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

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

IN AN INTRODUCTION AND FOUR PARTS.


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Book 2

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ALLAHABAD:

PRINTED AT THE NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1886.
CORRECTIONS.

P. 131 a, l. 17. For "AF" throughout this Note read "LM".

P. 132 a, l. 2-3. Read "on Monday the 12th of Rabi' al-Awwal".

l. 4. Read "and 12 days".
NOTICE.

Pages XXV-XXVI of the Contents and 87A-88A of the Notes are to be substituted for the corresponding pages given in the 1st Fasciculus of Part I.

M. S. HOWELL.

The 14th July, 1886.
ADDITIONS AND CORRECTIONS.

P. xxv, l. 23. Read "cop."

P. xxvii, l. 2. Read "met."

P. xxviii, l. 1. Read "explanation"—ibid. Read علم

P. xxix, l. 21. Read "latent"—l. 29. Read "pron."—l. 31. Read "gen."—l. 1. Read "pron."

P. xxxi, l. 19. Read "in the"—ibid. Read "574".

P. xli, l. 16. Read قوم.

P. xlii, l. 22. Read ردث.

P. li, l. 1. Read "form of the sing."

P. 638, l. 2. Here enters upon the discussion of the methods allowable in interrogation with العما about a mentioned rational det., in which case the ordinary method is to repeat the det., putting it in the nom. after عما; so that, when a man says أخاه زيد or يتأت زيدا, you say أخو زيد or ممن زيد Who is Zaid or the brother of Zaid?

P. 698, l. 12. Before "proper" insert "[generic]"—ll. 14 and 17.

For "[proper]" read "[personal proper]."

P. 709, l. 16. "their likes" are preps.

P. 760, l. 18. For "(i.e." read "[i.e."

P. 93A, l. 20 and l. 29. Read "i. e."

P. 94A, l. 10. Read "i. i."

P. 95A, l. 19. Read "if her."


P. 98A, l. 1. Read "transmits."

P. 104A, l. 1. Read "and inceptive [423], an answer."

P. 114A, l. 17. Read "context"—l. 1. Read "not au."

P. 115A, l. 1. Read "pron. as."

P. 117A, l. 13. Read "His"—ll. 13-14. Put "His name . . . . my knowledge" within marks of quotation.

P. 130A, l. 1. Put a comma after "him."

P. 131A, l. 1. Read "One of."

P. 132A, l. 25. Read "AlManṣūr."
Additions and Corrections to the Abbreviations of References.

* AKB. The *Khizānat al-Adab wa Lubb Lūbūb Lisān al‘Arab* (c. 1073—1079), an Exposition of the evidentiary verses cited in the Commentary of R upon the IH, by the Shaikh ‘Abū Al-Kādir Ibn ‘Umar Al-Baghdādi, resident of Cairo, the Philologist (b. 1080, d. 1093), printed at Balāq in 1292.

* Amr. The Gloss (c. 1188) of the Shaikh Muḥammad Al-Amīr al-Azhari upon the ML, printed in Egypt in 1299.


* D. The *Durrat al-Ghawwāṣ* by H, edited by Thorbecke, and printed at Constantinople with the Commentary of Khfj.

* EC. The Commentary of the Sayyid Muḥammad Ibn ‘Ali Ibn Al-Husain al-Musawi al-Āmil al-Jubari, the Philologist (b. 948, d. 1009), upon the evidentiary verses of the C, cited from an incomplete MS.

[The Author is so named in the LB, p. 42, and in the preface to the EC. The *Amāl al-Āmil*, as noticed in the LB, wrongly attributes the work to the Sayyid Husain (d. 1069), son of the Sayyid Muḥammad.]

* FA. The *Fawā'id al-Kalā'id fi Mukhtasar Sharḥ ash-Shawāhid*, commonly called *Ash-Shawāhid al-Jughrā*, an abridgment of the MN, by its author, cited from a MS.

[The HKh. IV. 393 calls it the *Fawā'id al-Fawā'id*.]

* Khfj. The *Raḥiḥat al-Alibbā wa Zahrat al-Ḥayāt ad-Dunesa*, a Biographical Dictionary of Contemporary Celebrities, by Maulānā the Kādi Shihāb ad-Dīn Aḥmad Ibn Muḥammad Al-Khafājī al-Misrī al-Ḥanafī, the Philologist (d. 1069), printed in Egypt in 1294.

* LB. The *Lu‘lu‘at al-Bahrain fi 'Ujza‘at li-Kurratayî-l-'ilin* (c. 1182), a Series of Biographies of the Learned Men of Al-Bahrain, by the Shaikh Yusuf Ibn Ahmad Ibn Ibrahim ad-Darazi al-Bahrani, the Philologist (b. 1107), lithographed at Bombay.

MDE. The Kâdî Muḥiib ad-Dîn Abu-l Faḍl Muḥammad Ibn Taḥt ad-Dîn Abü Bakr al-Uwâli al-Ḥamawi by birth and education, ad-Dimashkî al-Ḥanafi, known as Muḥiib ad-Dîn Effendi, the Philologist (b. 949, d. 1016), great-grandfather of the Author of the Khilâ.

* MN. The Commentary named *Al-Makâsid an-Nawfiya fi Sharh Shuwa‘sid al-Afiya*, commonly called *Ash-Shuwa‘sid al-Kubrâ* (c. 806), by the Kâdî Badr ad-Dîn Abü Muḥammad Muḥammad Ibn Ahmad as-Sarûjî al-Ḥanafi, known as A‘înî, born at A‘in Tâb, the Jurist and Grammarian (b. 762, d. 855), upon the evidentiary verses cited in the Commentaries of BD, IUK, IA, and IHsh upon the IM, printed upon the margin of the AKB.


* NA. The *Nuzhat al-Alîbbâ fi Ṭaba‘kat al-Udâbâ*, a Treatise on the Classes of the Philologists, by KIAmb, printed in Egypt in 1294.

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—they prove 

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The Dual Noun.

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CHAPTER V.

THE UNINFLECTED NOUN.

§ 159. Uninflectedness is the inseparability of the termination of the word from one state, literally or constructively, like the inseparability of ُلِلْلُّيِّ from Kasra, ُمْمَدْ from Damma, and ُبِلْيِّ from Fatha (Sh). The uninf. n. is the one whose final's quiescence or vowel is not by reason of an op. (M, MM). The uninf. [n. (Jm)] is what (1) is related to the orig. uninf., [vid. the p., pret. v., and imp. without the ل, which relation is detailed (below) by the author of the M (Jm)]; (2) occurs unconstrued: [being of 2 kinds, either uninf. from the lack of the motive for inflection, vid. construction, like ns. enumerated, as زَيْدٍ, أَلْفٌ بَا تَا، (321) وَاحِدٌ إِثْنَانِ، تَلِيْثْهَ, عُمْرُو بُكْرُ; or uninf. from the presence of the preventive of inflection, notwithstanding the existence of the motive for it, that preventive being resemblance (of the n.) to the p., pret., or imp., or its being a verbal n. (187) (R):] and its predicament is that its termination does not vary because of the variation of the ops. (IH). It is (1) permanent, vid. (a) what implies the sense of the p., like ُكِيَّفٍ [206], ُمَتَى [below], and ُكِيَّفٍ [207]; (b) what resembles it, like ُلْيْيِّ [below], ُلْيْيِّ, and the like; (2) accidental, vid. (a) the [n.] pre. to the َي of the 1st pers. [129], as ُعُلَّمُي [below]; (b) the aprothetic det.
(500)

voc., as ُيَا ُزِيدَ [48]; (c) the apothetic *indet.* with the
generic *neg.* َلا، as َلا رَجُلٌ فِي الْدَارِ [99]; (d) the *comp.*, as
٤٠٠[210]; (e) what the *post.* is suppressed from,
vid., ُنَحْطُ، ُفَٰقِ، ُبَعْدَ، ُقَبل، and the rest of the 6 re-
lative locations [128, 201] (MM). The cause of its unin-
flectedness is its relation to what has [orig. (AAz)] no
declinability in any way, near or remote, [like the *pret. os.*, *im-
p. of the 2nd pers.*, and *ps.*, which are *orig.* so con-
stituted as to have no declinability, contrary to the un-
infl. *ns.*, whose indeclinability is adventitious, not original (AAz),]
through (1) implying its sense, like ُاَمْسِ، اَيْنَ ُ [206];
(2) resembling it, like the *prons.* (161) and] vague *ns.*
[262]; (3) occurring in its place, like ُنُزَالُ [193]; (4)
conforming to what occurs in its place, like ُنجَارُ and
ُنُسَاقِي [194]; (5) occurring in the place of what resembles
it, like the *voc.* pronounced with Damm [48]; (6) being
prefixed to it, as in LXX. 11. [below] and
هَذَا يَوْمٌ ُلَا يَنْمَ قُرُوُيُّ LXXVII. 35. *This will be a day when they
shall not speak* in the readings with Fath [of the
(£AAz)[90], and

فِ قَلْبِ الْمَا اَصْمَ، وَالْمَاشِي، وَاَلْزَعْعَرْعَ
by AnNābigha (M) adhDhubyānī, *At the time when I reproved hoariness for the passing away of youth, and said, What? have I not yet become sober when hoariness is hindering (from sport)?* (J). The cause of uninflectedness is restricted to resemblance to the ṑ., according to IM, who mentions that the ṇ. resembles the ṑ. in (1) constitution, as when the ṇ. is constituted of (a) one letter, like the ب in خِربُت [161] ; (b) two letters, like the ُ in أُكُونُنا : (2) sense, vid. what resembles a ṑ (a) existing, like مَتَى [206], which is used to denote *interrogation*, like the Hamza, and *condition*, like اِن ; (b) non-existent, like هُنَا, because *demonstration*, being a meaning, ought to have a ṑ. constituted to indicate it [171], so that the *dems.* are uninf. because of their resemblance to a supplied ṑ. : (3) acting as a *subst.* for the Ṽ. and not being impressible by the ṽ., like the verbal ṉs., as دَرَاكَ [193], which is uninf. because of its resemblance to the ṑ. in governing and not being governed by anything else ; but this is based upon the opinion that the verbal ṉs. have no place in inflection [187] : (4) permanent need, like the conjunct ṉs., as اللَّنِّي [176], which, always needing the *conj.* [177], resemble the ṑ. in permanence of need [497] (IA). The [pre. (DM)] ṇ. gains uninflectedness [from the post., when uninf. (DM),] by prothesis [111], when the pre. is (1) vague, [but not a ṇ. of time (DM),] like
and whence dost thou not, as the case of what they shall long for shall be obstructed and LXXII. 11. And of us is the inferior of that, as Akh says, the reading لِقَدْ نُقْطِعَ بَيْنَكُمْ VI. 94. Assuredly your union hath become dissevered, as Akh says, which is confirmed by the reading with the nom., LI. 23. [518], the reading إِلَيْكُم مَّثَلًا مَّا أَصَابَ XI. 93: That the like of what befell [the people of Noah &c.] should befall you, لم يُمُنَّ [107], and وَإِنَّ مَا مَتَلَّهِمْ أَلْلَهُ : whereas, if the pre. be not vague, it is not uninfl.; while the saying of Jj and those who agree with him, that [the pre. n. in] جَالِسًا [above] and the like is uninfl., is refuted, [because جَالِسًا is not a vague n. (DM),] and [because it (DM)] entails uninflctedness of [the pre. n. in] جَالِسًا and جَالِسًا, which no one maintains: (2) a vague [n. of] time, the post. being (a) وَمِّي خَزْيِ يَوْمُ الْيَومُ XI. 69. And We saved them from the ignominy of that day and LXX. 11. From the chastisement of that day, both read with the gen. and Fath of يَوْمَ ; (b) an uninfl. v., whether the uninflctedness be original, as in عَلَى حَيْبِ عَاتِبَاتِ الْغَضِبَة, or adventitious [402, 406], as in
I will surely draw away from them my heart, by endeavouring to acquire staidness, at the time when they seek to befool every staid man (Jsh.), both related with Fath.[of حي١ (DM)], which is superior to inflection according to IM, and inferior according to IU: whereas, if the post. be an infl. v. or nominal prop., the BB say that inflection is necessary; but the correct view is that uninflusedness is allowable, whence the reading of Näfi' Ḥādīs. [1], the reading of others than Abū 'Amr and Ibn Kathīr ʿIyām ла تَمْلُكْ نفس LXXXII. 19. (It is) the day when a soul shall not have in its power, [i.e. ʿIyām] (DM),

[by Abū ʿSakhr al-Hudhali, When I say "This is the time when I shall forget", the breeze of the east wind from where the dawn rises stirs me (Jsh.), and

[Didst thou not know (O, I pray God to prolong thy life!) that I am generous at the time when the generous are few? (Jsh)], both [verses] being related with Fath
(ML) of حیین (DM). The vague [n. of] time, i.e. what does not indicate any time particularly, as وقت حیین, ساعه, and زمان, may be pre. to the prop.; and then may be infl. or uninfl. upon Fath, uninfl. edness being preferable to inflection when the post. is a verbal prop. whose v. is uninfl., and the converse being the case when the post. is a verbal prop. whose v. is infl. or a nominal prop. (Sh). Such ns. as are necessarily pre. to the prop. are permanently uninfl., because of their resemblance to the p. in needing the prop., like إذا حیث, and دَلْعَبَ [115] (IA). Uninfl. edness upon quiescence is the general rule (M, IA), because it is lighter than the vowel (IA): and deviation from it to the vowel is only for one of three causes, (1) to avoid [irregular (AAz)] concurrence of two quiescents [663], as in هُلْوَاء; (2) not to begin with a quiescent, literally or predicamentally, as in the two کs, that which is i. q. مثل [509], and that which is a pron., [as in اکرمتک, because it is in the predicament of detachment, as being an objective complement, without which the v. and ag. are complete (AAz)]; (3) [to indicate (AAz)] accidental uninfl. edness, as in خمسة عشر, من قبل, لا رجَل في الدار, يا حَكْم [because, being orig. infl., they are vocalized to distinguish between the permanently and accidentally uninfl. (AAz)]. The quiescence of uninfl. edness is named
pause; and its vowels Ḍamm, Fath, and Kasr (M). Un-
inflectedness upon Kasr and Ḍamm is found in the n.
and p. [497]; and uninflectedness upon Fath and quies-
cence in the n., v. [402], and p. [497] (IA). The uninfl. 
ns. [except such as may be anomalous or have been 
previously mentioned (M)] comprise [7 cats. (M),] the 
prons., the dems., the conjuncts, the verbal ns. and ejs., 
some of the advs., the comps., and the mets. (M, IH).
§ 160. The pronouns, named by the KK met., is what indicates: (1) a 1st pers., as نَا I and We: (2) a 2nd pers., as اَنتِ Thou and Ye: (3) a 3rd pers., as هُوَ or It and They: two, (a) known, as اَنْتُما XCVII. 1. Verily We sent it down [483]: (b) prior, (a) unrestrictedly, as XXXVI. 39. [504]; (b) literally, but not in natural order, as II. 118. And when his Lord tried Abraham; (c) in intention, as خَفَّفَ فِي نَفْسِهِ مَوْسُوَّةَ XX. 70. And Moses conceived fear in his mind: (c) posterior, unrestrictedly, in such as خَفَّفَ فِي نَفْسِهِ مَوْسُوَّةَ CXII. 1. Say thou, It, i.e. The case [167], is this [27], God is one [609], XLV. 23. [539], نَمَا رَجَالًا زِيدًا, Most excellent is he as a man, Zaid [469], [22], لَفَّا رَجَالًا, and [168] رَجَالًا [154], and جَزِّئَ رَبَّنَا [20]; but the soundest opinion is that this [last] is a poetic license. The pron. must have an exponent explaining what is meant by it. If it denote a 1st or 2nd pers., its exponent is the presence of the person that it belongs to. If it denote a 3rd pers., its exponent is (1) not an expression, as XCVII. 1., i.e. the Kur'ān, whose celebrity and independence of exposition are thus attested: (2) an expres-
sion, (a) mostly prior, (a) literally and constructively, as XXXVI. 39.; (b) literally, but not constructively, as II. 118.; (c) constructively, but not literally, as XX. 70.: because ُهُمْ ُعْلَمَ, being an obj., is meant to be understood as postpos.; and مُوسِى, being an ag., is meant to be understood as prepos.: (b) sometimes posterior literally and in natural order (Sh). The positions where the pron. relates to an expression posterior literally and in natural order are 7, vid. where the pron. is (1) governed in the nom. by مَعْنُ, or بِئْسُ مَعْنُ, in which case it is expounded only by the sp., as بِئْسُ رُجَالاً عمرو, نَعْمُ رُجَالاً زَيَدًا; while the that praise or blame is intended by [468] is coordinated with them, as VII. 176. [(475), orig. سَوَاءَ (DM)], كُبْرِتْ, XVI. 4. How great it is as a word that proceedeth!, and طَرَفْ رُجَالاً زَيَدًا How clever he is as a man, Zaid! : but, according to Fr and Ks, the particularized is the ag., and there is no pron. in the v., which is refuted by نَعْمُ رُجَالاً كان زَيَدًا. Such that most excellent was he as a man was Zaid!, the annuller not being prefixed to the ag., [but to the inch. (DM)]; and by the particularized's being sometimes suppressed [473], as بَعْضُ لِلَّهَالِمِينَ بَدَلًا XVIII. 48. Most evil is it, i. e. the substitute [469], as a substitute for God, (Iblis and his offspring), [i. e. إِبْلِيسُ وَدُوْسَيْنَةُ (B), the ag. not being suppressed (DM)]; (2)
governed in the *nom.* by the 1st of 2 contending *ops.,* the 2nd of which is made to govern, as

\[\text{[They behaved unkindly to me, and I behaved not unkindly to the friends: verily I am indifferent to unkindness from my friends (Jsh):] (3) predicated of [by a single term (DM)], in which case it is expounded by its *enunc.* or *pred.,* as XXIII. 39. *It,* i. e. *Life, is not aught save our lower life,* orig., says Z [followed by B], (4) the *pron.* of the *case* and *fact,* [which is the *pron.* predicated of by a *prop. expos.* of it (DM),] as CXII. 1. and 

\[\text{[Many youths have I called to what entails glory perpetually, and they have answered! (Jsh),] but it is always}\]
masc., as an article. Hence, not a, whereas [474] is said: (6) followed by an explicit subst. expos. of it, as ضربته زيداً; and thus are explained الهم الغيم him, the pitiful, the merciful and the wretch [156] قاموا اخونك, [21] قاما أخواك, and قسي نسوت. (7) attached to a prior ag., its exponent being a posterior obj., as ضرب غلمانه زيداً, allowed by Akh and IJ, whence كأسا جلما الغيم and ولو مجدًا الغيم [20]; but the majority hold that in prose the obj. in the case of that [pron. attached to the ag. and relating to the obj. (DM)] must be prior, as II. 118. (ML). When 2 or more possible exponents precede, the exponent is the nearest, as [ناوني زيد وبكر فضربته], i.e. I beat Bakr; but with [an explanatory] context may be the farthest, as [وما ساعد] (R). In [149] the o. f. is زيداً, the explicit n. being then made to act as a subst. for the pron., which is facilitated by their being in 2 opposite props., [nominal and verbal,] and in 2 verses, [the 1st of which is in 5-22.,] and separated by a prop. [اختلفي الغيم]; and by the fact that repetition of the beloved’s name is delighted in: and inferior to it is the saying of AlHuṭai’a

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Now dearly loved are Hind and a land that Hind is in, because they are in one prop.; repetition of the explicit n. in one prop. being good only on the occasion of magnifying, as LVI. 26.

And the companions of the right hand, what etc.? [29]; or aweing, as LXIX. 1. 2. [27] (BS). AlFind azZimmāni says

Meshina misīya alīth * ġada wa-alīth ġusābi

We stalked (towards them) with the stalk of the lion, when he has come forth early, the lion being wrathful (from hunger), repeating alīth in the [same] verse, and not putting its pron., for the sake of solemnity and awe; and they do that in the case of generic ns. and proper names, as says 'Adi Ibn Zaid

Lā ʿarī al-mūt yisbīq al-mūt šīr

Nūqṣ al-mūt zā al-gufī wa-al-tibara

(T) I see not death to be such that aught outstrips death: death has troubled the life of the wealthy and the poor (Jsh). The pron. is (1) attached, [which is {inseparably (M)} attached (M, R) to its op. before it, being like a supplement to that op. and like some of its letters (R): and is (a) prominent, vid. what is expressed, like the ḫ in ēxwāk; (b) latent. vid. what is meant to be understood,
like that which is in مَزَّدُ ضَرْب (21) (M) : (2) detached (M, IH), which is like the explicit ْن. (M, R) in its independence (M), whether it be separated from its op., as in مَا ضَرَبَتْ إِلَّا أَيَاكَ (R); or contiguous to it, as in مَلَّتْ (M, Pet.

§ 161. The prons. are [all (IA)] uninf. (R, IA, Sh): upon quiescence, as ْقُومًا، ْقُومِيَ; Fath, as ْقَصِّيَّ; Kasr, as ْقَصِّيَ. and Damm, as ْقَصِّيَّ (Sh): (1) from their resemblance to ps. (a) in constitution, like the [159] and in ضَرَبُت, while the rest of the prons., as ْنَحْصِي، آنِتْ، آنَتْ، أَنْتَ، آنْتَ، are similarly treated for the sake of uniformity; or (b) in need of the exponent [160], as the p. needs an expression by means of which its sense may be intelligible [497]: or (2) from lack of the motive for inflection in them, because the requirer of inflection in َن. is the concentration of various meanings upon one form, while the prons. are independent of inflection through the variation of their forms on account of the variation of meanings, since the nom., acc., and gen. have each a special pron. (R). Some of them, however, are common to (1) the acc. and gen., vid. every attached acc. or gen. pron., as مُزَّدُ أَكْرَمْتُ and لَّا، بِكَ (2) the nom., acc., and gen., vid. (a)
(512)

(b) the ٖ, as اُبِّْٖ, and ٖ, (c) مَرَّٖ, as ٖ, [402], ٖ; but ٖ denotes the nom., acc., and gen. while the meaning is one, and is an attached pron. in the 3 cases; whereas the ٖ, though used to denote the nom., acc., and gen., and an attached pron. in the 3 cases, is not of one meaning in the 3 cases, because in the nom. it denotes the 2nd pers., and in the acc. and gen. the 1st; and ٖ, though of one meaning in the 3 cases, is in the nom. a detached pron., and in the acc. and gen. an attached pron. (IA). The pron. is nom., acc., and gen., [because it occupies the place of the explicit ٖ. (R, Jm)]: the 2 first being [each (Jm)] attached and detached; and the 3rd only attached, [because the attached is like the last part of its op. in that they are not separable (160), while the gen. is so likewise (158), since separation of the pre. and post., though allowable in poetry (125), being bad with the explicit ٖ., is not regarded in the constitution of the pron. (R)]. The pron. is, therefore, of 5 sorts, (1) [the attached nom., (like) the pron. of the pret. act. (Jm)] ٖ, ٖ, ٖ, ٖ, ٖ, ٖ, ٖ, ٖ; and [analogously of the pass. (Jm)] ٖ, ٖ, ٖ to ٖ; and [analogously of the pass. (Jm)] ٖ, ٖ, ٖ, ٖ, ٖ, ٖ, ٖ, ٖ.

(2) [the detached nom. (Jm),] ٖ, ٖ, ٖ, ٖ, ٖ.
the attached acc., which is attached to the v., as

and [to something else, as (Jm)]

[the detached acc. (Jm)]

[the attached gen., which is attached to the n., as (Jm)]

Each of these 5 sorts denotes 18 meanings, because each of them denotes a 1st, 2nd, or 3rd pers.; and these 3, being each sing., du., or pl., become 9; and each of the 9 is masc. or fem.: so that 6 [meanings] belong to the 1st pers., 6 to the 2nd, and 6 to the 3rd (R); and by analogy the prons. of each pers. should be 6 in number (Jm). But the Arabs constitute (1) for the 1st pers. 2 expressions, that indicate [the (R)] 6 meanings [mentioned (R)], as ٍضَرَبُت and ٍضَرَتبُت, [the pron. of (Jm)] ٍضَرَبُت being common to the sing. masc. and fem., and [the pron. of (Jm)] ٍضَرَتبُت to the du. and pl., masc. and fem.: [(a) they make
the 1st pers., sing. or otherwise, common to the masc. and fem., because of the rarity of ambiguity in the 1st pers.: (b) they coin a form, vid. ُا، as likewise is the case with ُة، for the du. and pl. of the 1st pers., and do not add an ٌ for the du. and ُ for the pl., as they do in the du. and pl. of the 2nd and 3rd pers., because, when told to distribute ُة، and ُة، you say ُة، ُة، and ُة، ُة، whereas, when told to distribute ُة، you say, when you mean the du., ُة، or ُة، and, when you mean the pl., ُة، and ُة، each of its individuals not being ُة؛ so that, since the condition of the du. and pl., vid. agreement of the 2 or more ns. in letter is not realized (in the 1st pers.), the constituents of its du. and pl. do not agree with those of the other dus. and pls.; and therefore they coin a form for the du., and make it common to the pl. because of the security from ambiguity owing to the sight (of the persons meant): (c) the great man sometimes says ُة، ُة، and ُة، reckoning himself to be like a multitude (R)].

(2) for the 2nd pers. 5 expressions, 4 proper, [vid. ُة، ُة، ُة، ُة، and ُة، (R)] and 1 common to the du. masc. and fem., [vid. ُة، (R)]: (3) for the 3rd pers.
the same assortment as for the 2nd, [as ضرِبُتٌ, ضَرِبٌ (R),] the pron. [in ضْرِبَا, ضَرِبٍ, ضرِبتها, ضِرْبَا (Jm) and ضرِبتًا (Jm)] being the 1 common to the 2 dus.; whereas the 2 prons. supplied in ضرِبتُ and ضرِبَتُ (R)]. The rest of the 5 sorts follow this course, i.e. the 1st pers. has 2 expressions, the 2nd 5, and the 3rd 5, the total being 12 words denoting 18 meanings (R, Jm); so that the aggregate of the 5 sorts is 60 words denoting 90 meanings (Jm). The تُmade mobile in the endings of vs. is a pron., as قَّتْمَتْ, قَّتُمتْ, and قَّتَمتْ (ML). They pronounce the تُ (1) of the 1st pers. sing. with Damm, because of the affinity of Damma to the vowel of the ag. (2) of the 2nd pers. sing. (a) in the masc. with Fatha, for distinction between it and the 1st pers. sing. and for alleviation; (b) in the fem. with Kasra. They add م before the 1 of the du. in نَمُّا and of the pl. [masc.] in تَمُّونُ, in order that the du. may not be confounded with the 2nd pers. sing. masc. when its Fatha is impleted because of unbinding, nor the pl. with the 1st pers. sing. whose Damma is impleted: the م being the letter most suitable for addition, because the unsound letters are deemed heavy before the 1 and م; while the م is the nearest of the sound letters to the unsound ones, because it is nasal and labial like the م, for which reason what
precedes it is pronounced with Damm, like what precedes the . Elision of the of the pl. with quiescence of the , if not immediately followed by a pron., is commoner than retention of the preceded by Damm, because the at the end preceded by Damm is deemed heavy [721]; whereas, if the of the pl. be followed immediately by a pron., as , the Damm and must be restored, because, the [subsequent] pron. being through its attachment like one of the letters of the word, the as it were does not occur at the end. The of the pl., when met by a quiescent after it, is pronounced with Damm, because it is restored to its o. f.; but Kasr of it is allowed, as will be shown [in the 2nd below]. A doubled to correspond with the and in the masc. is added for the [pl.] fem., the being chosen from its resemblance, as being nasal, to the and together, while all 3 are letters of augmentation [671] (R). A strange fact about the is that it is divested of allocation, [the allocation understood from the being held sufficient (DM)], and is invariably sing. masc., [even though the party addressed by the expression containing it be du. masc. or fem., pl. masc., sing. fem., or pl. fem., as (DM)] in  and , since, if they said , they would combine 2 allocations [in one sentence (DM)]; whereas, when they abstain from combining them in , so that they do not say it, as they say
and ḫālām, notwithstanding that in the ḫālām the allocation is adventitious because of the vocation, [not original (DM),] and that ḫālām is an address to two [different parties], not to one, this is more fit [to be disallowed, because the allocation in it is original, not adventitious, and the party addressed by it is one, not two (DM)], while ḫālām is allowable only because the lamented is not really addressed (ML), but merely grieved over (DM). The [attached nom.] pron. of the 3rd pers. sing. masc. and fem. is latent [165], because, since the exponent of the 3rd pers. is orig. a prior expression, contrary to those of the 2nd and 3rd pers., they mean the prons. of the 3rd pers. to be shorter than those of the 2 others; so that they begin in the 2 sing. with the extreme of abbreviation, vid. supplying without expressing anything; and restrict themselves in the du. masc. and fem. to the ḫ, which is the sign of dualization in every du.; and in the pl. masc. to the ʿ, which is sometimes dispensed with by the aid of the Damma in poetic license, as

[And, if it were the case that the physicians were around me, and the surgeons were with the physicians, orig. ʿaṭār (Jsh)], because the ʿ preceded by Damm is deemed heavy at the end; and [in the pl. fem.] to a single ʿ, corresponding with the ʿ, since it is single. The ʿ
in ضرَبَت and ضَرْبَتْ a p. denoting feminization [607], not a pron., as is proved by ضرَبَت هند (R). The 1, 2, and 3 are attached nom. prons., denoting the 3rd pers., as الهندات تَيَّمٌ, الزبدونَ قَامَوا, [20] الزبداثي قَامًا; and the 2nd, as علمًا, علمُوا, علمًا; but not the 1st (IA). The 2 is sometimes used for irrational objects, when treated like rational beings, as يا أباه النمل ادخلوا مساكنكم XXVIII. 18. O ye ants, enter etc. [611], because the allocation is addressed to them, [allocation being addressed only to rational beings (DM)]; but the saying [of AnNabigha alJa’di (Jsh)]

شَرَبَت يَهَا والدِّي يَبْعُدو صِبَاحًا

إِذَا ما بَنَّو نَعْشٍ دَنْوَا فَتْصَوَرُوا

[Did I drink of (the pron. in بِهَا relating to the مُهَبَّة, مُهُبَّة الْخَ) And many a red wine etc.), while the cock was crowing in his morning, when the stars in the tail of Ursa Minor had drawn near to the west and set! (Jsh)] is anomalous, [because allocation is not found in it (DM),] what emboldens him to that being his saying بنو, not بنات (ML). The 1, 2, and 3 are seldom ps. [21, 497], like the 2 of feminization (R). The 3 is a pron. denoting the [2nd pers.]
sing. fem. [402], as تقومي تقومين (ML). In the aor. the [attached nom.] pron. is not made prominent in أنعمل [165], because the two aoristic letters [404] notify the ag., since أنعمل notifies that its ag. is ع, and أنعمل that its ag. is نصي; and similarly, أنعمل being proper to the 3rd pers. sing. masc., they do not need a prominent pron. for it; and, though أنعمل is common to the 2nd pers. sing. masc. and 3rd pers. sing. fem., still they do not make its pron. prominent, in order to treat the sings. of the aor. uniformly; and perhaps this is what induces Akh to say that the في in تضربين is not a pron., but a p. of femininization, and the pron. necessarily latent: while the predicament of the imp. وأنعمل and prohib. لا تفعال for the 2nd pers. sing. masc., because the imp. and prohib. are derived from the aor. [428, 419, 603]. The [attached] nom. prons. are not made prominent in the eps., i.e. act. and pass. parts. and assimilate ep., because, their requirement of the ag. not being radical, but due to resemblance to the ا, the pron. of the ag. does not appear in them, as likewise is the case with the verbal ns. and advs. [163, 165, 187]: and also because, the 1 and 2 in the dus. and pls. of prim. substantives, like الزيدون and الزيدار, being undoubtedly letters added as a sign of the du. and pl.,
and the dus. and pls. of eps. being modelled upon the dus. and pls. of prims., the 1 becomes a sign of the du., and the , of the pl., so that it is impossible for the 1 and , of the pron. to be conjoined with the du. and pl., lest two 1 s and two , s be combined, and therefore the 2 prons. become covert, the 1 in the du. and the , in the pl., the proof that the expressed 1 and , are not prons. being their convertibility [into ى] by the ops., as ضارب و لقيت ضارب، whereas the ag. is not altered by the ops. prefixed to its op.; while the ن likewise becomes covert in ضاربات and ضاربات in imitation of the pron. in the pl. masc., since it is the o.f.; and, since the pron. is latent in the du. and pl., it is a fortiori latent in their sings.; so that it is invariably latent in all [numbers and genders] (R). The detached nom. is (1) 1st pers., (a) sing. ىنأ; (b) associated with or magnifying himself ىنأ نحن; (2) 2nd pers., (a) sing., masc. ىنت and fem. ىنت ; (b) du., masc. or fem. انتما ; (c) pl., masc. انتم and fem. انتش; (3) 3rd pers., (a) sing., masc. ىهو and fem. ىهي ; (b) du., masc. or fem. ىهما; (c) pl., masc. ىهما and fem. ىهما (IA). According to the BB, ىنأ is a Hamza and pronounced with Fath; and the 1 is put after the ى in pause to make the Fatha plain, because, if it were not for the 1, the Fatha would drop off on account of the pause, so that it might be con-
founded with the ḫa, and therefore it is written with the ʾl, because orthography is based upon [the forms of] pause and inception: but sometimes its ā is paused upon quiescent, or its Fatha is made plain in pause by the s of silence [615]; and the ʾl is retained in continuity also by the Banū Tamīm as matter of choice, but by others only as a poetic license, as

أنا سيف العشيرة فاعرفوني ُخُبَيدا قد تذرت السناما

[I am the sword of the paternal kinsfolk; wherefore know ye me praiseworthy, having mounted upon the summit (Jsh)]. The KK, however, hold that the ʾl after the ʾn is part of the word itself; but its mostly dropping off [in pronunciation] in continuity, with Fatha and sometimes quiescence of the ʾn, and the alternation of the s of silence with it in pause are proofs that it is aug. and intended to make the vowel plain in pause. [The final of] ننف is vocalized because of the 2 quiescents; and is pronounced with Damm, either because ننف is a nom. pron., or because it denotes the pl., whose property is the ʾl. The pron. in āntī āntī, according to the BB, is āntī, its o. f. being āntī, which, according to them, is a pron. applicable to all the 2nd pers. and to the 1st pers. sing.; so that they begin with the 1st pers., and, though by analogy they ought to distinguish it by the pron. pronounced with Damm, as āntī, still, since the 1st pers. is original, they make omission of the sign a
sign of it, and distinguish the 2nd pers. by a p. त [560]
after यां, like the n. तो in letter and plasticity. 
But Fr holds that अन्त in its entirety is a n., the त
being part of the word itself: while some say that the
nom. pron. is the plastic त that is an attached nom.,
and that, when they mean it to be detached, they support
it with या in order that it may be independent, as some
of the KK and IK hold that the plastic क in या is
[an] attached [acc.], and that, when they mean it to be
literally independent, in order that it may become
detached, they make या a support for it, so that the pron.
is what follows या [162]; and I think this saying to be
not far from right in both cases. The त and य in हूँ
and हूँ are, according to the BB, an original part of the
word; and, according to the KK, an impletion, the pron.
being the य alone, on the evidence of the du. and pl.,
where you elide them: but the 1st is right, because the
letter of impletion is not vocalized, nor even authorized
except as a poetic license. The त and य are vocalized
in order that the word, becoming independent by means
of the Fatha, may be fit to be a detached pron., since, if
it were not for the vowel, they would be as it were
impletions, as the KK think; for, when you mean the
word not to be independent, you make the त and य
quiescent, as इन्त and इन्त [converted, as will be shown;
into 

: but the 

and 

are sometimes elided by poetic license, as [ ]

Then, while he was selling his camel-saddle, a sayer said, Who has a he-camel soft in the side of the hump, well-bred?, and 

[333]; and are made quiescent by Kais and Asad; and doubled by Hamdân. 

[498]. The 

du. and pl. are lightened by elision of the 

and 

; and the addition of the 

[in the du. and pl. masc.], the elision of the 

in the pl. masc., and the addition of the two 

s in the pl. fem., are exactly according to what we mentioned in the attached [nom.].

These detached nom. prons. are common to the pret., aor., imp., and eps.; and are not like the attached noms, none of which are common to the pret. and aor., except the 

, and 

, and 

you say 

: 

ما يصرّب، ما صرب إلا هو، 

أضارب هنّا إلّا أنا. They constitute for the 1st pers. sing. of the attached acc. and gen. a 

either quiescent or pronounced with Fath [129]; and for the 1st pers. with others عَا, as in the attached nom.: and for the 2nd pers. the ك، like the ك in plasticity, as 

كم، 

كما، كنا، ك، 

while the elision of the 

from [the pl. masc., as 

عَلَيْكُمْ], and the quiescence of
the م are as we described in ضرتنم: and they abridge the two sing. of the 3rd pers. from the detached nom., eliding the vowel of the ر and ِي from ُهُر and ِهِي، and converting the ِي of ِهِي into ٰ، so that it becomes َو؛ because, the pron. of the masc., when it immediately follows Kasr, having its ر converted into ِي، as يبَيّ؛ they fear confusion of the fem. with the masc. The vowel of the ُ in the sing. masc. is ُدّامَّة، unless it be preceded by a [quiescent] ِي or a Kasra: and, if it be preceded by either of them, the people of AlHijaz preserve its ُدّامَّة، saying ِبَهْرُ and ِدَيمَرُ； but others pronounce it with Kasr, because the ُ، being a light letter, is not an impassable barrier, so that the quiescent ِ، as it were immediately follows the Kasra or ِي، and is therefore converted into ِي، while the ُ is pronounced with Kasr on account of the ِي after it: whereas, if the quiescent be any other than the ِي، ُدّامَّة of the ُ is agreed upon, except that, as F transmits, a people of Bakr Ibn Wâ’il pronounce it with Kasr in the sing. masc., ِدو، and two pls., as ِدِنْهَٰم، ِدِنْهَّام، and ِدَنْهُ [below]. If the ُ of the sing. masc. immediately follow a mobile, its vowel is implected, as ُغَلْامُهُ، ُضَرْبُهُ، ُلَبُرُ، and ِبَيّ، a ر being engendered from the ُدّامَّة، and a
from the Kasr: though the Banû 'Ukayl and Kilâb allow elision of the conj., i.e. the ʿ and ی, after the mobile as matter of choice, with retention of the DAMMA or Kasra of the ی, as علیمة and ی، and also with quiescence of the ی; while others allow both, i.e. slurring and elision of the vowel, as a poetic license, not as matter of choice. But, if the ی of the sing. masc. immediately follow a quiescent, whether a soft letter, as in علیة, or any other, as in مئة, the vowel is preferably slurred, i.e. the conj. is omitted, because, the ی being a faint letter, [if the conj. were put,] 2 quiescents would as it were رُدُدُ altogether; while Ibn Kathîr conjoins unrestrictedly, as منهور, علیهٔ, and the like. Thus in the ی of the sing. masc. after the Kasra or [quiescent] ی, there are with respect to its DAMMA, Kasr, slurring, and conjunction 4 dials., Kasr being the commonest, (1) Kasr of the ی, (a) not conjoined with a ی, [as ی and علیهٔ,] which is more frequent after the ی than after the Kasra, because in the 1st case [if the ی were conjoined with a ی] there would be a quasi-concurrence of 2 quiescents; (b) conjoined with a ی, as ی and علیهٔ, which is commoner after the Kasra than after the ی, because of what we have just mentioned.
(2) Damm of the ）, (a) with the ُ، , as بَوُهَ and بَوُهَ, (b) without a ُ, as بَه and بَه : while after the Kasra there is a 5th dial., vid. making the Kasr of the ُ to smack somewhat of Damma without conjunction. And, if a soft letter be elided before the ُ of the sing. masc., because of apocopation, as in يَرُضَةٌ XXXIX. 9. He will approve it and نَصْب ا IV. 115. And We will burn him, or pause [431], as in نَفْقَةٌ XXVII. 28. And cast thou it, the vowel of the ُ may be impleted from regard to the mobile literally before it, or slurred from regard to the quiescent accidentally elided before it; or the ُ may be made quiescent by treating continuity like pause: with all of which pronunciations the Kurʾān is read. The ُ in the du. and 2 pls., (1) if preceded by a Fatha or Damma, is pronounced with Damm, as َعُلَّم and َعُلَّم : (2) if preceded by an َ، ُ، or sound quiescent, is likewise so pronounced; except in what F transmits [above], such as اِضْرِيِمُ، منْهُ، and اِضْرِيِمُ، because of the alliteration, and because the barrier is reckoned to be not impassable on account of its quiescence: (3) if preceded by a Kasra or [quiescent] ُ، is pronounced (a) with Damm by those who say in the sing. ُ، and ُ، vid. the people of AlḤijāz, as بَعَلْتُهم ُ and بَعَلْتُهم ُ، and
and غلامهم and غلامهم and غلامهم: while Hamza makes Damm in the pl. masc. peculiar to 3 words, الهم, عليهم, and لديهم, because, as is said, the ی in them, being a subst. for the ی, is given the predicament of its o. f.; but, according to this reasoning, he ought to read in the sing. masc., du., and pl. fem. عليهم, whereas he does not do so: (b) with Kasr unrestrictedly by others than the people of Al-Hijaz, as in the sing. masc., which is commoner. The م of the pl. after the ی pronounced with Kasr, (1) if paused upon, must be made quiescent after elision of its conj.: (2) if not paused upon, then, (a) if followed by a quiescent, is more agreeably with analogy pronounced with Kasr, because of the alliteration to the Kasr of the ی and because of the concurrence of 2 quiescents [664], as م نورَانٰم أَمْرٰتُيَّ. XXVIII. 23. Below them two women and, عليهما الدّة. II. 58. [And] abjectness [and poverty were made to leave] to them, according to the reading of Abū 'Amr; while the rest of the Readers pronounce the م with Damm from regard to the o. f.: (b) if followed by a mobile, is most commonly made quiescent, as I. 6. 7. [498]; while some inplete the Damm of the م, as عليهم غير المخصّوب عليهم, like the reading of Ibn Kathir; and inpletion of the Kasr is more agreeable with analogy, because of the alliteration.
Thus the ﻝ after the ﺱ pronounced with ﻚﺎ désorm has 5 states, 2 before the quiescent, vid. ﻚﺎ and ﻂ، each with slurring, i.e. omission of the ﺟ.; and 3 before the mobile, vid. quiescence, impletion of ﻂ، and impletion of ﻚﺎ. And the ﻝ after the ﺱ pronounced with ﻂ in accordance with the practice of the people of Alhawk in ﺳ and ﻲ، and with common consent in such as ﺱ and ﻲ، and ﻲ، and with the commonest usage in ﻲ—as likewise [the ﻝ of the pl.] in ﺱ ﻲ ﺳ [above], and ﻲ—has also 5 states, 2 before the quiescent, vid. ﻂ، which is more agreeable with analogy and commoner, because of the alliteration and from regard for the ﻦ. and ﻚﺎ, from regard to the 2 quiescents, which is extremely rare, and is disallowed by F: and 3 before the mobile, vid. quiescence, which is the commonest; ﻂ and conjunction with a ﻦ; and ﻚﺎ and conjunction with a ﺱ، which is peculiar to the ﻝ whose ﺱ is preceded by a Kasra or [quiescent] ﺱ، as ﻲ and ﻲ، the ﻝ being pronounced with Kasr for homogeneity with the Kasra or ﺱ before the ﺱ، and the ﻲ, converted into ﺱ on account of the Kasra of the ﻝ، which also is disallowed by F (R). The detached acc.
is (1) 1st pers., (a) sing. 

(2) 2nd pers., (a) sing., masc. 

(b) du., masc. or fem. 

(c) pl., masc. and fem. 

(3) 3rd pers., (a) sing., masc. and fem. 

(b) du., masc. or fem. 

(c) pl., masc. and fem. 

To constitute the detached acc. they put 

followed by the form of the pron. of the attached acc. \[162\]. They make the pron. of the gen. accord with that of the acc., because the gen. is \[also\] an obj., but through a medium; and make it accord with the expression of the attached acc., because the gen. must be attached: so that the pron. of the gen. is exactly like that of the attached acc. (R). The 

 ک , \(\mathfrak{k}\), and \(\mathfrak{8}\), when attached to the v. are obs.; and, when attached to the n., are post. From the 1st \[rule\], however, are excepted such \[phrases\] as 

[560]: and from the 2nd two sorts, (1) one where these expressions have no \[inflectional\] place, as in 

[172], and 

and 

(2) one where they are in the place of an acc., as in \([113]\), according to S; (b) their saying 

I have no knowledge of a baser fellow as to back of the
head than him, nor of a viler as to it with Fath of the ١, the ١ being in the position of an acc., like the ١ in َأَضَرِب, except that the latter [١ (DM)] is an obj., and the former assimilated to the obj., because the n. of superiority does not govern the obj. in the acc., and not being post., otherwise would be put into the gen. with Kasra [17]; (e) the saying [of AlAhwās (Jsh)]

[Assuredly, if wedlock be such that it makes lawful a thing unlawful, verily Mātar's wedding her is unlawful (Jsh)], in the version with مُطر in the gen., the pron. being in the acc. as an obj., and separating the pre. [inf. n. (DM)] and post. [ag. (DM)]. The ك in رُوِيدَ زيدا Deal gently with Zaid [187, 188, 560], if you construe زيدا to be a verbal n., [i. q. اِمَهَال (DM),] is a p. of allocation, [زِيدٌ being an obj., and the ag. a latent pron. (DM)]; but, if you construe it to be an inf. n., [i. q. اِمْهَال and اِمْهَال, governed in the acc. by a suppressed v., i. e. اِمْهَال زيداٌ (DM),] is a post. n., [the inf. n. being pre. to its ag. (DM),] whose place is the nom., because it is an ag. (ML). In XXIII. 101. [598] God is addressed with the pl. for magnification, like
[by Al'Arji, And, if thou wish, I will forbid myself women, except you; and, if thou wish, I will not taste sweet cool water nor sleep, a single woman being sometimes addressed with the pl. masc., as a man says of his wife نعولا كذا from taking such extraordinary paims to conceal her that he does not even utter the pron. applicable to her, whence قلل لأهلها امكتونا XX. 9. And said to his wife, Bide ye here (N),] and

(K) Now, then, have Ye mercy upon me, O God of Muhammad: for, if I be not worthy of mercy, Thou art worthy of having it (Jsh), it being a way of the Arabs to say to a great man and august sovereign انطروا في أمرني Look ye into mine affair, because lords and kings say انا أمرنا and انا نحن فعلا (N). 'Akil Ibn 'Ullaфа alMurri says

ولست بسائر جارات بيتها * اغيلب رجاليك ام شهود

And I am not one to ask the female neighbours of my tent,
Are your husbands absent or present?, orig. ٌرِجَالٌِكُن ٍ; but
this is allowable in poetry only (T). In 

IV. 3. And give ye the women their dowries freely; but, if etc. [85] the pron. in 

is treated like the dem., as though were said, 

like 

III. 13. Say thou. Shall I 

tell you of a better than that? after the mention of the 

lusts, one of the proofs heard from the mouths of the 

Arabs being that Ru'ba [Ibn Al'Ajjâj (Jsh)] is relat-
ed to have said respecting his own saying 

[Eight horses long in the back and neck, like ropes of 

hemp, wherein are streaks of black and piebald, as though 

that were in the skin the blotchiness of leprosy, lank in the 

bellies, wherein is inordinate length with slenderness 

(509) (Jsh),] that he meant [171] (K).

§ 162. S, Khl, Akh, Mz, and F say that the 
[detached acc. (K, B on II. 4.)] pron. is [161]: but S 
says that what is attached to it is a p. [560, 562] indicating 
the states of the [person] referred to, vid. speaking, 
being addressed, and absence, since is homonymous ; 
while Khl, Akh, and Mz say that it is a n. that is pre.
to, because of the [anomalous (K, B)] saying [transmitted by Khl (K, B)] 

When the man reaches the age of sixty years, let him [60] beware of the young women, which is weak, because the prons. are not pre. [112]. Zj and Sf say that اياً is an explicit n. pre. to the prons., as though اياً were i.q. نفسك yourself. Many of the KK say that اياً, اياً, and اياً in their entirety are ns., which is weak, since there is no n., explicit or pronominal, whose final is successively ك,ي, and ر. And some of the KK and IK among the BB say that the prons. are the suffixes to اياً; and that اياً is a support for them, by means of which they become detached [161] (R).

§ 163. The attached pron. being shorter (Jm), the detached [pron., nom. or acc. (Jm),] is not allowable, except on account of the impossibility of the attached through (1) precedence [of the pron. (Jm)] before its op., as اياً ضربت ما ضربك إلا إذا انا [where the object is particularization (Jm); while the saying {of AlFarazdak (J)}

بالبابة الوراث الأمىات قد ضمنت

اياًم الأرض في دم الزهار
(334)

{By the Raiser, the Inheritor of the dead, when the earth has inclosed them in the time of calamities! (J)} is a poetic license (R); (3) suppression [of its op. (Jm)], as اياك والشر [60], 24]; (b) a p., when the pron. [governed by it (Jm)] is a nom., as ما كنت فاذا [since the nom. pron. is not attached to the p. (Jm)]; (5) the pron.'s being the subject of an [act. or pass. part. or assimilate (R)] ep. applied to a person [or thing (Jm)] other than the one that [the quality denoted by] it belongs to, as هنذ زيد ضربته [26] (III); but that is correct only if هي be an ag., not a corrob. [below], otherwise it would be included in the case of separation for the object of corroboration (Jm).

If the nom. or acc. pron. be governed by the v., it must be attached to its op., except (1) when it precedes its op., being then only an acc., as I. 4. [20]; (2) when the op. is suppressed, as ان كنت ضربت، [62] ان اياك ضربته [23, 591], and اياك said in reply to "Whom shall I beat?" [45]; whereas اياك والاسد [60] is a case of precedence of the obj. before its op., [i.e. اياك بعد والاسد (R on cautioning)]: (3) when it is separated from its op. for an object not fulfilled except by. means of separation, vid. when it is (a) an appos., (a) a corrob., as II. 33. [158]
and a subst., as [154] after
(c) coupled, as جاودت زبدة واشت
as ضربت إلاّ ياَك and while
ولا نبالي إلاّ ما كنت جارتنا * إلاّ يجارونا إلاّ دليل

[And we care not, when thou art our female neighbour, that not any one but thou should be neighbour to us (AAz)]
is anomalous: (c) after the sense of [ ما and (AAz) إلاّ]
as

[by Dhu-lIṣba‘ al‘Adwānī, As though we on the day of Kurra were slaying only ourselves (AAz): F says that the Arabs treat اما like the neg. and إلاّ as respects detachment of the pron., as in the saying of AlFarazdak

اتَّخذ الحامي النمار وإما

{I am the repeller, the protector of what ought to be protected; and only I or my like defends their honors (Jsh)},
like the saying {of ‘Amr Ibn Ma‘dikarib (AAz)}

قد علمت سلمى وجاراتها * ما قطر الفرس إلاّ انا

(ML on ما) Assuredly Salma and her female neighbours have known, not any one has speared and overthrown the
horseman but I (AAz) [432] an enunc. [179], in which case you say

what I knew Zaid to be my father and that I gave to Zaid was ‘Amr, not nor because the 2nd obj. would be mistaken for the 1st; whereas, if it would not be mistaken [for the 1st obj.], attachment is better in the cat. of and detachment in that of, as when you make the 2nd obj. in an enunc., in which case What I gave to Zaid was a dirham is better than because you are able to attach without spoiling the letter or sense. and What I knew Zaid to be was standing than, because the 2nd obj. in the o.f. must be detached from its op. for the same reason as [the pred.] in [164]:
If the pron. be governed by something else than the v., then, (1) if it be a nom., (a) when an inch., enunc., pred. of &c., or sub. of ما, it is only detached: (b) when governed in the nom. by the act. or pass. part., assimilate ep., verbal n., adv., or prep. and gen., then, (a) if separated from its op. for an object not fulfilled except by means of separation, it must be detached, as زيد قائم مرت برجل في الدار, and like it is the prominent pron. after the ep. applied to a [person or] thing other than the one that [the quality denoted by] it belongs to, since this pron. is a currob. [above] of the pron. covert in the ep., not its ag., because you say نصي الزيدون صاربهم نصي, whereas you know the weakness of نصي [146] جانبي رجل قائمون غلمانه, because you say ما, ألقه انتما قدامك هما, and انتما الدار انتما قدامك هما, it must be detached to distinguish the case where it is one of the 2 terms of the prop. from the case where it is not so: (c) if neither separated from its op. nor governed in the nom. by the ep. or adv. supported upon what has just been mentioned, it must be attached, because the act. and pass. parts,
assimilate \textit{sp.}, verbal \textit{n.}, \textit{adv.}, and \textit{prep.} and \textit{gen.} supply the place of \textit{v}. without needing an adjunct; but this attached \textit{pron.} is only covert [161,165]: (c) when governed in the \textit{nom.} by the \textit{inf.} \textit{n.}, it is only detached, even if it follow the \textit{inf.} \textit{n.} without separation, because the \textit{inf.} \textit{n.} is not renderable by the \textit{v.} except with the adjunct \(\text{اثنى} \), as

(2) if it be an \textit{acc.}, then, (a) if the \textit{op.} be such as must be detached from the \textit{acc.} by constitution, like the Ḥijāzī \(\text{ما} \), or if they be separated because of an object not fulfilled except by means of separation, as \(\text{ما} \), the \textit{pron.} must be detached, as you see: (b) if neither be the case, then, (a) if the \textit{op.} be a \textit{p.}, the \textit{pron.} must be attached to it, as \(\text{ليتكم} \), and \(\text{كما} \), because the \textit{p.} is not independent [134]: (b) if the \textit{op.} be a verbal \textit{n.}, the \textit{pron.} must be attached to it, because, though it is \textit{orig.} independent as respects the quality of \textit{n.}, not in need of an \textit{acc.}, still, since its sense becomes that of the \textit{v.}, it is like the \textit{v.} in the necessity of attachment to it, as \(\text{حبيحلة رويدة} \) and while detachment is allowable in the case of such verbal \textit{n}s. as the is attached to, as \(\text{عليك} \), only by assimilation to \(\text{عطاك} \) [164], though the \(\text{k} \) [187, 560] is not this \(\text{k} \): (c) if the \textit{op.} be an \textit{inf.} \textit{n.}, then,
(a) if it be pronounced with Tanwin, the acc. is not attached to it, because the Tanwin indicative of the word's completeness is inconsistent with the attached pron. indicative of its incompleteness, and moreover the resemblance of the inf. n. to the v. is weak, so that you must say اعجبني ضرب اياك if you do not prefix; (b) if the inf. n. be synarthrous, the ordinary opinion is that the pron. should be detached after it, as اعجبني ضرب اياك, because ال alternates with the Tanwin in making the word complete [84], while Akh allows ضرب, the pron. being an acc.: (d) if the op. be an act. or pass. part., there is a dispute as to the attachment of the acc. pron. to them [118], whether they be pronounced with Tanwin or not: [for, according to Akh and Hsh, the pron. after the anarthrous is in the position of the acc., because it is an obj., the Tanwin and ن being suppressed not because of the prothesis, but because of the inconsistence between them and the attached pron.; while Rm, Mb in one of his 2 sayings, and Z say that the pron. after the synarthrous, whether the latter be sing., du., or pl., is in the gen. by prothesis (R on the gens.):] and, though its attachment to them is better than its attachment to the inf. n., because they resemble the v. more than the inf. n. does, still detachment of the acc. pron. after them is better, as اعجبني ضرب اياك or معطى اياك و ضرب اياك, and المعطى اياك or. اعجبني ضرب اياك.
§ 164. When 2 prons. follow an op., then, if the 2nd be an appos., the 1st must be attached, and the 2nd detached, as II. 33. [158] and بیانک ایاک، because the appos. is not one of the requisites of the v. [131], so that it should be attached to it and be like one of its parts. But, if the 2nd be not [an appos.], then, (1) if one of them be an attached nom., it must precede the acc., because the attached nom. becomes like part of the v.; while every pron. that follows that nom. must be attached, whether it be more det. [262] than that nom., as ضریبی، or not, as ضریبک، because the 2nd is as it were attached to the op. itself, since the attached nom. is like part of its op.: (2) if the v. be followed by an attached acc. without a nom. before it, as أعطانکی زید، or after a nom. pron., as أعطانکی، the pron. following that acc., (a) if less det. than it, must be attached according to S; while others allow attachment or detachment, as أعطانکی زید Zaid gave thee it or أعطانکی I gave thee it or FCC I fancied thee to be him or FCC the reason of its attachment being that there is nothing derogatory to the 2nd in being appended to, and becoming by attachment part of, what is superior to, because more det. than it; and the reason of its detachment being that the 1st attached is a complement, whose attachment is not like that of the nom.:
while detachment in the *cat.* of خلت, is better than in that of أعطيات, because, the 1st *obj.* in the *cat.* of أعطيات being an *ag.* as respects the sense [432], the 2nd is as it were attached to the *pron.* of the *ag.*; whereas, the 2 *objs.* of خلت still containing some tinge of the *inch.* and *enunc.* [440], whose property is detachment [163], and the 1st of them being necessarily attached because of its nearness to the *v.*, detachment is better in the 2nd for observance of the *o. f.*: (b) if more *det.*, must be detached according to *S*; though *S* quotes from the *GG* allowance of attachment also, as أعطيات and أعطيات, and *Mb* approves the opinion of the *GG*: while here attachment of the 2nd has not been transmitted by hearsay, because the 2nd, being superior to, as being more *det.* than, the 1st, disdains to be appended to what is inferior to it; whereas those who allow that by analogy, not by hearsay, look to the bare fact that the 1st is attached: (c) if equal to the attached *acc.*, then, (a) if they be of the 3rd *pers.*, as أعطيات and أعطيات, is, as *S* says, allowably attached, but oftener detached: (b) if not, is allowed to be attached by *Mb*, who approves it by analogy to the 3rd *pers.*; but not by *S*: while here also detachment is better, because the 2nd disdains to be appended to, and become a supplement of, what is like it; whereas that is allowable in the 3rd *pers.*, because each *pron.* relates to something else than what the other relates to,
contrary to the *prons.* of the 2nd and 1st *pers.* All of this is when the 2 *prons.* follow the *v.*: but, when they follow the *n.*, (1) if the 1st be an attached *nom.* which is only latent [161, 163, 165], as زید شاربک، the 2nd may be attached, [as exemplified,] or detached, as زید شارب ایاک: (2) if the 1st be a *gen.*, the 2nd, (a) if an *acc.*, is in the same predicament as when they follow the *v.* and are both *accs.*, i.e., when less *det.* [than the 1st], it may be attached or detached, as جَذَّرُ الْعَلَّ [503] and مطیعک ایاک or منعک ایاک and مطیعکها, like اعیتک ایاک or اعیتکها, except that detachment in what follows the *gen.* is better than in what follows the *acc.* *pron.*, because the *v.* is more habituated to attachment of the *pron.* to it than the *inf.* *n.* and *act.* *part.*; and similarly, when the 2nd is more or equally *det.*, attachment is anomalous, as ضریوک and ضریوکُ, whence:

وَقَدْ َجَعَلَتْ نَفْسِي تَطَبِّی لِضَعْمَة
لَضْعْمَهَا یَقْرُعُ َالعَلَمُ َثَانِیا

[by Mughallis Ibn Lakīf al-Asadi, *And my soul has begun to be resigned to a calamity, because of their experiencing one like it, whose canine tooth strikes the bone, i.e. extremely severe (AAz)]: (b) if a *nom.*, must be detached, whether it be more *det.* than the *gen.* or equally or less
det., because the prominent attached nom. is attached only to the v. [161, 165], as ضَرِّيْكُ أَنْ تَهْوِ مَنْ (3) the 1st is not an acc., except according to the opinion of Hsh and Akh on such as ضَرِّيْكُ [163], in which case the predicament of the pron. that follows it, according to them, is the same as that of the pron. that follows the gen. (R). The [pronominal (M, IA)] pred. of كان &c., [may be attached or detached: but (IA)] is preferably detached (M, IH, IA) according to S, as كنت اياة (IA), because it is orig. an enunc. [447], which must be detached [163] (AAz); and attached according to IM, as كنتا (IA): the poet ['Umar Ibn Abī Rabī'a (R, AAz)] says

[Assuredly, if he be he, he has indeed changed, after quitting us, from the youthful state: and man does sometimes alter (AAz)], and [the same poet (AAz)] says

[Would that this night were a month, wherein we saw not any one, except me and thee, nor feared a watcher! (AAz)]; but a poet [says تنْفَكَ التَّمُّنُ (454), and Ibn Duraid (A Az) says]
I numbered my people like the number of the multitudinous sand, when the generous men other than I (170) were gone (AAz), and an Arab said Let him keep to a man that is not I [170, 199] (M, R), the reason of the attachment being that  ضربتِه کنت یہ کہتے is like [97].

§ 165. No pron. is latent except the [attached] nom., because the acc. and gen. are complements, since they are objs.; whereas the nom. is an ag., which is like part of the v., so that in the cat. of the attached prons., which are constituted for abridgment, they content themselves with expressing the v. The cause of its latency, where it is latent, has been mentioned [161]. The attached [nom.] pron. does not appear at all in the case of (1) the pret., 3rd pers. sing., masc. and fem.; (2) the aor., in نفعل، نفعل، انفعل، and 2nd pers. sing. masc. or 3rd pers. sing. fem.; (3) [the imp.] انفعل; (4) all the eps., verbal ns., and advs. [161, 163]: nor does the ag., explicit or pronominal, appear in the case of 5 of them, vid. نفعل، نفعل، انفعل 2nd pers. sing. masc., the imp. انفعل، and the imp. verbal n. in the sing., du., and pl.; while what appears in II, 33. [158] is a corrob. of the latent [pron.], not an ag.: but the explicit ag.
and the detached pron. appear in the case of
ضَرْبُ تَفْعَلِتْ, تَفْعَلَ, يُفْعَلَ, يُفْعَالَ, 3rd pers. sing. fem., as ما ضَرْبُ اللَّهُ تَفْعَلِتْ, تَفْعَلَ, يُفْعَلَ, يُفْعَالَ, and ما تَفْعَلِتْ اللَّهُ تَفْعَلِتْ, تَفْعَلَ, يُفْعَلَ, يُفْعَالَ, and ما ضَرْبُ اللَّهُ تَفْعَلِتْ, تَفْعَلَ, يُفْعَلَ, يُفْعَالَ, Zaid and Zayd; (2) the sing. ep., as close 24 and مَا قَاتَمَ الزِّيدِي, and هَيْ, Haim, (3) the adv. when supported, as أَنَّى الدَّارُ زِيدَ and أَنَّى الدَّارُ زِيدُ; (4) the verbal n. when enunciatory, as هِيَهَاتُ هَوَّهُ هِيَهَاتُ زِيدُ and هِيَهَاتُ هَوَّهُ Zayd (R). The saying of the GG on II. 33. that the coupling is to the latent pron. is a mistake, and has been refuted by IM, who holds it to be a coupling of props., orig. ولا يَسِرُ زوجكَ and (let) thy wife (dwell), and likewise says that لا تحلفت نحن ولا انتَ XX. 60. That we shall not break, nor (shalt) thou (break) is in full وَلَا تَحْلِفَ إِنَّا, because [the coupled is in the predicament of the ant. (538), whereas] the nom. of the imp. v. is not an explicit n., and the nom. of the aor. v. possessed of the ى is nothing else than the pron. of the 1st pers.; while he allows ذُرُوعَ in
نَظَرْفٌ مَا نَظَرْفٌ ثُمَّ نُأْرِي ذُرُوعَ الْأَمْوَالِ مِنَا وَالْعَدَّمِ إِلَى حِفْرَ اسْتِئْلَمِ جُرْفَ وَإِعَلاَمَ صَفَحٍ مَقْبُوضٍ
[by AlBurj Ibn Mushir atTa'i, We roam about so long as we roam about; then repair, the possessors of riches
of us and the destitute (repair), to holes (i.e. graves) whose bottoms are wide, and whose top is a broad stone standing fast (Jsh)] to be ag. of a suppressed v. of the 3rd pers., i.e. يَاوُلِي ذُروَّ الْأَمْوَال, or, with what follows it, a corrob. [of the pron. in (DM)] upon the principle of ضَرِب زيد الظهَر والبطَئ [154] (ML).

§ 166. The form of (IH) a detached nom. [pron. (M, R) agreeing with the inch. (IH) in number, gender, and person, as اَنِي اَنِا للهَ XXVIII. 30. Verily I am God and اَنَّهُ الْعُفْوُ. الْرَحْمُ XII. 99. Verily He is the forgiving, the merciful, but sometimes in the 3rd pers. after a 1st or 2nd, because the latter occupies the place of a pre. n., as

{by Jarîr, And how many a friend there is of mine in the wide pebbly watercourses, who would think (the affliction of) me, if I were afflicted, to be the great affliction! (Jsh)}, i.e. يَرِى مُصَابِي هُوَ الْمُصَابِ [R],] intervenes between the inch. and [its (M) enunc., before and after [prefixion of (M, R)] the [lit. (M)] ops. [of the inch. and enunc., vid. the cat. of ظِلْنِ, the cat. of اِنَّ, the Ḥijāzi ٌو, and the cat. of كَلِ (R)], when the enunc. is det. or [similar thereto, like
(547)

(M, IH), as Zaid is the depater, [XVIII. 37. (419) (443) And do not thou account (the niggardliness of) them that are niggardly of what God hath vouchsafed them of His bounty to be better for them (M), i.e. (K, B), XII. 99. Zaid is not the depater (R), VIII. 32. If this be the truth (M),] and (V. 117. Thou wast the watcher over them (M, R). It is named [by the BB (M, R)] distinctive (M, IH, IA), because, [say the moderns (R),] it distinguishes the [case where what follows it is an (R)] enunc. from the [case where it is an (R)] ep. (R, IA), since, when you say زيد هو المنطلق, the hearer may imagine المنطلق to be an ep., and therefore await the enunc., so that you put the distinctive to specify that it is an enunc., not an ep.; or because, say Khl and S, it distinguishes the n. before it from the one after it by indicating that the latter is not a supplement [140] of the former, but is its enunc. (R): and by the KK support (M, R), because it keeps what follows it from falling from the status of enunc., as the support in the house keeps the roof from falling (R). The ل
of inception is prefixed to it (M, R, IA), as

III. 55. Verily this is the true story (IA), like

XI. 89. Verily thou art the mild, the director. The inch. ought to be det., because

the distinctive imports corroboration [138], since لَهُوَا القَانُ كَمْ means Zaid himself is the stander; and the

enunc. ought to be synarthrous, because, when it is so, it imports restriction, which, importing corroboration, is in keeping with the corroboration of the inch. by the distinctive: while the form of a detached nom. pron. agreeing with the inch. is put in order that it may be in the semblance of a 2nd inch. whose enunc. is what follows it, the prop. being the enunc. of the 1st inch., so that by this means the synarthrous [enunc. after it] may be distinguishable from the ep., because the pron. is not qualified [147]; but afterwards, since the object of putting the distinctive is to avert confusion of the enunc. after it with the ep., and this is the sense of the p., vid. to import a meaning in something else [497]; it becomes a p., and is stripped of the quality of n., so that it keeps to a fixed shape, vid. that of the nom. pron., even if what follows it alter from the nom. to the acc., because the p. is aplastic; though it retains one plasticity that it had when it was a n., i.e. its variation in number, gender and person, because it is not orig. a p. Then, greater latitude being taken in the distinctive, it is introduced where the
enunc. is similar to the synarthrous, vid. the أعلل of superiority, which resembles the synarthrous in that its particularizer is a p., vid. مى [355], united with it, as the particularizer of the synarthrous is a p. united with it, i.e. the ر (R). The conditions of the pron. named distinctive and support are [thus] 6, (1) that what precedes it should be (a) an inch., actually or orig., as أولئك هم المفصولون VII. 156. Those shall be the prospe-

rous, وانا لنحى الصانون XXXVII. 165. And verily we are the standers in ranks, V. 117., LXXIII. 20. [440], and XVIII. 37.; but Akh allows it to occur between the d. s. and s. s., holding هلل بناتي هن أطهر لكم XI. 80. These are my daughters, purer for you, [read by Ibn Marwān (K, DM), Sa’id Ibn Jubair, AlHasan alBasri, and Zaid Ibn ‘Ali (DM)] with أطهر in the acc., to be an instance of it: (b) det., as exemplified; but kr. Hsh, and such of the KK as follow them allow it to be inde
t., attributing لن تكون أمة هن أثرى من أمة XVI. 94. Because a people is more numerous and wealthy than a people to it: (2) that what follows it should be (a) an enunc. actually or orig.: (b) det., or like the det. in not receiv-
ing ال, as above in the case of خيرًا LXXIII. 20. and أثّل XVIII. 73.; while the condition of the one like the
det. is that it should be a n., as exemplified; but Jj coordinates the aor. with the n., because of their mutual resemblance, holding أنَّهُ هوُ يُبْدِي وَيَعِيدَ LXXXV. 13.

Verily He produceth and reproduceth to be an instance of it; and is followed by AB, who allows the distinctive in مَكْرُ أُولُّكَ هوُ يُبْوَرَ XXXV. 11. And the plotting of those shall prove vain; and by IKhz, who says that there is no difference between accidental prevention of_all, as in مَثْلُكُ [where the preventive of _ال_ is the من (DM)] and in the pre., like مَثْلُكُ, [where the preventive is the prothesis (DM)], and natural, as in the [pret. and (DM)] aor. v.; while Suh. says on وأنَّهُ هوُ أَشْكُلُ وَابْكُي وَانَّهُ هوُ آمَاتُ وَاحْيَا وَانَّهُ خَلَقُ الزَّرْجُوْيَ لَذَكَرَ الْإِلَٰهَيْنِ LIII. 44—46. And that He hath made to laugh and made to weep, and that He hath killed and made alive, and that He hath created the two mates, the male and the female that the distinctive pron. is put in the first 2 [verses], and not in the 3rd, because some of the heathen sometimes attribute these acts to others than God, as Nimrod says أنَّى أَحْيَى وَأَمْتَى II. 260. I make alive and kill, whereas the 3rd has not been claimed by any of mankind; and the text وَأَذِنَ النَّبِيُّ إِلَى رَبِّهِ الْعَلِيمِ لَيْتَ الْإِلَٰهُ إِلَى أَيِّكَ مَنْ رَبِّكَ هُوُ الْحَقُّ وَيَعِيدَ XXXIV. 6.

And they that have been vouchsafed knowledge know
what hath been revealed to thee from thy Lord to be the truth and to guide aright is sometimes cited as evidence in favour of J's saying, being coupled to [the 2nd obj. (DM)] occurring as enunc. after the distinctive: (3) that it itself should be (a) in the form of the nom.; (b) in agreement with what precedes it [in person, gender, and number (DM)]. Its import is (1) lit., vid. notification from the very first that what follows it is an enunc., not an appos.; (2) id., vid. corroboration; (3) also id., vid. particularization, [i.e. restriction of the predicament to the mentioned, and negation of it from all others (DM)]: and Z mentions all three in the exposition of II. 4. And those shall be the prosperous, saying that its import is (1) indication that what follows it is an enunc., not an ep.; (2) corroboration; (3) affirmation that the import of the attribute is predicable of the subject exclusively of others (ML). Some of the Arabs make it an inch., and what follows it its enunc. [and accordingly XLIII. 76. Nor have We wronged them; but (545) they were such that they were the wrong-doers and XVIII. 37. to be such that I am less are read (M, R) with the nom. among others than the Seven (R)].

§ 167. The prop. is preceded by a pron. [of the 3rd pers. (IH) sing., masc. or fem. (R),] named the
pron. of the case [when masc. (Jm)] and fact [when fem. (Jm), but by the KK {the pron. of (R)} the unknown (M, R), because that case is unknown until the pron. is (R) expounded by the prop. {mentioned (Jm)} after it (IH), as CXII. 1. (160) (M)]. It is [according to the ops. (IH)] (1) attached, (a) prominent, [an acc., in the cats. of and (R), as in (2) I thought the case to be this, Zaid was standing and LXXII. 19. And that the case was this, when the servant of God stood (M)]; (b) latent (M, IH), a nom., in the cats. of (R), as in their saying The case is not this, God has created his like and IX. 118. [460] (M): (2) detached (IH), when an inch. or a sub. of (R). It is [preferably (R)] fem. when the expos. (R) prop. contains a fem., as XXII. 45. For verily the fact is this, the eyes are not blind, [أولم نكن لهما اية اين علماء بني إسرائيل XXVI. 197. (M), so read by Ibn 'Amir (B), And was not the fact this, that the learned of the children of Israel should know it was a sign for them? (K, B), or they had a sign, that the learned &c? (K),] and [507] (M, B), provided that the fem. in the prop. be not a complement or like a complement, so that (5)
[19, 447] is not preferable, because, the pron. being intended, important, complement with complements is not observed. This pron. may not be suppressed, from want of indication of it [1], since the enunci is independent, not containing a connecting pron. [27] (R). Its suppression, when it is an acc., [however, is allowable, because it becomes a quasi-complement through being governed in the acc., and is besides indicated by the sentence, as اَيْنَ مَنْ يَسْخَلُ الْخُ - (517) and اَيْنَ مَنْ لَا إِلَهَ - (1), the indication here being that the annulers of the incl. are not prefixed to cond. words; but (R)] is weak, except with اَيْنَ when contracted [525], in which case it is necessary (IH). The reading of XX. 66. [171] is said to be orig. اِنْ هَذَّابٍ لَّهُمَا سَاحِرِيَّ، the [2nd] incl. [ةَهُنْ] being then suppressed, and the pron. of the case, as in اَيْنَ مِنْ اَشْرَى الْأَنَاسِ إِلَهَ - [517] (Sh). This pron. is irregular in 5 ways:—(1) it necessarily relates to what follows it. [160], since it may not be preceded by the prop. expos. of it, nor by any part thereof; and ISf errs in saying on

[by AlFarazdāk, What! drunk was Ibn AlMarāgha (i.e. Jarīr) when he satirized Tamīm in the region of Syria, or shamming drunk? (Jsh)] that contains
the *pron.* of the case, and *ابن المراغة سكران* are *inch.* and *enunc.***, the *prop.* being *pred.* of *كُانُ**, whereas correctly is *red.:* (2) its exponent is only a *prop.*; and no *pron.* shares with it in this, [since the exponent of every other *pron.* is a single term (DM)]; (3) it is not followed by an *appos.,* not being corroborated [135], nor coupled to [158], nor followed by a *subst.* [154]: (4) it is governed only by inchoation or one of its annullers: (5) it is invariably *sing.,* not being dualized or pluralized, even if it be expounded by 2 or more stories (ML). The BB hold that both terms of the *expos. prop.* must be expressed, because, it being *expos.,* its own 2 terms ought to be independent of exponent. The exponent, when the annullers of the *inch.* are not prefixed to the *pron.,* must be a nominal *prop.,* [as CXII. 1.]; but, when they are prefixed to it, may be verbal also, as XXII. 45. (R). The *prop.* occurring as *enunc.*** or *pred.* to the *pron.* of the case must be enunciatory, whatever is transmitted to the contrary being paraphrased, except the *pred.* of the contracted *أَنُّ,** which may be a precatory *prop.,* as in the reading of XXIV. 9. [34, 525] (ML).

§ 168. The *pron.* in *ربه رجلة* [498] is a vague *indet.* [262, 505], thrown out at hazard without aim at any particular person, and afterwards expounded [84, 160]; and like it in vagueness and exposition is the *pron.* in *نَمَم رجلة* [84, 160, 405].
§ 169. When the n. occurring after عَسَى and لَوْلَأَتُ, and is a pron., the general practice is to say لَوْلَأَتُ "ئَتُ" لَوْلَأَتُ عَسَى, عَسَى, عَسَى, لَوْلَأَتُ. XXXIV. 30. If it had not been for you, we should have been believers and فِهِلَ عَسَيْتُمْ XLVII. 24. [462]: but trustworthy persons transmit from the Arabs لَوْلَأَتُ, عَسَى, عَسَى, لَوْلَأَتُ, and عَسَى, as

وَكَمْ مُوَطِّنِي لَوْلَأَتُ ءَلَحَتْ كَمَا هُوَي

[by Yazid Ibn Al-Hakam, And how many a place of combat, if I (had) not (been present with thee) wouldst thou have perished (in), as a fallen falls with his limbs from the summit of the peak! (J)],

أُمُتْ بِكِفُّيَةِ مِنْ الْهوَدِّ قَدْ لَوْلَأَتْ هَذَا العَامِ لَمْ أَحْجَّيْ[by 'Umar Ibn Abi Rab'a, She signed with her two hands from the litter, saying, If thou (hadst) not (been with me) this year, I should not have performed the pilgrimage (Jsh)],

تُقُولَ بَنَتِي قَدْ أَتَى إِنَّا قَدْ أَتَيْتُ أَبَكَ عَلَّكَ أوْ عَسَاكَا[by Ru'ba Ibn Al-'Ajjaj, My daughter says, Thy time of departure has arrived. O my father, perhaps thou, or may-be thou, (will find sustenance) (Jsh)], and
by 'Imrān Ibn Hittān, And I have a soul, to which I say, wherever it opposes me, Perhaps I, or may-be I, (shall attain mine object) (AAZ); while authorities differ as to [the explanation of] that (M). S and the majority say that لُيُؤُرُ is a prep. [513], peculiar to the pron., as حتی [501] and the ك [509] are peculiar to the explicit n., and not depending upon any thing [498]; and that the position of its gen. is that of a nom. by inchoation, the enunc. being suppressed [29, 574]: while Akh says that the pron. is an inch., and لُيُؤُرُ not a prep., but that they substitute the gen. pron. for the nom., as they do the converse, since they say مَا كَانْتِ كَأَنْتَ كَأَنْتَ أَنْتَ كَأَنْتَ كَأَنْتَ كَأَنْتَ كَأَنْتَ كَأَنْتَ مَا كَانْتِ كَأَنْتَ كَأَنْتَ كَأَنْتَ كَأَنْتَ K I am not like thee, nor art thou like me [509]; whereas substitution occurs only in the case of the detached prons., [a refutation of Akh's saying (DM),] because of their resemblance to explicit ns. in their independence. On عَسَى [in some MSS عَسَئِي (170) (DM),] &c. [459, 462], there are 3 opinions:—(1) S says that عَسَى is treated like لَعْلَلٌ in governing the sub. in the acc. and pred. in the nom. [516], as لَعْلَلٌ is treated like it in having its pred. conjoined with إن [536]: (2) Akh says that it continues to govern like كَأَنْ [459]; but that the acc. pron. is borrowed in place of the nom. pron.: which is
refuted by two matters, (a) that substitution of one pron. for another is authorized only in the case of the detached [pron.], as ینَّ ۡكُتُبُ ۡعَۡلَمُ ۖ ۲۱۲۹ [the is an etymological subst. [682] for the [being a case of conversion (DM),] not a case of substitution of one pron. for another, as IM thinks; (b) that the pred. appears governed in the nom. in

(by Ṣakhr Ibn AlʿAbbūd alKhidrimī, Then said I, May be it is the fire of Ka's; and perhaps she will complain, and I shall come towards her, and visit her (Jsh)]:

(3) Mb and F say that it continues to govern like ۢکُنَّ; but that, the sentence being transposed, [what ought to be (DM)] the sub. is made pred., and conversely, [the ۢی in ۢعَۡلَسَى ۢلِثُقُومُ its prepos. pred., and its postpos. sub. (DM)]: which is refuted by its entailing in such as ۢیَا ابْتَأَ ۡعَضَى [above] restriction [of the expression (DM)] to a v. and its acc., [while the nom., vid. its postpos. sub., is suppressed (DM)]; but they may reply that the acc. here is a nom. in sense, since their assertion is that the inflection is transposed, while the sense is unaltered.

§ 170. The ۢوَ of protection, named also the ۢوَ of support, is affixed before the ۢی of the 1st pers., (1) when governed in the acc. by (a) the v., whether plastic, as
or aplastic, as قَآَمُواْ مَا خَالَتُكْ عَسَائِرَ and حَاشَىٰ حَاشَىٰنَى، or if be held to be a v. [511]; (b) the verbal n., as عَلَيْكَنِي تِراَكْنِي دِراَكْنِي, and تِراَكْنِي دِراَكْنِي (516) DM], as إِنَّى [247], (3) when governed in the gen. by and (3) when post. to قَطْطَبْ لَنِي [187], or (4) in other cases anomalously, as حَسُىٰ بَجَلْنِي i. q. my sufficiency [187] and [609] (ML). The of protection is introduced into the v. to protect it from the Kasr, because what precedes the و of the 1st pers. must be pronounced with Kasr; whereas, since they debar the v. from the gen. [404], and the Kasra is the original sign of the gen. [16], they dislike that what is sometimes the sign of the gen. should be found in the v.: while its introduction in such as حَصُىٰ بَجَلْنِي and is either for the sake of uniformity, or because the Kasr would be supplied upon the و and ج, if it were not for the و, as in عَصَائِرَ and قامى; and its introduction with the و of inflection, as ضِرْبَنَى, the و of corroboration, as أَضْرَنَى, and the attached nom. pron., as ضِرْبَنَى and ضِرْبَنَى, is allowable because the وs of inflection and corroboration and the pron. mentioned are like part of the v. This و is inseparable from (1) all the paradigms of the pret. (2) the aor. [including the imp.], except the five paradigms
containing the ن of inflection [405], whether the aor. [or imp.] contain the ن of the pron. or the single or double ن of corroboration, as يُضُرُّبِنِّي

هَلْ تَبَلَّغْنِي دَارَهَا شَدِيدَةً؟ لَعْبَتْ بِصَحِرَمِ الْشَّرَابِ مَصرُّ [by 'Antara, Will a Shadanî she-camel cursed with an udder debarred from milk, cut off, bring me to her dwelling? (EM),] or not. The place of the ن of protection may be supplied by the ن of inflection, contrary to the ن of the pron. and the two نs of corroboration, although combination of two likes is realized in the case of all, because, the ن of inflection having no meaning, like the ن of protection, each of them is for a lit. matter, contrary to the ن of the pron. and the two نs of corroboration. This is according to the opinion of those who, like Jz, hold the elided to be the ن of protection, because the heaviness comes from it, not from the ن of inflection; whereas according to the saying of S, that the elided is the ن of inflection, because it is exposed to elision in the apoc. and subj. and has no meaning, the cause of the non-elision of the ن of the pron. and two نs of corroboration is obvious, since they are not exposed to elision and have a meaning. Elision of the ن of protection with the ن of the pron. occurs, however, by poetic license, as

ترِاء كَالْثَّقَابِ يَعِل مِسْكًا أَمَّا أَتَى الْفَالِيَاتِ إِذَا قُلْتَنِي [by 'Amr Ibn Ma'dikarib azzubaidî, Thou seest it (the hair of the head) like wormwood steeped in musk, vexing
the women rummaging for lice when they rummage me for lice, orig. فلتيني (Jsh)], where the elided may not be the ن of the pron., since the ag. is not suppressed. Three methods are allowable with the ن of inflection, elision of one ن, incorporation of the ن of inflection into the ن of protection, and expression of both without incorporation; and VI. 80. [405] is read according to all three. Expression of the ن with ليس is better, as إذ فَعَلَ الله رَجُلًا للن [164]; but ليس is allowable, as [164], by assimilation to غيري عساق: and occurs by assimilation to عساي لعلي; but is more frequent (R).

It is disputed whether the ن of protection be inseparable from the فعل of wonder or not, as ما أفقرني اللن [477] or ما أفقرى; but the correct opinion is that it is inseparable (IA). The ن may be affixed to verbal نس., because they convey the sense of the ن.; or omitted, because they are not orig. vs. [187]. The ن may be affixed to أن, لكون, and كان, because they resemble the ن. [516]; or elided, because the affixion is due to the resemblance, and is not original, and because of the combination of likes, together with the frequency of usage (R). فعل is correctly denuded of the ن, as XL. 38. [411]; and expression of the ن is rare, as
Then said I, Lend ye two to me the adze: perhaps I shall carve with it a scabbard for a glorious sword (J)].

The ی is not elided with ِسُبْ، except extraordinarily, as

[by Zaid AlKhail, Like the wish of Jābir, when he said, Would that I were to find him, and I would lose some of my property for the sake of slaying him (J)]; but is commonly expressed, as IV. 75. [411] (IA). Jz says that expression of the ُن in the case of ُقُدِ، ُعَيِ، ُمِنُ، and ُقُدُ is better known; but according to S elision is a license not allowable except in poetry, as

[O thou asker about them and about me, I am not of Kais, nor is Kais of me (J)] and

[by Ḥumaid Ibn Mālik alArqat, My sufficiency is the help (being red.) of the two Khubaibs (‘Abd Allāh Ibn AzZubair, surnamed Abu Khubaib, and his son Khubaib), my sufficiency: the Imām (Khubaib Ibn ‘Abd
Allāh) is not the unrighteous niggard (J)] : and the
is affixed for preservation of the inseparable quiescence
[of the final]. According to S and Zj, elision of the
from لُدُنِي is not allowable, except by poetic license;
whereas, according to others, expression is preferable,
but elision is not a poetic license, because it is authorized
among the Seven, [ قُدْمُ بَلْغَتِ مِنْ لَدُنِي عَذْرًا XVIII. 75.
Thou hast obtained from me an excuse being read لُدُنِي
(K, B) by Nāfi‘ (B)] ; but IH follows Jz, who says that
you are allowed an option in the case of لُدُنِ, the read-
ing inducing them to say so: and affixion of the ن to
لُدُنِ, though it is not a v., is for preservation of the inseparable quiescence of the ن. Elision is better than expres-
sion in the case of بَجِلُ, because of the dislike to a
quiescent ل before the ن, and from the difficulty of
pronouncing it.

§ 170.A. The most particular of the prons. is the
pron. of the 1st pers., then that of the 2nd pers., then
that of the 3rd; and in combination the more particular
prevails, as أَنتَ رَهْوُ قُلْتِمَا وَهُوَ أَنَا أَنَا قُلْتَا (R).
§. 171. The dem. is what indicates a denominate and demonstration of that denominate: you say, when demonstrating Zaid for example, هَذَا This, the word ذَا indicating the person Zaid and demonstration of that person (Sh). The dems. are the ns. that the denominate is demonstrated by; and on that account they contain the sense of the v., and therefore govern ds s. [75] (IY). Only a visible sensible [object], near or distant, is orig. demonstrated by the dems.: so that, if an invisible sensible [object] be demonstrated by them, as

XIX. 64. That is the Paradise, this is because it is made to be like the visible; and similarly if what is imperceptible by the senses be demonstrated by them, as VI. 102. [172] and XII. 37. [561] (R). The dems. are (1) sing., (a) masc. ذَا: (b) fem. ذَّة, ذِى, ذَّة, ذِى, ذِى, [or slurring or impletion (R)], ذَّة, ذِى, ذِى, [or slurring or impletion (R)], ذَّة, ذِى, ذِى, [and sometimes ذاتي (R)]: (2) du., (a) masc., [in the nom. (M, Jm) ذاتي, and [in the acc. and gen. (M, Jm) ذاتي, [but in some dials. ذاتي, whence ذاتي هذاي لسحراي]

XX. 66. Verily these two
are two enchanters (174) (M)]; (b) fem., [in the nom. (IY, Jm)] [ب، and [in the acc. and gen. (IY, Jm)] [ث، being the only fem. dial. var. dualized (M, Jm), because of the frequency of its occurrence (Jm)]:
(3) pl., masc. and fem. [or أولاً, a heteromorphous pl., the measure of which is عُمَل upon the measure of أَرَاب (IY)], pronounced with prolongation or abbreviation (M, IH), and in the latter case [generally] written with the ٍ (R, Jm); which is common to the rational and irrational, as

(م, ر), by Jarîr (M, J), Disparage thou [664] the halting-places after quitting the halting-place of Al Liwâ', and life after the passing of those days (J), where it is used for the irrational (IY, J), as in اَل السمع والبصر والقبول كل أولك كان عنده مسؤولٌ XVII. 38. Verily the ear and the eye and the heart, all of those are inquired about (J), and similarly

(ٍ), by 'Abd Allâh [Ibn 'Umar (ID)] Ibn 'Amr Ibn 'Uthmân Ibn 'Affân al'Arîj, O how graceful [288] are
young gazelles whose horns have budded for us from among those herds of gazelles that graze amidst those little [293] wild fite trees and gum-acacia trees! (Jsh), though it is mostly used for the rational, and there is a version peoples [in the former verse] (J); and, when pronounced with Kasr, sometimes has Tauwîn [608], in which case, the Tauwîn denoting indeterminate-ness, as in س [187, 198], while اولل is det., its import is distance, in order that the persons demonstrated may be like the indet., so that اولل is like اولل [173]; and sometimes has the 1st Hamza changed into ٖ, as ْهلا, or the last Hamza pronounced with Damm, as اولل; and sometimes has the Damma before the ل impleted, as طومار upon the measure of ٖولل; whereas ٖهواث upon the measure of ٖتوأب, as

"تجلد لا يقل هولاها هذا * بكي أنا بكى اسا وغيطا"

Bear up: let not these say, This man wept, when he wept, for grief and rage is not a dial. var., but a contraction of ٖهواث [174] by elision of the ٖ of ٖه and conversion of the [1st] Hamza of اولل into ٖ (R). The dem. in II. 1. [599] is made masc., though the demonstrated is a fem., vid. the سورة chapter, because الكتابُ is (1) its enunc., in which case, ذاك having the same
meaning and denominate as the gender of the former may be made to accord with that of the latter, as in [182, 449]: (2) *That scripture*, in which case only is plainly demonstrated by it, since by the *dem.* is demonstrated the [n. of] genus occurring as its *ep.*: you say ْهَنَّئَد ذِلْكَ َئْبَنْسِنْ فُقُلَ كَذَا or *Hind, that human being, or that person, did such a thing*, and [An Nābigha] adh Dhubyānī says

[I have been told that *Nu‘m* (the beloved) is blaming the desertion: God send down rain to, and keep, that blaming, upbraiding (person)! َ(N)]. And ُبِينَ [115] may be prefixed to ُيَبِينُ ِبين ذِلْكُ in II. 63. *Middle-aged between those two* because ُذِلْكُ is i. q. two things [172], since it occurs as a *dem.* of the َفَرْضِ and ُبُكْرَ mentioned [149], being allowable as a *dem.* of two *fems.*, though it is *sing. masc.*, as being a paraphrase of ُما تَقُدَّمَ َمَا ذِكْرَ or for the sake of abridgment. And the *pron.* is sometimes treated like the *dem.* in this respect: *AU says, I said to Ru‘ba about his saying*
"If thou mean the كأنها, say, and, if the كأك, say, بلقى "كانها";" and he said, "I meant "ذاك" (K). The dems. [except "ذاب" and "ذاب" (Sh)] are uninfl. (IY, R, Sh), upon quiescence, like ذأ and ذئ; Fath, like [175], as XXVI. 64. And We made the others draw near there; Kasr, like هُبْبِلْ; and Damm, like هُبْبِلْ, which Kth relates that some of the Arabs say (Sh): (1) according to most (R), because they imply the sense of the p. (IY, R), vid. demonstration: for, this being a meaning, like interrogation, a p. ought to be constituted to indicate it [159], because their custom current in the case of every meaning introduced into the sentence or into words after their formation is that a p. should be constituted to indicate it, like the [ps. of] interrogation in هل أضحب زيد and negation in ما ضرب عمر, wish, hope, beginning, ending, premonition, comparison, etc., for which هَا, إلى, مَنِ, لَلْ, لَيْسُ, etc., are constituted; or that what follows the course of the p. in needing something else should be constituted to denote it, like the inflection indicative of the various meanings, the of relation, and the alteration of the formation alone, as in كسر and عرف and كسرة, or with the addition of a letter, as in the dim. and some broken
and, since *demonstration* is a meaning introduced into words like *the horse* and *man* in *This man* and *that horse*, and no *p.* has been constituted to indicate it, the *dems.* become like impliers of the sense of the *p.* (*R*): (2) as some say, because the *dem.* resembles the *pron.*: for you demonstrate by the former what is in your presence so long as it remains present, and, when it is absent, that *n.* quits it, whereas [explicit] *ns.* are so constituted as to be inseparable from their denominates; and, since this *n.* is separable from what it is constituted for, it becomes like the *pron.*, which, being used as a *n.* when an explicit *n.* precedes [160], and not having been a *n.* for it before that, is a *n.* for the denominate in one state, and not in another: so that, since the *pron.* must be *uninf.* [161], the vague [262] must likewise be *uninf.* (IX): (3) as is said, because the constitution of some *dems.*, as *n., t., d.,* and *a., n., z.,* and *t.,* is [bil.,] like that of *ps.*; while the remainder, as *a. la.,* and *a. * 

*

*This man*, as the *p.* needs something else [497]. The majority say that the *du.* is *uninf.*, because the cause of uninflatedness exists in it, as in the *sing.* and *pl.*; and that *d.,* is a coined form, not constructed upon a *sing.*, *z.,* being a form for the *nom.*, and *d.,*
for the acc. and gen.: but some say that it is inf., because its termination varies with the variation of the ops., while the assertion that each of them is a fresh form is contrary to the apparent [case]. And the dispute on [176] is the same as on دار and ذني (R). The dems. and تار and the conjuncts اللذين and اللذين are like the ду., i.e. are inf. with the ٰ in the nom. and with the ۲ preceded by فاث in the acc. and gen. [16], like الرجلين and الزيدان: but are not really дус., because the only дес. that may be dualized are such as are susceptible of being made indet., like زيد and عمر, which, when held to be common and indet. [12], may be dualized, for which reason you say العامان and الزيدان, prefixing the p. of determination to them [18], whereas, if they retained the determination of the quality of proper name, the p. of determination might not be prefixed to them; while، ذّ and دا and not being susceptible of being made indet., because their determination is by means of demonstration and the conj., which are inseparable from them, that proves ذّ and اللذان, and the like to be quasi-du. ns., like هما and انتما، not really дус., for which reason انتما may not be prefixed to دار، as it may not be to هما and انتما (Sh).
But [176] occur in the three cases; and to this is attributed XX. 66. [above] (R). These *ns.* are said to be vague [262] because you demonstrate by them everything that is in your presence, and sometimes there are several things in your presence, so that they confuse the person addressed, who does not know which of them you demonstrate; and therefore these *ns.*, being vague, are for that reason invariably explained by the *ep.* upon the occasion of confusion (I Y).

§ 172. The *p.* [ك (I Y, Sh, Jm)] of allocation [560] is affixed to them (M, IH, Sh), to give warning of the number and gender of the person addressed (Jm), as ذَانِك or [ذَانِك] ذَانِك, whence *فِذَا نَكَبُ بِهِ وَالْقَرْقُورُ* XXVIII. 32. Then those two shall be two proofs from thy Lord, تَيَكُ, ذَتُكُ, ذَتُكُ, دَتُكُ [but not (I Y) [below], وَأَلْتَنَكُ, تَتَنَكُ, تَتَنَكُ, ذَاكُ (M). The ك is not a *pron.* as in غَلَامَك, because that would necessarily involve its being governed in the *gen.* by prothesis, which is not allowable, because the *dems.* are not *pre.*, since they are invariably *det.* [112] (Sh). The ك of [173] does not indicate the 2nd *pers.* [160], but only allocation; so that it is a *p.* indicating a meaning, but
having absolutely no indication of the person (Sh on the prons.). It varies with the gender and number of the person addressed, as ذَلِكُ قَالَ رَبِّى XIX. 10. Thus hath thy Lord said, [XIX. 21. (561) (IV),] XII. 37. VI. 102. That is God your Lord, and XII. 32. [502] (M). These [ps. of allocation (Jm)] being five [multiplied (Jm)] into five [sorts of dem., i.e. the sing. masc. and fem., the du. masc. and fem., and the common pl. (Jm)], that [product (Jm)] is 25, vid. ذَلِكُ ذَاتَكُ [and ذَاتَكُ (Jm)] to ذَاكُ [and ذِئَكُ (Jm)], and similarly the rest (IH), i.e. نَكُ and نَكَّ, تَنَكُ and تَنَكَّ, تَيَّكُ and تَيَّكَّ, تَانُكُ and تَانَكَّ, تَانَكَّ, تَيَّكُ and تَيَّكَّ, تَيَّكُ and تَيَّكَّ, نَوَلَكُ and نَوَلَكَّ, وَلَكُ and وَلَكَّ; while ذَيْكُ, though given by Z [above] and MK, is said in the [Th and] Sihâh to be wrong (Jm). But there is another dial., transmitted by trustworthy authorities, which makes the sign of allocation sing. and pronounces it with Fath in every case, by giving predominance to the side of the sing. masc., as رَكَّذَاكُ جَعلناكم أمة وسطاً II. 137. And thus have We made you a chosen people, where the analogy of the 1st dial. requires وَكُذَاكُم, because the address is to a multitude, as in the other text لَنْ تَتَبَعُونَا XLVIII. 15. Ye shall not follow
Thus hath God said before; and hence O ye that have believed, if ye help God, He will help you......That is because they, not though the addressed is a multitude (IY). And [thus] is sometimes used in place of, as... That marrying of the handmaidens is for him of you that dreadeth falling into fornication and... That choice of one wife will be nearer to the condition that ye be not unfair; just as the sing. is sometimes used to demonstrate two [things], as II. 63. [171], or more, as... All of those, the evil thereof are hateful in the sight of thy Lord, by paraphrasing the du. or pl. by... The ل [599, 681] before the ك is optional, as ل ذاَك is with the added in it [to indicate the distance of the demonstrated, and pronounced with Kasr because of the concurrence of two quiescents (IY)]. A distinction being made between ذاَك, داَك, and ذاَك (M), داَك is said to denote the near, the intermediate, and the distant. [But some,
holding that there is no medium between the _near_ and _distant_, say that the _dems._ denuded of the _l_ and _k_ denote the _near_; and that those conjoined with them, or with the _k_ alone, denote the _distant_ (R), as like [the masc. (IY)] _ةَلْكُ_ [in importing _distance_ (Jah)] and [the fem. (M, R)] _تَطُلْكُ_ (M, III) from _تَطْيَلْكُ_, in which they elide the _ي_ because of its quiescence and the quiescence of the _ل_ after it (IY), _تَطْيَلْكُ_; with Fath of the _ب_ by elision of the _ل_ of _بِل_ (R), and _تَطْلُكُ_ [from _تَطْلُكُ_ in which they do not elide the _ل_, as they do not elide it in _ذَلِكُ_ (IY)], the last [3 (R)] being rare (M, R); the _du._ (R) _ذَانْكُ_ and _ذَانْكُ_; and [the _pl._ (R)] _ذَانْكُ_ and _ذَانْكُ_ _ذَانْكُ_ (IY) and _ذَانْكُ_ [171] (R). The reduplication of the _ن_ [in _هَذَا_ and _هَذَا_ and _هَذَا_ is a compensation for an elided letter, the _ل_ of _ذَا_; but (IY)] in _ذَانْكُ_; _ذَانْكُ_ (R), says Mb, is a compensation for the _ل_ in _ذَلِكُ_ (IY, R) and _ذَانْكُ_ (R): so that, when you say _ذَاكُ_ in the _sing._, you say _ذَانْكُ_ in the _du._ (IY); while, according to Mb, _ذَانْكُ_ is the _du._ of _ذَلِكُ_ (M). But others than Mb say that the reduplication is a compensation for the elided _ل_ of the _sing._ [ذَاكُ and _ذَاكُ_].
and this is more likely, because they say \( \text{ذَا و هَا} \) \( \text{ذَا و هَا} \) with the \( \text{ي} \) doubled as a compensation for the elided \( \text{ي} \) [176] ; while, if the reduplication were a compensation for the \( \text{هَا} \) with \( \text{هَا} \) [174] would not be said, as \( \text{هَا ل} \) is not said : so that, according to others than Mb and his followers, the distant and intermediate have one expression in the \( \text{ذَا و هَا} \). (R). The \( \text{ي} \) must be omitted in (1) the \( \text{ذَا و هَا} \), (2) the \( \text{ذَا و هَا} \) of the \( \text{ذَا و هَا} \) in the dial. of those who prolong it, as \( \text{وزَا و} \) ; whereas, if you abbreviate, you say \( \text{وزَا و} \) or \( \text{وزَا و} \) : (3) every \( \text{ذَا و هَا} \) preceded by the premonitory \( \text{ذَا و هَا} \) [174], \( \text{هَا ل} \), and \( \text{هَا ل} \) (Sh). AndFr asserts that omission of the \( \text{ي} \) in all is the dial. of Tamīm, who content themselves with the \( \text{ك} \) alone to denote the distant and intermediate (R).

§ 174. The premonitory \( \text{ذَا و هَا} (\text{M, R}) \) is prefixed to them [552] (M, IH). One says [sing. masc. (Sh)] \( \text{هدَا} \), [the \( \text{i} \) of \( \text{هَا} \) being dropped in writing from frequency of usage, but retained in pronunciation (IY); fem. (Sh) \( \text{هَنِيًَ} \) (IY, Sh), \( \text{هَنِيًَ} \) (IY), \( \text{هِنَيًَ} \) (M),] \( \text{هْنَا} \), and \( \text{هَنَي} \), [as
[by Ka'b al-Ghanawī, And ye two told me that death was only in the towns: then how (did my brother die in this place), when this is a rock and a sand-heap? (N),} and ُلَعْبِشْنَا َالْأَلْفَ (149) (IY): ُدَو. (IY, Sh) masc., in the nom. (Sh) هُذَانِ, [and in the acc. and gen. هُذِينِ, fem., in the nom. (Sh) هَتَارَ, {and in the acc. and gen. هَتَارِ} (Sh)}: pl. (IY, Sh), masc. and fem. (Sh) هُذَالَ (M, Sh) or هُذَالَ (M), with prolongation [in the dial. of the Hijāzis, which is transmitted in the Kur'ān (Sh),] or abbreviation (IY, Sh) in the dial. of the Banū Tamīm (Sh), and هُذَالَ [or هُذَالَ] with elision of the ِa of هُذَالَ, as [171] and

* ِهُذَالَ َمَا ِهُذَالَ َإِلَّا َأَعْلَى ِمَعْلَة ِبِنَالِ

by Al-A'ishā. To these, then those, did I give sandals measured by sandals (IY). And [sometimes the p. of allocation is with them, as (IY)] هُذَاكَ (IY), [هُذَاكَ (IY),] هُذَاكَ, هُذَاكَ, هُذَاكَ, هُذَاكَ, هُذَاكَ, هُذَاكَ, هُذَاكَ, هُذَاكَ, هُذَاكَ or هُذَاكَ] (IY). The ِهُذَا is not part of the dem., but only a p. put to call the attention of the person addressed to the demonstrated, as is proved by its ellipse, allowably in ِذَّ وَ
§ 175. And hence their saying, when they demonstrate the near place, هَنَّا; and, when the distant, هَنَّا, for which [هَنَّا, with (IY)] Kasr [of the 8, a vicious and rare dial. var. (IY),] has been transmitted, and (M): these ns. also being dems., like هَنَّا and هَنَّا, except that by these ns. only that place which is present, and by those everything, is demonstrated. And Dhu-r Kumma says

[Here (an adv. to زِجَل in the preceding saying زِجَل in the preceding saying

The Jinn have at night on our side a clamouring), and there, and here (مَن being red.)

or: there: they (the Jinn) have on them (the sides), on the
left hands and on the right hands a muttering, with Fath of the ٨ in all three, or, as is said, with Fath of the ٨ in the 1st, Kasr in the 2nd, and Damm in the 3rd, and (FA)] with reduplication [of the ٨ in all three (FA)]; but, as for the saying of the Rājiz

[They (the camels) have come to water from many places, from here and from here: if I quench not their thirst, what (am I to do)? (AAz)], he means ﻤَٰٓا, and substitutes a ٨ for the ٨٠٠ [181, 690] (IY). ﻦَٰٓا is invariably an adv., either in the acc. or governed in the gen. by ُٰٓ or ِٰٓ ٥٠٠ only (R). ٢٠٠ is a n. whereby distant place is demonstrated, as XXVI. 64. [171]: and it [also] is an aplastic [64] adv. [of place, i.e. is not used except as an adv., nor governed in the gen. except by ُٰٓ (DM)]; for which reason he that parses it as [direct (DM)] obj. of ٩ in LXXVI. 20. And, when thou seest there, thou shalt see makes a blunder, [٩ having no obj. expressed or supplied, in order that it may be general, and ٨٠٠ being in the position of the acc. as an adv., i.e. in Paradise (K)]: and it is not preceded by the premonitory p. [552],
nor followed by the ك of allocation [560] (ML). The ك [of allocation (M)] is affixed, [and the premonitory
p. is prefixed (M),] to [هنَّا (M, R), as
إِنَّا هَنَّا قَاعِدُونَ (M, R), e. g. (M, R),
V. 27.
Verily we stop here (IY); but not to ثم, the saying
being wrong (R); and [they put the ل, so that
] [599, 681] is said, as [ذَلِك [173] is said
(M), e. g. XVIII. 42. [75] (IY). هَنَّا denotes the near,
the intermediate, and هُنَّاكَ the distant: while
هنَا, هَنَا, and هَنَا, هَنَا, هَنَا, هَنَا, هَنَا, هَنَا,
like هُنَّاكَ, هُنَّاكَ, denote the distant.
But sometimes time is meant by هُنَّاكَ, هُنَّاكَ, and
HEN, as XVIII. 42. [75], i. e. حَنَتَت (IY)
[109], i. e. when (the longing
was) not at a time that etc, هَنَا being an adv. of time,
because of its prefixion to the prop. [124] (R). IHsh,
however, says that the dem. is not pre. (SM); and the best
is the saying of F that لاَت is inop., [the adv.] هَنَا a
prepos. enunc., and حَنَتَت a postpos. incl. by subaudition
of اَن, as in [مُّسِيَ اَايث بَيْرِكَ الْبَرَق XXX. 23. And
among His signs is (that) He showeth you the lightning
and (SM) [2, 418. A.] (ML), i. e. وليس
كَانَكَا فِي هَذَا الْوقَتِ (DM).
THE CONJUNCTS.

§ 176. They are (1) اللَّيْنِ and their du. and pl. (IY),] (a) sing., masc. اللَّيْنِ, [used for the rational and irrational (IY, Sh), as XXXIX. 34. (178) and هذا يومكم اللَّيْنِ كنتم توعدوان XXI. 103. This is your day, which ye used to be promised (Sh); fem. اللَّيْنِ, [used for the rational and irrational, as LVIII. 1. (575) and سيقول السفهاء من الناس ما ولاَّقم عن قولهم اللَّيْنِ كأنوا عليها II. 136. The foolish of the people continually (578) say, What hath turned them away from their Kibla that they were determined upon? (Sh): (a) sometimes the اللَّيْنِ (IY, R, Sh) is (α) doubled (M, R, Sh), as اللَّيْنِ and اللَّيْنِ (IY, R), the two words being then infl. {like أي according to Jz, (R), or uninfl. upon Kasr (R, Sh) according to some, as

\[ \text{And wealth is not (then know thou it) wealth, even if it enrich thee, except for him that obtains by it eminence, and devotes it to the nearest of his kindred and to the friend (R); (β) elided, the preceding letter being then} \]
pronounced with Kasr, {as it was before the elision (Sh),} or quiescent (IV, R, Sh), as

By Him Who is such that, if He willed, I should be a rock or a mountain solid, high,

And be sure thou be not of them that have been outwitted, like him that has dug a pitfall, and been caught in it himself, and

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets (R): (b) the ı̂ and ı̄̄ in ı̄ and ı̄̄ and their du. and pl. are, according to critical judges, red. (559), what is intended by them being the form of determination, not its sense, as is proved by two matters, (α) that the ı̄ and ı̄̄ in the conjuncts are an inseparable addition; whereas the ı̄̄ of determination is not known by us to occur inseparably, but on the contrary may be dropped, as ı̄̄ and ı̄̄ ; while we do not find them say ı̄, as they say ı̄, (β) that we find many of the conjunct ns. to be denuded of the ı̄ and ı̄̄, but, notwithstanding that, to be det., vid. ı̄, ı̄, and ı̄, their determinateness being only by means of the conis. after them; and, when
it is established that the conj. is determinative, the  and  in such conjuncts as they are prefixed to are not determinative also, because the n. does not become det. for two different reasons: (c) the  and  are added for a sort of rectification of the form, because  and such of its sisters as contain a  are introduced only as connectives to the qualification of dets. by props. (178): for props. are indet. (144), and the indet. is not an ep. of the det. (146); while it is impossible to prefix the  of determination to the prop., because this  is one of the peculiarities of ns. (2), whereas the prop. is not peculiar to ns., but is nominal and verbal: so that they then put  and make the prop. a conj. to  which is the ep. in form, though the object is the prop.; and, the form of  before the prefixion of the  and  not being in accordance with the form of the eps. of dets., they add at its beginning the  and , in order that they may thereby obtain the form of the det., which they intend, and thus the form and sense may correspond (IX): (b) du., masc., [in the nom. (IX, IA, Sh)]  , [and in the acc. and gen. (IX, IA, Sh)]; fem., [in the nom. (IX, IA, Sh)]  , [and in the acc. and gen. (IX, IA, Sh): the  being elided in the du. (IX, R, IA); and replaced by the  in the nom., and by the  in the acc. and gen. (IA)]: (a)
sometime the ٌ {a} is doubled, [as a compensation for the elided ى (173) (R, IA), as in the reading {of Ibn Kathir (IY)}] IV. 20 And the two of you that shall commit it (IY, IA) and the reading رُبَّانَا ٱلْذَّٰلِكَ (XLI. 29. Our Lord, show Thou us the two that; and this reduplication is allowable in the du. of the demons. ]ا and ]ا also, as ]بَنِي َدَا, ُبَنِي َدَا, and ]بَنِي ُتِيْيِبَ, being intended as a compensation for the elided ]ا (IA): ]ب elided (R, Sh), because the conjunct is deemed too long by reason of its conj., as ُبَنِي ِكَلِبِّي ّمِ (178) and

{by AlAkhtal, They two are those two women who are such that, if Tamīm had given them birth, it would have been said, Theirs is genuine glory! (Jsh)}: ]ب the dus. are infl. or uninfl., according to the different opinions on ]ب and ]ب (171); and ]ب and ]ب occur in the three cases in some unchaste dials.; but, when they vary, it is better to say that they are infl. (R): ]ب pl., masc. ]ب [for the rational (R, IA), in the three cases (IY, R, IA, Sh)]; and [in some dials. (M)] ]ب [in the nom. (IY, R, IA, Sh), the dial. of Hudhail (R, IA), or, as some say, 'Ukail (J), whence
(IA), by Abū Ḥarb Aḥālam al-Jāhilī al-ʿUkaili, *We are they that came in the morning on the day of An Nukhail (a place in Syria) for an obstinate onslaught (Jsh),* being written with two مَلَحَاحَا, and لَدِينِي with one, because لَدِينِي, being a determinative or in the semblance thereof, whereas the determinative is not prefixed to the p. nor to the uninflect. like it, is elided in writing, contrary to the infl. (DM), and لَدِينِي in the acc. and gen. (IY, IA), the inflection of the pl. being, says Z, the dial. of those who double the لَدِينِي in the sing., which confirms the saying of Jz that لَدِينِي is infl., so that لَدِينِي is orig. لَدِينِي, and, one of the two لَدِينِي having been elided, is afterwards treated like لَدِينِي; while some transmit لَدِينِي in the nom. and لَدِينِي in the acc. and gen., which is the dial. of those who double the لَدِينِي, and then pluralize لَدِينِي without elision of anything; and sometimes the لَدِينِي is elided from لَدِينِي for alleviation, as

قَوْمِي اللَّذَر بِعَفَاEQطة طيِّروَا شِرَا
مِن رَؤْسِي قَوْمِك ضَربًا بِالمَنَاقيِل
My people are they that at 'Ukāz made sparks fly from the heads of thy people, smiting with the weights, and from also, as (117, 178) (R)]; and [or (FA), i. q. (IY, FA), a heteromorphous pl. of (IY, R), upon the measure of (R), pronounced with abbreviation or prolongation (Sh), used for the rational and irrational, and sometimes for the pl. fem., both matters being combined in

(IA), by Abū Dhū'aib alHudhalī, And it (relating to Fate in the preceding verse) consumes those heroes who put on coats of mail when purposing to mount upon those mares which thou wilt know on the day of battle to be like squint-eyed kites in swiftness (J); and in the nom., acc., and gen.; and, the being elided, like the pl. of which is rare in the masc., as II. 226. For them that swear to abstain from their wives, so read by Akh (R); and (R, IA), by elision of the (R), as

فارما أبَارَنَا يَامَ مَدةٌ هُمَا أَلَّلْهُ قَدْ مَهَدَوْا الحَبْرُاءِ
(IA) Then our fathers, who have spread out the bosoms of their garments as cradles for us, are not kinder to us than he (J); and ایسکی in the nom., and ایسکی in the acc. and gen. (M, R), perf. pl. of ایسکی i. q. ایسکی, as ایسکی (IIY): fem. ایسکی, i.e. ایسکی فاعل گذاشی, as upon the measure of فاعل فاعل, a quasi-pl. n., like ایسکی الباقر the جامع (257) (R)]; and with Hamza in place of the ایسکی, which is frequent in the pl. of ایسکی, but not in the pl. of ایسکی (R); and ایسکی (M, R) and ایسکی (IIY, R), as though they were pl. of the pl. (R)]; and ایسکی, ایسکی, ایسکی, ایسکی, ایسکی, ایسکی (IIY, R), by elision of the ایسکی (R, IA, Sh) in all four (R), as in LXV. 4. (29) (IIY, Sh), which is read with or without the ایسکی, while ایسکی ایسکی of the IV. 19. *And those who shall commit adultery* is read among the Seven only with the ایسکی, because it is lighter than ایسکی, as being without a Hamza (Sh); and ایسکی (M, R), the Hamza of ایسکی being lightened between Hamza and ایسکی (658), because it is pronounced with Kasr, as in the reading of Warsh ایسکی LXX. 4.; and with a quiescent ایسکی after the I without a Hamza, as in the reading of Abu 'Amr and Bz (610), which, says Abu 'Amr, is the dialed;
of Kuraish; and ُٖلْوَ، by elision of the ُٖلْوَ and َيُٖلْوَ, together; and َُلْوَو، like ُٖلْوَو, having the pronounced with Kasr, or infl. like َُلْوَو, and َُلْوَو, a heteromorphous pl. of َُلْوَو also, َُلْوَو and َُلْوَو being common to َُلْوَو and َُلْوَو, except that َُلْوَو is better known in the pl. of the masc., while َُلْوَو is the reverse of it (R): (2) [common to all genders and numbers (R, IA, Sh).] (a) َُلْوَ, [denoting the rational and irrational (IA), prefixed to the act. and pass. parts. (R, Sh), as َُلْوَ and َُلْوَ (177) (Sh), and held by Z to be a defective form of َُلْوَ, etc. (178), but properly not the ل of َُلْوَ, because the ل of َُلْوَ is red., contrary to the conjunct ل (R): (b) َُلْوَ [180]: (c) َُلْوَ [182]: (d) َُلْوَ, [pre. to a det. (116), in order that it may be det. (262) (R), as XIX. 70. (184) (Sh), the prefixion being either expressed or constructive: (a) َُلْوَ, when the fem. is meant by it, may have the ُٖلْوَ affixed to it, whether it be conjunct, interrog., or otherwise, as ُلْوَ َُلْوَ لْوَ لْوَ or َُلْوَ I met her of them that thou didst meet; though An says that feminization is anomalous in it, as it is in َُلْوَ (K, B on XXXI. 34.).]
(b) some of the Arabs dualize and pluralize it also, in interrogation and elsewhere, as

Which two of them are thy two brothers? and

Which of them are thy brothers?; which are more anomalous than the feminization, but are made allowable by its plasticity in inflection (R)] : (e) the

\[\text{ذُو} \text{Tāʾ} \text{}`\text{ذُو}

[denoting the rational and irrational (IA), as

by ʿAff ḍ (M) at Tāʾ, (I swear,) if thou alter not some of what you have done, assuredly I will have recourse to breaking the bone, the flesh of which I am gnawing (T), which in their \{best known (R, IA)\} dial. is invariable in gender and number, \{as

فِي النَّاَثِم مَعَ بَيْنِي وَجَدَي وَبَتُرَي ذُو حَفْرَتُه وَذُو طَوْهِتُ"\n
(IY, R), by Sinān Ibn AlFahl of the Banū Umm AlKahf of Tāwiy, For verily the water is the water of my father and my grandfather, and my well, which I dug, and which Icased (T), i. e. \(\text{الَّي} \text{حَفْرَتُهَا} (R)\) and uninfl. also (IY, R, IA), as

( below) (IY, IA); while the 2nd dial., transmitted by Ẓ, has ذُو for the masc. and دَاتُ for the fem., in the sing., du., and pl.; the 3rd, also transmitted by him, has the
same as the 2nd, except that ذُرُّاتُ is said for the fem. pl. in the three cases; and in the 4th, transmitted by IDn, it is variable, like ذَوُّ نَرْبٍ, and inflected with the inflection of all its variations (16) (R): [f] (ذَا [186] (M, R, IA, Sh). The conjuncts [except اللَّهُ (171), الإِي (184) (Sh)] are uninfl. (R, Sh), upon quiescence, like مَا، أَلْتَى، أَلْتِي، and مَّا; Fath, like الْمِنُّ; Kasr, like الْأَرْلاَمُ with prolongation, a dial. var. of أَلْتَى, as

[by Kuthayyir, God has refused to the highminded, who are as though they were swords whose furbishing the smith has done excellently one day (FA)]; and دَمَّم, like ذَاتُ i.e. أَلْتَى in the dial. of some of تَيَي، as Fr relates that he heard a beggar say in the congregational mosque بالفضل ذو فضلكم الله بك والكرامة ذات اكرمكم الله بك.

By the excellence that God has made you to excel with, and the honor that God has honored you with, بَيْنَكُمُ the بَيْنَكُمُ (Sh): either because some of them are constituted like ps., vid. مَّا، مَّا، and the ل, while the remainder are made to accord with
them for the sake of uniformity; or because they need a conj. and rel. [177] in their completeness as a part [of the prop.], as the p. needs something else in its quality of part [497]. The inflection ought to rest upon the conjunct [177], because it is the [word] intended by the speech, the conj. being put only to explain it; and the proof is the appearance of the inflection in the conjunct َلا ج, and similarly in ُلذَرَي and ًلذاري according to those who say that they are infl. [171]. And some say that the conj. is infl. with the inflection of the conjunct, because they believe it to be the ep. of the conjunct, by reason of its explaining the latter, like the props. occurring as eps. of indets. [1, 144]: but this of no account, because the conjuncts are dets. [262] by common consent, and props. do not occur as eps. of dets.; and the majority hold that the conj. has no place in inflection [1], since it is not replaceable by the single term, like [the prop. that occurs in the place of] the ep., enunc., d. s., and post. [m.] (R).

It has reached me that one grammarian used to instruct his pupils to say that the conjunct and its conj. were in such and such a position, arguing that they were like one word; but the truth is what I have promised, [vid. that the conj. has no place, and the conjunct has a place, but that their aggregate is not said to have, or not to have a place (DM).] as is proved by the appearance of the inflection in the conjunct itself, as in XLI. 29. [above],

the reading أَبِيَمْ أَشْدُم XIX. 70. [184] and version ْمُسْلَم
[184], the saying of the Ta'ī (poet (DM),
Manzūr Ibn Suhaïm (T, DM) alFāk'asī (DM),]

[And, if wealthy nobles (be repaired to, if) I come to them,
my sufficiency of what is with them is what suffices
me (T)], [above], and the saying of the
Hudnailī

هم اللّوْن فَكَرِئ الْغَلْلُ عَنْيَ بِمَرْضِ الشَّاهِجِيَّ وَهُمْ جَناَحِي
(ML) They are those who loosed the yoke from off me in
Marv Ash-Shāhkījān; and they are my strength (Jsh).
The conjuncts are vague [262], because they are applic-
cable to every thing, animate, inanimate, etc.; as هُدِّى،
ۡعَلَىٰۢ، and the like dems. [175] are applicable to every
thing (IV).

§ 177. The conjunct is what does not become com-
plete as a part [of the prop. (R), i. e. inc., enunc., ag.
(R, Jm.), obj., etc. (Jm),] except by means of a conj.
and rel. [176]. Its conj. [except the conj. of ال (R)]
is an enunciatory prop.; [but the place of the prop. is
sometimes supplied by an adv. or prep. meant to be
understood as accompanied by a v. and ag., the latter of
which is the rel. or the belonging of the rel. (R), as
ۡعَلَىٰۢ، رَابِثَ التَّنْبَيٰذَ عَلَىٰ السَّطْعَ I saw him
that, or whose manservant, was on the flat roof (MAR)].
and the rel. is a pron. [in the conj. (R)] belonging to the conjunct (IH); but the place of the rel. is sometimes, though rarely, supplied by the explicit n. (R). The conj. is one of four things, (1) the v. and ag., as

\[ \text{جَانِي الَّذِي قَامَ} \]

\[ \text{He that stood came to me} : \]

(2) the inch. and enunc., in which case you may put the rel. with (a) the inch. alone, as

\[ \text{جَانِي الَّذِي أَبَى} \]

\[ \text{He whose father is standing came to me}; \]

(b) the enunc. alone, as

\[ \text{أَخَوَة عَالِمَة زِيدَ} \]

\[ \text{He that thy brother is the manservant of is Zaid}; \]

(c) both of them, as

\[ \text{أَخَوَة أَبَى} \]

\[ \text{He whose father is his brother is Zaid} : \]

(3) the prot. and apod., in which case you may put the rel. in (α) the 1st prop., as

\[ \text{جَانِي الَّذِي إِن تَأْتِهِ يَا مِرَ عَمَّرَ} \]

\[ \text{He that is such that, if thou come to him, 'Amr will come to thee, came to me}; \]

(b) the 2nd prop., as

\[ \text{جَانِي الَّذِي إِن تَكْرِم} \]

\[ \text{Zida will thank thee, came to me}; \]

(c) both of them, as

\[ \text{جَانِي الَّذِي إِن تَزْرِ} \]

\[ \text{He that, if thou honor Zaid, will thank thee, came to me}; \]

and the 2nd the nom. pron. in

\[ \text{يَتَحْسَى إِلِيَكُ} \]

\[ \text{He that, if thou visit him, will do good to thee, came to me, the 1st rel. being the acc. 8 in تَزْرِ,} \]

and the 2nd the nom. pron. in

\[ \text{يَتَحْسَى إِلِيَكُ} \]

\[ \text{He that is with thee is Zaid and} \]

\[ \text{الَّذِي فِي الْدَارِ خَالِكَ} \]

\[ \text{He that is in the house} \]
is Khālid, in which case the adv. [or prep. and gen.] depends upon a suppressed v., as حَلَّ, and the like, not upon an act. part., because the conj. is not a single term, but only a prop. [67,498] (IV). The conj. must be an enunciatory prop., because the purport of the conj. must be a predicament whose occurrence is known to the person addressed before the state of address [178], whereas the purport of the originative and requisitive props. is not known except after the expression of their formulas; while the saying of the poet

[And verily I am hoping for one look at her that, (I say,) perhaps I, even if her destination be far, shall visit, where للّيAzrūhā is an originative prop. (Jsh),] is like الّىأّتولعلّيAzrūhā [144], i.e. جاورا بِسَننَى النَّخ the juratary prop. sometimes occurs as a conj., as IV. 74. [149], i.e. لمُّى وَااللّه ليِبَطْلُ، and IKh allows the admiring to occur as a conj. without subaudition of saying, as جاور، الّى النَّخ ما احسنَى, while IBdh and the rest of the moderns disallow it, which is the right view, because it is originative (R). The prop. that ns. are conjoined with needs a cop., which is (1) mostly a pron., (a) mentioned, as البَيْكَمَانْوَى II. 2. Who believe, XXXVI. 35. [63], XLIII. 71. [498], [where Nāfi, Ibn
Āmir and Ḥaṣṣ read "تَسْتَهْبَ" (B, DM) according to the o. f. (B), and the rest of the Seven "تَسْتَهْبَ" (DM),] and يَاكُلُ مَما تَكْلُونَ مِنْهَ [XXIII. 34. 35. *He eateth of what ye eat of*; (b) supplied, as XIX. 70. [184], "وَمَا عَمِلَتْ" [XXXVI. 35. [in the reading of the KK (K, B) except Ḥaṣṣ (B)], XLIII. 71., and XXIII. 35. [507], suppression from the *conj.* being of stronger authority than from the *ep.* and from the *ep.* than from the *enunc.* [63, 138]: (2) sometimes an explicit *n.*, as

فيَّ رَبَّ لَيْلَي آَنتَذِي كُلُّ مَوْلُكَ

وَأَنتُ النَّبِيُّ فِي رَحْمَتِ اللَّهِ اْتَّبِعَ [by the Majnūn of Lailā al-Āmīriyya, *Then, O Lord of Lailā, Thou art in every place; and Thou art He Whose mercy I long for* (Jsh)], which is rare, constructively, say they, في رَحْمَتِهِ, though they might construe it to be في رَحْمَتِكَ, like

وَأَنتُ النَّبِيُّ اَخْفَتْنِي مَا وَعَدْنِي

[And thou art he that disappointed me of what thou promisedst me (Jsh)]; and, according to this, the saying of Z that in VI. 1. [540] the coupling by "ثُمَّ" may be to the verbal *prop.* [خلق السِّموات (K)] is weak, because it involves the text’s being an instance of this rare [con-
struction]. the a. f. being ḫ, since the coupled to the
conj., being a conj., must have a cop. (ML). When the
conjunct or its qualified is an enunc. to a 1st pers., the
rel. may be of the 3rd pers., which is more frequent,
because explicit ns. are all of the 3rd pers., as أَنَّا
الذِّنَى تَلَّا كَذَا
أَنَّا الَّذِى سَمُتْيِنَى إِلَى حِيَدَرَةٍ ِضَرْعَامٌ أَجَاَمٌ وَلَيْكَ قَسُوْرَةٍ
[I am he that my mother named Haidar (with the 8
of silence for pause), a lion of thickets, and a mighty
lion! (Jsh)]: and similarly when the conjunct or its
qualified is an enunc. to a 2nd pers., as أَنَّ الْرَجُلُ
الذِّى قَالَ كَذَا
أَنَّا الَّذِى حَاتِمُ الَّذِى
وُقَضَبُ المَلِيْسِينَ I am (like) Hātim, who gave hundreds, i. e.
مِثْلُ حَاتِمۚ
and, if there be two prons., you may, except
in comparison, make one of them accord with the letter,
and the other with the sense, as أَنَّ الْذِّى قَلَّتْ كَذَا وَضَرَّبَ أَنَّ الْرَجُلُ
الذِّى قَالَ كَذَا وَضَرَّبَ عمراً زِيدًا (R). The
conj. of أَلْ is an act. or pass. part. (IH). The act. part.
in the sense of the v.; and, with the [pron. (IV)]
governed in the nom. by it, is [constructively (IV)]
a prop. occurring as conj. to the ل; while the mention of [27] relates from it to the ل, as it relates to الال (M).

The o. f. of ضرب and ضرب [176] is ضرب and ضرب; but, disliking that the n. ل, which resembles the p. ل in letter, as is obvious, and in sense, as becoming with what it is prefixed to det., like the p. with what it is prefixed to, should be prefixed to the semblance of the v., they transform the v. into the semblance of the n., the act. v. into the semblance of the act. part., and the pass. v. into the semblance of the pass. part., because the two meanings are approximate, since the meaning of ضرب or ضرب is ضرب or ضرب, and that of ضرب or ضرب: and it is because this conj. is a v. in the semblance of a n. that it governs when in the sense of the past [345]; whereas, if it were really an act. or pass. part., it would not govern when in the sense of the past, like the synarthrous. The inflection ought to be upon the conjunct [176]; but, since the n. ل is in the semblance of the p. ل, its inflection is transferred to its conj., as in the case of اب when it becomes i. q.غير

[90], as مورت بالضرب, رأيت الضرب, جاذبي الضرب (R). ل is sometimes [anomalously (IA)] conjoined [in poetry (R)] with (1) the nominal prop. (R, IA, ML), as منهم * لهما دانت رقاب بني معد.
I am of the people that the Apostle of God is of; that the necks of the children of Ma'add have submitted themselves to! (J): (2) the adv., [i. e., says Shm, the att. adv., in which the meaning of its op. resides, so that it becomes in the predicament of the prop. (U M),] as

(IA, ML) Whoso ceases not to be thankful to God for what is with him is worthy of a life endowed with plenty (J): (3) the [verbal prop. whose v. is an (ML)] aor. (R, IA, ML), as

يقول الحني وابغض المعجم ناطقاً

إلى رنبه صوت الحمار البجدع

(R, ML), by Dhu-Khirak at-Tuhawi (FA, Jsh), He speaks foul language, when the most hateful of the voices of the dumb brutes, when emitting sound, unto our Lord is the voice of the ass that is tied up (DM, Jsh), whence

ما انت بتولله الترضي حكومتة

ولا الأصيل ولا الذي الربى والجدل

[(2), by AlFarazdak, Thou art not the judge whose judgment is approved, nor the man of pure lineage, nor the possessor of intelligence and power of controversy, where the ل of the conjunct لل may be incorporated into the or not, contrary to the ل of the p. لل (749) (J)]:
and this, according to the majority of the BB, is peculiar to poetry, while IM elsewhere asserts that it is allowable in a case of choice (IA). That [prefixion (DM)] is a proof that لِ is not a p. of determination, [because the determinative is prefixed only to single terms (DM)]; but the whole is peculiar to poetry, contrary to the opinion of Akl and IM on the last (ML). And the KK hold that the prim. substantive made det. by the لِ may be a conjunct; and say on لُقْف أَلَّا نَأَتِي أَكْرَمُ أَلَّا لَعَمَّ نَأَتِي أَلَّا البَيْسَ المَخَ [below]
that it is constructively assuredly thou art the House that I honor etc., but, that it is not vague like the rest of the conjunct us. [176]. The conjunct and conj. are like two parts of one n.; and, priority being due to the conjunct, because the conj. is explanatory of it, posteriority is necessary for the conj.: so that neither the conj. nor any part of it precedes the conjunct; nor does the conj. or what depends upon it govern what precedes the conjunct, because that reg. would then be part of the conj.; nor does the conj. depend upon what precedes the conjunct, through being headed by َلِكُنَّ, the sign of the correl. of the oath [600], or anything else that would have any dependence upon what precedes the conjunct, because the conj. is part of the conjunct, but not of anything else; nor is the conjunct separated from the conj., nor part of the conj. from part, by an appos.

of the conjunct, like the corrob., ep. [147], subst., synd
expl., and coupled, or by an enunc. of, or exc. from, the conjunct, since these things come only after the completion of the word. But in poetry a conjunct occurs coupled to another before the conj.; while what follows them is a conj. either to both of them together or to the last, the conj. of the first being in the latter case suppressed, indicated by the one expressed, as will be shown below in the suppressibility of the conj. upon the existence of indication: and sometimes the conjunct is separated from the conj. by the reg. of the conj., as َالْذِّي إِيَاهَا َضَرَبَت. because the separation is not by an [expression] extraneous to both of them; whereas such [a separation] is not allowable when the conjunct is a p. [75], so that َعَضِبَتْ لَيْنِي أَلِ زُيْدًا َضَرَبَت is not said, because the conjunct ps. [497], being infinitival ps. [571], which with the prop. after them are renderable by the inf. n., require to be near the implier of the inf. n.; and similarly in the case of the conjunct َالْنَّى, since it is prefixed only to a v. in the semblance of an act. or pass. participial n., so that it and what it is prefixed to are like the p. َالْنَّى and what it is prefixed to, which are not separated: and part of the conj. may be separated from part by something coupled to the prop. that is a conj., as you say in the cat. of contest [22], when making the 1st govern, َالْنَّى َضَرَبَتْ وَضَرَبْنِي عَلَمَانِي زُيْدًا. He whose menservants I beat (and they beat me) was Zuid, since the separation is not
by an expression extraneous to the conj.; and part of the conj. precedes part, as جَأْوَنْيِ النَّيْقِ مَنْظِلقً إِبْرَةٍ،

[where the enunc. precedes the incl.,] and جَأْوَنْيِ النَّيْقِ ْمَنْظِلقً إِبْرَةٍ [where the obj. precedes the ag.,] since there is nothing to prevent it (R). Suppression of the conjunct n. [other than الل (R)] is allowed by the KK (R, ML) and Akh (ML), contrary to the opinion of the BB: the former say that XXXVII. 164. [149] means إلا لم لذ الخ save (him) that hath etc.; and like it is the saying of AlMutanaabbi

[Most evil are the nights that I have been sleepless in from my passion because of my longing for her that passes the nights sleeping through them (W), i.e. ُلْتَى سُهْرَتْ نِيَّهَا (MAR)]; and the saying [of Abū Dhu’āib (Mb)]

[above] By my life, assuredly thou art the House that I honor the people of, and that I sit in the shades of in the evenings may be an instance of this (R): and IM follows them, but stipulates that it should be coupled to another conjunct; and among their proofs are
XXIX. 45. We believe in that which hath been revealed to us and (that) which hath been revealed to you,

by Ḥassān [Ibn Thābit al-Anṣārī, Are he of you that satirizes the Apostle of God and (he) that praises him and helps him equal? (Jsh)], and

ما النَّبِيّ دابه احتياط وحزمُ ودهوة اطاعَ يستريبي

[He whose habit is precaution and discretion and (he) that obeys his passion are not equal (Jsh)], i.e. والنبيّ والنبيّ اطاعَ ودهوة, and مُهَيَّدَةٌ (ML): nor is there any reason, as respects analogy, for the disallowance of that by the BB, since some of the letters of the word are sometimes suppressed, even a ف or ع, as شية[699] and سكة [orig. MAR], and the conjunct is not more adhesive than they (R). Suppression of the conj. [of the conjunct n. other than ال (R), while the conjunct remains (DM),] is allowable, though rare (R, ML), when the conj. is known (R) through the indication of another conj., as

وعند النبيّ والله عدنك احنة

عليك فلا يغري كيد العوارض
[And in him (that visited thee when sick) and those women that visited thee when sick there is rancour against thee: then let not the cunning of the female visitors of the sick dupe thee (Jsh)], i.e. الذّئب عادك; or of something else, [like the context (DM),] as

[by 'Abīd Ibn al-Abras, We are they (that have been renowned for valor): then muster thou thy hosts, and afterwards direct them towards us (Jsh)], i.e. الأولی عرفنا بالشجاعة (ML): and is invariably practised with اللطیئة [293] followed by التّئی coupled to it, when calamities are intended by them, in order that its suppression may import that the two calamities, the little and great, have arrived at such an inexplicable extreme of magnitude that they are left in their vagueness without any explanatory conj. (R): the poet says

بعد اللطیئة واللطیئة واللتی إذا علمها أنفس تردت

where with each اللطیئة, as some say, the counterpart of the cond. prop. mentioned, but, as others say, دَرَتْ, because the dim. necessarily involves that, or, as others say, عظمت, because the dim. is one of magnification, as in دریبة الغ [117], is to be supplied, After that calamity (which, when souls overcome it, is overthrown,
or which has become little or great), and that calamity (which, when souls overcome it, is overthrown, or which has become little or great), and that calamity, which, when souls overcome it, is overthrown (ML). The rel. of اَللَّهِ may not be suppressed, even if it be an obj., because of the obscurity of اَللَّهِ s conjunctness, the pron. being one of the indications of its conjunctness; nor may one of two rels. when combined in the conj., as اَللَّهِ ضَرِبَتُهُ فِي دَارَةَ زِيد, since the remaining one would enable that suppressed one to be dispensed with, so that no indication of it would exist (R). The pron. [relating to the conjunct (IA)] may be suppressed, (1) if it be a nom., only when it is an inch. and its enunc. is [a single term (IA),] not a prop. or [att. (IA)] adv. or prep. and gen.; because, if the enunc. were one of them, the fact that some thing had been suppressed would not be known, [since the prop. and adv. with the rel. in them are suitable for being a conj. (R): the [prescribed (R)] inch. may be suppressed, (a) [as the BB say (R),] in the conj. of (a) اَيْ, [without any other condition, as XIX. 70. and َفَسَلَمَ اَللَّهُ (184), because lengthiness is realized in the conjunct itself by means of the prefixion (R),] even if the conj. be not long; (b) something else, only when the conj. is long, [as وَهَٰوَرَ النَّبِيِّ فِي السَّماَءِ اَللَّهُ رَفِّيِّ اَلْأَرْضِ اَللَّهُ XLIII. 84. And He is the One (that) is God in heaven and God in earth (498), the conj. being long]
through the coupling to it (R)]: (b) as the KK allow, regularly, [in the conj. of إل or anything else, with or (R)] without length [of the conj. (IA)], as in the [anomalous (R)] reading [of Yahyâ Ibn Yâmar (K)] تَمَّ عَلَى النَّبِيِّ احْسِي VI. 155. To complete that (which) was a most goodly religion, [i.e. هَمّ احْسِي: but it is allowed that ما in سِيما زِيد is conjunct (89), and the enunc. of a suppressed inch., i.e. لا لِإِلَى النَّبِيِّ هُوَ زِيد, the rel., vid. the inch. هَمّ, being necessarily suppressed; so that this is a place where the head of the conj. is necessarily suppressed with something else than إل, when the conj. is not long; and it is regular, not anomalous (IA)]: (2) if it be an acc., provided that it be not detached [after لا, as جَارِي إلَّا الذِّي مَضَرِبَ الْإِلَى إِلَيْهِ, while in other cases there is no disallowance, as ضيِفُ الزِّبَابِ الذَّي اعْتَيَتْهَا, i.e. أعطْتُهَا إِلَيْهِ, and (below), i.e. إِلَيْهِ (R)], and that it be governed by the [att. (IA)] للْؤِلْقُ (IA), because the pron. is then a complement (R), as دُرْنِي ومن خَلْقِتِهُ وَجِيدها LXXIV. 11. Leave thou Me and him (that) I have created alone and XXV. 43. (63), i.e. خَلْقَهَا and بعثة, and similarly
{by Abu-lFath, What God is vouchsafing thee is bounty: then do thou praise Him for it; for profit is not with any other than Him, nor injury (J)}, i. e. مُوَلِيكُهُ; and its suppression from the v. above mentioned is frequent, but from the qual. is rare (IA): (3) if it be a gen., provided that it be governed by (a) prefixion [of an ep. constructively governing it in the acc. (R), (e. g.) of an act. part. in the sense of the present or future (IA), as الذّي أنَا ضَرِبَ زِيدَ (above), i. e. ضَارِبَةَ (R), whence فاَقَضِي ما أَنتَ قَاضِيٌ XX. 75. Then decree thou that (which) thou art about to decree, i. e. كُاَسِيَةَ (IA): (b) a [specified (R)] p., [because the prep., being unavoidably suppressed after suppression of the gen., since a prep. does not remain without a gen., ought to be specified, to the end that it may not be confounded after the suppression with any other, as اَسْجِدْ لِمَا تَأْمِرنَا XXV. 61. What! shall we bow down to that (which) thou commandest us (to honor), i. e. باَكْرَامِهِ, i. e. تَأْمِرنَا بِهِ, and فَاَصِلِّ مَا توْمِرْ XV. 94. Then preach thou openly that (which) thou art commanded (to make manifest), i. e. ءَاَطِهَرَة, i. e. ءَاَطِهَرَهُ, and
Then said I to her, I will not, by that (which) Ḥāṭim has performed the pilgrimage (to), be unfaithful to thee in a covenant: verily I am not faithless, i.e. ḥaṭīm ʿalī yā, the prep. being regularly specified (R]) when the conjunct [or its qualified (R, FA)] is governed in the gen. by a p. like it in [letter and (IA)] sense, and the two ops. [498] are alike [in crude-form (IA)], as ṣāʾiḥta ʿalākhi ṣāʾiḥta (IA), i.e. ṣāʾiḥta (R, IA); whence XXIII. 35. [507], i.e. ʿanā, and

[by 'Antara, And, by God, thou hast been hiding the love of Samrā a long time: then divulge thou now (orig. ʿalān) of the love of her that (which) thou art about to divulge (J), i.e. ʿāšiḥ (IA), and as ṣūṭiḥ (R), whence

by Kaḥib Ibn Zuhair, Do not thou incline to the matter (that) the sons of Yaʿsur inclined (to) when destiny con.
trained them, i.e. 

\[ \text{زَكَّاتُ الْيَبَّهِ (I'A)} \]; but sometimes the gen. governed by a \( p. \) is suppressed, though the \( p. \) is not specified, as 

\[ \text{مَرْتُ بِهِ} \], i.e. 

\[ \text{مَرَّتُ زَيدُ} \], which might be or not or the like: and in case (3, b) Ks holds the suppression of the prep. and gen. to be gradual, while S and Akh hold it to be simultaneous [1, 144] (R).

§ 178. 

\[ \text{الْنَّبَيُّ} \] is constituted a connective to the qualification of det. by props. [176]: but [the fact announced by] the prop. that it is conjoined with ought to be known to the person addressed [177], as in your saying 

\[ 
\text{هَذَا الْنَّبَيُّ تَقَمُّ مِنَ الحَضْرَةُ}
\]

This man, who has arrived from town to him whom that [fact] has reached, [because the object of the conj. prop. is to determine the mentioned by means of that state of it which is known by the person addressed, in order that it may afterwards be predicatable of, the conj. being the contrary of the attribute, which ought to be unknown to the person addressed, because the object of the attribute is to communicate to the person addressed some state of him that he knows; and therefore you do not say 

\[ 
\text{جَاءَ الْنَّبَيُّ قَامُ}
\]

He that stood came except to him that knows his standing, but is ignorant of his coming, because 

\[ 
\text{جَآَرُ}
\]

is an attribute and a conj.; nor 

\[ 
\text{قَامُ} \]

He whose father was departing approached except to
him that knows his father's departure, but is ignorant of his approach (IY)]. And, because of their deeming it too long by reason of its conj., together with frequency of usage, they lighten it without any [other (AAz)] reason, saying by elision of the ي [176], and then لله by elision of the vowel; and even suppress it altogether, contenting themselves with the [ي and (IY)] ل [176] in its stead: and do the like with its fem., saying الله [176], الله, and ضربت هنده: and elide the ن from its du. and pl. [176], as in the saying of [AlAkhṭal (ID, Jsh)], or, as is said (Jsh).] AlFarazdaq

ابني كلبي ان عمي اللذا د قتيل السرك وفكاك الأغلال

[O Banu Kulaib, verily my two paternal uncles were the two that slew the kings and loosed the yokes (Jsh)], وان الذي حانت الله [117], and IX. 70. [571] like them that have plunged; [though الذي may be sing., but indicate the pl., in which case the rel. pron., if sing., is so from regard to the letter, and, if pl., is so by syllepsis, as in the case of (182); and similar is والدي جاء من صدقي وصدقتي به أولئك هم المنقولو XXXIX. 34. And he that hath spoken the truth and believed it, those are the pious, while in مثلهم كمثل الذي استوى نازا تلما
II. 16. Their similitude is like the similitude of him that hath kindled a fire, and that, when it hath brightened what is round him, God taketh away (503) the light of, and that He leaveth in darkness, seeing not the rel. pron. is now sing. and now pl. (IY)].

§ 179. The range of لَّذَي in the process of enunciation is wider than that of the ل syn. with it, since لَّذَي is prefixed in the case of the nominal and verbal props., but the ل only in the case of the verbal: thus, when you make an enunc. from زَيَّد كَامَ زَيَّد in and and منطلقٍ يَذْي هو منطلقٍ زَيَّد and الَّذِي كَامَ زَيَّد and الَّذِي هو منطلقٍ زَيَّد (M), because is not prefixed to the inch. and enunc. [177] (IY). An enunc. is not made to الَّذِي except from a n. in the verbal prop. exclusively, because the conj. of الَّذِي is an act. or pass. part. [177], which with its nom. can be moulded from the verbal prop., when the v. is act. or pass. respectively, since the sense of the act. or pass. part. is akin to the sense of فَعَلْ and فَعَلْ فَعَلْ and and ضَرَّ ضَرَّ ضَرِبْ, i. e. ضَرِبْ ضَرِب or يَضرِبْ ضَرِب, i. e. or يَضرِبْ ضَرِب; whereas an act. or pass. part. with its nom. is
not in the sense of the nominal prop., so that one of them with the nom. should be moulded from it. In such as مُّضْرَبُ البَكْرَىٰ and أُخَارِبِ الْزِّيدَىٰ [24] indeed they with their noms. are nominal [props.]; but here they are preceded by two ps. that prevent their occurrence as conj.s. of the لٰ*, as will be shown immediately. The v. that the conj. of الْهُلَىٰ is moulded from must be plastic, since the act. or pass. part. does not come from the aplastic, like ثَعُبٍ, حَبْدَاٰ, ثَبْثٍ, نَعْمٍ; and must not be preceded by a p. whose meaning is not imported from the act. or puss. part., like the سَرَفُ, سَ, neg. p., and interrog. p. (R). This process has been instituted by the GG for the [examination and (IA)] exercise of the student (R, IA) in the questions that he has learnt in some of the cats. of syntax (R). Enunciation from every n. in a [complete enunciatory (IY)] prop. is permissible, [because these props. occur as conj.s. (177) and eps. (144) (IY),] except when some preventive [mentioned below (IY)] prevents [it (IY)]. The method of enunciation is to put the conjunct [المُلْتِمِيٰ or الْهُلَىٰ (IY)] at the beginning of the prop. [in the position of an inch. (IY)], and relegate the n. [that you mean to make an enunc. from (IY)] to its end, [making it an enunc. to the conjunct, and (IY)] putting in its place a pron. relating to the conjunct: e. g., in making an enunc. (1) from زَيْدٍ and
and you say نسي هو منطقين زيد منطقين and قام عالم خالد from in خالد or the Guillame خالد [you say (IY)]

(3) from your [pro- (IY)] n. and زيدا (IY) in ضرب زيدا انا [you say (IY)] or or or the ضرب زيدا انا [and the ضربة انا زيد or (IY)], (4)

from and in زيد فيغضب زيد the الذباب, [you say (IY)] [27, 538, 540] [الذي يطير فيغضب زيد الذباب] or [418. A.] and [الذي يطير فيغضب زيد الذباب] contains a mention relating to the inch. and conjunct, while the bind the two props. together, and makes them like one prop., because it produces in them the sense of condition, i.e. He that, if the fly flies, becomes angry is Zaid, so that the relation of the pron. to the conjunct from one of them suffices (IY),] or الطائر الذباب فيغضب زيد (M), where is governed in the nom. by [the act. part. in] الطائر which does not contain a mention, because it governs an explicit n. in the nom., while
coupled to it contains a mention relating to the
conjunct, and completes the conj. (IY). The conjunct
must agree in number and gender with the n. made an
enunc. to it; so that, when told to make an enunc. from
ضربت الزيدبين هندا, and ضربت الزيدبين, الزيدبين
لذابي ضربتهم هندا, and ضربتهم هندا, you say
الذين ضربتهم الزيدبين, الزيدبين.

If the qual. occurring as conj. of الل考点 govern a pron. in
the nom., the pron., if it relate to الل考点, is latent; but, if it
relate to something else, is detached: so that, when you say
بلغت من الزيدبين إلى العمرين رسالة، if you make an
enunc. from the بلغت من الزيدبين, بلغت ت إلى العمرين رسالة،
He that conveyed a message from
the two Zaida to the ‘Amrs was I, a pron. relating to الل考点
being in المبلغ; but, if you make an enunc. from الزيدبين,

The المبلغ anesthesia إلى العمرين رسالة الزيدبين. The
two that I conveyed a message from to the ‘Amrs were the
two Zaida, انما being governed in the nom. by المبلغ, but
not relating to الل考点, because what is meant by الل考点 here
is a du., vid. the n. that the enunc. is made from; and,
if you make an enunc. from العمرين, you say
They that I conveyed a message to from the two Zaid's were the 'Amrs; and similarly when you make an enunc. from رسالة العمور, because what is meant by ذلك here is the message, whereas what is meant by the pron. that the conj. governs in the nom. is the speaker, so that you say المبلغها أنا ممن الزيديين إلى العمور رسالة That which I conveyed from the two Zaid's to the 'Amrs was a message. The n. that an enunc. is made from must be (1) susceptible of (a) postponement, so that an enunc. is not made from what takes the head of the sentence, like the cond. and interrog. ns., as مّ and ما; (b) determination, so that an enunc. is not made from the d. s. and sp.: (2) replaceable by (a) an extraneous [word], so that an enunc. is not made from the pronominal cap. of the prop. occurring as an enunc., like the 8 in زيد ضربتة [below]: (b) a pron., so that an enunc. is not made from the qualified without its ep., nor from the pre. without the post., as from رجلًا alone in ضربت عالما زيد, or عالما زيد ضربت رجلًا طيفا, because, if you did make an enunc. from it, you would put a pron. in its place, whereas the pron. is not qualified [147] nor pre. [112]; but you may make an enunc. from the qualified together with its ep., or from the pre. together with the post., because this objection does not
exist, as غَلَامُ زِيدٍ or الْذِّي ضَرِيفُ رَجُلٌ طَرِيفٍ (IA). Enunciation is disallowed in the case of (1) the pron. of the case [167], because it is entitled to the 1st place in the sentence, [does not relate to an explicit n., and is expounded only by the prop. after it; whereas, if you made it an enunc., it would become posterior, would relate to the conjunct before it, and would not be expounded by a prop. (IX): (2) the pron. in [26], the ۸ in زِيدُ ضَرِيفٌ [27], or [the ۸ in (IX) in [25, 27], because, if it [were replaced by a pron. that (IX)] related to the conjunct, the in. (I) [or زِيدُ (IX)] would remain without a rel.: (3) the inf. n. or d. s. in such as ضَرِيفُ زِيدَ قَايِمًا [29], because, (a) if you said الْذِّي هُوَ زِيدٌ قَايِمًا ضَرِيفٌ you would make the pron. [زِيدُ (IX)] govern in the acc., whereas the inf. n., when expressed by a pron., does not govern, so that برَدِّرْي زِيدَ حَسَنٌ هُوَ يَعْبُرُ قَبِيمَ is not allowable, because the inf. n. governs only through the letters of the v. contained in it, and through its being renderable by آَهُ and the v., while after the metonymy the letters of the v. quit it, and it is not renderable by آَهُ and the v. (IX)]; (b) if you said
§ 180. ما is (1) a det., (a) incomplete [44], which is the conjunct, as XVI. 98. [2]; (b) complete [520], (a) general, i. e. renderable by الشيء, which is the one that is not preceded by a n. whereof it and its op. are an ep. in sense, as II. 273. [419], i. e. فَنَعَّمَ الْخَلْقَ هُوَ الشَّيْء] most excellent will be the thing, they!, [where هُوَ (DM),] orig. ابِداَرَّةٍ the display of them!, because the discourse is about the display, not about the alms, [is particular- ized by praise (DM)]; (b) particular, which is the one that is preceded by that [n. whereof it and its op. are an ep., in sense, the restriction in sense being added because the ep. in grammar is a suppressed word governing the prop. of ما (DM)], and that is rendered from the letter of that n., as غسلتُهُ غسلًا نعماً I washed him with a washing, whereof it is said, Most excellent is the washing!, i. e. نعماً غسلًا, [this being the n., and نعماً غسلًا مقربًا نية نعماً غسلًا, because the originative prop. is not used as an ep., as they say on جَارِيَهُ بِنَتِيَّة الْخَلْق (144) (DM): most GG do not authorize the occurrence of ما as a complete
det.; but some authorize it, among them Ikh, who transmits it from S: (2) an indet., (a) bare of the sense of the p., (a) incomplete, which is the qualified, and is rendered by I passed by a thing pleasing to thee [147], i.e. بُشِّي، مَعْجَبٌ لَكَ، لَا تَكُنِ لِشَيْهُ بُعْيَنِ نَفْعَةُ الْدُّهْرِ سَاعِيًا [For a profitable thing strives the sagacious: then be not thou striving for a thing whose profit is for ever distant (Jsh)], and

ربَّ تَكُرَهُ النَّفْسُ مِنِ الْأَمْرِ أَهْ فُرْجَةٌ تُفْلَحُ الْعِقَالٍ [by Umayya Ibn Abī-Salt, Many a thing (that) souls dislike of the matter has a relief like the unfastening of the rope that fastens together the foreshank and arms of the camel (AAz)], i.e. رَبَّ شِيْءٍ تُكْرُهُ النَّفْسُ، while S says that هذا ما لَيْسَ عَقِيبًا, and L. 22. means This [unbeliever (DM)] is a thing in my power, made ready (for Hell by my misleading him): (b) complete, which occurs in three cats., (α) wonder, as مَا أَحْسَى زِيَدًا How good is Zaid! [25, 479], i.e. شَيْءٌ حَسَّى زِيَدًا Something has made Zaid good! ; as all the BB decide, except Akh, who allows it, and allows مَا to be a conjunct det. or a qualified indet.; (β) the cat. of مَنْ and бَشَّيَّ, as in وَغَسَلَتْهُ آخَ الغَسِّ بَشَّيَّ, i.e. نَعْمَ شَيْئًا Most excellent is it as a thing, مَا
being governed in the acc. as a sp. [of the vague pron. (DM)], according to many of the moderns, among them Z [471]; (γ) their saying, when they mean to exaggerate in predicating of any one the frequent performance of an act, like writing, i.e. اَنَّ زَيْدًا مَّا أَن يَكْتُبَ، meaning Verily Zaid is (created) of a matter, (namely) writing, مَّا أَنْ شَىْءٍ، and its conj. in the position of a gen. as a subst. for it, and the sense being the same as in خُلْقُ الْإِنْسَانِ مِنْ عَجْلٍ XXI.

38. Man was created of hastiness, where man, because of the frequency of his hastiness, is declared to have been as it were created of it: (b) made to imply the sense of the p., being (a) interrog., the meaning of which is يَبِينُ ٌلَّنَا مَا هَيْ َِٓ َّنَا شَيْ، as II. 63. He will explain to us what she is, يَبِينُ أَنَا مَا لَوْنَهَا II. 64. He will explain to us what her color is, and Wَّمَا تَلَكَ بَيْمَيْنُكَ XX.

18. And what is that [186] in thy right hand? (ML): the interrog. مَّا ٌسَيِّدًا إِلَّهٍ sometimes implies the meaning of (α) contempt, as

يَا زِبَرْقُانُ أَخَا بَنِي خَلَفٍ مَا أَنتَ وَيْبُ اَبْيَكَ وَالْفَتْحُ [by AlMukhabbal asSa'dî, O Zibrikân, brother of the Banû Khalaf, what thing art thou (woe to thy father!) and glory? (AAz)]; (β) magnification, as يَا سَيِّدًا إِلَّهٍ [85] and LXIX. 1. 2. [27]; (γ) disapproval, as
LXXIX. 43. What [181] hast thou to do with the mention of the time of it, i. e. Do not thou mention it according to one of the interpretations (R): (b) cond., (a) not temporal, as II. 193. [419], II. 100. [499], and, as allowed by some, XVI. 55. And whatever prosperity (is) with you etc. [32], orig.

وَمَا يُكَوِّنُ بِكُمِ

the v. of the condition being afterwards suppressed, as in

إِنَّ الْعَقْلِ فِي أَموَالِنَا لَا نُضَلَّ بِهَا

Darā‘a wa‘an sabra fannasir li-l-sabr

[by Hudba Ibn AlKhashram al‘Udhri, If the price of blood (be) among our goods, we shall not be too straitened to pay it (the debt), and, if (we be confined) with confinement, we shall be patient of the confinement (Jsh), i. e.

أَنْ يَكُوَّنِ الْعَقْلِ فِي أَموَالِنَا لَا نُضَلَّ بِهَا]

and [an exposition of ٌْلْسَبْرَة] because the Ṣabr means the Ṣabr (1 DM); β) temporal, which is authorized by F, AB, ASh, IBr, and IM, and is obvious in ٌْلْسَبْرَة] ٌْلْسَبْرَة

I. 96. (419) (DM.), i. e. ٌْلْسَبْرَة]

Then, whenever they are upright towards you as touching the covenant, be ye upright towards them as touching the fulfilment, i. e. Be ye upright towards them during the period of their uprightness towards you, and is admissible in ٌْلْسَبْرَة] ٌْلْسَبْرَة

IV. 28. [Then
whatever time ye enjoy them in, give ye them their dowries, being i. q. فیؤه, and the i. q. ب (DM), except that this م is an inch., not adverbial, [contrary to the one preceding (DM),] and in
ومَا نُكَبْم يَا ابْنِ عَبْدِ اللَّهِ فَنِنَا * نَفَلا طَلَّمَا نَحْفَقْ وَلا صِنَافِرَا (ML), by AlFarazdaḵ. And, whenever thou art, O son of 'Abd Allāh, among us, neither wrong shall we fear, nor want (Dw). The م that follows the indet. to import vagueness and corroboration of indeterminateness is said by some to be a ن.; so that II. 24. [565] means مثلاً لأَيْ مَثَلَّ

A parable, what a parable! : and the import of this مثلاً is (1) contempt, as هَلْ أَعْلِمُ هُنَاكَ عَلِيَّةً مَا حَسَّنَهُ (b) magnification, as لَامَّا جَدُّعْ قَصِيرَ أَنفَه To some purpose did Kasīr cut off his nose and [122]; (c) modification, as لَامَّا يَسْوَى المَعْرُوفَ ضَرْبًا مَا. Beat thou him with some beating, i. e. with one of its modes, whichever of them it be: and these meanings are all combined in vagueness and corroboration of indeterminateness, i. e. a gift that is not known from its paltriness and a purpose that is not known from its greatness and an unknown, unspecified beating (R).

م denotes (1)[mostly (R, IA)] the irrational (R, IA, Sh), as XVI. 98. [2] (Sh); (2) sometimes the rational, as سبِّحَنَّا مَا سَبَرْكِنَّ لَنَا Extolled be the perfection of Him
Who hath subjected you unto us! and Extolled be the perfection of Him in praise of Whom [the hearer of (K on XIII. 14.)] the thunder exclaims "Extolled be God's perfection"! (R, IA), both transmitted by ΔΩ (R), and

اءَتَخَبَّأْتُوهَا طَلَبَ لَكَمْ مِنَ الْإِنسَانِ مَنْ ثَلَاثَ وَرِبَاعَ IV. 3. Marry ye what women please you, two each, and three each, and four each (IA);

(3) often also the qualities of the rational, as زَيَدُ مَا هُوْ Zaid, what is he?, which is a question as to his quality, the reply being علم Learned or something else [556];

(4) sometimes the unknown in quiddity and essence, as ما هذا إنسان وما هذا أنسان What is this, a horse, or an ox, or a man?: and the saying of Pharoah رب العالمين XXVI. 22. And what is the Lord of the worlds? may be a question as to the quality, for which reason Moses says رب السموات XXVI. 23. The Lord of the heavens; or as to the quiddity, but Moses answers by explaining the qualities, not the quiddity, as a warning to Pharoah that He is not known save by His qualities, His quiddity being unknown to man: and their sayings

سبحان آله سبحان آله [above] may be because God is unknown in quiddity (R).

§ 181. Its  is subject to conversion and elision. The conversion is in (1) the interrog., as in the tradition
of Abû Dhu'aib "I arrived at AlMadīna, when its inhabitants were making an outcry through weeping, like the outcry of the pilgrims when they shout لبيك at entering the Sacred Territory: so I said ما What?, [meaning الامر ما the matter? (IY)]; and it was said, The Apostle of God has perished," [and in قد روى الاغ (175, 690), i.e. فما قدرتني or فما اصنع What is my power? (IY)]: (2) the cond., when the red. ما is affixed to it, [so that they say مهما (IY),] as VII. 129. [419] (M). مهما is a n., because the pron. relates to it in VII. 129: but Suh asserts that it occurs as a p. on the evidence of And, if any disposition be in a man, though etc [499], where, says he, it is a p. i.q. اين. If; and he is followed by IYN, who cites مهما تصب الاغ [22]. Some say that مهما is an adv. of time, [i.q. متياما Whenever (K on VII. 129.),] and that the sense is اي وقت تصب بارتا من انتني in whatever time they find a cloud charged with lightning from a border of the horizon, the sentence being transposed; or ذي انتني بارتا in a border of the horizon a cloud etc, من بارتا انتني being red. and انتني used as an adv.: but it will be shown that مهما is not used as an adv. (ML)
It is, (1) according to Khl, orig. [the cond.] ٰ; while, [the red.] ٰ being sometimes added to cond. words [563], as اَيْنَ ِ ٰامِثُ تُمَّ and ٰامِثُ تُمَّ, they add ٰ to ٰ, as they add ٰ to ٰ, so that it becomes ٰ; and then, deeming this expression inelegant because of the repetition of the 2 words, they substitute a ١٢ for the 1st ٰ, saying ٰ١٢٢, since the 1 and ١٢ are from one outlet [732]: (2) as others say, compounded of ٰ١٢٢ and the cond. ٰ١٢, the sense, according to them, being Abstain thou (from everything): whatever (thou dost I will do): (3) as others say, a simple ٰ, whose meaning is generality, because, say they, the o.f: is absence of composition. The 1st saying is confirmed by the pron.'s relating to ٰ١٢٢, as it relates to ٰ١٢, as in VII. 129.; and the 2nd by the saying of the poet

أمَّاً ِ مَهْمَةٌ يُسْتَمَعُ فِي صَرْيَةٍ
أَقْلِبِ ِهِذَا النَّاسِ مَأْوَىٰ يَنْدَمُ

O Māwīya, whose hearkens to the speeches of this people about his friend, Māwīya, will repent, since he compounds ٰ١٢٢ with ٰ١٢٢, as you compound it with ٰ١٢٢ (IY).

It is simple, not compounded of ٰ١٢٢ and the cond. ٰ١٢, [as though ٰ١٢٢ were said (١٢), though the sense of ٰ١٢٢ would not necessarily remain, because another meaning
might be produced by the composition (DM)] ; nor of the cond. مٓ and red. مٓ , the 8 being afterwards substituted for the 1st 1 to avoid the repetition. And it has three meanings, (1) what is irrational, other than time, together with the implied sense of condition, whence the text [VII. 129. (DM)], for which reason it is expounded by مٓ [499]: here it is either an inch. or an acc. by distraction ; and in the latter case a trans. op. is supplied for it, as in مٓ [62], posterior to it, because it takes the head [of the sentence], i.e. مٓ Whatever sign (thou present to us), thou bring it unto us: (2) time and condition, in which case it is an adv. to the v. of the condition: this is mentioned by IM, who asserts that the GG neglect it, and cites

by Ḥātim [atTā'ī, And verily, whenever thou givest thy belly its craving, and thy penis, they will get the extreme of blame, all of it [DM]], and other verses ; but there is no evidence in that, because it may denote the inf. n., [in which case it is of the 1st kind, because the inf. n. belongs to what is irrational, other than time (DM),] in the sense of [however, i.e.] with whatever giving, much or little : and in this saying [that مٓ denotes
time and condition (DM)] IM has been anticipated by others; but Z [in the K on VII. 129.] severely reproaches those who say it, and it is impossible in the text, even if it were correctly affirmable elsewhere, because مَهْمَا is expounded by مَا إِيَّا: (3) interrogation: this is mentioned by many, IM being among them, who cite مَهْمَا لِيَ اللَّيْلَةَ الْجَمِيعَ [503]; but there is no evidence in the verse, because مَا may be a verbal n. i. q. فَإِنْ كُفْفَ, [in which case its conjunction in writing is for the sake of puzzling (DM),] and مَا alone an inceptive interrogation, Hold! what etc.? (ML). The elision is in the interrog. when the preps. are prefixed to it (M). The ِل of the interrog. مَا is [necessarily (ML)] elided when it is governed in the gen. (R, ML) by a prep. or pre. n. [615]; though sometimes the ِل occurs expressed, as

[below] (R), by Hassan Ibn AlMundhir, For what has a low fellow stood up reviling me, like a hog that has wallowed in ashes? (Jsh): and the Fatha [is necessarily (DM)] retained as an indication of it, as

قَتُلْكَ وَلَاءَ السُّوَرَ قدْ طَلَّ مَكَثُوهُم

فَصَصُّاهُمْ حَتَّىِ الْعُنَانِ المَطُولُ

[by AlKumait Ibn Zaid alAsadi, Then those are the rulers of evil. Their abiding (amongst us) has become long: then until what (time), until what (time) shall the
lengthened weariness (of them) be? (Jsh)]; though sometimes the Fatha follows it in elision, which is peculiar to poetry, as

\[ O \text{ Abu-\text{ }l-Aswad, wherefore hast thou left me behind thee to nightly-haunting griefs and memories? (Jsh).} \]

The \( \text{I} \), being elided to distinguish between interrogation and enunciation, is elided in such as LXXIX. 43. [180],

\[ \text{فناطرةً } \text{بم يرجع المرسلون } \text{XXVII. 35. And shall see with what the messengers will return, and } \text{لَم تقولون مَا لا تفعلون } \text{LXI. 2. Wherefore say ye what ye do not?; but expressed in } \text{لمسكم فيما أفقتم فيه عذاب عظيم } \text{XXIV. 14. A great chastisement would have befallen you for that slander which ye plunged into, } \text{يؤمنون بما أنزل الّيكم } \text{II. 3. } \]

[Who] believe in what hath been revealed unto thee, and \( \text{ما منعكم أن تسلج لم خلقت بديء } \text{XXXVIII. 75. What hindered thee from doing obeisance unto what I created with My two hands? : and, as the } \text{I} \text{ is not elided in enunciation, so is it not expressed in interrogation, the reading of } \text{[Abu \text{‘}Abd Allāh (Nw, IKhn, DM)]} \text{ ‘Ikrima [Ibn \text{‘}Abd Allāh (IKhn) alHāshimi alMadaunī (Nw), the freedman of } \text{[‘}Abd Allāh (IKhn)] \text{ Ibn \text{‘}Abbās (Nw, IKhn, DM)] and } \text{‘}Isā [Ibn \text{‘}Umar (K, DM) alAsadi, the Küf Reader, known as AlHamdāni (DM),}] \text{ ‘عما يتساءلون } \text{LXXVIII. 1. [below] being extraordinary, and the say-} \]
ing of Hassan [above] being a poetic license, as likewise is the saying

إننا قتلنا بقتلنا سراكم = أهل اللواء فقيرا يكثر القتل

[Verily we have slain for our slain your chiefs, (O) people of the standard: then for what (thing) does slaughter abound (among the common people)? (DM)]

while the ordinary reading may not be attributed to that, because of its weakness, for which reason Kṣ refutes the saying of the commentators that ما في يَا كَيْس قُرْبَي

يعلَمونَ إِنما غَفَرَ لي رَبِّي XXXVI. 25. 26. O would that my people knew for what my Lord hath forgiven me! is interrog., whereas it is infinitival [571], that my Lord hath etc.; and the wonder is that Z should allow it to be interrog. [in this text] notwithstanding his refutation of the saying that in نُبِيَّة أُغْرِيَتْي VII. 15. Then forasmuch as Thou hast made me to err the sense is Then wherefore hast Thou made etc? by the argument that expression of the ! [when the prep. is prefixed to the interrog. ] is rare, anomalous. When, however, the interrog. is compounded with ذا , its ! is not elided, as ذا جُفَت For what camest thou? [186], because its ! then becomes medial (ML). [117, 204, 571] ought to be written conjoined when it is i. q. ْكَلَّ وَقَتْ
as in V. 69. Every time that they kindle a fire for war, God will quench it; but, if the مَا affixed to it occur in the place of مَنْى, it is written disjoined, as مَاْ عَندَكُ حَسْنٌ. All of what thou hast is good, because it is constructively مَنْى: مَا عَندَكُ حَسْنٌ, and similarly, when مَا is attached to مَنْى, مَاْ عَندَكُ حَسْنٌ, and مَاْ عَندَكُ حَسْنٌ, they are written disjoined, as مَاْ عَندَكُ حَسْنٌ. Verily what thou hast is good, and مَاْ عَندَكُ حَسْنٌ.

Where is what thou didst promise me?, and مَاْ عَندَكُ حَسْنٌ. Which part [116] of what thou hast is more excellent?, because the sentence is constructively مَاْ عَندَكُ حَسْنٌ and مَاْ عَندَكُ حَسْنٌ; but, if مَا occur as a connective [563] or as restraining مَا from government, it is written conjoined, as in IV. 169. [2, 516, 565], IV. 80. [419, 565], and XXVIII. 28. [184, 565], because the sentence is constructively مَاْ عَندَكُ حَسْنٌ and مَاْ عَندَكُ حَسْنٌ: مَاْ عَندَكُ حَسْنٌ is preferably written conjoined, because مَا after مَا in the place of the مَا; and similarly مَاْ عَندَكُ حَسْنٌ and مَاْ عَندَكُ حَسْنٌ [565], because مَا in them is a connective, as is proved by their resemblance to مَاْ عَندَكُ حَسْنٌ [505, 565] in that the v. does not
follow either of them except after their conjunction with 
but نعَّمَا and نعَّم ْبِنْسَمَا [180. 471] are allowed to be 
written disjoined and conjoined, except that conjunction 
is preferable in نعَّمَا, because of the concurrence of two 
similar letters, contrary to فِي مَا: and, when مَا is 
affixed to فِي, then, if it be interrog., its ْلِي is elided, and 
فِي مَا ْرَغِبَت For what wishedst thou? is written [con-
joined]; whereas, if it be i. q. اللَّهِ, you conjoin, but 
express its ْلِي, writing ْرَغِبَت فِي مَا ْرَغِبَت I wished for 
what thou wishedst; and you write مَا ْعَلَّمَاسَا conjoined, as in 
XXIII. 42.[508, 565]; unless it be interrog., as in 
لَيْسَ الَّذِينَ ْبِنْسَمَا ْرَغِبَت LXXVIII. 1. Of what question they among 
themselves? [above], in which case it is written [con-
joined, but] with elision of the ْلِي (D).

§ 182. مِّن is (1) cond., as IV. 122. [419] : (2) 
interrog., as مِّنْ بَعْثَنا مِّنْ مَرْقَدِنا XXXVI. 52. Who 
hath roused us from our sleep? and مِّنْ رَبِّكَمَا يَا مَرْسِي 
XX. 51. Then who is your Lord, O Moses?: (a) when 
مِّنْ يَقُولُ هَذَا ْالَّذِي Who does this save Zaid? is said, 
it is the interrog. مِّنْ imbued with the sense of nega-
tion, whence مِّنْ يُغَسَّلُ الذَّنَوبُ إِلَّا اللَّهُ III. 129. And who
forgiveth sins save God?; nor is the allowability of that [imbuing of the interrog. with negation (DM)] restricted to its being preceded by the ْو، contrary to the opinion of IM, [whose language in the Tashil, however, only imports that it is often preceded by the ْو (DM),] as is proved by مَّيَّلِ ذَا الَّذِي يُشَفِّع عَنْهَا اِلَا بَدْنِهِ II. 256. Who is he that shall intercede with Him save by His permission?: (b) when مَّيَّلِ ذَا الَّتِي مَيَّل ْوَلَّتْ, or Whom didst thou, meet? is said, مَّيَّلِ is an inch., and ْوَلَّامْلَلْلادنِّ, a conjunct [186], the rel. being suppressed, [i.e. لَقَبَ (DM)]; or, according to the saying of the ΚΚ on the redundance of َرِس, ْوَلَّامْلَلْلادنِّ may be red., and مَّيَّلِ an obj.; while many appear to say that مَّيَّلِ and ْوَلَّامْلَلْلادنِّ may be compounded [into one interrog. n., either (a) an inch., the prop. لَقَبَ, لَقَبَ, being an enunc., or (b) a prepos. obj. to لَقَبَ (DM)], as in مَّيَّلِ دَوْا صَنُّصَتْ [186]: (3) conjunct, as إِلَمْ تُرَ أَنَّ اللَّهَ يُسَجَّد لَهُ مِّن فِي السَّمَاوَاتِ وَمِن فِي الْأَرْضِ XXII. 18. Hast thou not considered that they that are in the heavens and they that are in the earth bow down unto God?: (4) a qualified indet., for which reason it (a) has ْوَلَّ رَبُّ prefixed to it in
[by Suwaid Ibn Abi Kāhil al-Yashkūrī, Many a person whose heart I made to boil with rage did wish for me death, not, i.e. without, being gratified! (Jsh)]; (b) is qualified by the indet. in such as

I passed by a person pleasing to thee [147], [503], and

by Al-Farazdāk, [Verily I and thou, when they (the she-camels) have stopped at our abodes, shall be like a person rained upon in his valley after drought (DM)], i.e.

(a) in II. 7. [499] many decide that is qualified, which is improbable from the rarity of this usage; and others that it is conjunct: while Z says that, if in the nominative be construed to denote knowledge, is conjunct, And of the men are they that say, like And of men are men that say were said (K.),] like And of believers are men that have fulfilled; but this needs consideration. Two other kinds of are added:—

(1) a complete indet., according to F, who says it of

[the 2nd ]
and most excellent is he that is (he, i.e. the steadfast) in etc., in which case I say that a 3rd he particularized by praise must be supplied: (2) a corrob. [563], vid. [in the positions (DM)] where Ks asserts that it occurs red., like ما, that being easy according to the rule of the KK that ns. are made red., whence فكَّفْي بِنا آلهٍ [above] over others than us, the version

[by 'Antara, O (people, behold a) wild cow (a met. for woman) of the chase for him that she has become lawful unto, (and marvel at her beauty and her comeliness)! She
has become unlawful unto me, and would that she had not become unlawful! (EM), and the saying

الزبير سنام المجدر قد علمت
ذاك القبائل والأثرياء من عدد

(ML) The family of Az Zubair Ibn Al Awwam are the summit of glory (the tribes of the Arabs have known that), and are the most multitudinous in number (Jsh).

[mostly (IA)] denotes the rational (R, IA, Sh), as

أينما علم أنه انزل إليك من ربك الحق كن هور أعمى

XIII. 19. What! then is he that knoweth that what hath been revealed to thee from thy Lord is the truth like him that is blind? (Sh); but sometimes the irrational, as

ومنهم من يمشى على أربع

XXIV. 44. And of them is what goeth upon four legs (R, IA), whence

أربع القطاء هلال منهم يعبر جناحه

لعلى إلى من قن هوير أبي ربر

(IA), by Al Abbas Ibn AlAhnaif, O flock of Kat a, is he that will lend (me) his wing (present among you)?

Perhaps I shall fly (with it) to her that I have loved (J).

[as also (R)] is literally sing. masc.; but is applied to the [sing. (M),] du., and pl., [masc. (M)] and fem.:

and, [if the du., pl., or fem. be meant by them (R),] the letter is oftener observed (M, R) in what they are expressed by, vid. the pron., dem., and the like (R), but
sometimes the sense, as XXXIII. 31. And whosoever of you is obedient to God and His Apostle, and doeth good read with masculinization of the 1st and femininization of the 2nd, X. 43. [581], and

by AlFarazdak (M), Sup thou, for, if thou covenant with me that thou wilt not deal, or not dealing, treacherously with me, we shall be like the two, O wolf, that keep company together (Jsh); and hence the saying of the Arabs, as Y tells us, َمَّعَ كَانَتْ امَّكَ Who was thy mother? [171, 449, 474], while Khl asserts that some read َمَّتَ نَمْتَ (S). Observance of the letter is better than observance of the sense, because the letter is nearer to that expression made to accord with َمَّيْ مَيْ or َمَّا مَّا than the sense, since it is a means to the sense; but, if the expression made to accord with َمَّيْ مَيْ or َمَّا مَّا be preceded by what aids the sense, observance of the sense is preferred: and therefore the Readers do not differ in the masculinization of َمَّيْ مَيْ and َمَّيْ مَيْ XXXIII. 30. Whosoever of you committeth; contrary to َمْعَ مْعَ, because the latter comes after َمْعَ مْعَ, which is an aid to the sense, for
which reason We will give her her reward is then said: and, if ambiguity would be produced by observance of the letter, observance of the sense is necessary; so that you do not say لقيت من أحبه when you mean a woman, unless some [explanatory] context be there. And, because observance of the letter is more frequent and better than observance of the sense, precedence of observance of the letter, when the two observances are combined, is more frequent than the reverse: the text says ومن يؤمن بالله ويعمل صالحا يدخله جناب نجوم ihr م تنحتها anhever LXV. 11. And whoso believeth in God, and doeth good, him will He make to enter gardens beneath the trees of which flow streams by concord with the letter, and afterwards خالد يُ ن فيبها أبدا about to abide therein for ever by concord with the sense; and, for the same reason, vid. that concord with the letter is better, it reverts after خالد يُ ن to concord with the letter, saying قد أحسى الله له رزتا God hath made goodly provision for him! (R). مي, when attached to or ميع, is written disjoined; and is written conjoined only in مي and مي, on account of the incorporation of the م into the م, as in [181] and مم [589] (D).
§ 183. When you interrogate with مَعَ المِنْى about a mentioned rational [185] indet., and pause upon مَتَّى [185], (1) you may imitate in مَتَّى the inflection of that mentioned [indet.] and the signs of its du., pl., and fem.: thus you say رَأَيَتِي جَارِي مَنْى رَجُلٌ, مَتَّى, and مَنْى when مَرْتِي رَجُلٌ, مَنْى, and مَنْى رَجُلٌ are said; مَنْى and مَنْى مَنْى and مَنْى when مَرْتِي رَجُلٌ, مَنْى, and مَنْى رَجُلٌ are said; مَنْى and مَنْى مَنْى مَتَّى when طَلَقْتِي مَسْلَمٌ or طَلَقْتِي مَسْلَمٌ or تَقاَبَتَنِي ضَارِبٌ is said, and مَنْى when طَلَقْتِي ضَارِبٌ مَنْى مَنْى مَتَّى in the acc. and gen.; and مَنْى when طَلَقْتِي ضَارِبٌ مَنْى مَنْى مَتَّى or طَلَقْتِي ضَارِبٌ is said, and مَنْى when طَلَقْتِي ضَارِبٌ مَنْى مَنْى مَتَّى in the acc. and gen.; and مَنْى when طَلَقْتِي ضَارِبٌ مَنْى مَنْى مَتَّى or طَلَقْتِي ضَارِبٌ is said, and مَنْى when طَلَقْتِي ضَارِبٌ مَنْى مَنْى مَتَّى in the acc. and gen.; (a) they add in the sing. masc. the ۡوُ, ۡلُ, and ۡى instead of the vowels, because, if they imitated the vowels of the indet. as they are, the word would be vocalized in pause, which is not allowable; so that instead of the vowels they express quiescent consonants resembling them, and put before the consonants vowels akin to them: this is the opinion of Mb; but Sf says that they express the vowels in مَتَّى for imitation of the inflection, as in مَلَأ [185], and
that, since the state is that of pause, and the final of
the word paused upon is quiescent, they then complete the
vowels, so that the consonants are engendered: and
both the sayings are possible: (b) expression of the
letters of prolongation indicative of the inflection not
being possible in منْثِمُتْ, since the ٥ of feminization in
pause is only quiescent, they content themselves with
imitating the sign of the fem., and omit to imitate
the inflection; and they treat منْثِمُتْ like its sing. in
omitting to imitate its inflection, although it would be
possible by putting the letters of prolongation: (c) the
quiescence of the [1st] in منْثِمُتْ and is a warn-
ing that the ت denotes feminization not of the word
that it is affixed to, but of another word; for which rea-
son in what precedes it they do not keep to the mobility
inseparable from what precedes the ٥ of feminization:
and the ت in the sing. is sometimes made quiescent, as
منْثِمُتْ; though it is oftener mobilized, because they add
the ٥ to indicate that the question is about a fem., and
the fact that the ٥ is preceded by فاثم and converted
into ٥ in pause is more indicative of its denoting femi-
nization, such as نِبْتْ and such as

ما بَالُ عَيْنِي عَيْنُ كَراَهَا قدْ جَفَتْ

مسْبِلَةٌ تَشْتَبِئْ لَا عَرْفَتْ
What is the state of mine eye? From its drowsiness it has started, shedding tears, pouring forth water, since it has recognized after a year a dwelling of Salma's that has become effaced: nay, a middle of a desert like the back of the buckler (in its ascent and descent)!, or Nay, (many) a middle etc (does mine eye weep when it sees, because of its having been an abode of Salma's in by-gone days and past nights)! (AAz)] being rare: but such as sometimes occurs with the that is before the mobilized: (2) you may add to the letters of prolongation and softness, as we mentioned in the 1st method in the sing. masc., imitating the inflection only, and not the signs of the du., pl., and fem., even though you question about them, by treating according to its general rule of being uniformly applicable to all [numbers and genders]: thus, when or or or or or or or or or or or is said, you say ; and analogously in the acc. and gen. : (3) you may put alone in every state without imitation of the inflection or other signs, as in the state of continuity. Y allows imitation with in continuity by analogy to [185], saying : and attributes to it the
saying of the poet [AlFarazdak, or, as some say (N), Sumair Ibn AlHarith adDabbī (AAz, N),]

[They came to my fire, and I said, Who are ye? And they said, The Jinn. I said, May your life be pleasant in darkness! (AAz, N)]

And Y relates that ضرب من mana. Who beat whom? has been heard in interrogation about the beater and beaten: but this, as S says, is improbable; and, as Y also says, is not accepted by every one, because the v. precedes the interrog. word: and, as for the inflection of the interrog., it is said to be an imitation, as though the speaker had heard a man say ضرب رجل رجلا; whereas the fact appears to be that it is not an imitation, but that in some dials. may be infl. not by way of imitation, as you see in منون انتم, which is not imitated as Y asserts, since there is no indet. mentioned before it. The signs mentioned are not affixed to من except at the end of the sentence, because they are in the state of pause; so that, when امرة والجنس or رايت رجلا and امرة are said, you say من وذمة or من ومتنا and so on. When the rational and irrational are combined, you put the question about the rational with من, and about the irrational with لى,
Whom and which two? When is said. Dets. after are (1) not proper names, in which case there are three methods: — (a) most commonly there is no imitation in them, nor in after their suppression; (b) Mb transmits from Y that they are mentioned after imitated, like proper names [below], so that, when a man says you say which S allows, though not as matter of choice, but like [1, 185] and ; (c) they are suppressed, while the signs of imitation are expressed in as in the case of indets., because the det. mentioned is unknown to the hearer, like the indet., as S relates that, when and are said, and are said: (2) proper names, in which case there are two methods: — (a) the people of AlHijaz imitate the proper name after upon certain conditions: (a) the [proper name] questioned about must not be qualified, corroborated, or followed by a subst. or synd. expl., because the repetition of these ants. with their apposs. enables the imitation of their inflection to be dispensed with, since the person addressed knows that the person questioned about is the one mentioned, being guided to him by the repetition of the identical apposs. men-
tioned; so that, when زيد نفثة راية زيدa الفرط or زيد من زيد الفرط is said, you say زيد أبا محمد or زيد أبو محمد نفثة with the nom.: though, if it be qualified by أبا, and its Tanwin be dropped, imitation of it is not disallowed according to the people of AlHijaz, because this qualified with this qual. is treated like one n., as is proved by the elision of the Tanwin from the qualified [609] and by the qualified’s being governed in the acc. in the voc. [50]; so that, when راية زيد بن عمر is said, you say زيد بن عمر with the acc.; whereas, if راية زيدا أبا أخى عمر be said, you say زيد أبا أخى عمر with the nom.: (6) the coupled without repetition of من is like the rest of the apposs., according to Y, as respects disallowance of imitation with it, whether both be proper names or one of them: but S transmits from some people (and approves of it) that imitation is allowable when the ant. is a proper name, whether the coupled be a proper name or not, as من زيدا عمرا or راية زيدا عمرا لقيت زيدا وعمرا is said, the question being put with the single [ant.] n., which is then coupled to after the imitation; whereas, if the ant. be not a proper name, as when مرت بلخيك زيد is said, imitation is not allowable in the question by com-
mon consent, but the nom. is necessary, because the ant. may not be imitated, and similarly therefore the appos.:

(c) if be repeated in the coupled, as or , imita-
tion is allowable in the proper name, but not in what is not a proper name, because, the 2nd being plainly disconnected from the 1st, each of the ant. and coupled has its own predicament, as though it were alone: (d) a con. must not be prefixed to , as in or , where imitation is not allowable by common con-
sent, because of the cessation of ambiguity, since the coupling to the sentence of the person addressed notifies that the question is only about the person mentioned by him: (e) the cognomen may be imitated by common consent; but there is a dispute about the surname, which properly may be imitated, because it also is a proper name [4]; and similarly the imitation of the du. and pl. of the proper name is disputed, the allower looking to its sing., and the disallower to the cessation of the quality of proper name on account of the dualization and pluralization [171]: (f) when what follows is imitated, is in the position of a nom. by inchoation: and what follows it, if a nom., is so by imitation, not as an enunc., the sign of the nom. due to the quality of enunc. being supplied in it; and, if an acc. or gen., is in the position of a nom. as an enunc.; so that each is an infl. [n.]
in the position of a *nom.*, whose inflection [as an *enunc.*] is impossible through the preoccupation of its place by a vowel imported for imitation [185]: (g) suppression of the proper name after مَنَّى and expression of the sign of imitation in the latter sometimes occur: thus، خَلَفُ دَارَ عَبْدِ اللَّهِ Behind the door of 'Abd Allah having been said, the hearer said دَارُ مَنَّى The house of whom?: (b) the Banû Tani'm treat the proper name in interrogation about it with مَنَّى like other *ns.*, putting it in the *nom.* in every case by inchoation. When you question with مَنَّى about a rel. ep. of a proper name, then, (1) if the ep. relate to what is rational, whether the related proper name be rational or not, as when رَكَبتُ لَقيتُ زَيدًا or أَعْجَ يُوْنَى [6] is said, you may say السَّنَى, meaning e. g., *The Bakrî or the Kurashi?:* (a) you put مَنَّى in place of the rel. ep.; and prefix للَّلَّ to مَنَّى, because it would be so in the rel. ep. questioned about, e. g. البِكْرِيَّ, since the rel. ep. of the proper name must contain للَّلَّ; and affix the مَيِّ of relation at the end of مَنَّى, as it would be at the end of the rel. ep. questioned about; and most commonly prefix the *interrog.* Hamza to للَّلَّ saying السَّنَى with prolongation, because it would be so in the rel. ep. questioned about, since
you say The Kurashi or the Hashimi?, and also because its implication of the sense of the [interrog.] p. is weakened by the prefixion of the ل of determination, and affixion of the ج of relation, to it; while some do not put the Hamza, saying abbreviated, because they content themselves with the interrog. sense in ج: (b) the inflection of the proper name whose relationship is questioned about is imitated in ج, whether the questioner continue or pause, just like the imitation in ج[185]; so that, when is said, you say The clansman of whom, O youth?, and similarly ج, ج, ج, ج, ج, ج, ج, and ج: (c) the person questioned gives the answer according to the inflection of ج: so that, when you say ج, the questioner says ج, and you then say ج as ep. of the ج mentioned at first in your sentence; though the nom. is allowable in all cases by sub-audition of an inch., i.e. ج (He is) the Kurashi, because it is separated from the qualified by the intervention of the interrogation: (2) if the ep. relate to what is
irrational, like The Meccan and The Basrî, is not allowable by common consent (R).

§ 184. Also (1) cond., as XVII. 110. [116, 565]
and whatever [181, 565] of the two terms I fulfil, no injustice shall be done upon me, [which is also read ایما (K),] like (below) (K, B): (2) interrog., as IX. 125. Which of you is such that this Chapter hath increased him in belief? and VII. 184. Then in what story after it will they believe?; which is sometimes abbreviated, as


[by AlFarazdâk, I gazed at Naṣr and the two stars named Simak that I might know which of them two was such that his showers of rain poured plentifully upon me (N)]:

(3) conjunct, as XIX. 70. Then We will surely drag forth from every sect him of them (that) is most hardened in rebellion against the Compassionate [176, 177], i.e. َلَبِنُ هُوَ
Ishad says: (4) indicative of the sense of perfection, in which case it occurs as (a) an ep. of the indet., as زيد رجل أي رجل Zaid is a man, what a man!, i.e. perfect in the qualities of men; (b) a d. s. to the det., as مرت بعيد الله أي رجل I passed by 'Abd Allah, what a man!: (5) a connective to the vocation of what contains بال, as يا أيها الرجل [48, 51, 552]. And Akh adds a [6th (DM)] kind, vid. a qualified indet., as مرت بأي معجب لف I passed by a person pleasing to thee (DM), like [182]; but this [kind (DM)] is unheard [147]. أي is not decidedly [i.e. literally and constructively (DM)] aprothetic [116, 176] except in vocation [51] and imitation [185] (ML). اي is infl., alone among conjuncts, subject to the dispute on اللذائي [176], and the تا دو, and alone among interrogs. and conds., because of its inseparability from prothesis, which makes the quality of n. preponderate: so that, when the post. n. is suppressed, then, if it be not supplied, اي is not infl., as in vocation; but, if it be supplied, اي remains infl., as in XVII. 110. [116]; except in كاين [226], where it is cut off from prothesis notwithstanding its inflection, because it is like the
uninf. (R). The interrog. or cond. یک is inf. unrestrictedly, by common consent, as IX. 125. [above], XXVI. 228. [445], and the conj. is not mentioned, as عیسیٰ ای کم قائم، and the prop. being [in the place of] an acc. by ثصارم or یصارون [1], because they contest it [22], but are suspended from government by the interrog. [445] (Sh). The conjunct یک has four states:—(1) it is pre., and the head of its conj. is mentioned, as عیسیٰ ای کم قائم؛ (2) it is not pre., and the head of its conj. is not mentioned, as عیسیٰ ای کم قائم؛ (3) it is not pre., and the head of its conj. is mentioned, as عیسیٰ ای کم قائم؛ (4) it is pre., and the head of the conj. is suppressed, as عیسیٰ ای کم قائم (IA). The conjunct یک is inf. [with the three vowels (IA) in all its states (Sh)] except when it is pre. and the head of its conj. is a suppressed pron., [in which state it is uninf. upon ذخم, as XIX. 70. (IA, Sh), i.e. آهن ھر اشک (Sh), and

(IA), by Ghassan Ibn 'Ula, Whenever thou meetest the Banu Malik, salute him of them (that) is most excellent.
i.e. اَيُّهم هِنَّ اَفضل (FA): but some of the Arabs inflect اَيُّهم اَفضل in all its states (IM, Sh), being read with the acc. [176] (IA, Sh) by Harūn, [Ṭalḥa Ibn Muṣarrif (K),] Muʿāḍh [Ibn Muslim alHarrā (K)], and Yaʿḳūb (Sh), and related with the gen. [176] (IA); and this, says S, is an excellent dial. (Sh). Ks says that the op. of the conjunct اَيُّهُ must be future; and, according to the KK, its op. must also precede it; but the BB disagree with them in both cases, from the lack of proof in both assertions.

§ 185. When you interrogate with اَيُّهم about a mentioned indet., (1) you may imitate in اَيُّهم the inflection [of that indet.] and the signs of the du., pl., and fem., as in مَبَّ [183], except that you do not affix the letters of prolongation to the sing. masc., but in continuity inflect it with the vowels, اَيُّهُ اَيَّنِي, اَيَّنِي, and in pause make its َل quiescent in the nom. and gen.; and convert the Tanwīn into ٌ in the acc. [640], because اَيُّهم is infl.: (a) thus two conditions of imitation with مَبَّ are dropped in the case of اَيُّهم, vid. reason and pause, reason because اَيُّهم is in its original constitution applicable to the rational and irrational, contrary to مَبَّ [182]; and pause because, اَيُّهم being infl., the imitation of the inflection is not disap-
proved upon it either in continuity or in pause, whereas, 
being uninf., they try to keep it away from inflection, 
and therefore express the signs only in a state where 
there is mostly no inflection or Tanwîn of declinability 
upon the word, vid. the state of pause, where the word 
is divested of the sign of the nom. and gen. and of the 
Tanwîn: (2) you may restrict yourself in continuity to 
inflecting ā in the sing., saying ā, ā, and ā in 
the sing., du., and pl., masc. and fem. The vowels 
affixed to ā in the state of imitation are explained as 
being its inflection, in which case it is an inch. whose 
enunc. is suppressed, an obj. whose v. is suppressed, or 
a gen. whose prep. is understood: but this is weak, 
because subaudition of the prep. is rare, extraordinary 
[515], while dualization and pluralization of ā without 
imitation are also of weak authority [176]; and it should 
rather be said, as in the case of [183], that these 
signs are imitative alliterations to the speaker's expres-
sion, and that the place of both [ and ā ] is that 
of a nom. by inchoation, the full phrase being ā  
Who (is he)? and ā, i. e. ā Whatever (man 
is he)? When you question with ā about det., there 
is no dispute that what follows it is not imitated; so 
that, when  and  are said, you say
Who is Zaid? with the nom. only, because, the inflection appearing in ای, they dislike the 2nd to differ from it, contrary to مَيَّ زَیدَةٍ and مَيَّ زَیداً [183]. Some of the Arabs, however, sometimes imitate the n., whether a proper name or not, even without a question, as لَيْسَ بِقُرْشَیاً and دَعَانَا مِنِّي تَمْرَتَنِی [1, 183]; and therefore, according to this dial., imitation is allowable when you question with ای or مَيَّ, even without a proper name, as transmitted [by Mb] from Y [183].

§ 186. The KK allow ذَا and the whole of the dems. to be conjunct, whether they be after the interrog. مَ [or مَيَّ] or not, citing as evidence II. 79. [56], i.e. ye are they that slay yourselves, عَسَى اللَّهُ لَمْ يَزَالْ [88], i.e. and he (that) thou art freed, and XX. 18. [180], i.e. what is that (which) is in thy right hand?; but the BB allow that only in the case of ذَا after the interrog. مَ or مَيَّ, when ذَا is not red., as it is in II. 246. [411], i.e. مَا ذَا الَّذِی صَنَعَ, i.e. What is that (which) he has done?, ذَا being red. in both positions, since it is followed by a conjunct (R). ذَا is used as a conjunct upon two conditions, (1) that it be preceded by the interrog. مَا or مَيَّ, as مَا ذَا الَّذي رَبِّکَ XVI. 26.
What is that which your Lord hath revealed? (182), and

And many an ode, that comes to kings, marvellous, have I composed, that it might be said, Who is he that composed it? (Jsh)] : (2) that it be not made otiose by being compounded with [or मि (IA)] into one [interrog. (IA)] n. (IA, Sh), as मि ना सोनुत What hast thou done? [182], मि ना being treated as equivalent to नॉ, so that it is a prepos. obj.; whereas, if you construe मि to be an inch., नि an enunc., न is conjunct, What is that which thou hast done? because it is not made otiose (Sh). मि occurs in [6 (DM)] several ways:—(1) मि is interrog., and मि a dem., as in

What is this standing by a fire of war when it has sunk low? O long have fires been kindled in war! (Jsh)] : (2) मि is interrog., and मि conjunct, as in

What is this standing by a fire of war when it has sunk low? O long have fires been kindled in war! (Jsh)] : (2) मि is interrog., and मि conjunct, as in
by Labîd, [Will not ye two ask man what is that (which) he is seeking? A vow, so that it may be fulfilled, or error and vanity? i.e. (Jsh)]; and preferably in the reading [of Abû 'Amr (B)] [216. 217. And they will ask thee what is that (which) they shall expend. Say thou, (That which they shall expend is) the superfluous, i.e. (3) since the general rule is that the nominal [prop. (DM)] should be answered by the nominal, and the verbal by the verbal : (3) is all of it a comp. interrog., as in [181] and

[by Jarîr, O small-eyed ones of Taghib, what is the case of your women? They recover not from longing for the two Convents of the Christians (Jsh)]; and preferably in the reading of others than Abû 'Amr (4) II. 217. what they shall expend. Say thou, (They shall expend) the superfluous, [because then the answer agrees with the question in being verbal (DM),] i.e. (4) is all of it a n. [indicative (DM)] of genus, i. q. (4), or a conjunct [n. (DM)], i. q. (4), according to different opinions upon the explanation of
by AlMuthakkbib al'Abdi, Leave thou alone a thing (that), or that (which), I have known—I shall guard against it—but acquaint thou me with the hidden, i.e. عَلَمَتَةٌ (Jsh)], where the majority hold that ما ذَا is all of it the obj. of دُعِيٌ, but afterwards differ, Sf and IKh saying that it is a conjunct, i. q. الْذَّى; and F that it is a [qualified (DM)] indet., i. q. شَيْءٌ مَا is red., and دَا a dem., as in [565], orig., where F says that دَا may be ag. of شَيْءٌ, and ما red.; or that ما may be all of it a n., as in دُعِيٌ, [though here it is a dem., and there a conjunct (DM) or indet.]: ما is interrog., and دَا red., allowed by many, among them IM, in such as ما ذَا صَنَعتَ؟ What hast thou done? [above]; but upon this supposition the 1 ought to be necessarily elided in such as لَمْ دَا جَنَّتْ [181], and the truth is that نس. are not made red (ML). And [there is a 7th way, for] ما sometimes occurs red. after the conjunct ما, as ما ذَا الْعَلَمَيْنِ [above] that (which) I have known (R).
§ 187. The verbal  is that [n. (Jm)] which is in the sense of the imp. or pret. (IH). It is that [expression ([IA])] which acts as a substitute for the v. (IM, Fk) in [sense and ([IA])] government (IA, A), but which is not impresible by the ops. [159], nor superfluous (A, Fk). The 1st restriction excludes the inf. n. occurring as a substitute for expression of the v., [as in خربا زيدا (41) (Sn),] the act. part. [as in اقامت الزيداوي (24) (Sn),] and the like; and the 2nd excludes the ps. (A), like  and its sisters [516] (Sn). The verbal n. is [of 3 sorts (Sh),] (1) i. q. the imp., most often, [like بُلَة i. q., as الامة (192) in the version with the acc., i. q. علىك, as V. 104. (44) i. q. خننة, and i. q. دوتكه, or i. q. امْهَة (Sh)]; (2) i. q. the pret., [more often than the aor. (Sh),] like i. q. بعِد, [as

(Sh), by Jarir, Then far, far off (22) are Al'Akik (a place) and he that is therein! And far off is a friend that in Al'Akik we shall be united with! (Jsh),] and إنْهْتَقَ i. q. شتان', [as
Different are this and embracing and sleeping and the cool drinking-place in the shade of the fan-palm (AAz) : (3) i. q. the aor., like اَتْرَجِعُ synchronous i. q. اِتْضَجَرُ (IA, Sh), i. q. اِعْجَبُ (IA), and i. q. اِتْضَجَرُ; but some drop this division (Sh). The verbal ns. are [all (IA)] uninf. (R, IA, Sh) upon quiescence, like صَرَّةُ and صَرَأُ; Fath, like اَنْمَيْنُ; Kasr, like اَيْنُ; or Damm, like اَنْهَيْتُ (Sh): (1) because of their resemblance [in sense] to the orig. uninf., vid. the pret. and imp. v. [159]; and [accordingly] we do not say that لا تَتَكَلُّمِ Speak not and صَرَأُ i. q. Do not, since, if so, they would be infl., but that they are i. q. اَنْسَكِتِ Be silent and اَكْفَرِ Forbear; nor that اَتْضَجُرِ is i. q. اَتْضَجُرِ I am disgusted and اَتْرَمِ I am pained, since, if so, they would be infl., but that they are i. q. the originative and اَتْرَجِعُ اَتْضَجُرُ and اَتْرَجِعُ اَتْضَجُرُ as may be said, because they are ns. denoting what is orig. uninf., vid. the unrestricted v. [159], whether it remain in that o. f., like the pret. and imp., or become excluded from it, like the aor. [402, 404]; and, according to this, the excuse mentioned [for the rendering of صَرَّةُ, etc.] is
not needed (R): (3) as before said [159], because of their resemblance to the p. in acting as a substitute for the v. and not being impressive [by the op.] (IA). According to the correct opinion (Fk), the meaning of the term "verbal ns." is that (IY) they are applied to indicate verbal expressions (IY, Fk), as ns. indicate their denominates; so that هیهات is a n. indicating the expression بعید, and similarly the rest. The object of using them is abbreviation and abridgment and a sort of intensiveness; and, were it not for that, the vs. denoted by these ns. would be more fit for their position. The manner of the abridgment in them is that they occur uniform for all genders and numbers, as زیدرین or هندایی or زیدایی or هندات or صیا زید; and, as for the intensiveness, Hush! is more intensive in meaning than استک Be silent, and similarly the rest. As for their indicating what vs. indicate, vid. command, prohibition, and the particular time, this meaning is imported only from what is indicated by them, not from themselves (IY): so that صی [is a n. which (YS)] indicates [the expression (YS)] استک (IY, YS), while the command is understood from the denominate, vid. استک; and هیهات is a n., the denominate of which is another expression, vid. بعید, so that the time is known from the denominate, not from the n. (IY). But R says [below] that this is of no account: and the
verbal n. is variously said (1) to indicate the inf. n., in which case a distinction between the verbal n. and inf. n. is needed, since the verbal n. is uninfl., and the inf. n. infl.; (2) to indicate the accident and time that the v. indicates [402], except that the v. indicates time by the form, and the verbal n. by application; (3) to be really a v. (YS). What induces the GG to say that these words and their likes are not vs., notwithstanding that they convey the sense of vs., is a lit. matter, vid. that their forms are different from those of vs., that they are not conjugable like vs., that the ل [2] is prefixed to some of them [200] and the Tanwîn affixed to others [198], and that some of them are obviously advs. and others preps. and gens. [199]. As for their o. fs., and what they are transferred from, (1) some of them are obviously transferred from inf. ns. and advs. [or preps and gens.], as نَفَّذَ لِكَ الآلَّوَامَ [192], بلَّهُ زِيدًا [188], رَوْيَتِي زِيدًا امَّامَكُ زِيدًا, فَخَذَّهُ فَقَدْ أَمَكْنَكَ Take Zaid [but see § 199], orig. امَّامَكُ زِيدًا Before thee is Zaid: then take him, for it has become in thy power [to do so], and عَلِيّكَ عُمْرًا [199], since these words are often used according to their original construction, as بلَّهُ زِيدًا وَرَوْيَتِي زِيد with prothesis, فَنَفَّذَ لِكَ with the nom. [as a prepos. enunc. (IY)] or acc. [as an inf. n. (IY)], and امَّامَكُ زِيدًا with the nom.: (2) some of them seem to have been orig. inf. ns.,
though they are not actually used as inf. ns., as رشكان, توقا, هيات, ليلي, etc., and like شتالي, سعلي, نزال, and like ضرب, نيد, نجار, some of them are apparently ejs. transferred to [the cat. of] inf. ns., and thence to [that of] verbal ns., the ejs. transferred to the cat. of inf. ns. being of two kinds, (a) permanent inf. ns., which do not become verbal ns., as نعدا, لعا, وها, ريها, إيها, and وى لعود, ييسك, ويعك, ويلك; (b) transferred from the cat. of inf. ns. to that of verbal ns., as صة, هيك, هيف, هي, حني, خلا, حنيا, دع, ها, and حيث: whereas نب, إن, كن, أخ, and when not used as inf. ns. by being either governed in the acc., as إن [198], or explained by the p., as أف لك [200], are more properly said to remain ejs., and not to become inf. ns. or verbal ns., from the absence of indication of it; just as فرطك Advance, or Be on thy guard from thy front, بعدك: Be on thy guard from thy back, or جدارك Beware of 'Amr, and النجاوك Make haste! [560], are more properly said to retain the quality of inf. n., since there is no indication of their transfer to the cat. of verbal ns. Thus the verbal ns. are proved to be all transferred from original inf. ns., from inf. ns. orig. ejs., from advs., or from preps. and gens. As for
it is said to be Syriac, of foreign measure, like Cain and Abel, meaning So be it!, and uninf. upon Fath; and to be sometimes lightened by elision of the ١, as upon the measure of كَرِمٌ: but there is nothing to prevent its being said to be orig. abbreviated and afterwards prolonged; and in that case it is Arabic, orig. an inf. n., like تَكَبِّرٌ and تَنَزِّهُ, and afterwards made a verbal n. (R). You say أميْن, as says the poet [Fathal and the son of his paternal uncle have held aloof from me. So be it! Then God increase what is between us in distance! (N)]; and, if you please، أميْن، as says the poet [AlMajnūn (N)] يَرِب لا تَأثِبُني حِبِّها ابْدأ وَبَرِحْ اللَّه عِبَاداً قَالَ أميْنَا [O my Lord, do not Thou ever deprive me of her love: and God have mercy upon a servant that has said "Amen!" (N)]: but do not double the م for it is wrong (Th). By analogy the verbal n. that is orig. a prep. and gen., as عليك and عليك, should not be called a verbal n., because we call an expression like ضَمْهُ and رُؤِيد a n. from regard to its o. f., whereas the prep. and gen. are
not a n.; but they apply this name universally to every expression occasionally transferred to the meaning of the v., so that كَذَبَ الصَّعِيقَ may be called a verbal n. (R). The correct opinion is that the verbal n. has no place in inflection [159, 199] (Fk). Some assert that the verbal ns. are nom. in place, as inchs. having no enunc., as in اقْتَامُ الزَّيدِانِ [24]: but this is of no account, because كَذَبٌ, though it resembles the v., has the meaning of the n., i.e. ذَرٌ تِبْيَمٍ, so that it may be an inch., contrary to the verbal n., in which the quality of n. has no meaning; and no regard is paid to the letter, since تَسْمَعُ اَلْجُ، though literally a v., is an inch., because it has the meaning of the n. [2]. The verbal n. then is like the كَلْكُ [172], and like the distinctive [166] according to those who say that it is a p.: each of these two had a place in inflection, because of their being ns.; but, since they have been transferred to the meaning of the p., they do not retain that [place], because the p. has no inflection: and similarly the verbal n. had orig. a place in inflection; but, since it has been transferred to the meaning of the v., and the v. has orig. no place in inflection, it also does not retain a place in inflection. Nor is what some mention, vid. that the verbal ns. are acc. in position as inf. ns., of any account, since, if they were so, the vs. would be supplied before them [41], so that they
would not act as substitutes for the v., and therefore would not be uninf. nor do we say that اَسْمَك i.q. تَقَدَّم [199] is governed in the acc. by a supplied v. [498], but the sign of the acc. in it becomes like the Fath of the ف in جعفر عليه when verbal ns., are preps. dependent upon a supplied v.; but the pre. and post. in the 1st, and the prep. and gen. in the 2nd, become like one word. Thus the inf. n. and ej. when verbal ns., become like بَيْنُاء [4] when proper names of a person; and the pre. and post. and the prep. and gen., when verbal ns., become like عبد لله when proper names: so that they are transferred from their original meanings to the meaning of the v. in the same way as proper names are transferred. And what some say [above], vid. that صَيِّبَ e.g. is a n. denoting the expression اَسْكَت, which is indicative of the meaning of the v., so that صَيِّبَ is a proper name for the expression of the v., not for its meaning, is of no account, since the pure Arāb sometimes says صَيِّبَ notwithstanding that the expression اَسْكَت does not occur to his mind, and perhaps has never been heard by him at all; while, if you said that it was a n. denoting اَمْتَنَع مُنِّي اَكْلَت or اَمْتَنَع or anything else that conveyed this meaning, it would be correct: so that we know that what is intended is the meaning, not the
expression. And sometimes the v. becomes a verbal n., as in the saying of 'Antara

كَتَبَ السَّخَيْلُ وَماَءَ شَيْ بَرَدًا
إِنَ كَتَبَ سَخَيْلُ غَيْبًا فَأَذَهَبَ

Take wine and cold water of a waterskin: if thou be asking me for an evening-draught of milk, get thee gone, when related with the said in the acc.; and similarly in the saying of him who on looking at an emaciated he-camel said to its owner كَتَبَ عَلَيْكَ الْبَزَرَ وَالنَّوَرَ. Keep to, and Take, seeds and date-stones with the in the acc.: IS says that Mudar make it govern the acc., and AlYaman the nom.; for كَتَبَ عَلَيْكَ الْبَزَرَ means the الزمة and خذة, because, lying being held by them to be extremely disgraceful, and an act whose author the person lied against is instigated to keep to and seize, كَتَبَ فَلَلَّ. Such a one has lied comes to mean an instigation to keep to him, i.e. Keep to, and Seize, him, for he is a liar; and, when conjoined with عَلَيْكَ, it becomes more intensive in instigation, as though you said He has forged against thee; therefore seize him; and afterwards it is used in instigating to keep to every thing, even if it be not such as lying proceeds from, as in the saying [of 'Umar to 'Amr Ibn Ma'dikarib, when the latter complained to him of pain in the sinews from walking (D),]
keep to trotting, i.e. مَعَ يَسِير عَلَى العَصْل, and in the saying of the poet

وَذُبَيَّانُ أَرْوَثتْ بَنِيهَا بَيْنَ كَنْبٍ القَرَاطِقِ وَالْفَرَفِ

[And (many) a Dhubyānī (woman was there) that enjoined her sons to keep to, i.e. take care of, the coats and leathern cases (N)], i.e. كَنْبُ الحُجّ, عَلُّيَكُمْ يَاكُنْبُ الحُجّ, and in

Keep to the pilgrimage, i.e. عَلُّيَكُمْ بِهَا; so that, as عَلُّيَكُمْ بِهَا and عَلُّيَكُمْ بَيْنَ كَنْبَ القَرَاطِقِ وَالْفَرَفِ, becoming i.q. the imp. v. [199], may govern the acc., so that كَنْبُ عَلُّيَكُمْ, becoming i.q. the imp., may govern the acc., as the does (R). The verbal ns. have the same government as the ws. that they act as substitutes for: so that, if that v. govern the nom. only, the verbal n. does so too, as i.q. أَكْفَفُ, and بِعْثُ زِيدٍ, هَيْهَاتَ زِيدٍ, أَكْفَفُ, and بِعْثُ زِيدٍ, هَيْهَاتَ زِيدٍ, أَكْفَفُ, and بِعْثُ زِيدٍ, هَيْهَاتَ [20], as by بُعْثُ; and, if that v. govern the nom. and acc., the verbal n. does so too, as i.q. كَرَاكُ زِيدٌ, إِلَى دِرَكَةٍ, ضَرَابٌ عُمْراً, a latent pron. being in and and ضَرَابٌ عُمْراً and دِرَكَةٍ, and being governed in the acc. by them [44] (IA). The بَ is often red. in
their obj., as بِهِ, because, being weak in government, they are supported by a p. accustomed to conduct the intrans. to the obj. [433, 503]. According to the BB, they are not preceded by their acos., from regard to the o. f., because they are mostly inf. ns., which may not be preceded by their regs. [342]; or ejs. aplastic in themselves, transferred to the cat. of inf. ns. and thence to that of the verbal n.; or advs. or preps. and gens., which also are weak before the transfer, since their government is [merely] because of their implying the sense of the v.: but the KK allow that, citing as evidence [my bucket take thou (Jsh)] ; whereas, according to the BB, دُونَك here is not a verbal n., but an adv., enunc. of ذُولِي [1], i.e. my bucket is before thee: (then take it) (R). The verbal n., like the v., is not pre.: and therefore they say that رُوَّادِيَ and بلَّه and رُوَّادِيَ زَيد [192] and رُوَّادِيَ زَيد [188] are inf. ns., the Fatha being a Fatha of inflection; and in رُوَّادِيَ زَيدا and بلَّه زِيدا and verbal ns., the Fatha being then known to be a Fatha of uninflectedness, because of the absence of Tanwin. The aor. is not governed in the subj. in the correl. of the requisite verbal n.: you do not say صَةَ فَاحِدَتَك with the subj., contrary to the opinion of Ks [411]; but the aor. is governed in the apoc. in its correl., as مَكَانَك [420, 421] (Sh). Most of the verbal ns. are i. q.
the imp., since in command one often contents oneself with making a sign instead of articulating its expression, and much more therefore may one content oneself with an expression acting as a substitute for it; whereas enunciation is not like that: and the meanings of the verbal ns., whether imp. or otherwise, are more intensive and corrob. than those of the vs. that they are said to be in the sense of; while all that are enunciatory contain the sense of wonder, so that ٍٓا ٍٓا means How far!, ٍٓا ٍٓا How different!, ٍٓا ٍٓا and ٍٓا ٍٓا How quick!, and ٍٓا ٍٓا How slow!, the wonder being the corroboration mentioned. All of them are without any sign for the [attached] pron. governed by them in the nom. [161, 163, 165], the prominence of which in any of them proves it to be a v., and not one of them, like ٍٓا [189] and ٍٓا [below]. The affixion of the ك of allocation [163, 560] and of the Tanwin [198, 608] is not regular in all these ns., but is restricted to hearsay. When the ك is attached to these ns., then, (1) if it be attached to what is orig. an adv. or prep., it is a n. governed in the gen. from regard to its o.f., as in ٍٓا ٍٓا and [199]; (2) if it be attached to what occurs both as a pre. inf. n. and as a verbal n., as ٍٓا ٍٓا and ٍٓا ٍٓا ٍٓا [188], it may be either a n. governed in the gen. from regard to the n.'s being an inf. n. pre. to its ag., or a p. of allocation from regard to the n.'s being a verbal n.,
as in زيد [664]; (3) if it may not be post. it is a p. of allocution, as in هاك [190], since زيد does not occur (R). As R says (Sn), according to the majority (R), the Tanwin affixed to some of these ns. denotes indeterminateness [608], not of the v. signified by that n. pronounced with Tanwin, since the v. is neither det. nor indet., but of the inf. n. signified by that n. before it became a verbal n., [because the verbal n. pronounced with Tanwin is either an inf. n. or an ej. firstly substituted for the inf. n. and secondly transferred to the cat. of the verbal n., so that ص ص What means the سكنوت ا ما: and therefore the verbal n. divested of Tanwin, out of those that Tanwin is affixed to, is like the det. (R),] so that ص ص What means the السكنوت المعروف المعيني Be silent with the known. specified silence, [and specification of the inf. n. being by specification of its reg., i. e. the story that silence is kept from, this means انعل السكوت على هذا الحديث المعيني Keep silence from this specified story (R)]; and accordingly it is allowable for the person addressed not to keep silence from something else than the story indicated; [and similarly ص ص means Abstain from this thing, and ص ص means Tell the known story, the determination in the inf. n. being reducible to determination of its reg. (R):] and [the indeterminateness is
similar, so that (R) 
means ُ، i.e. Keep
unrestricted silence, [applicable to every silence suppos-
able (R).] from whatever story it be (R, Sn), since there
is no specification in it (Sn): and, according to them,
omission of the Tanwîn is not evidence of determination
in all the verbal ns. [198], but only in such as the
Tanwîn of indeterminateness is affixed to (R). From
this it follows that the verbal ns. in the state of determi-
nation belong to the class of n. made det. by the ًُا
denoting knowledge [599], which is plainer than the
saying of some that they then belong to the class of n.
made det. by the ًُا denoting genus, and than the
saying of others that they then belong to the class of
generic proper name [198] (Sn). But, according to ISk
and Jh, its affixion to such of them as it is affixed to is
evidence of their being continuous with what follows
them, and its suppression is evidence of pause upon
them: you say ُ and ُ م with Tanwîn in the
1st and quiescence of the ُ in the 2nd; and the saying
of Dhu-r Rumma

[198] We stopped, and said, Tell us more about Umm
Salim! And what is the good of speaking to the empty
dwellings? occurs, say they, without Tanwîn, though
he does continue, because pause is meant to be under-
stood: so that, according to them, the Tanwîn is orig.
the Tanwîn of declinability indicating that what it is affixed to is continuous with what follows it, not paused upon [609, 640], being divested of the meaning of declinability in these ns., and put to indicate the meaning mentioned (R). The verbal ns. are of two kinds, (1) *imp.*, which has the prevalence, (a) *trans.*, as (a) وَزَيدَ Deal gently with Zaid, and Give him time [188], i.e. ُوَزِيدَةٍ and ِإِمَلْهَةٍ, [orig. the inf. n. ِإْرُوَدَةٍ], and made a curt *dim.* by elision of the augs. (291); or, as Fr says, *dim.* of رُوَدَةٍ gentleness (IY) : (b) ُرُوَدَةٌ تَيِّدُ زِيَدَا i.q. ُرُوَيْدَةٌ تَيِّدُ زِيَدَا, [and تَيِّدُ زِيَدَا transmitted by the Bdd, most probably derived from ُزِيَدَةٍ slowness, the ُبُ ف being a and permanently changed into ُهُب, as in ُتَوْرَةٌ (689), and the ُبُع ُهُب being a Hamza irregularly changed into ُدُب for a kind of alleviation, as in ُقَرَأ تَوْرَةٍ (685) (IY)]: (c) ُرُوَيْدَةٌ بِرَيْدُ زِيَدَا Bring Zaid near, and Present him, i.e. ُرُوَيْدَةٌ بِرَيْدُ زِيَدَا and ُعَلَّمُ الْشَّيْءَ [189] ُحَضْرَةٍ Give me the thing [428], i.e. ُعَلَّمُ الْشَّيْءَ ُحَضْرَةٍ, [which has the *pron.* of the *du.* and *pl.* affixed to it, because of its strong resemblance to the *v.* (IY),] whence II. 105. [and in tradition ُحَذَّرَ وَإِلَىُّ امْوَالِكَ Give ye the fourth of the tenths of your goods, like ُهَذَا ُزِيدَا (189) and ُهَذَا ُزِيدَا (190) (IY)]: (d) ُهَذَا ُزِيدَا Take Zaid, i.e. ُهَذَا ُزِيدَا ُحَبَيْلُ الْتَّرِيدِ (f) ُحَبَيْلُ الْتَّرِيدِ, i.e. ُحَبَيْلُ الْتَّرِيدِ (190) ُحَذَّرَ [191]:
Let alone Zaid, i.e. 
Leave them, i.e. 
Keep to Zaid, i.e. 
and Present Zaid to me and Bring him near to me 

(AAz): (b) intrans., as (a) Hush, i.e. 
Hold, i.e. 
Tell, or Add more, i.e. 

[or which is mentioned with the intrans.

from regard to usage, since they hardly ever say 

though analogy does not forbid it, but rather requires it, because acts as a substitute for a trans.

v. or (IY): (d) Make haste, i.e. 
[which is said in calling, as says the poet

Convey thou to the Commander of the Believers, brother of Al' Irāk, when thou comest, that Al' Irāk and its people are devoted to thee, then make haste, make haste, meaning 'Ali Ibn Abī Tālib; and has three dial. vars. (IY): (e) [or (AAz) [or (IY)] Make haste and Come, i.e. [and , orig. a chiding for the horse (191 200), and afterwards made a verbal n.
Make haste in what thou art about, [the n. being [lightened by elision of one (IY)], and ][the l being put for pause when the k is not affixed (IY),] i. e. اسراع فيما كنت فيه، as

[by Ibn Mayyāda (IY, AAz), addressing his she-camel (IY), Assuredly thou shalt make a rapid journey by night to the watering-place of the morning, so long as a young weaned camel continues to be among them. (If thou resolve upon journeying, the f being the correl. of the prop.,) the night has grown dark: then make haste, make haste (AAz)] : (g) نزالٍ Alight, i. e. إئزَّلٌ [193] : (h) أكتفَ قتلَ and Be satisfied and Desist, i. e. and إنّهُ, [the k being a p. of allocation, and ][the כ being a p. of allocation, and ] contracted from and hence, because they are derived from and I cut the thing along and across; as though being satisfied were a cutting off from everything else (IY)]: (i) Be off, i. e. تنّْمَ، [as in the verse {of 'Abīd Ibn AlAbras (SR)} cited by Th.
Go, be off, for verily I am of the Bani Asad, the people of the tents made of skins, and the people of the horses and the assembly, as though the poet said "أَذْهَبْ إِلَيْكَ فَاتِي مِنِي أَسْمَأٍ أَهْلُ الْقَبَابِ وَأَهْلُ الْخَيْلِ وَالْحَيْثَرِ" (IY); and I will be off, heard by Akh from a man when was said to him, as though had been said to him, and he said [199]: (j) "انتَصَّى" Recover thyself, i.e. [said to the stumbler or to him that is afflicted by a calamity, as

لا إِلَهَ إِلاَّ اللَّهُ وَلَا إِلَهَ إِلَّا هُوَ الْعَزِيزِ الْجَلَّالِ

God shame a people that say not to a stumbler, nor to a son of a paternal uncle that fortune has afflicted, "Recover thyself!" (IY)]; and or دعاء دعاء لك سقيا لك (IY), because it is explained by the p. (k) Answer Thou, [said in prayer (IY),] i.q. استجيب (2) enunciatory, [which is rare (IY),] as (a) هَيْهَاتُ دَاكَ Very, or Wholly, far is that! [195], i.e. [بعد (IY)] [or كل البعد], which requires an ag., like the v., as

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(above): while in XXIII. 38. (504) some say that the ل is red., and ما the ag., i.e. 黨ةات ما الاخ icle Far, far off, is what etc.; some that the ag. is suppressed, i.e. بَعْد الْصَّدْقِ إِمَا الْغَمُّ Far, far off is (the fulfilment) of what etc.; and some that the ag. is a pron. in مهات, i.e. مهات بَعْد كَمْ Far, far off is your resurrection or your bring brought forth, because the خراجكم is previously mentioned (IY)] : (b) شتاق زيد وعمرو (496), i.e. إنفرقا and نبأنا, [the ن of which is sometimes pronounced with Kasr (IY)] : (c) سرعت نا [بَعْد كَمْ i.e. سرع, [a proc., meaning How quick is this as melted fat], being in the acc. as a sp. (IY)] : (d) وشتاق نا [بَعْد كَمْ andاشكان (IY)], i.e. ودك [and قرب, How quick, and soon, is this in coming forth, being in the acc. as a sp. (IY)] : (e) أف I am disgusted, i.q. اوره [197] أضجر (M), which has several dial. vars., as ْلَمْ يَنْعَرْهَا يَا كَيْنا ْلَمْ يَنْعَرْهَا يَا كَيْنا [Then alas for the remembrance of her, whenever I remember her, and for the distance of earth between us and sky! (N)], اوره, اوره, اوره (IY). The chastest
is with Kasr, Damm, or Fath of the س, Kasr being the most prevalent, as ق ذ كرها (الج) [575] in its letter, and to many ps. in its [bil. (DM)] constitution, as ق ذ كد درهم Zaid’s sufficiency is a dirham and My sufficiency; (b) seldom infl., as ق ذ كد زيد درهم with [ق ذ ك] in (DM)] the nom., like حسب, and ق ذ كد, like حسب زيد درهم; (2) a verbal n., [always uninfl. (DM),] syn. with يكفي ق ذ كد زيدا درهم A dirham suffices Zaid and suffices me, like يكفي ق ذ ك 170 [170]. [170] يكفي and يكفي زيدا درهم] is (1) [a n. (DM)] syn. with حسب ق ذ كي درهم My suffi-
ciency is a dirham and ق ذ كي suffice Thy sufficiency and ق ذ كي Zaid’s sufficiency, like حسب ق ذ كي درهم and حسب زيد, except that it is uninfl., because it is constitu-
tuted of two letters, whereas حسب is infl.: (2) a verbal n. syn. with يكفي ق ذ كي Suffices me, like يكفي ق ذ كي; and the of protection is allowable in the 1st case also, [where it is syn. with حسب (DM),] for preservation of the uninflictedness upon quiescence. بجل is (1) a
verbal n. syn. with بَجْلِيُّ (DM), which [usage (DM)] is rare: (2) a n. syn. with حَسْبِ, as بَجْلِيُّ My sufficiency, whence

[by Tarafa, Now, verily I have drunk a dark, black (poison): now, I have had enough of this draught, now, enough! (Jsh); and in this case expression of the نَسْتَنَعُ is rare (170) (DM)]. [by a Rajiz of Taim (FA), I marvel at thy beauty (with my father be thou ransomed!); and thy cool sweet mouth is as though saffron had been sprinkled upon it, or ginger, which to my mind is nicer (FA, DM)]: and sometimes [198] is said, as

[by Abu-nNajm al'ijr, I marvel at the niceness of Salma, again I marvel, I marvel! She is (the object of) desires—would that we had got them! (Jsh)]; and [200], as
[by Sa'īd Ibn Zaid as-Sahābī, I wonder! Verily he that has wealth is beloved, and he that is needy lives a life of hardship (Jsh)]. And sometimes the ك of allocution is affixed to this [ُوَُؤْجَبُ (DM)], as

[by 'Antara, And assuredly the saying of the horsemen "I wonder {at thee (Jsh)}, 'Antara, advance!" did heal my mind, and cure its distemper (FA, Jsh)]; but K̲s says that ك is orig. رِيْكَ; in which case the ك is a pron. governed in the gen. [by prothesis (FA)]: and, as for رِيْكَ أن الله XXVIII. 82. [200], Akh says that كَيْبَ is a verbal n., the ك a p. of allocution [affixed to كَيْبَ], as in كَيْبَ عَنْتُر المَغْرَةِ (K)], and كَيْبَ [in the position of a gen.] by subaudition of the ل, the sense being I marvel because God; but Khl says that كَيْبَ is separate [from كَيْبَ (K)], as in كَيْبَ كَانَ من المَغْرَةِ [above], in which case كَيْبَ denotes verification [531], as in

كَانَ كُانِي حَيْبِي أَمْسَيْ لَا تَكْلَمَنيِ مَتَيم يَشْتَهِي مَا لَبِسَ مَوجَدًام [by Sulaimān Ibn 'Abd Al-Malik, or, as is said (Jsh), by 'Umar Ibn Abī Rabī‘a (KA, Jsh) al-Makhzūmī, Verily I, when I enter upon the evening while she speaks not to me.
am a thrall that longs for what is not to be found (Ish), i.e. [the sense being I marvel! Verity God] (MB).

§ 188. is (1) [uninf. (M),] a verbal n. (M, R), transferred from the inf. n. [187], through frequency of usage, by the v.'s not being supplied before it, but the inf. n.'s being made to act as a substitute for the v., and pronounced with Fath only because it is uninf. upon the vowel appropriate in inflection [199] (R), trans. to a [single (IY) direct (R)] obj., as رؤید زیدا (IY, R): the poet [Mālik Ibn Khālid alKhunāţi (DH)] says

[Let 'Ali alone for a while: their relationship to us has been cut off, but their hatred is old, remote (DH)], 'Ali being a tribe [of Kināna (ISk), ما red. (DH)], and a met. for ثقي (IY); and [sometimes ما is redundant added to رؤید when a verbal n., as (R)] an Arab said [to his fellow (R)] ولله ل أردت الدراهم لأعطيتك [روئید ما الشعر (M, R), i.e. By God, if thou hadst desired dirhams, I would have given to thee: [then (IY)] let poetry alone, [thou hast no need of it (IY)] and [sometimes the ك of allocation is affixed to it, so that (IY)] [161, 187, 560] is said (IY, R), where it may be
either a verbal n., the ك being a p., or an inf. n. pre. to the ag. (R); (2) infl. (M), (a) an inf. n. (IY, R) i. q. the act. part. (R), used as (a) an ep. [of an inf. n. (R)], as یُتاروا سیرا رودا They journeyed with gentle journeying, [i. e. یمردا (R)]; (b) a d. s., as یساروا رودا! They journeyed gently (M, R), i. e. یمردا (IY, R): it is an ep. of the inf. n. when you mention the latter, and a d. s. when you do not, because of the weakness of suppressing the qualified and putting the ep. into its place [149]; but what is meant may be یساروا سیرا رودا! the qualified being suppressed, and the ep. put into its place, though this construction is weak (IY): (b) an inf. n. (M, R.) i. q. یاروا (M), which is the origin of the two other kinds, [vid. 1 and 2 (a), and is sometimes] (a) trans. to the direct obj. (R), as یاروا زیدا رودا! the v. being suppressed, and the inf. n. made to act as a substitute for it (IY), like یضرب زیدا! [41] (R); (b) pre. [to the obj. (IY, R)], as یضرب الرُطُاب XLVII. 4.

Smite ye the necks (M, R). In یئرُب الکاذِرین امِهاَم رودا! LXXXVI. 17. Then let the unbelievers alone, let them alone quietly it may be an inf. n. [i. q. امِهاَم (MAd), a corrob. upon a corrob. (Sh on the corrob.)]; or an ep. of a [suppressed] inf. n., [i. e. امِهاَم (K, B)]; or
a.d.e. (R): the poet says [156], which is also related (F.A, Jsh): the Hudhali says [above] (I.Sk): and the prov. says [Röed.] Leave the poetry. alone. It will remain a night, [like Röed.] (T).

§ 189. أَهْلُ is compounded, (1) according to our school, from the premonitory p. [א (I.Y)] together with لم, [its o.f., says Khl, being لم, from the saying لم الله شفاعة God unite his disunion!, i.e. جمعة, as though the speaker meant لم نفسك اليدنا Unite (thyself to us), i.e. اقترب Draw near; and (I.Y)] the 1 being elided from ا [for alleviation, because of frequency of usage, and because the ل after it, though mobilé, is in the predicament of the quiescent, since the o.f. and the stronger of the two dial. vars., vid. the Hijazí, is أَهْلُ (731), so that the 1 of ا is elided because of the concurrence of two quiescents (I.Y)] : (2) according to the KK, from اهْل together with لم, [its o.f., says Fr, being لم, i.e. اقتصد and (I.Y)] the Hamza being [alleviated
by having its vowel thrown upon the ل, and being (IY) elided, [so that the word becomes هلُم; and the compounded with ل being the one denotative not of interro-
geration, but of chiding and urging, from the saying

وأَلَّهُ مَيْتُ تَمَّ مَا هَلَمْ (191) (IY)]. The Hijāzis make it uniform in all numbers and genders, [like مَهَّة, ضَهَّ, etc.; which form is in accordance with analogy (187), and occurs in the Reveal-
ration, as المِلْتِي اَلْخَرَّانِيْمُ هُمْ الطُّنْا XXIII. 18. And the sayers to their brethren, Come hither to us (IY)]; but the Banū Tamīm, [having regard to the ل, and giving predominance to its side (IY),] say هلْمَا, هلْمَا, هلْمَا, and [according to the BB and most of the KK (IY),] هلْمَا. [because the ل of the word becomes quiescent upon attachment of this ن to it, as ضَرِبْنِ, and, when the letter before the ن becomes quiescent, the incorporation is annulled, and the word becomes like هُلْمَا (731); while Fr asserts that هلْمَا ought to be said, because, this ن being always preceded by a quiescent, they add a 2nd ن before it for the quiescence to fall upon, in order that the Fathā of the م in هلْمَا may be preserved, as they say عَلَى مُتِّي and adding a
2nd in order that the of may be preserved from Kasr (170); and also has been transmitted from some of the Arabs, the latter added for protection being made a which is anomalous (IY)]. It is trans., [as and (IY),] like; and intrans., [as (IY),] i.q. and e.g. VI. 151. Bring forward your witnesses and XXXIII. 18. (M). And sometimes is said, being explained by the because, though not orig. an inf. n., it is treated like the verbal ns. that are explained by the prep. from regard to their o. f. when they were inf. ns., as XXIII. 38. [187, 504], i.e. (R). And As relates that, when [or (IY, R)] is said to a man, he says [or (IY, R)] (M, R) or (IY, R), like (IY), the pronounced with Fath being aug. (R), as though he restored it to its o. f. before the composition (IY); or according to the other opinion, the and not being altered in the reply from regard to the form of the address (R): but this is anomalous (IY).
§ 190. َہَا is i. q. ُخَذُ (M, R), ُتَنَأْرُلُ, and the like (IY). It has 8 dial. vars.:
(1) you say َہَا with a single quiescent ٰl for the sing., du., and pl., masc. or fem. (R):
(2) you affix [to this single ٰl (R)] the [p. (IY, R)] َکُ [of allocation (IY, R)]; and vary it [according to the states of the person addressed (M) in gender and number (IY)], as َہَاٰکُمُ، َہَاٰکُمْ، َہَاٰکٰمُ، َہَاٰکُ (IY, R):
(3) you affix [to the ٰl (IY, R)] a Hamza in place of the َکُ; and vary it like the َکُ, as َہَاٰلُ، َہَاٰلْ، َہَاٰلُ، [whence LXIX. 19. (22) (IY),] and َہَاٰلُ (IY, R); this is the best dial. var. (IY, B on LXIX. 19.), and is the one that occurs in the Scripture; but َہَاٰلُ is strange, because the ٰ is found in the pron. of the 2nd pers. only when it is not in the imp., as َقَمْتَا and َقُمْتًا (IY):
(4) you combine the Hamza and the َکُ, [as َہَاٰلُ (M), to corroborate the allocation (IY),] pronouncing the Hamza with Fath, and varying the َکُ (M, R):
(5) you say َہَا with a quiescent Hamza after the ٰl for all [numbers and genders]:
(6) you conjugate this 5th like َدَعُ (R); [for some say َہَا upon the measure of ُہَا, and conjugate it like the latter (M), as َہَاٰلَا، َہَاٰلُ، َہَاٰلَا وَا، َہَاٰلَا (IY):
(7) you conjugate it like َخَذُ (IY, R), as َہَاٰلُ، َہَاٰلَا.
or هاثا, هاوا, هاتي, making it a v. [below], which is corroborated by the saying From whom shall I take? transmitted by Ks as said in reply to هاثا, like ممنى خائف; and, according to this opinion, it is on the measure of فعال, like اخلال خائف, for which reason the Hamza of its initial may be pronounced with Kasr [404] (IY): (8) you [affix a Hamza to the 1, and (R)] conjugate it like (M, R) ناك (R) [or] (M), as هاتا, هاتا, هاتي, هاتي, هاثا, and the saying of 'Ali

افاعل هات السيف غير منصمة فلست برادي ولا بثيم [O Fatima, take the sword not blamed; for I am not dastardly, nor base (DA)] may be of the 3rd dial. or of this, the s being elided in the latter case because of the quiescence of the ل after it (IY). The last three are aplastic vs. [above], having neither pret. nor aor., not verbal ns. [187] (R).

§ 191. حيهل is compounded of حي and [هل or (AAz)] هل، [two ejs. meaning urging and hastening (IY)]. It is uninf. upon Fath, [as حيهل, whence إذا ذكر الصاحب فيحيهل بعمر (below) (IY)]; and
with Tanwin [198] is said, [whence بُحَبِّيْلَة تَجْرُوِيْنَ لَغْخَ (below), according to the usual version (AAz)]; and with the Ŀ: S mentions these dial. vars.; and others add قَبْلُوْنَ حَيْهَلَ, [whence يَتْمَارَى لَغْخَ (below) (IY)], and حَيْهَلَ, and حَيْهَلَ (M). When you pause upon حَيْهَلَ and حَيْهَلَ, you convert their قَبْلُوْنَ into Ŀ [615]; but in continuity expression of the Ŀ in them is a vicious dial.: and Labid in his saying

يَتْمَارَى فِي الْتَّقْبَّلِ قُلْتُ تَدّيَّة قُلْتُ ۚ وَلَقَدْ يُسْمِعُ قَوْلِي حُيْهَلَ

[mentioning a fellow-traveller whom he was bidding to start, He doubts about what I have said to him; and assuredly he does hear my saying "Come along" (MAR),] makes the Ŀ quiescent for the sake of the rhyme; but this is not allowable except in pause: and the KSh gives حَيْهَلَ [187] with [Fath of the Ŀ and (AAz)] Kasr and Tanwin of the Ŀ (R). It is (1) [i. q. إِبْتَ، and therefore (R)] trans. by itself, [as حَيْهَلَ التَّرِيدُ Come to the crumbled bread moistened with broth (R)]: (2) [i. q. اسْرَعُ، and therefore (R)] trans. by (a) the ب, as [in the speech of 'Abd Allāh Ibn Mas'ud (AAz) in tradition (M)] 

اذْکَرُ ٌالصَّالِحَوْنَ فِحَيْهَلَ بَعْرَ [When the righteous are men-
tioned, hasten (the mention of) 'Umar, i.e. ṣā'ir b. 'Akrā, the denoting making trans. (R)]; (b) ālī, [as ḥayyāl alī alī alī thārīḍ Haste to the etc. (R)]; (3) [i. q. qābl, and therefore (R)] trans. by 'lī (M, R), as ālī ḥayyāl 'lī 'lī Zayd Approach Zaid. According to F, the two members of the comp., as regards assumption of the pron., are in the same state as ]='ī al-Hājī al-Mālikī [31], i.e. each of them contains a pron., as before the composition, while the aggregate after the composition contains a 3rd pron., which is ag. of the aggregate, because the aggregate is i. q. ṣā'ir, or qābl; but, according to others, they contain a single pron., and not each of them a pron., because the predicament of independence is obliterated from each of them by the composition: and, as for the saying

[mentioned by S as being by a man of the Banū Bakr Ibn Wā'il, And he (the camel-driver in the preceding verse) roused the tribe from an abode; and a day, whose calling of one to another and "make haste" were many, was spent by them (AAz)], the Damma of the l is a vowel of inflection, and the aggregate is a single term without a pron., because every expression other than a prop., to whose form a predicament is attributed [194],
may be imitated, as Daraba is a preterite verb and

[by Muzāḥim al’Ukailī, or, as is said (AAz), by An Nābigha al’Ja’dī, With “Make haste” they drive on every riding-beast whose incessant journeying is before the riding-beasts (IY, AAz)]; or may be declined with the cases of inflection [206], as

[by Abū Zubaid (H),] Would that I knew—and where on my part is “Would that”? Verily “If” and verily “Would that” are a weariness [200] and [above]. And sometimes حيهلك [560] is said (R), and هّل are combined only for the sake of intensiveness; and, when you mean the original call without intensiveness (IY)، حيى is used [alone (M)] in the sense of أقبل، [made trans. by على (R),] as in [the saying of the Mu‘adhdhīn (M),] حيى على الصلاة Come to prayer (M, R), which is only a call to prayer (IY): but, according to Akh, some of the Arabs say حيهل الصلاة Come to prayer; and حيى occurs trans. in the sense of إيب (R), whence
(IY, R), by Ibn Ahmar (IY, MAR), I commenced asking him what was the case of his fellow-travellers. "Come to the camels laden with litters: for verily the riders have gone" (MAR): and [sometimes (IY)] هُمْ [is used (AAz)] alone [in the sense of أَتْبِل وِأَسْرِع (AAz)], as

الْآَبِلْعَا لِيَلَى وَقُلْ لَا هَا هَلَا لِقُدْ رَكِبْتِ إِمْرَا أَثْرُ منْ حُسْنًا (M), by AnNabigha alJa'di (IY, AAz), satirizing Laila al-Akhylalya, Now convey ye two (my message) to Laila, and say to her, "Come up". (By God,) she has perpetrated a glaring, notorious matter, where هُمْ contains a reproach and rebuke to her (AAz), i.e. أَتْبِلٍ and أَسْرِعٌ; but the use of حُسْنًا alone is more frequent than that of هُمْ alone (IY).

§ 192. بلة is (1) a [verbal (M, R, DM)] n., [i. q. (IY, R, ML), i.e. أَتْرِك (DM), as بلة زيدا (IY, R), like دَعُ (R), (M, ML), pre. (M) to what follows it (IY), as بلة زيد (M, ML), [with prefixion to the obj. (R)], like تَرِك (M, R), of the cat. of XLVII. 4. [188] (IY); and AZ relates that it
is transposed, when it is an inf. n., as دِيِّرُ (M): (3)
as transmitted by F from Akh (R), a n. (ML) i. q. كِيَّفُ : (a) what follows it is governed in [the acc. according
to the 1st, the gen. according to the 2nd, and (ML)] the
nom. according to the 3rd (R, ML): (b) its Fath is unin-
flectional according to the 1st and 3rd, and inflectional
according to the 2nd (ML): (c) the saying [of Ka‘b Ibn
Mālik aṣṢaḥābī on the day of the Ditch (Jsh)]

[They (the swords mentioned in the preceding verse)
leave the skulls with their crowns laid bare, let alone the
hands—or how then are the hands?—as though they
had not been created (Jsh)] is related with [ الْاْلْكِ‌فُ
in (IY, R] the acc. and gen. (M, R, ML) and nom. (R, ML): (d) when it is i. q. كِيَّفُ, [says R (Dm),] مَيْ may be
prefixed to it [499] (R, Dm) : AZ transmits أَنْ لَا حَاٰناً يُطِيَّقْ أَنْ يَتَحمَّلْ الْفُهَرْ نِمْيَ بِلَهْ اِنْ يُتِّيْ بِالصُّخْرَةِ Verity
such a one is not able to carry the stone: then how shall
he be able to bring the rock?, i. e. كِيَّفُ (IY, R, Dm)
and مِمْ أَيْنَ (R, Dm); and another version is
by transposition (IY, R): (e) a strange circum-
stance is that the SB in the exposition of the الْاْلْمُ  of [the
32nd Chapter of the Kur named] السَّجَدَة contains [the
following words], "God says, "I have made ready for My servants the righteous that which neither eye hath seen, nor ear heard, and which hath not occurred to the mind of man, as a treasure, other than, or not, what ye have become acquainted with", so that it is used infl., governed in the gen. by من, and excluded from the three meanings [above mentioned]: but some expound it by غير, which is plain; and this corroborates those [vid. the KK and Bdd (DM)] who reckon it among the exception of expressions (ML): (f) this tradition is related with Fath or the sign of the gen. in بلة, and in both cases with من: the version with the gen. has been explained by IHsh; and in the version with Fath بلة is [uninflected], i. q. كيف, and ما infinitival, the pron. in كلمة relating to the treasure, i. e. How, and Whence, shall be your becoming acquainted with it? (Dm): (4) as held by Akh, [and transmitted from him by IUK (Dm),] a prep. (IY, R, Dm), like عدا [512] (IY, R), خلا (R), and حاشي [511] (IY), i. q. سوئى [89]; and hence, as is said, the saying of the Prophet بلة ما أطلعتم عليه besides what I have acquainted them with (R).
§ 193. [uninfl. upon Kasr (Mb)] is [commonly held to be] always fem., det., and made to deviate from its proper form (Mb, IY). It is of 4 kinds, (1) [a verbal n. (Mb, IY, R), i. q. the imp. (M)], like نزال [187] (Mb, IY, R), درك Overtake, [i. q. ادرك (IY),] and [said in battle (IY)], i.e. Let each of you take his adversary (M) : (a) according to S, it is universal in the tril. [below] (M, R), because of its frequency : but it is said [by Mb (R)] to be confined to hearsay, since no one may invent a form not spoken by the Arabs (IY, R), nor may we act upon analogy in the intensive forms ; while An says that Mb's disallowance is strong ; and therefore it is better to interpret what S says by supposing that by universality he means frequency, so that فعال is quasi-regular because of its frequency (R) : فعال as an imp. does not occur in the Revelation, except in the reading of AlHasan مساس لXX. 97. Touch me not [below], which in the prefixion of ل to the verbal n. is like their saying to the stumbler, when they imprecate upon him that he may not recover his footing, [ل (MAd)] ل Mayst thou not recover thy footing ! (Sh) : (c) it is rare in the quad. (M) ; and is then فعال, not فعال (IY) : they are
agreed that (R) only two words of it occur in the quad.,
vid. (IY, R), i.e. (IY), as

\[\text{The breeze of the east wind said to it (the cloud) "Rumble (with thunder)" : and the ground wet with rain became bleaded with the dry (AAz)}\]

i.e. Play at the game of theirs (R)], as

\[\text{Surrounding the two sides of } \text{Ukaz, both of them, while their lads call out in it, Play at the game (ABk): Mb says that deviation [from the imp. v. to the imp. verbal n.] does not occur in the quad. at all, being only an imitation of the sound of thunder, and an imitation of the cries of boys, as } \text{Gati} \text{ [200] is said; but Sf replies that what S says is better, because in imitation of sound the 1st does not differ from the 2nd, as Gati, so that, if they meat imitation, they would say } \text{Gati} \text{ and } \text{Gati} \text{; while, according to Akh [in the Book of Etymology (AAz)], as an imp. [verbal n.] from the quad. is regular, [because intensiveness is not peculiar to the tril. (AAz)]:}

(d) the GG hold that this is made to deviate from
the verbal imp. for the sake of intensiveness, this intensive form for the imp. being like the intensive \( \text{بَكَّال} \) and \( \text{نَزَال} \) for \( \text{دَاعِل} \); and Jz says "the o. f. of \( \text{نَزَال} \) is \( \text{نُزَال} \), 3 or more; and, 3 or more being pl., and the pl. " being fem., \( \text{نُزَال} \) is said: they affix the \( \text{s} \), which is the " pron. of the fem., to the v. as an indication of the triple " repetition, as they affix the \( \text{l} \) in \( \text{إِيُّا} \) فِي جَهَنَم L. 23. " Cast, cast thou into Hell [233] as an indication of the " double repetition, its o. f. being \( \text{يُءِّلَي} \), [like ]\( \text{حُوْسَي} \) \( \text{لَغ} \) (607) (Kj); and what is meant by the " repetition is intensiveness: and afterwards they make " deviate from \( \text{نُزَال} \), so that \( \text{نُزَال} \) is then fem., like " \( \text{نُزَال} \); and the evidence of the feminization of the " imp. \( \text{بَكَّال} \) is the saying [of Zuhair (Ahl)]

" And assuredly thou art braver than the lion when Alight " has been called out, and fright has been excited": but, in my opinion, the verbal n.'s being made to deviate from the form of the v. is a thing that they have no evidence of; and, the general rule being that every [expression] made to deviate from some thing does not pass out of the species to which that thing belongs, the v. cannot by deviation pass from the quality of v. to that of n.: and,
as for the intensiveness, it exists in all the verbal, ns., as we explained before [187], not in the manner asserted by Jj; and the feminization of the v. in 

**دَعْيَتْ نُرَازَل**  

does not prove the o. f. of **نُرَازَل** to be an imp. v. repeated, but is due to the paraphrase of **نُرَازَل** by the or **نَوْعَة**  

or **نَوْعَة** : (e) similarly the 2 kinds of the inf. n. and ep. are not devoid of the sense of intensiveness [194], so that 

**لْكَعَابُ التُّحْمَد** and **جَمَاد**  

(R): (2) made to deviate from (Mb), [and therefore] in the sense of (M), a [det. (M) fem. (IY)] inf. n. (Mb, M, R), being a proper name for it (IY), like **فَجَّار** *Wickedness* [a proper name (IY)] for **جَمَاد**, [8] for 

**المَحْرَجْة** [below], and **حَمَاد** for **الحُمَادة** (M), as 

إِنَّا أَقْسِمْنا خَطِئَيْنا بِيََّنَا أَفْحَمْنَا بِرَأْيٍ، وَأَحْتَلْتُمْ فَجَّارَ  

by AnNabigha [adhDhubyâni (Mb, ABk), *Verily we have divided our qualities between us; and I have borne off goodness, and thou hast carried away wickedness* (ABk), i.e. **الفَجَّارة** (IY)], and 

جِمَادَ لِهَا جَمَادٌ لَا تُقْرِّبُهُ طَوْلَ الدَّهْرِ، مَا ذَكَرْتُ حَمَادَ  

[by AlMutalammis (Akh, IY), blaming wine (Akh),]  

"Stagnation" (say thou) to it, "stagnation"; and say thou not (to it), throughout the length of time, so long as
it is mentioned, "Praise," i. e. قول لها جمعها ولا تقول لها حمدًا (Mb, IY), this being the sense, though it is made to deviate as a [det.] fem. [above] (Mb); and hence بداد, as in

والذكرت من لذي المحليّة شربةَ والطيب تعدو في الصعيد بدانٍ [below], by 'Auf [Ibn 'Atiya (KF)] Ibn AlKhari' ['Amr Ibn 'Abs (KF)], And thou rememberedst a draught of the milk of the herd of camels branded with a mark like a ring, when the horses were running on the surface of the ground dispersed, i. e. بدادُ مقتعدةً, an inf. n. i. q. the act. part., like عدِّل إب بالعذال [76, 143], being really a [generic proper] name for a det. fem. inf. n., like البدة, even if such an inf. n. has not been spoken, as though it were an abandoned o. f.; and similarly in

كَانَا شَيَانَاةً وكَانَا حَصَالًا * لَجِيًا نُشَنوُوا بِالرماحِ بدانٍ by حسان [Ibn Thabit, describing the day of Dhū Karad (SR)], We were eight, and they were a noisy host: and they were pierced with the spears, when dispersed, i. e. معتبدينٍ; for the d. s. may occur det. when it is an inf. n., as أرسلها العراقُ طائنتُك and نعلتة جهدهُ [78] (IY): (a) they say "[made to deviate from (AAz)] a det. fem. inf. n."; but to me no decisive evidence of its determination or femininization has yet
presented itself: they hold, however, that it is [det. as being] one of the [generic] proper names for id. objects, like [8], and being a proper name for all goodness, and for all wickedness (Akh); and sometimes the feminization of the verbal n. and inf. n. is argued, upon the ground of uniformity, from the feminization of the ep. and personal proper name, which are fem., as will be seen; but this argument is wonderful: (b) is said to be det. in [above] because of the determination of its companion, vid. ; but this argument is like the 1st in strangeness, since assimilation of one word to another in determination or feminization notwithstanding that the word assimilated is not used det. or fem.

is a novelty: if indeed qualification of such as by the det. fem., as were authentic, it would be a good argument for both matters, determination and feminization: (c) even if we admit [that is det.], there is no evidence of the determinateness of its sisters; and in their saying about the gazelles When they come down to the water, there is no drinking deeply; and, when they come not down, there is no yearning (for it), i. e. and
meaning, and the saying of AlMutalamnis [above], i.e. ُنَزَاعَ إِلَيْهَا جُمَاعُ لَهَا [as above], and the saying of the Arabs لا مَسَّسَ [above], i.e. ُلا مَسَّسَ, the indeterminateness is obvious: (d) according to those who hold that all the measures of نَعَال, imp., inf. i., ep., and proper name, are fem., they must, when used as [proper] names for a masc. [194], be diptote, like ُعَلَاقَيْنِ; whereas, according to the GG, they may be triptote, like ُصَعَابُ; and this shows how the GG vacillate about their being fem. (R): (3) made to deviate from (M) a [fem. (IY, R) prevalent (Mb, IY)] ep., [which occupies the place of a substantive (149) (Mb): this ep. does not occur in the masc., is always used without a qualified, and is moreover of two kinds (R)], (a) used [(a) in most cases (IY) only (IY, R)] in the voc., [according to hearsay (R),] as ُيَا فَسَاتِي [56. A], ُيَا خَبَيْتِي, ُيَا مَلَاكُي (Mb, M, R), i.e. ُيَا خَبَيْتِي, ُيَا مَلَاكُي (Mb, R), because in the voc. it is in the position of a det. (Mb), since the voc. becomes det. by specific intention, like ُيَا رَجُلٌ ُرَجُلٌ [48]; (b) sometimes in the non-voc., by poetic license, as أَصْرُفُ [497] (IY): (a) this نَعَال and the imp. نَعَال may be formed with universal regularity from every tril. [above] att. 92
[completely (MKh) plastic (MKh, MAd)] v., as
بَلْ، كَذَّبَ، and نَزَّلَ نَزْعَةً, كَذَّبَ, and as
فَجَّرَ، فَسَقَ, and زَنَى, فَجَّرَ نَزْعَةً, and iy فَجَّرَ, نَزْعَةً, from
الصوَّةَ, because it has no v.; nor from such as
الانقلق, because they exceed three letters, [such as
أَذْرَكَ from being
اذْرَكَ دِرَاكَ being confined to hearsay (MKh)]; nor from such as
شَلُّ, كَلْبُ, and
سَقاوت, because they are non-att. (Sh); nor from
النَّعْمَ and بَلْ, [because they are aplastic] (MAd);
نور من such as
لَعْبٌ and يَدُعُ [482], because they are
نور من not completely plastic (MKh): (β) this kind, which is
used only in the voc., does not occur as a generic proper
name [7], i. e. does not, by prevalence of application to a
[p particular] qualified, become a proper name for it (R):
β) used in the non-voc., [which is of two kinds, (a) what
by prevalence of application becomes a generic proper
name, like
مَغَامَةٌ (7), which is the more numerous (R),] as
[and جَبَّانَ (M, R)] for Fate (Mb, M, R), made to
deviate from حَالَةٌ and حَالَةٌ (AAz), orig. general eps. for
all that shears and drags away, and afterwards, by preva-
ience of application, peculiar to the genus of The Fates
(R); and [similarly (R)] for The sun [from roasting and setting (R)]; and سبأ for Fever, [because of its spreading through the body, from السبأ Lank hair (R)]; and [many others, like (R)] for The bead that the woman charms her husband with!

[which is named كرارة because by their assertion it restores the husband (R),] whence their saying يا كراة كبيئة اب أبي أدم فردي وابن اقبال نسرية O charm, restore him: if he depart, bring him back; and, if he approach, make him glad; and كويتة وقائع I branded him with the دقع, which is [the proper name of (R)] a [particular (AAz)] brand upon the two haunches (M, R), or along the head from its front to its back (M), in the acc. as an inf. n. to كويتة, i.e. كويتة راقعة meaning لامعة (R), whence

(М), by ‘Auf Ibn AlAhwas (IY, AAz), And I was wont, when I was tried by a foe of evil, to stalk up to him, and brand him indelibly (AAz); and دشناج, جعات, and نشان (R) for the she-hyena [below] (Mb, R): these [expressions (IY), and their likes (R), (among which IY includes those given below under (b) except بدك, which he places above among the inf. ns.), though orig. eps.
(IY,) are [used as (IY) generic (R)] proper names (IY, R); and are therefore det. (IY), as is proved by their qualification by the det., as The rising sun (R): and [(b) what remains an ep. (R),] as قطاعة, [i. e., قاطعة كافية (R),] whence

[by 'Amr Ibn Ma'dikarib, when his mother had been killed by a tribe of the Arabs; I prolonged the period of my forbearance with their hasty deed, until, when I had slain their chiefs, it (the قتلة slaughter) was sufficient for me (AAz)]; and سببته سنة تكون لزوم I reproached him with a reproach that will be indelible, i. e. لازمة; and بالله, i. e. بالله (M, R), meaning A bounty shall not light upon such an one near me, nor a benefit reach him from me; and رأى العين [above], i. e. متبقية متفرقة, so that it is a d. s. [78, 140] (R): (4) made to deviate from فاعلة in (M) a [personal (R) proper (M, R)] name [of a woman or fem. thing (Mb)], as جذام [194], قطام (Mb, M, R), رناش (Mb), سجاف (R), and the like, made to deviate from قاطعة, خادمة, etc., when used as names (Mb) for [certain (R)] women (M, R), سجاف.
being for the woman [of the Banū Yarbū' (IY)] who set up for a Prophetess (M) in the time of Musailima (IY); [6] and خُطَاب for 2 bitches (M, R); سَكَاب and خَصَاف for the she-hyena [above]; سَكَاب and خَصَاف for 2 horses (M), خَصَاف for a stallion, as in the prov. إجْرًا مَن خَاصِئ خَصَاف Bolder than the gelder of Khaṣṣf, because one of the kings [AlMundhir Ibn Imra alKais (KF)] demanded him for covering from his owner [a man of Bāhila, said by Abu-nNadā to have been  Hamal Ibn Yazīd Ibn Duhul Ibn Tha‘labā (Md)], who refused and castrated him [in the presence of that king (Md)], and سَكَاب for a mare (R); عُزار for a cow (M, R), as in the prov. [applied to every pair of equals (Md, IY)] بَأَثَت عُزار بَكِل Arūrī was slain for Kahl (M); they being 2 cows that gored each other to death (Md, IY); وَبَإْ for 2 countries; and أَصَاف (M, R) for a mountain (M), an abode of the Banū Tamīm (IY, R), as قَد كُنِت آثغ [below]: (a) this kind [of proper name] is coined-[4,194] because it is not made to deviate before its use as a proper name corresponding to an object, and afterwards transferred to the cat. of proper name; and the difference between this kind and the preceding one [3, b, a] is that in this kind the sense of qualification is lost sight of, whereas in the preceding one qualification is meant [194] (IY): (b) all (R) these expressions
are fem. (Mb, R), even if the [person or thing] named by them be masc.; and in the saying

I have been wont to account you to be lions of a thicket; and lo! in Laṣaf the larks lay eggs! the pron. of لصاف is made masc. because it is renderable by the موضع; and there is another version [as in the Bk and IY]: (c) sometimes such fems. as these are used as names for a man, like زينب and سماك (R).

§ 194. IM says in the Tashil "They are agreed that [the ل of ] فعال, when an imp., inf. n., d. s., or "ep. used as a proper name or only as a voc., is pro-

nounced with Kasr; and each of them is made to deviate "from a fem.: so that, if one of them be used as a [pro-

"per] name for a masc. [198], it is like عناقة, i. e. diptote; " but is sometimes made like صباح, i. e. triptote: "and, if it be used as a [proper] name for a fem., "it is like زاهي [193]" (YS). [The ل of ] فعال in the imp. is pronounced with Fath by the Banū Asad (R, Sh), for affinity to the ل and Fatha before it (Sh). The inf. ns. and eps. are uninfl. by common consent, because of their resemblance to the imp. فعال [159] in measure and intensiveness [193]. The generic proper names
ought to be infl., because the uninfl. word, when used as a [proper] name for something other than its form, must be infl., as when a person is named إبّ أبّ; [and may not be imitated, as when it is used as a (proper) name for the form (191), because in the former case you do not observe its original meaning, on account of which it is orig. uninfl., but totally exclude it therefrom, whereas, when you make it a (proper) name for the form, you do observe its meaning in some respect, since the meaning of ابّ أبّ is تَنْصِبُ وَتَرْفَعُ ُّ ُّ، whose meaning is verification, governs the nom. and acc. (R on the proper name)]: but they are uninfl. because the generic proper names [7] are [only] lit. proper names, [which have the predicament of proper names in letter, such as diptote declension, anarthrousness, and prefixion of ابّ and أبّ, as in the surnames of human beings, and occur as ss. s and are qualified by dets., but notwithstanding all this are applicable to the indet. (R on the proper name)]; so that the sense of qualification remains in all of them [193], since they are prevalent quals. (R). As for the [personal (R)] proper names [of fems., they have 3 dial. vars. (Sh):] (1) according to the people of AlHijaz, they are uninfl. (R, Sh) upon Kasr, unrestrictedly, [i. e. whether they end in or not (YS),] as

اذًا كَانَتْ خَادَمًا فَصَدَّقَتُهَا فِيَنْ قُرْلَ مَا كَانَتْ خَادِمَ
(Sh), by Lujaim Ibn Ṣa‘b, When Ḥadhām (the wife of the poet) says a saying, then believe ye her: for verily the true saying is what Ḥadhām has said (Jsh): their making these names uninfl. is contrary to analogy, since qualification has no meaning in them, so that the uninflectedness belonging to them in the state of qualification might be observed; but, seeing that there is no contradiction between qualification and the quality of proper name as respects the sense, they make them uninfl. like the quals., although they are coined [193], not transferred from quals., in order to treat them like the proper name transferred from the qual., because it is more numerous than the other (R): (2) according to a few of the Banū Tamīm, they are infl. as diptotes (R, Sh), unrestrictedly (Sh), in conformity with analogy, being infl. because denuded of the sense of qualification, and diptote because of the quality of proper name and feminization in them [18] (R): (3) according to most of them [and to their chaste speakers (R)], they are uninfl. [upon Kasr (Sh), with a view to Imāla (634) (R),] if they end in ر and diptote if they do not end in ر (R, Sh): the poet says مَتَى ثُرَّسَ أَلْح [64]; and AlA‘shā [Maimūn Ibn Kais (MAd), whose abode was in AlYamāma with the Banū Tamīm (IY),] says, combining the two Tamīmī dīals.,
(Sh) Saw ye not Iram and 'Ad? The night and the day destroyed them. And a time passed over Wabār, and Wabār perished openly (AAz).

§ 195. هیهات is pronounced with Fath of the [in the dial. of the people of AlHijāz (M)], Kasr [in the dial. of Asad and Tamīm (M)], and Damm [by some of the Arabs (M)]. Sometimes its [1st (R, AAl)] is changed into Hamza, [also with triple vocalization of the (R)]; and sometimes it is pronounced with Tanwīn (M, R) in these 6 dial. vars. (R). It is read with all 3 vowels [in XXIII. 38. (504), with and without Tanwīn (K, B)]: for Fath is the general well-known reading, and with Tanwīn is transmitted from AlA‘raj; Kasr without Tanwīn is the reading of Abū Ja‘far athThaqafi, and with Tanwīn is read by IIU; and Damm with Tanwīn is the reading of Abū Haiwa, and without Tanwīn is said to be read by Ka‘nab (IY)]: the poet says

[Thou hast called to mind days of boyhood that have passed: then far, far off is their return to thee! (AAz)]:
and the saying of the poet [describing camels (IY)]:

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[They become in the desert wending their way: far, far off is their place, or time, of entering upon the morning!, being red. (A.Az),] is related with Damm of the 1st and Kasr of the 2nd (M). Some make the quiescent [even in continuity (R), as هیهات هیهات, which is read {in XXIII. 38. (K, B)} by یس entonces, and is a version transmitted from IAl (IY)]; some elide the [as هیهات (IY, R); some make it a ن (M), as هیهات (IY)]; and some say ایهات [with Tanwin (R),] and ایهات [with the ك of allocation (IY, R)], and ایهات (M, R) with a Hamza and ن both pronounced with Fath, but, as the author of the Mughnī says, with a ن pronounced with Kasr (R). Sgh cites 36 dial. vars. of it, هیهات and ایهات, هیهات and ایهات, each of these six pronounced with Damm, Fath, or Kasr of the final, and each [of these 18] pronounced with or without Tanwin; and others cite هیهات and ایهات and هیهات and ایهات (A), making the total 42; and the KF adds 13 others, هیهات and ایهات, and ایهات, with Kasr of the ك because of the 2 quiescents, and with triple vocalization of the final, and ایهات with charge of the two سs into Hamzas (Sn). According to
some of (R)] the GG, (1) the one pronounced with Fath [of the ﺪ (IY, R)] is sing. [646], its ﺪ denoting feminization, and its o. f. being هيه悬念; (2) the one pronounced with Kasr [of the ﻱ (R)] is the [sound (IY)] pl. of the one pronounced with Fath, its o. f. being هيه悬念 [234], and its ل being then elided (M, R), because it is indecl.; (3) the one pronounced with Damm of the ﻱ may be sing. or pl.: but this is all imagination and conjecture. The ﻱ is pronounced with Fath in most cases from regard to its o. f. when it was an unrestricted obj. [187, 199]; with Kasr because of the two quiescents [664]; and with Damm to notify by the strength of the vowel the strength of the meaning of farness in it, since its meaning is How far (he, or it) is! [187] (R). When pronounced with Damm, it is written, according to F, with the ﻱ; but, according to IJ, with the ء (A).

§ 196. اثرڪ is i.q. اثرڪ [187] with wonder, i.e. How different!; and therefore requires two ags., like شتان زيد وعمرو as اثرڪ, as How different are Zaid and Amr! (R). ما may be redundantly inserted [after it (R), before the ag. (Sh), as شتان ما زيد وعمرو (565) (R), whence

شتان ما نومى على كورها * ونوم حيان اخى جابر
(Sh), by Al A‘shà, *How different are my sleep upon her saddle in the desert and the sleep of Hayyân the brother of Jâbir* (MAd)]. And *is said* [in the less frequent and less chaste usage (R)], as

\[
\text{يَضِبُّ فِي الْمَهْدَى}
\]

(R, Sh), by Rabî‘a [Ibn Thâbit alAsadi (IKhn)] arRakîf, [(By God,) how different are, or how far is that (distance) which is between (MKh), or how far is the separation of (MAd), the two Yazîds in munificence (MKh, MAd), Yazîd Ibn Usaid of Sulaim and the illustrious Yazîd Ibn Hâtîm (MAd) alMuhallabî (IY, IKhn),] this being allowable upon the ground that \[\text{ما بين }\] is red., and an ag. constructively in the nom.; or that (MKh) \[\text{شتان} \] is i.q. بعد, because the latter does not require two or more ags., and \[\text{ما} \] [conject (MKh),] a met. for البرٍّ or بالمسافة, [ag. of شتان (MKh),] i.e. *How far is that (interval or distance) which is between them!* ; or that شتان is i.q. بعد, and \[\text{ما} \] red., as it is without بين, and ag. of شتان, in accordance with the opinion of Akh on يفصل بينكم LX. 3. *Your union shall be severed*, where بينكم [159], says he, is the subject, but is not put into the
nom. from disapproval of its exclusion from the acc. permanently belonging to it in most of its usage (R). It is disallowed, however, by As (R, Sh), who says that the poem is post-classical, because he holds that شئان is *du. of* شئثر، an enunc. of what follows it, [not a verbal n. i. q. انثرق (YS, MAd),] he being misled by two things, a *dialectal var.* with Kasr of the في [187] and the fact that the nom. after it is only a *du.* or i. q. the *du., not a pl.,* [the last three in شئثر هذا ايرك (187) being in the predicament of one, i.e. شئثر هذا رذاك (AAz)]; whereas, if it were i. q. انثرق, the *pl.* might occur as *ag.* of it: but the chaster *dialectal var.* with Fath of the في falsifies his opinion; and also, if شئتان were an *enunc.,* it might be posterior to the *inch.,* since there is nothing to necessitate its priority [28], whereas it has not been heard posterior (R). But, as for the saying of a post-classical poet

[ Ye have requited me for union with estrangement: how far is the separation of your dealing and my dealing? being *ag.* of شئتان, the construction in (MAd) it was not used by the Arabs; and it is sometimes explained by subaudition of ما conjoined with شئتان, [i.e.
how far is that (distance) which is between your etc.? (MKh), ـ being an ag. (MAd),] according to the saying of the KK that suppression of the conjunct [n. other than ـ (MAd)] is allowable [177] (Sh).

§ 197. ـ has the following dial. vars., (1) ـ; (2) ـ; (3) ـ; (5) ـ [187]; (6) ـ (M, R, KF); (7) ـ (M, R), sometimes followed by ـ, as ـ (R); (9) ـ (M); (10) ـ (R); but I do not know ـ [41] with the ـ of feminization [as a verbal n.]; and, if it does occur, how rare it is! (IY); (11) ـ (KF); (12) ـ (IY, KF), read by Ibn 'Abbās (IY); (13) ـ (14) ـ (15) ـ (16) ـ (17) ـ (18) ـ (19-21) ـ [with the ـ of feminization (IY, KF), upon the measure of ـ (IY),] pronounced [without Imāla (KF),] with [pure (KF)] Imāla (IY, R, KF), and betwixt and between (KF); (22) ـ (IY, KF) with Kasr (KF), said by the vulgar (IY); (23) ـ (24) ـ (25) ـ (26) ـ (27) ـ (28) ـ (29) ـ (30) ـ (31) ـ (32) ـ (33) ـ (34) ـ (35) ـ (36) ـ (37) ـ, like ـ;
with Imāla; (38) أَفِّ (40) أَنُّيَّ (39) with Kasr; (41) أَفِّ (43) أَفِّ (42) أَفِّ (44) KF. It is uninfl. upon Kasr because of the concurrence of two quiescents; and its Tanwīn in the reading of Nāfi' and Ḥafṣ denotes indeterminateness [198]: Ibn Kathīr, Ibn 'Āmir, and Ya'qūb read with Fath, by way of alleviation; and it is so read with Tanwīn: and it is read with Damm for alliteration, like مَنْدَ [203], with and without Tanwīn (B on XVII. 24).

§ 198. IM says in the CK that, since these words are vs. as respects the sense, but ns. as respects the letter, they are made det. and indet., the sign of the det. being its divestment of Tanwīn [187], and the sign of the indet. being its use with Tanwīn; and that, since pure ns. are [of three kinds,] always det., like the prons. and dems., always indet., like عَرَبِ, أَحَد, دِيَار, and sometimes det. and sometimes indet., like رَجُل, فَرْسِي, فَرْسِي, so (A) these ns. are [of three kinds (M),] (1) always det., like فَلْ (198) نَزَال (A), [192], and [آمِين] [187]: (2) always indet., like [ِبِهَا in restraint (M),] [ِبِهَا [in instigation (M),] and [ِبِهَا [187] (M, A) in wonder; and hence فَلْ (M, A) with Kasr and Tanwīn, i.e. as

مِهَالا فَلْ (فَلْ) كَفَّ الْقَرَامُ كُلُّهُمْج مَثَلًا أَثَّرَ مِنْ مَالٍ وَسَيْ (لا)
(M), by AnNābighā adhDhubyānt, Gently, let the peoples, all of them, and what I muster of wealth and of children, ransom thee! (ABk), being in the nom. as ag. of لعکد (iy): (a) اینا may be an ej. acting as a substitute for the inf. n., infl., governed in the acc. like سقیا [41], meaning کفا, [in which case the Tanwin is the Tanwīa of complete declension,] as اینا Desist from troubling us; or a verbal n. uninfl., in which case the Tanwin is [the Tanwīn of indeterminateness,] like that which is in م [below]: and similarly every Tanwin after such of these n. as are pronounced with Fath [of the final] admits of the two alternatives, as حیلال [188], رویدا [191], and (R): (b) IS says that این without Tanwin is allowable, but rare (Iy, R): (c) sometimes the Hamza of این [below] and این is changed into ی, as این and دیه (R): (d) فناد is uninfl. because of its occurrence in the place of the imp. v. [159], i. e. لعکد; and is pronounced with Kasr because of the concurrence of two quiescents [664] (IY): (3) used in two ways (A), det. and indet. (M), being divested of Tanwin when intended to be det., and pronounced with Tanwin when intended to be indet. (A), like صص and صص [187, 200], and صص [197] (M,
A), [200] (M): (a) As asserts that the Arabs use only اية [187] غلظي and [200] غلظي with Tanwin, and charges Dhu-r-Rumma with error in saying قلتنا [187] (II, R); and IS says that he intends Tanwin, since his meaning is Tell a story, whatever story it be, about Umm Sülîm, but that he omits it by poetic license (R). The Tanwin affixed to these ejs. only distinguishes between the det. and indet. [608], not being found in a det. at all; and only follows the vowels of uninflectedness, not being like the Tanwin of زيد [and رجل], which follows the vowels of inflection in the det. and indet. (II). What IM mentions [above] is the well-known opinion; but some hold that all the verbal ns., with or without Tanwin, are det. with the determination of the generic proper name [187] (A).

§ 199. Among the verbal ns. are advs. and their likes, governing in the gen. a pron. mostly of the 2nd pers., anomalously and seldom of the 3rd, as in the saying علیه شخصًا ليسني [164] and the saying of the Prophet مي اشتكي منكم الباءة فعليه بالصوم فإني لا واجبه Whoso of you lusteth after copulation, let him keep to fasting, for verily it hath the effect of gelding by compression of the two testicles (R). IM says in the CK that this sort is not used except conjoined with the pron. of the 2nd
pers.; and that ُلِبَّمْ [الشيء], i. q. "علي", i. q. ُنَصَصُ, i. q. ُرَيْضًا, are anomalous: but his language in the Tashlīl implies that these are not anomalous (A). ُنَمَّلِكَ, ُلَدِيكَ, ُدُوْنَكَ, mean Take. The

o. f. is ُنَمَّلِكَ زَيْد فَخَذْنَهْ Beside thee is Zaid: then take him, and similarly ُلَدِيكَ زَيْدَ, and ُدُوْنَكَ زَيْدَ, what follows them being put into the nom. as an inch.; but afterwards it is abridged from the nominal and subsequent verbal prop. to the adv., which is then so often used that it becomes i. q. ُخَذْنَ, and therefore governs with its government: while the advs. are uninfl. upon Fath, because it is the vowel appropriate to them in their o. f. when they were advs., as we said of the inf. ns. that become verbal ns. [188, 195]; and they have no place [in inflection], like those inf. ns., because they act as substitutes for what has no place [187] (R).

ٌرَأَكَ means Keep back, and أَمَامَكُ Advance (R, A) or Be on thy guard from the direction of thy front: but these may be said to remain advs., since they do not govern an obj. in the acc. [but see § 187], like ُلدِيكَ and ُعَنْدَكَ; and in that case the full phrase is إِسْتَقْرَأَكَ "أَمَامَكَ [٤٩٨] (R). And مَكَانَكَ means مَكَانَكَ "أَمَامَكَ [٤٢٠] (IX, A), so that it is intrans. (Sn), as
X. 29. Stand fast, ye and your partners, like [158 (IY); and the KK transmit it as trans., e.g. مکانک زیدا Wait for Zaid, i.e. انتظارة: but Dm says "I know not what need there is to make this sort of "adv. a verbal n., nor why they do not make it an adv.; "for the assertion of the verbal n. is good only where "the combination of that [n.] and that v. is impossible, "as in اطلك صة, عليک, and not where it is possible; "whereas تقدم أمامك and may be said, "أبكت صم, etc" (Sn). And عليک زیدا is said [187], meaning Toke Zaid, orig. عليک اخذة; and عليک ونیع انتصی, عليک ضم علقت إليک ونین عنی, orig. Gather thy belongings to thee, and withdraw from me, and afterwards abridged, as we have mentioned: and Akh heard a man say اني نصي I will withdraw [187], which is an anomalous enunciation contrary to the rule of the cat., since the rule of the advs. and their likes is to be imps., so that عليک and اورلي meaning Present to me, it is contrary to rule in another respect, since it is an imp., but the pron. governed in the gen. by it is in the sense of the obj., as عليک زیدا meaning Bring him near to me [187], whereas the rule is that the gen. should be an
ag.; and Akh· heard ʿAlī meaning Bring Zaid near to ʿAbd Allāh, which is more anomalous than ʿAlī, because ʿAlī governs the explicit n. in the gen. And Ks allows instigation by all the advs. of place and prep.s. regularly; but others restrict it to hearsay, which is the proper way (R). IM says in the CK that there is a dispute about the pron. attached to these words, its position being that of (1) a nom. [as an ag. (Sn)], according to Fr; (2) an acc. [as an obj. (Sn)], according to Ks, [the ag. being latent, as ʿAlī meaning ʾnūṣṣṭ ʿzdā Keep thyself to Zaid (Sn)]; (3) a gen. [by prothesis in such as ʿAlī (Sn)], and by the p. in such as ʿAlī (Sn), according to the BB, which is the correct opinion, because Akh quotes ʿAlī from chaste-speaking Arabs: [but in the first two opinions what is after the transfer to the cat. of verbal n. is regarded, and in the last what was before the transfer (Sn)]. And, in addition to that [k in the position of a gen. (Sn)], with every one of these [verbal] ns. there is a latent pron. in the position of a nom. as an ag., so that in corroboration you may say ʿAlīk kālikm ʿzdā with the gen. as a corrob. of the present gen., or the nom. as a corrob. of the latent nom.; [and similarly, when we say that the k is in the position of an acc., kālikm is allowable;
whereas, when we say that it is in the position of a *nom.*, it is itself the *ag.* (Sn)].

§ 200. The ejaculatory *n.* is what is applied to (1) the address of the irrational, or of what is in the predicament of the irrational, such as the young of human beings; (2) the imitation of sounds: so [says IM] in the CK (A). The expressions that the GG name *ejs.* are of three kinds, (1) imitations of sounds proceeding from (a) dumb animals, like ُعِتِي [below]; (b) inanimate substances, alike ُعِتِي [below]: (2) sounds uttered from the mouths of human beings, and naturally indicative of meanings in their minds, like ُتِف and ُتِفْ : for he that is disgusted at anything utters from his breast a sound [*Ugh!*] resembling the expression ُتِف, and from him that spits upon a disgusting thing proceeds a sound resembling ُتِفْ : (3) cries wherewith animals are cried to when something is required from them, (a) *coming*, like ُجُرَتْ; (b) *going*, like ُلَهْ; (c) *some other matter*, like ُلَمْ for *drinking*: but I see nothing to prevent our hazarding the conjecture that these cries, with which the brutes are cried to, are verbal *ns.* i. q. the *imp.*, as some hold; because God has made the brutes like rational beings in understanding what is required from them. The three kinds are named *ejs.* because they are *orig.* simple or disconnected sounds, not words indicative of meanings. Afterwards, being
wanted for use in the middle of the sentence, they are treated like words; and co-ordinated with the noblest of words, i.e. *ns.*, the better to indicate their inclusion among the apparent kinds of words: so that the *Tanwin* is affixed to some of them, as اَفُ غَاتِي [198]; ال *is prefixed to some* [187], vid. when the *expression*, not the *meaning*, of the *ej.* is intended, as بَابُ الْمَاء [123] and كَمْ زَعْفُ بَالْجَرْتُ [below]; some are made to mean i. q. *inf. ns.*, as اَفُ غَاتِي, i.e. كَرَاهْتُ لَكُ, and some are governed in the *acc.* like *inf. ns.*, as رُأِيَ لَكُ, i.e. طَبِبَا [198]: and what some GG say, vid. that the *Tanwin* of غَاتِي [below] denotes *indeterminateness* [198], is of no account, since *determinateness* and *indeterminateness* have no meaning [187] in it; nor is there anything to prevent your saying the like of this about such as اَمُو and اَيِ, because such as اَمُو is orig. an *ej.*; and then we shall be relieved from the difficulty of explaining the *Tanwin* in the two preceding ways [187] (R). The ejaculatory *ns.* are [all (IA)] *uninf.* (R, IA), because they are orig. simple sounds not entitled to construction, which is the requirer of inflection [159]; or because some of them are constituted like *ps.*, i.e. of 2 letters, as is said (R); [or] because they resemble the verbal *ns.* (IA). When they occur constructed, they may be *inf.*: Jahm Ibn Al-'Abbas says
She is driven back with "Make haste" and "Get along"; and her madness is only inflamed from the "Get along" and the "Make haste"; and the poet [Dhu-r-Rumma (AAz)] says [123]: but another [‘Uwai‘ al-Kawāfi (FA) al-Fazārī (T)] says

[He that rode behind me called them (certain women); and they forbore at his voice, (and returned to him,) as thou urgest with the جَوْتَ the thirsty parched (camels towards the water) (AAz)], by imitation notwithstanding the ل and ل; and you say يِهِدَ or I chid him with هِيَد [below], as you say in the case of ps. لِلَا لَوْ [191], and in the case of the uninf. n. لَا يَحْدُدُ اللَّهُ or الدَّابِرُ الْمَتَّاخِي بِـهِ God (exalted be He!) is not limited by "Where?" and with the ل inflection is more frequent than uninflectedness, as من العَالِجِ والَّلَّهِ with the gen. and بِـهِمْ the šībīn, because the ل removes the م. from resemblance to the p. [2]; but the ل and ل do not necessitate inflection, as is proved by [اللَّهِ] [206] and
whereas, when the Tanwin is affixed to these ns., then, if their expressions be intended by them, as in بِذِيْحَةٍ وَعَامٍ, they must be infl., because it is then the Tanwin of declinability; but, if it be affixed to them without this intention, as in غَاتِي [above] and ضَعّ, they are uninfl., because it is the Tanwin of coordination and correspondence, not the Tanwin of declinability. Among the ejs. that are imitations of the sounds of human beings, dumb animals, or inanimate substances, are (1) طَلْيُئٍ, the imitation of the sound of the laugher; (2) غَاثٍ, the croak of the raven; (3) شِيِّبٍ, the imitation of the sound of the lips of camels in drinking; (4) مَارٍ, the cry of the doe-gazelle when she calls her young one; (5) طَلْيُئٍ and عَقَّلٍ, imitations of the sound of the fall of stones one upon another. Among the ejs. wherewith the brutes are cried to are (1) غَاتِي, for chiding horses, i.e. Step out, and sometimes used to chide the she-ohmel also; (2) عَدْسٍ, for chiding the mule, and sometimes used as a name for a mule, both admissible in عَدْسِ اللُّغَة [83], except that the pause upon the س strengthen the opinion that it is for chiding; (3) هَيَّبٍ, with four dial. vars., and هَيَّبٍ with Fath of the ﺤ for chiding camels; (4) جَرْبَةٍ, for calling
camels to drink; (5) for chiding the she-camel; (6) for calling the he-ass to water. And among the ejs. indicative of states in the mind of the speaker are (1) which denotes repentance or wonder [187]: (a) according to Fr, the o. f. of "i.e. "I wonder at thee!" but is afterwards so frequently used [with ] as to be compounded with it and become the of the v., so that they say and : while others hold , and to be distinct words meaning destruction, and to be inf. ns. having no vs. [41]: (b) the saying [84] is related with (a) Damm of the , in which case the o. f. is either (a) The destruction of his mother (is real- ized)!, an inch. whose enunc. is suppressed, i.e. , meaning God destroy her!, as God fight against him! is said in wonder, because the thing, when it reaches its extreme, is cursed as a protection from the fatal eye; while the Hamza is then irregularly elided [658], for alleviation, since becomes like one word import- ing the meaning of : or (β) I marvel at
his mother, (what a child she has borne), i.e. عَجِبَهَا لَهَا أَيُّ وَلَدٍ وَلَدَتْ, the Damma of the Hamza being then irregularly transferred to the mobile ل, and the Hamza elided for alleviation, because the composition mentioned is intended: (b) Kasr of the ل, in which case its o.f. is وَلَا لمِّي لَامَة, and the Hamza is then elided with its Damma: (c) دُمَّةٌ, as in رَيْكَانٌ الْلَّهَةَ XXVIII. 82. [below], is, according to Khl and S, وَلَا denoting wonder compounded with كل [denoting comparison (B)], uncontracted, as in the text, or contracted [525], as in رَيْكَانٌ مَّنَى الْعِلَّ [187]; but in this saying there is a sort of obscurity in the meaning, because the meaning of comparison is not plain in such as رَيْكَانُ الْلَّهُ يَبِسِطُ الرِّزْقَ XXVIII. 82. [above] I marvel because, or verily [187], God enlargeth subsistence, رَيْكَانٌ الْعِلَّ XXVIII. 82. [509], and رَيْكَانٌ مَّنَى الْعِلَّ [187]: while Fr says that وَلَا is a word of wonder, which has the ك̄ of allocution affixed to it, as in عَجِبَ يُنَفَّ وَلَكَ and رَيْكَانٌ الْعِلَّ [187], i.e. I wonder at thee, and اَن̄ added to it; and that the meaning of XXVIII. 82. [509] is Hast thou not seen that the unthankful etc?; as though the person addressed were asserting that they did prosper, and the speaker there-
upon said to him 'I marvel at thee,' and then, being asked "Wherefore marvelliest thou at him?", went on to say that [meaning because (K)] the unthankful prosper not; so that the prep. [ل (K)] is suppressed with اَن and اَن, as is the rule [514]: and he mentions, as evidence of its meaning Hast thou not seen?, that, when an Arab woman of the desert asked her husband "Where is thy son?", he said ويک اَتَة ورَاء الْمَيْبِم meaning Hast thou not seen that he is behind the tent?; and that, since the meaning of رِيْكَان becomes Hast thou not seen?, the ك of allocation is not altered for the feim., du., or pl., but keeps to one state; and this that Fr says is more probable as respects the meaning: اَن (2) بِئْع, both mentioned among the verbal ns. [187, 197]: (3) بِئْع, a word said upon admiration and pleasure at the thing; and repeated for intensiveness, as بِئْع بِئْع: (a) if it be continuous, the خ may be single or double, being in either case pronounced with Kasr and Tanwin, as says the poet, combining the two,

"ٍرَفَادَة أَكَرِمَ الْوَافِدَاتِ بِئْعَ لَكَ بِئْعَ لِبَحْرٍ خَضَمَ

Its rafters are the most generous of rafters. Bravo to thee! Bravo to a munificent ocean of bounty!: (b) when explained by the ل, it is used as an inf. n., as
before shown [187]: (4) and كَعْدَةٍ (4) [a word said upon disgust (AAz),] which, in the saying of the poet [Al‘Ajjāj (AAz)]

لا خير في الشبيه إذا ما حطا وأرسل غرب عينه. ولذا وانشب الإجل فصارت قدما وصار وصل الغانياء أخا.

[There is no good in the old man when he lets his water run, and the duct of his eye flows and fills with tears, and the leg bends and becomes curved like a snare, and the union of the blooming maids becomes loathsome (AAz)], also related كَعْدَةٍ, is treated like the inf. n., and is therefore infl., being an inf. n. i. q. the pass. part., i. e. مَكْرُوَهَا (R).
THE UNINFLECTED ADVERBS.

§ 201. Some advs. [64] are uninfl. [159] (Sh, Jm), not all (Jm): upon quiescence, like ﷲ [204]; Fath, like ﷲ [206]; Kasr, like ﷲ [206]; and Damm, like ﷲ [202] (Sh). Among the [uninfl. (Jm)] advs. is that [adv. (Jm)] which is cut off from prothesis [by suppression of the post. in letter, not in intention (Jm)], like ﷲ and ﷲ (IH). The advs. heard cut off from prothesis [115], are قَدَامٍ, أَمَامٍ, فُوْقٍ, نَحْطَ, بَعْدُ, قَبْلُ, مِنْ عَلِّ, أَوْلِ, دُوْنِ, أَسْفِلُ, خَلفُ, وَرَاءُ; and such as are in their sense, like ﷲ, ﷲ, ﷲ, etc., are not treated analogously to them. The post. [n. or prop.] is suppressed, if the suppressed be represented post. to a n. in apposition with the 1st pre., as ﷲ ﷲ [128]: whereas, if it be not represented, it is not suppressed, except from what is indicative of a relative matter, which is not complete without something else, like ﷲ, ﷲ, and their sisters mentioned, and ﷲ; nor even from this, except when there exists a context to specify that suppressed. These advs., when cut off from the post., are uninfl. because of
their resemblance to the p. [159] in their need [497] of the sense of that suppressed. As for ُعكَت، ُعكَت، ُعكَت، and ِذلِك [159], although they are pre. to the props. present after them, still their prothesis is not apparent, since the prefixion is really to the inf. ns. of those props., so that [they are uninfl. because] the post. is as it were suppressed; and, since the Tanwîn in ُعكَت بعض and ُعكَت كل is substituted for the post. [128, 608], they are not uninfl., because the post. is as it were expressed through the expression of its substitute. In these advs. uninflctedness is preferred to compensation, because advs. have little or no plasticity [64], and aplasticity is akin to uninflctedness, since the meaning of the latter is inflectional aplasticity; but Tanwîn as a compensation for the post. is also allowable, though rare, in these advs., which are then infl., as

وَنَحَصُرُ قَنْطُنا الْأَزْدَ أَوْنَ شَنْوَةٍ َفَمَا شَرَبْنَا بَعْدًا عَلَى لَتْنَةٍ خَمْرًا

And we slew the Azd, the Azd of Shanû'a; and after (that) they drank not wine with relish and

فَسَاغَ لِيِّ الْشَرَابِ وَكَتَبْتُ قَبْلًا َأَكَادْ أَغْصَ بَعْدَ المَلَامَلِ الْقَرَائِ [by 'Abd Allâh Ibn Ya'rûb, when he had taken his blood-revenge, Then wine became easy for me to swallow; and I was wont before (this) to be nearly choked with sweet water (Jsh)], whence the anomalous reading ُمَنْ قَبْلٍ
XXX. 3. [128] and the saying

Begin with him, or it, at (the) first (of the time): and, according to this, there is no difference in sense between the infl. and uninfl. forms of these advs. cut off [from prothesis, the sense of the suppressed post. being intended to be understood with both], which is the truth; but some say that they are then infl. only because of their not implying the sense of prothesis, so that قبلاً means formerly, أولاً means previously, and متقدماً ومتاخرًا قبلاً وبعداً means previously and subsequently, [as though أولاً وبعداً were said, meaning firstly and lastly (K, B),] because is red. [499] (R).

These ns. have four states, in one of which they are uninfl., while in the rest they are infl.:(1) they are infl., (a) when they are pre. in letter, as قبضتُ درهماً لا غيره I received a dirham, not another than it and جئتُ من قبل زيد I came before Zaid: (b) when the post. is suppressed, but (a) its letter is intended to be understood, as وُسِر قبل ذاكرنة الآخ, the full phrase being وُسِر قبل ذاكرنة الآخ, in which state they remain like the pre. in letter, and are therefore not pronounced with Tanwin; (b) neither its letter nor its sense is intended to be understood, in which case they are indec., whence
the reading: \[\text{ما قُبِلَ وَمِنْ بَعْدِهْ}^*\] \[\text{XXX. 3. and the saying}^*\] [above] (IA): (2) they are uninf. upon Damm when [they are cut off from prothesis in letter, but not in sense, so that (Sh)] the post. is suppressed [in letter (Sh)], but its sense is intended to be understood, as in XXX. 3. (IA, Sh) in the reading of the Seven with Damm, where IY [following Z in the M] supplies the ellipse as though the o. f. were \[\text{مِنْ قُبْلِ غْلْبٍ}^*\] شىء، وَمِنْ بَعْدِهْ [128], which sense is true, except that before (the overcoming) and after (it) would be more appropriate to the context [502] (Sh), and in \[\text{أَتْبُ مِنْ نَصْحٍ}^*\] [below] (IA); and similarly in the saying of the Hanafi [Ma‘in Ibn Aus (FA, Jsh) alMuzani (Jsh)]

[By thy life, I know not—and verily I am much afraid—to which of us fate will go in the early morning at (the) first (of the time or hour) (FA, Jsh)], and the saying of the other ['Utayy Ibn Malik al ‘Ukaili, cited by Fr (Akh),]

إِذَا أَنَا لَمْ أَعَمَّلْ عَلَيْكَ رَمَيْتُ الْعْرَكَ اللَّامِ منْ وَزَاتٍ وَزَادَدَ (Sh) When I am not reassured about thee, nor is thy meeting save from behind, behind (a curtain) (Jsh).

Mb relates the verse
by a man of the Banû Tamîm, God curse Ta'illa Ibn Musâfir with a curse that shall be poured upon him from before (Him)! (FA)] with مُقَامُ مَقَامٍ, making it indet.; but Fr relates it with مُقَامٍ مَقَامٍ, making it det. (Akh), orig. مُقَامٍ مَقَامٍ (FA). And F transmits ابَدَا بَدَا مَن مُقَامٍ مَقَامٍ اولًا with Damm, by uninflectedness, because the post. is intended to be understood in sense; with Fath, by inflection as a diptote [357], because the post. is not intended to be understood in letter or sense; and with Kasr, because the post. is intended to be understood in letter (IA). And it is said that these advs. [that ought to be] pronounced with Damm may have Ta'awîn with [the sign of] the nom. and acc., as جَفُّتْجُبْلَ and جَبْلَّ, like the voc. [that ought to be] pronounced with Damm, as مَا مُتْرُٰلَا مَا مُتْرُٰلَا [48, 608]; so that مَا مُتْرُٰلَا مَا مُتْرُٰلَا and مَا مُتْرُٰلَا may be instances of this (R). These advs. [cut off from prothesis (R)] are named "finals" (R, Fk), because after the suppression [of the post. (YS)] they become finals in articulation after having been medials (Fk). But كل and بعض, [when cut off from prothesis (R),] are not named "finals", because the compensation for the post. is expressed (R, YS). عِلٍ is a n. i. q.
always used in two ways, (1) governed in the gen. by مُلَّا and (2) aprototic [in letter (DM)]; so that it is not said, as مُلَّا إِلَّا عَلَى and مُلَّا عَلَى السَّطَح are said: but many are mistaken in this [2nd matter, saying that it may be pre. (DM)]; and among them are Jh and IM: and, as for the saying

يا رب يوم لي لا اطلالة

[by Abū Tharwān, O many a day there is for me wherein I am not shaded, being scorched by the hot sand from beneath (my feet) and exposed to the sun from above (my head)! (Jsh)], the ٌّ is for silence, [not a post. pron. (DM),] as is proved by the fact that ٍّ is uninfl. [615]; whereas, if it were pre., there would be no reason for its uninflactedness. When a det. [i.e. a particular thing, vid. a specified superiority in position (DM),] is meant by ٍّ، it is uninfl. upon Damm, by assimilation to the finals, [among which it is sometimes included (DM),] as in this verse, since what is meant is superiority in position to [the poet] himself; not unrestricted superiority in position, the sense being that the burning sand affects him from beneath him, and the heat of the sun from above him; and similarly in the saying of the other [Abū-ʾnNajm alʿIjlī (Jsh)] describing a horse
(He is) lean below (his belly), broad above (his back), returning again and again to the charge of "Retreat, advance", though the citation of this verse by IHsh is not free from doubt, because the final of every hemistich in every one of these verses is a ل pronounced with Kasr, and perhaps he was not acquainted with the ode (Jsh) : and, when an indet. is meant by عل, it is infl., as in the saying [of Imra alKais (EM)]

[Good at charging, good at fleeing, advancing and retiring together, like a mass of rock that the torrent has brought down from above (EM)], since what is meant is to compare the horse [81] in his swiftness to a mass of rock that has come down from some high place or other, not from any particular height (ML). It has several dial. vars. (IY) : you say جَعَثَةٍ مِّنْ عَلٍّ (1) [infl. (R), defective (IY), like عَمّ (IY, R) and كَجَلْمَوْنَ صِفْرٍ, شَمَّ (above) (IY)] ; [like قَافِثٍ (IY, R) and غَازِرٍ, as قِبَاءٍ مِّنْ تَحَصُّه وْرِيَّاً مِّنْ عَالٍ.
Lean below, and plump above (IY)]; (3) [like كَرَامٍ (R), as says Dhu-r-Rumma

And the swaying of the camel-saddle above (IY)]; (4) رُكَّزَى, [abbreviated (IY), like عُصَا (IY, R) and عَصُّ (M, R), as says A'šā Bāhila [lamenting AlMuntashir Ibn Wahb alBāhilī, one of the great runners of the Arabs (Mb),]

إِنِّي أَنْتَنِى لَسَانٌ لا أُسِرُّهَا مِنْ عَلَٰلٍ لَا أَعْجِبُ مَنْهَا وَلَا سَحَّرُ

Verily a message has come to me from up-country, whereby I shall not be gladdened. There is neither wondering at it, nor scoffing, related with Ḍamm, Fath, and Kasr (IY, R) of its ومِّ عَلٍّ (8) و (R), as

وَلَقَدْ سَمَّدَتْ عَلَيْكَ كُلُّ ثَنَىّةٍ وَرَأَيْتَ فَوْقَ بَنِي كَلِيمٍ مِّنْ عَلٍّ

[by AlFarazdāk satirizing Jarīr, And assuredly I did stop against thee every mountain-road, and come down upon the Banū Kulaib from above (them) (FA, Jsh)]: and these dial. vars. have one meaning, vid. فوق (IY).

When you make َلَعَلٌ upon Ḍamm, the َل, i.e. the َُّ, must be elided, and clean forgotten, since, if you said َُّلَعَلٌ, the Ḍamma upon the َُّ would be deemed
heavy; and, if you elided the Damma, and said ُعَلَى, its being uninfl. upon Damm would not be plain: and, when you intend to make ُعَلَى uninfl., its ف must be pronounced with Fath; whereas with inflection it may be pronounced with Damm or Kasr, as ُعَلَّم أَدَار at the top of the house, like ُعَلَّم فَلْهَا at its bottom. As for ُعَلَّم, it may be uninfl. upon Fath, contrary to the rest of the finals, because of the heaviness of the، pronounced with Damm: and the Kasr, as ُعَلَّم، is either because [it is infl., and] the post. is supplied, as in لَيْسَ غَيْرُ with Fath [below], in which case this Kasr is found only with a prep. before it or with prefixion to the ق of the pron. [129]; or because it is uninfl. upon Kasr on account of the Damma's being deemed heavy: while the Damm, as ُعَلَّم، is according to the analogy of the rest of the finals. The finals are uninfl. upon a vowel in order that they may be known to be radically infl. [159]: and upon Damm in order that they may be reinvigorated with the strongest of the vowels because of the weakness that overtakes them through the suppression of the needed post.; or in order that all the vowels may be completed for them, because in the state of inflection, being mostly aplastic, they are governed either in the gen. by م or in the acc. as advs. [64]; or in order that
their uninflectional may be different from their inflectional vowel (R). And لَوْ لَمْ يُحْسَبَ لَ نِسْتَا غَيْرٌ or لَمْ يُحْسَبَ لَ نِسْتَا غَيْرٌ are treated in the same way (IH) as the adv. cut off from prothesis (Jm). [90] is a n. inseparable from prothesis (ML, A) in sense [115]; but may be cut off from it in letter, if the sense of the post. be understood, and لَمْ يُحْسَبَ لَ نِسْتَا [96], the saying لَمْ يُحْسَبَ لَ نِسْتَا [below] being a solecism. [There are six constructions with it (DM):] one says قَبِضَتْ عُشْرَةً (1-2) لَمْ يُحْسَبَ لَ نِسْتَا غَيْرٌ I have received ten, not another than they is (received), or it, i. e. the received, is not another than they, with غَيْرٌ in (a) the nom., by suppression of the pred., i. e. مُقَبِّضَمًا; (b) the acc., by subaudition [i. e. latency (DM)] of the sub. [in لَمْ يُحْسَبَ لَ نِسْتَا (DM)], i. e. لَمْ يُحْسَبَ لَ نِسْتَا [above] it, i. e. the received, is not another (than they), also by subaudition of the sub., and by suppression of the post. in letter, but expression of it in intention, in which case غَيْرٌ is infl. (DM), like the reading [of {ٍ‘Aṣim (MAd)} alJahdari and {‘Aun (IY)} alUkaili (IY, Sh)] مِنْ قَبِلِ الْغَلِبِ XXX. 3., i. e. لَمْ يُحْسَبَ لَ نِسْتَا [above]: لَمْ يُحْسَبَ لَ نِسْتَا غَيْرٌ (4) not another (than they) is (received), or it, i. e. the received, is not another (than they), in which case (a) Mb and the moderns say that
the Ḍamma is a Damma of uninflectedness, [because the post. is suppressed, and its sense, not its letter, is intended to be understood (DM),] not of inflection, and that غير is assimilated to the finals, like بعث and بتل; and, according to this, it may be [in the place of a nom as (DM)] sub., or [of an acc. as (DM)] pred. [of ليس (DM)]: (b) Akh says that it is a Ḍamma of inflection, [the absence of Tanwin being because the letter of the post. is intended to be understood (DM),] not of uninflectedness, because غير is not a n. of time, like بتل and بعث, nor of place, like فتت and نفوت, but is only like كل and بعض; and, according to this, it is [in the nom. as (DM)] the sub., the pred. being suppressed: (c) IKh says that it admits of both alternatives, [uninflectedness and inflection (DM)]: (5) ليس غيرا, i.e. the received, is not another and (6) ليس غير is (received), in both of which the vowel is inflectional, because the Tanwin denotes either complete declension [608], in which case it is affixed only to infl. ns.; or compensation, in which case the post. is as it were mentioned (ML): here nothing at all [belonging to the post.] is intended to be understood; but with the acc. the sub. is understood ليس, and with the nom. the pred. is suppressed (DM). As for the saying لا غير [above], which occurs in the phrases of the learned, it
was not spoken by the Arabs; so that the learned say لَا either by analogy to لَا لَِّسَ or by inadvertence (Sh).

Apparently, however, there is no difference between the negatived by لَا لَِّسَ and the one negatived by لَا, as is shown in the M by Z, and in the Kāfiya by IH, who is followed in that by his commentators, and, among them, the critical judges, [like R (DM)]; and لَا لَِّسَ has been heard to occur after لَا, for IM cites in the CT

جرَابًا يَهُ تَنْصُرُ اعْتَمِدَ فُزْرِيْنَا لَعَنُو عَمْلَ أَسْفَلُ لَا لَِّسَ لَِّسَ

Rely thou upon an answer whereby thou shalt escape; for, by our Lord, thou wilt be asked about a deed that thou hast done before, not another: so that what occurs in the ML and Sh is not to be regarded (Fk). لَا لَِّسَ is assimilated to the final advs. because of the extreme vagueness in it [114], as in the finals, on account of their being unconfined relative locations [64]: but the post. is not suppressed from it except with the لَا of exemption and لَا لَِّسَ I will do this, nothing else and لَا لَِّسَ لَا لَِّسَ Zaid came to me, no one else, from the frequent use of لَا لَِّسَ after لَا and لَا لَِّسَ لَا لَِّسَ and لَا لَِّسَ لَا لَِّسَ لَا لَِّسَ لَا لَِّسَ لَا L. is i. q. لَا [90], the post. suppressed in لَا لَِّسَ لَا لَِّسَ لَا لَِّسَ لَا L. being the excepted suppressed in لَا لَِّسَ لَا لَِّسَ لَا لَا لَا لَا لَا لَا لَا L.
Zaid has come to me: he, etc. [96](R). is i. q. [the pre. n. in] ٌكَانِيٍّكَ, an act. part. [24, 68] whereby the present is meant, so that [from regard to its being i. q. كاف (Sn)] it is used as an indet. ep., being an ep. of an indet., as ٌمُرَتُ بِرِجَلٍ ٌحَسَبُكَ مُنِيَ رِجَلٌ [143]; and a d. s. to a det., as ٌهَذَا عِبَدُ ٱللَّٰهِ ٌحَسَبُكَ مُنِيَ رِجَلٍ This is 'Abd Allah, sufficing thee as a man. And [from regard to its prim. expression (Sn)] it is also used as a prim. substantive, [occurring as an inch. or enunc., at present or before the prefixion of the annuller (Sn),] as ٌحَسَبُهُمْ جَهَنٌ LVIII. 9. [Their sufficiency is Hell, or Hell is their sufficiency (Sn)] فَلَٰٓا ٌحَسَبُ ٱللَّٰهِ VIII. 64. Verily thy sufficiency is God, [like the saying of Jarir

إنّي وجدتُ مِنَ المَكَارِمِ حَسَبَكَمْ إِنْ تَلِبسُوا حِرَا الطَّيِّبِ وَتَشِيِّعُوا (K, P) Verily I have found your sufficiency of noble deeds to be this, that you should wear the best of clothes, and be full of meat (N),] and [Thy sufficiency is a dirham (Sn)]. And this is an objection to its being a verbal n. [68], since the lit. ops. are not prefixed to verbal ns. [by common consent; and similarly the id. ops., like inchoation, according to the correctest doctrine (Sn)]. It is also cut off from prothesis, in which case
it undergoes two innovations, being (1) imbued with a sense indicative of negation; and (2) always used (a) as an ep., d. s., or inch., and (b) uninf. upon Damm: you say [in the case of the ep., or d. s.] زيدا حسب or I saw a man, or Zaid, sufficing (me or thee), as though, says Jh, you said حسبك or حسبني; and in the case of the inch. قبضت عشرة حسب I received ten; and (my) sufficiency (was that), i. e. حسبني ذلك (A). What is post. to حسب may be [thus] suppressed from frequency of usage; and it is uninf. upon Damm by assimilation to غير, since, like the latter [114], it does not become det. by prothesis. The advs. pre. to props. are of two kinds, (1) necessarily pre. to them by application [115], which are three in number, حيث in place, and إن and إذا in time: (a) there is a dispute [204] as to whether the [cond.] prop. immediately following إذا governs إذا or not; and, if it does, إذا is not pre. to it; but, if it does not, إذا is pre. to it: (b) حيث and إن are pre. to the verbal and nominal [props.]; but there is a dispute [204] as to whether إن may be pre. to the nominal: (2) allowable pre. to the prop., which are only ns. of time pre. to a prop. from which one of
the three times is imported: (a) that is stipulated for
the sake of the affinity between the pre. and post. in indi-
cating unrestricted time, even if the two times be different,
this affinity being needed because prefixion to the prop. is
not in accordance with the o. f., since the post. in reality
is the inf. n. implied by the prop., not the prop. itself;
and, according to this, a. n. of place is ordinarily not pre.
to a prop. [124], because one of the places is not specific-
cally imported from the prop., as one of the times is.
The general rule is that the n. of time should be pre. to
the verbal [prop.], because the v. indicates one of the
times by application [402]; and therefore the n. of time
is pre. to the verbal more often than to the nominal
[prop.]: but time is imported from the nominal post.
[prop.] by the circumstance that the 2nd of its two terms
is a v., as in لَيْتُ فِي الْيَوْمِ عَلَى النَّارِ يَقْتُلُونَ LI. 13. [(It will
occur on, or is,) the day when they shall be burnt upon
the fire (K, B)]; or that, if its two terms be ns., its pur-
port is notorious for occurring in one of the three times,
either the past, as اِتَّبَعْتُ حُبَّ السَّيْلاَتِ أَمِيرًا I came to thee
when AlḤajjāj was governor, or the future, as XL. 16.
[1]; while the saying of Mb in the Kāmil that the al-
lowably pre. n. of time is not pre. to a nominal [prop.]
except upon condition of the prop.’s being past in sense,
by assimilation to the necessarily pre. اَلْيَوْمُ, is falsified by
LI. 13. [above], XL. 16. [1,124], and the like. All of
this is when the \textit{n. of time} is \textit{pre.} to a \textit{prop.} of whose \textit{inf. n.} it is the \textit{adv.} in sense, as you see: whereas, if the \textit{n. of time} be not an \textit{adv.} to the \textit{inf. n.}, but be either \textit{before} or \textit{after} the latter, it has not with the \textit{prop.} that peculiarity which the \textit{adv.} of the \textit{inf. n.} of the \textit{prop.} has; and therefore it is not used except with an infinitival \textit{p.}, like \textit{ان}, \textit{ان}, and \textit{ما}, before the \textit{prop.}, as \textit{من قبلي ان} \textit{نأولم} و\textit{جورها}. IV. 50. \textit{Before that We deform faces and IX. 118. [460].} As for \textit{زيم}, \textit{زيم}, [which is not a \textit{n. of time},] it is \textit{pre.} to the verbal \textit{prop.} [124], as \textit{ترفق} \textit{زيم} \textit{أخرج} \textit{اليك}. \textit{Wait until I come out to thee, because it is an \textit{inf. n.} meaning delay, made to act as a substitute for the \textit{pre. n. of time} [65], the \textit{o. f.} being \textit{زمان} \textit{زيم} \textit{خروجي} \textit{during the time of the delay of my coming out, i. e. during the period that my coming out delays, until it enters into existence, meaning until I come out; and similarly \textit{i. q.} \textit{عامة} may be \textit{pre.} to the verbal \textit{prop.} because of its resemblance to \textit{ وقت}, since \textit{times are signs} whereby events are timed and acts specified: but, since the sense of \textit{time} is adventitious in \textit{زيم} and \textit{زيم}, they are mostly \textit{pre.} to the verbal \textit{prop.} headed by an infinitival \textit{p.}, as the poet says \textit{نيابية ما تحبوع} \textit{نيابية يقدسون} [124, 571], and you say \textit{بِأَن رَيثَما أَخْرَج} \textit{Bide until I come.}
out; and, since, according to the KK [below], the n. of
time itself is pre. to the verbal [prop.] with an infinitival
p., how much more is what resembles it! And also,
when inf. as in [16], is pre. to the verbal [prop.]
in their sayings [124] اذَهَبُ بِنَبِيِّ تَسْلَمْ
and اذَهَبُ بِنَبِيِّ تَسْلَمْ: some say that this [prefixion] is
anomalous, [because ذُو is not a n. of time,] بنى being
ep. of the (matter) the (matter) مَعَ الْأَمُّ نَذِيَ السَّلَمَةَ
possessed of safety, meaning مَعَ الْأَمُّ نَذِيَ السَّلَمَةَ with
the matter wherein thou shalt be safe, the ب being i. q.
; but Sf says that the n. qualified by ذُو [142] is
في الوقت نذي السلمة, i.e. فِي الْوقَتِ نَذِيَ السَّلَمَةَ in the (time) possessed
of safety, meaning فِي الْوقَتِ نَذِيَ السَّلَمَةَ in a time wherein
thou shalt be safe, the ب being i. q. فِي, in which case
the prefixion is not anomalous, because ذُو is like a n.
of time pre. to the v. ; while some say that it is the Ta‘l
infl., which is improbable, because the Ta‘l ذُو in
the best known dial. has the ظ in all cases [176].
And sometimes ذُو in prefixion to the v. is used in the
same way as in prefixion to the n., as جَاءَني ذُو فَعَلُ He
that did came to me and ذُو فَعَلُوا ذُو فَعَلًا and
and and وَأَتَتْ and ذَوَاتْ فَعَلَتْ, being then either تَأۡتُ or تَأۡتِ, according to the dial. transmitted by IDn [176]; or i. q. صاحب anomalously pre. to the v. S says that, when one of the two terms of the prop. immediately following حيث is a v., it is better to put that v. first, because these two advs. contain the sense of condition, which is more appropriate to the v., so that حيث يجلس is better than حيث يجلس زيد, but what he says here about إذا requires consideration, from the frequency of such[phrases] as I.XXXIV. 1. [28, 204] and إذا السماوات انفطرت وإذا الكراءك انثرت LXXXII. 1. 2. When the heaven shall be cloven in sunder, and when the stars shall be scattered. غير and مثل are sometimes assimilated to the advs. necessarily pre. to props., i. e. وإذا where, because they are vague, like those advs.: but, since they are only remotely assimilated to those advs., they are not pre. to the pure prop. in the same way as those advs. are, but to a prop. headed by an infinitival p., as L.I. 23. [518], لم يمنع الشرب المال [90], and غير انني قد المال [90]; because the affinity between the pre. n. of time and the post. prop. in their indicating time, and the fact that the n. of time is an adv. to the inf. n. of the post. prop., enable the infinitival p. to be
dispensed with in the case of the n. of time, but are not found in مثل and غير, so that the infinitival p. is needed in their case. The KK [above], however, transmit from the Arabs that the advs. also are pre. to إن and إن, as يوم أي يقوم زيد يوم أنك محسى; and, if this were right, those advs. might be inf. and uninfl., like مثل and غير in في المثل ما انتَم [518,159] and غير [90,159]. The author of the Mughni says that, the adv. pre. to props. being det., it is correct to say جئتَ يوم قدم زيد الصحار or الباءن قدم زيد الصحار: but, besides the strangeness of this usage and the fact that it has not been heard, the pre. ought not to be det. when the ag. in the verbal or inch. in the nominal [prop.] is indet., as يوم قدم أمير يوم قدم أمير كرم قدم [111]. The n. of time or حديث, even if it be not an adv., is pre. to the prop. [124], as LXXVII. 35. [159], V. 119. [1], VI. 124. [64], and

يا ذلِ حديث يكون من يتخلل

O the lowliness of the place where he that is lowly is! [where is pre. to حديث (J)]. As for such as يومين, ساعتين, جبين, and the advs. are said to be
pre. to اذ pre. in sense to a suppressed prop. that the Tanwīn is substituted for [128, 608]: but that [explanation] involves obscurity as respects the sense, since يووم الوقع حيّن وَقَتٌ كَذَا and the like are strange in usage, corrupt in sense, contrary to such as يُبَدِّد أَذّ أَلَم. مسلمون

III. 74. After ye have been Muslims, since its sense is after that time, while in الَّذِي يووم الوقت المعلومالوقت, says F, is i. q. الوعد; and it seems to me that these advs., which are as it were apparently pre. to اذ, are [really] pre. not to it, but to the suppressed props., [like the adv. in اذ,] except that, when these props. are suppressed because indicated by the drift of the sentence, it is not good that a Tanwīn should be substituted for them affixed to these advs., as it is substituted in بعض, كل, and اذ [128].

For, كل and its sisters being inseparable from prothesis in sense [115], the suppression of the post. is inferred from the sense; and, that suppressed being specified by the circumstantial evidence obtained from the drift of the sentence, what is meant becomes complete, as in XXI. 79. [128], XLIII. 31. [128], and نَحْبُكَ عَلَى الْاعْتَقَال [204]: whereas, these advs. not being inseparable from prothesis in sense, if you said جالسي زيد وكنت حيّنًا كذا, intending
to suppress the post. and substitute the Tanwin of حینا for it, i.e. حینا ذاك at the time (of that), حینا would not appear to be used in that sense, but the Tanwin in it would appear to denote [declinability and] indeterminateness; [for I see nothing to prevent one Tanwin from denoting declinability and indeterminateness together, since many a p. imports two meanings, so that the Tanwin in جمل imports indeterminateness also, but, when you use the n. as a name, denotes pure declinability (R on the Tanwin)]. Since, then, they fear that the Tanwin of compensation in حین، يوم، ساعة should be confounded with the Tanwin of declinability and indeterminateness, they effect the indication of the suppressed props. orig. post. to those advs. by putting as a total subst. for those advs. an adj. [ان] inseparable from prefix to props., light in expression, applicable to all sorts of ns. of time، ليلة، يوم، حين، ساعة، etc, and accustomed to suppression of the props. post. to it, together with substitution of Tanwin for them, as in والات إن صحبيع [204]. Thus ان is put after those advs. as a [total] subst. for them, together with the Tanwin of compensation, in order that the Tanwin may be as it were existent in the ant. advs., because the total subst. [150], being not only ideally put into the place of the ant. [151], but unre-
strictly applicable to what the ant. is applicable to, is as it were the ant.; and ـِـيِـلِـا is pronounced with Kasr of the ش because of the concurrence of the two quiescents [608], this vowel [664] being necessary in order that ـِـيِـلِـا may be like a decl. n. governed in the gen., post. to the 1st adv., so that the suppression of the post. from the 1st adv. without uninflectedness upon Damm or the Tanwîn of compensation may not be disapproved; and, since the object mentioned is effected by means of ـِـيِـلِـا, and the advs. mentioned are future and past, ـِـيِـلِـا is divested of the sense of the past, and becomes denotative of unrestricted adverbiality, so that it may be used in the future [204] also, as في ذي تومن للمكتبين LII. 11. Then woe on that day to them that treat the signs of God as false and the like. But the truth is that ـِـيِـلِـا, when the post. is suppressed, and the Tanwîn substituted for it, otherwise than in such as تومن, may be pronounced with Fath also, whence تعلته اذ وانا من الفالحين XXVI. 19. I did it then, when I was one of the erring, i.e. I did it when thou hadst brought me up, since requital [594] has no meaning here. The adv. pre. to the prop. being an adv. to the inf. n. implied by the prop., as we stated before, a pron. may not relate to it from the prop. [124], so that زيد فیئة is not said, because, the
connection sought to be realised from such a pron. is realised by prefixing the adv. to the prop., and making it an adv. to the purport thereof, so that it is as though you said

فِي الْيَومِ، i.e. يُومُ قُدُومُ زَيْدٍ فِيْهُ, which is not used; and the cop. is necessary only when the adv. is not connected by reason of its being pronounced with Tanwin, as

On a day that Zaid arrived on: the

Kūr says يُومُ ثَبَيْسٍ وَجُوَّةٌ وَنُسوَدُ وَجُوَّةٍ III. 102. On the day when faces shall become white and faces shall become black; but sometimes يُومُ تَسْوُدُ فِيْهُ and the like are said, which is anomalous. The advs. necessarily pre. to props. must be uninfl. [159], because they are pre. in sense to the inf. n. implied by the prop., so that their prefixion to the prop. is like no prefixion, and therefore they resemble the finals [202] (R). The [sing. and pl., but not the du., of the (R)] advs. [allowably (R)] pre. to the prop. or [to the word (Jm)] اَلْمِيْهُ may be uninfl., [(a) by common consent, when the prop. is headed by a pret.; (b) according to the KK and some of the BB, when it is headed by an aor. or is nominal, whether the head of the latter be infl. or uninfl. in letter, as in I came to thee on the day when thou wast governor, since it must be infl. in place; and (c) by common consent in such as جَيْنَتْكُمْ (R),] upon Fath [for the sake of
lightness (Jm)] and similarly [i.e. مَثْلٌ and غِير، (R)] with ما، and [غِير (R)] او (IH), may be uninf. [90, 111, 159] (R, Jm), by common consent (R), upon Fath (Jm).

§ 202. حيَك or [in the dial. of Tayyi (ML)] is [uninf. (R, DM),] pronounced in both dials. with (1) Damm of the م [according to the best known usage (R)], by assimilation to the finals [201], because [its (R)] prefixion [to the prop. (ML)] is like no prefixion, [since its effect, vid. the sign of the gen. in the post. (DM)], is not apparent (ML)]; (2) Kasr, [according to the o. f. in the concurrence of two quiescents (ML)]; (3) Fath [for alleviation (ML)]: and حيَك is infl. (R, ML) by some of the Arabs (ML), which is a Faḵāsī dial. (R, DM); while the reading من حيَك لا يَعْلَمْ VII. 181. [So that they shall not know (what We mean to do with them) (B)] may be an instance of this [infl. (DM) dial. var. or of the dial. var. uninf. upon Kasr. It denotes place, by common consent (ML): and Akh says that it sometimes denotes time (T, R, ML), as

لَفَتَى عَقَلٍ يَعْيَشِ بِهِ حُيْكُ تَهْدَى سَاقَةٌ قَدْسَةَ

[by Tarafa (Ahl),] The youth has understanding where-by he lives while his foot guides his shank (T, R, DM), because the sense is during the period of his toil and his
life (T); but here also it may denote place (R, DM). It is mostly [in the place of an acc. as (ML)] an adv. (R, ML), as فَقَتَلُوا الْمُشْرِكِينَ حَيْثُ وَجَدُوهُم IX. 5. Slay ye the unbelievers wherever ye find them (DM); or of a gen. governed by من (ML), as وَمِنْ حَيْثُ خَرَجَتْ فُرُولُ وَجَهِيكُ شَطْرُ الْمَسْجِدِ الْحَرَامَ II. 144. (DM) And from whatever place thou comest forth (to journey), turn thy face in the direction of the sacred mosque (when thou prayest) (B): but not always (R), being sometimes governed in the [place of a (DM)] gen. by something else (ML) than من (DM), as

[by Zuhair, Then he attacked (him); and scared not (the people of) many tents, at the place where Fate (8) had thrown down her camel-saddle, i.e. at her abode (EM)]; and [sometimes a direct obj., agreeably with the opinion of F, who attributes to it (ML)] VI. 124. [64, 201] (R, ML), since the sense is that God knoweth [360] the place itself that is meet for the bestowal of the Apostolate therein, not something in the place (ML), and similarly [below], where it is the [direct (AAz)] obj. of while تَرَى حَيْثُ تَرَى
She is the most beautiful of mankind in a place where a looker looks has been transmitted, meaning in face, where it is a sp. (R). It does not occur as sub. of این, contrary to the opinion of IM; nor has he any evidence in the saying

[Verily the place, where he that thou art the protector of resides, is a sanctuary wherein are honor and safety (DM)], because حیط may be construed to be a pred., and جم a sub., [i.e. Verily a sanctuary etc. is (in the place) where etc. (DM)]. حیط is always pre. to the prop., nominal or verbal; but more often to the verbal, for which reason the acc. is preferable in such as جلست حیط زیدا ار_trade I sat where (I see) Zaid, I see him [62] (ML). Its prefixion to the single term is extraordinary, as

(R, ML), said to be by AlFarazdak, And we pierce them below the kidneys after smiting them with the sharp swords at the place of the fold of the turbans, where حیط is in the position of an acc. as an adv. (SM), and
If you do not see the place of Canopus when rising? (I mean by Canopus) a star that shines like the flame, gleaming (J); but Ks holds it to be regular; and thus can be explained the saying of the Lawyers "Whereas such and such," [with Fath of the Hamza of "ان" (518) (DM)]. And more extraordinary than that is its prefixion to a suppressed prop., as

[by Abu Hayya anNumairi, When a breeze from wherever (it blows) is wasted to him (the he-ass), a nose that is attached to him brings to him its (the meadow's) fragrance (Jsh)], i.e. "من حديث (ML), the prop. being suppressed, and ما put as a compensation for it (DM). حديث when pre. to the single term, is infl. (R, ML) by some (R), according to IJ (ML), which is said to be the dial. of Hudhail (AAZ), because the cause of uninflectedness, i.e. prefixion to the prop., is removed (R); and I have seen, in the handwriting of orthographers

"أما ترى حديث مهليل طالعًا"
[above], with Fath of the ﷺ (ML): but in the best known usage it remains uninfl., because prefixation to the single term is anomalous (R). حيت, when the restringent ﻓﻲ is attached to it [181, 565], implies the sense of condition, and apocopates two vs., as حيتما تستقم الله [419]; and this verse is, according to me, a proof of its denoting time (ML), i. e. In whatever time, not In whatever place, thou art straight, as is proved by في غابر الأزمان (DM).

§ 203. ﺑُدِّٰد and ﻣُدِّٰد [both pronounced with Kasr of their ﷺ in one dial. (Sn)] are used [by the Arabs (IY)] as ns. and ps. [498] (IY, A), ﻣُدِّٰد mostly as a p., and ﺑُدِّٰد mostly as a n. [510]. They are peculiar to time, being prefixed only to a [n. of] time; and their relation to time is the same as that of مو to place, مو denoting beginning of extent in place [499], and ﺑُدِّٰد and ﻣُدِّٰد in time [510] (IY). When they are ns., they have two meanings, (1) the beginning of the period, [with which only definite time is allowable (IY),] as ﻣَا رأيتته ﻣُدِّٰد ﻣَا رأيتته ﻣُدِّٰد ﻣَا رأيتته ﻣُدِّٰد ﻣَا رأيتته ﻣُدِّٰد ﻣَا رأيتته ﻣُدِّٰد يوم the I have not seen him since Friday: (2) the whole of the period, [to which the indet. is peculiar (IY),] as ﻣَا رأيتته ﻣُدِّٰد ﻣَا رأيتته ﻣُدِّٰد I have not seen him for two days (M);
though you may put a det. implying number, as

I have not seen him all through the Muharram, as

though you said for 30 days (IX). They have three
states (ML), being followed by a n. in the gen., a n. in the
nom., or a prop. (DM). When they are followed by a n.
in the gen., they are said by some to be (ML, A) pre. ns.
(ML), adus. governed in the acc. by the v. before them;
but are held by most to be preps. [510] (A). They are
ns. (1) when they govern [a single n. in (A)] the nom.:
(2) when they are followed by [a prop., vid. (A)] (a) the
[pret. (Sn)] v. (IM) with its ag., which is the prevalent
[construction], for which reason IM restrict himself to
the mention of it; (b) the inch. with its enunc. (A).
When they are followed by a n. in the nom., [as

and (ML),] then, (1) [as Mb, IS,
and F say (ML),] they are inchs. followed by an enunc.
(ML, A), i. q. (a) if the time be present or numbered,

I have not seen him all through our day or for three days, i. e. the term
(of the interruption of the sight) is our day, or three
days (DM)]; (b) if it be past (ML), as

I have not seen him since Friday, i. e.
the beginning of the period (of not seeing) was Friday
(DM) : (a) they are permissible as inchs., because they

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are det. [25] in letter and sense, or in sense only, according to different opinions (Sn): (b) this analysis (A, DM) is preferred by IH (DM); [and] is indicated by IM's saying "when they govern the nom." (A), because the \textit{inch.} governs the \textit{enunc.} in the nom. [24] (Sn): (2) [as Akh, Zj, and Zji say (ML, Sn),] they are \textit{[adverbial (ML)] enuncs.} followed by an \textit{inch.} (ML, A), i. q. \textit{I have not met him for two days}, i. e. \textit{Between (me) and meeting (him)} [158] \textit{have been two days} (ML, Sn); but there is no concealing the obscurity involved in this (ML): (a) ISgh says "he that parses them as \textit{inchs.} or \textit{enuncs.} ought to reckon "them among the necessarily \textit{prepos. inchs.} or \textit{enuncs.} " [28]; and that can best be accounted for by the argument that, since they must precede the \textit{gen.} when they "are \textit{preps.}, they must precede [the \textit{enunc.} or \textit{inch.}] when "they are \textit{ns.}" (YS): (3) as most of the KK say, they are \textit{advs. pre.} to a \textit{prop.} whose \textit{v.} is suppressed while its \textit{ag.} remains, the \textit{o. f.} being \textit{مَدْ كَان يُومُمِي} \textit{since two days} (have been), [where \textit{كَان} is \textit{att.} (DM), or \textit{مَدْ مُضَى يُومُمِي} since two days (have passed) (A)]; and this is preferred by Suh and IM (ML, A) in the Tashrl (A): (4) as some of the KK say, they [or rather the \textit{ns.} after them (DM)] are \textit{enuncs.} of a suppressed [\textit{pron., vid. هُو} (DM)], i. e. \textit{مَارَايْتُه مِنْ الْزُمَامَ الْنَّى هُوَ يُومُمِي} \textit{I have not seen him from that (time which) is two days, upon the ground that}
is compounded of two words, ذُو١ مَنْ (ML), and that مَنْ (DM). When they are followed by the verbal or nominal prop., as in ما زَال مَنْ لَعْ [112] and

وما زالت ابغي المال منذ أنا يانع

ولبدأ وكهلا حيين شبت وامردا

[by AlA’sha, And I have not ceased to seek wealth, since I was a stripling, when (I was) a boy and middle-aged, when I was hoary, and when (I was) beardless (Jsh)], then, (1) according to the best known opinion, they are advs. pre., (a) as some say, to the prop., [in which case they are excluded from peculiarity to prefixion to the n. of time, and their meaning is from the time when (DM)]; (b) as others says, to زَمْن [supplied (Sn)] pre. to the prop., [in which case their meaning is from the beginning (of the time when) (DM)]: (2) as is said, they are indec., in which case زَمْن must be supplied pre. to the prop., as the enunc. (ML, A), i.e. the beginning (of that was the time when) his two hands tied and I was a stripling (DM). مَنْ and مَنْ are uninfl. because they are ns. in the sense of ps. [510, 159]. They ought to be quiescent [159]: but [the ذ of] مَنْ is mobilized because of the quiescence of the ذ before it, and is pro-
nounced with Damm for alliteration [197] to the Damm of the م; while مُن is quiescent, unless it meet a quiescent after it, in which case it is pronounced with Damm, as مَن الْيَوْم, but by some with Kasr, as مَن الْيَوْم (IY). The o. f. of مُن is صَنَف, [the ر being elided from it (DM),] as is proved by their [generally (Sn)] reverting to Damm of the ن in مَن upon meeting a quiescent, as مَن الْيَوْم [663], whereas, if the o. f. were not Damm, they would pronounce with Kasr [664]; and by the fact that some of them say مْن زَمَّة طَرْيَل, pronouncing with Damm notwithstanding the absence of the quiescent (ML, A).

§ 204. أَن is of four kinds, (1) a n. denoting past time, and used in four ways, (a) as an adv., which is the prevalent usage, as IX. 40. [below]: (b) as a direct obj. [of a v. (a) mentioned (DM)], as وَذَكَرَوا أَن كَتَمْ قَلْباً فِي دُكْتُرَكِم VII. 84. And remember the time when ye were few, and He made you many; [(b) supplied (DM),] the أَن mentioned in the beginnings of stories in the Revelation being mostly a direct obj. of وَذَكَر supplied, as وَأَذَكَّر رَبِّي لِلْمَلَائِكَةَ II. 28. And (remember) the time when thy Lord said unto the angels [below]: (c) as a subst. for the obj., as وَأَذَكَّرُ فِي الْكِتَابِ مَرَيْمَ أُمَّ ابْنِ يَسَعَى XIX. 16.
And remember Mary in the Scripture, when she withdrew, [i.e. the time of her withdrawal (DM),] where ان is a subst. of implication for مريم, [the cop. (154) being the pron. relating to her latent in the v. (DM),] like the subst. in II. 214. [150]; while ان in the text اذ كروا نعمة الله عليكم ان جعل فيكم انبياء V. 23. Remember ye the grace of God towards you, when He set among you Prophets may be an adv. to, or a [total (DM)] subst. for, نعمة : (d) as post. to a n. of time, (a) capable of being dispensed with, as in حينئذ [201]; (b) incapable of it, as in ربنا لا تزغ قلوبنا بعد ان هديتنا III. 6. Our Lord, lead not our hearts astray after the time when Thou hast guided us: (2) a n. denoting future time [201], as يومنا تحدثت أخبارها XCIX. 4. On that day Fسوف يعلمون اذ الآفلال في اعتاقهم XL. 72. 73. Therefore they shall know, when the yokes are on their necks is sometimes cited as evidence, because يعلمون, which is future in letter and sense [404], governs ان, which must therefore be i. q. ولا ينفكم اليوم ان ظلمتم انكم في العذاب مشتركون XLIII. 38. And it shall not profit you to-day, since ye have done wrong, that ye
are partners in punishment, i.e. And your partnership in punishment shall not profit you to-day, on account of your wrong-doing in the world: (a) this ُن is alternatively said to be (a) a p., i.q. the causative ُن [504]; (b) an adv., the causation being imported from the force of the sentence, not from the letter, because, when ُيَنفَعُ إن أسوأ I beat him when he did evil is said, and ُنْسَمْثا إن أسوأ ُنْسَمْثا I beat him when he saw evil is meant, the appearance of the case necessarily implies that the evil-doing is the cause of the beating, [because the dependence of the predicament upon a qualification notifies the causality of the latter (DM)]: (b) [ُن in the text cannot be causative according to the 2nd saying, and (DM)] the difficulty is removed only according to the 1st saying, because, if The partnership in punishment shall not profit you to-day in the time of your wrong-doing were said, causation would not be imported on account of the difference in the times of the two acts, [vid. wrong-doing, the time of which is the present life, and profiting, the time of which is the next life: nay, in reality the difference of time entirely prevents the coherence of the sentence (DM)]; and [thus (DM)] a [further (DM)] difficulty remains in the text [according to the 2nd saying (DM)], vid. that ُن is not a subst. for ُنْيَنفَعُ لَيْلَمْ, because of the difference in the two times; nor an adv. to ُنْيَنفَعُ لَيْلَمْ, because the latter does not
govern two *advs.* [64]; nor to *مشتركون*, because the *reg.* of the *pred.* of the five *ps.* does not precede them [520, 593], nor does the *reg.* of the *conj.* precede the conjunct [75], and because their *partnership* is in the *next life*, not in the *time* of their *wrong-doing*; (c) other passages attributed to causation are

XLVI. 10. And, since they have not been guided by it, [their perversity has become manifest (B),] so that they will say, *This is an old lie*, XVIII. 15. [88], [107], and *نَأْصَبُحُوا فِى الْعُجَّ [35];* and all of that is correct only according to the saying that the causative *اذ* is a *p.*: (4) denotative of *suddenness of occurrence*, as *S* declares, which is the one [generally] occurring after *وَإِنَّا بِيَّنا*, as *иَسْتَقْدِرُ اللَّهُ خُبْرًا آللَّغ* [below]; and is variously said to be an *adv.* of *place* or *time*, a *p.* denoting *suddenness of occurrence*, and a *corrob.*, i. e. *red.* [563], *p.*, [as explained by *R* below]. Two other meanings are mentioned for *اذ*, [in both of which it appears to be a *p.* (DM),] (1) *corroboration*, through its being taken to be *red.*, which is said by *AU*, followed by *IKb* [and *Jh*], who attribute to it certain texts, among them II. 28. [*And thy Lord said* (above) (DM) and II. 48. (below)]; (2) *verification*, like *قَد* [575], to which is attributed the text [XLIII. 38. (above) (DM)]: while
Ishadopts the opinion that it occurs red. after and [below] exclusively; and, according to the theory of verification in the text [XLIII. 88. (DM)], the prop. [إِنَّ الْمَلَامَتِمُ i.e. قدّ ظلمتُم, ye have done wrong (DM),] is a par. between the v. and ag. [1] (ML). إن is always pre. to a prop. [115] (R, ML), (1) nominal, as وَذَكَرُوا إِنَّ الْمَلَامَتِمُ VIII. 26. And remember the time when ye were few: (2) verbal, its v. being a pret., (a) in letter and sense, as II. 28. [above], II. 118 [160], and وَذَكَرُوا مِنْ أَهْلَكَ III. 117. And remember the time when thou wentest early in the morning from thy household; (b) in sense, not letter, as II. 121. [539] and يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا VIII. 30. And remember the time when they that disbelieved were plotting against thee: and all three are combined in أَلَا تَنْصَرْنَ نَصْرَ اللَّهِ إِنَّ الْخِرَاجَةَ الْذِينَ كَفَرُوا ثَانِيَ أَثَنَى إِن هَمُّ فِي الخَيْرِ إِذْ يَقُولُ لِأَصَاحِبِهِ لَنَحْزَنُ إِنَّ اللَّهَ مِنْهَا IX. 40. If [90, 585] ye help him not, God will help him, as He did help him, when they that disbelieved drave [above] him forth, he being a second of two, when they two were in the [599] cave, when he was saying to his companion "Grieve "thou not [419]; verily God is with us" (ML). But
they disapprove of [its being prefixed to a n. followed by a pret. v., as (R)] اذْ زُيَّدَ قَامَ (M, R), the chaste construction being اذْ قَامَ زُيَّدَ (R), because اذْ زُيَّدَ (R), being applied to denote the past, should rather be prefixed to the pret., on account of the conformity (IY, R) and affinity (R) of their meanings (IY). Sometimes one of the two terms of the prop. is suppressed, so that, [when the inflection is not apparent in the other term (DM),] the ignorant think that اذْ is pre. to the single term, as

هل ترجعُ ليال فَمَضيَّن لـّنا
وَالعيشْ منقلبَ اذْ ذاكَ أثناً

[by 'Abd Allah Ibn AlMutazz, Shall nights (i.e. times), that have passed for us, indeed return, when life is changed—since that (is so)—like branches?, i.e. since life is like branches, sometimes fresh, and sometimes dry (Jsh)], in full اذْ ذاكَ كَذَكَ، and

كانتْ منازلَ الآف عهدُهم
إن نحنْ إذْ ذاكَ دون الناسِ آخواناً

by AlAkhtal, i.e. They were abodes of familiar friends, that I knew as brothers above mankind, when we (were familiar together), when that neighbourhood (was existing), in full إذْ نحنْ متجاوزون بهذاكْ كأنِّي 100, what is
demonstrated by being the *neighbourhood* understood from the sentence, and

by AlKhansa, i.e. *As though they were not a sanctuary that is respected, when mankind are such that he of them that overcomes robs, when that* [overcoming (DM)] (is existing), in full *إِنْ ذَٰلِكَ كَالنَّاسُ إِنْ ذَٰلِكَ مَنْ عَزَّ بِزَا* (ML): and sometimes the [whole (ML)] prop. is suppressed, because known, and Tanwin is put as a compensation for it, [as

(R), by Abū Dhu‘aib alHudhali, *I prohibited thee, O heart, from thy courting Umm Amr in health, while thou wast then well* (Jsh),] in which case the *إِنْ* [of *إِنْ ذَٰلِكَ* (R)] is pronounced with Kasr [608] (R, ML) or Fath [201]; but always with Kasr in such as *ويومين يقرح المشرومون* XXX. 3. *And on that day shall the believers be glad* (ML), i.e. *ويوم يغلب الزروم And on the day when (the Greeks shall overcome)* [502] (B). *إِنْ* is not like *إِنْ* in denoting *condition*, [because its *time* is *past*, while condition is *future* (IY),] unless it be restrained [by *ـ* from prefixion (IY)], as in the saying of Al‘Abbās Ibn Mirdās [as Sulami (Jsh)]
(M) *Whenever thou enterest before the Apostle, say thou to him,* with a saying that has become *necessarily incumbent* (in full رجب ووجوباً بقوله لا حق حقاً حقاً, i.e. Рجبِ ووجوبًا بقوله لا حق حقاً حقاً) *upon thee, when the assembly is still* (AAaz), because, being restrained by ما from the prefixon [565] explanatory of its sense, it becomes vague (IX). ما is an instrument of *condition,* that [seldom (DM)] apocopates two vs. (ML), being mostly *inop.* (DM). It is, (1) according to S, a p. [419], i. q. [the cond. (ML)] لا (R on the *opac., ML*); (2) according to Mb, IS, and F, an *ad* (ML): (a) perhaps S considers that, when the word وما is affixed to إذا, the latter already contains the sense of *condition,* and is *future,* even if it be prefixed to the *pret.,* like إذا; so that it becomes an apocopative with وما: whereas this cannot be the case with إن, which is devoid of the sense of *condition,* and is applied to denote the *past*; so that إذا وما, according to him, is not compounded: (b) Sf says "I have not known any of the GG mention إذا وما, except S and his school; and S cites [only] two "verses, إذا وما دخلت العين [above] and قدما ترى من يوم آتى إلى ثمانينا"
"[589]: and one of the GG says that its o. f. is اَمَّا, which "does not occur except with the corrob. وَ, after it [613], "as in XIX. 26. [544]; so that, since [the metre of] "the verse would be violated by the دَمَ, the form of اَمَّا "is changed by conversion of the 1st م into دَمَ; but this "[explanation] is not complete in اَمَّا دَخَلَتٌ الْغَرْفَةٌ: (c) Mb says that اَمَّا in اَمَّا دَخَلَتٌ الْغَرْفَةٌ retains its nominality; but that لَا restrains it from seeking prefixion, and adapts it to condition and apocopation, as in the case of حَيْثُ [202]; for by means of لَا it becomes future and apocopative (R). Its government of the apoc. [419] is rare [in prose and poetry (DM)]; but is not a poetic license, contrary to the opinion of some. اِذَا is used in two ways:—
(1) it denotes suddenness of occurrence, in which case [it differs from the cond. اِذَا in four matters, vid. that (DM)] it is peculiar to nominal props., does not need a correl., nor occur at the beginning [of the sentence (DM)], and means the present, not the future, (i.e. indicates that what follows it is realized during the realization of what precedes it, as Shmu demonstrates, even if they be both past (DM),] as خَرَجَتٌ فَآذَا الْأَلْسَنُ بِالبَابِ I went out; and [5410] لَو, or there, or then, the [599] lion was at the door, whence فَآذَا الْلَّيْلَةُ فَآذَا الْخَيْرٌ; XX. 21. Then he cast it down,
and behold, or there, or then, it etc. [31] and

وَذَا إِذْ أَنَّنَا

الناس رحمة مي بعِي ضراً مستههم إذا لهم مكر

X. 22. And, when we make the people [of Makka (DM)] to taste of mercy after a hardship that has befallen them, lo, or there, or then, they have a plot: (a) it is (a) a p. according to Akh, which is made preferable by their saying

خَرِجْتُ نَاذَا اِنْ زِيداً بِالباب

I went out, and lo, verily Zaid was at the door, [like the version (519), فَذَا أَنَّهُ عَبْدُ الرَّحْمَٰنِ] with Kasr of [the Hamza in] ان, because, [if it were not a p., it would be an adv. of time or place, and would therefore need an op., whereas what precedes the ف does not govern what follows it, and (DM,) what follows ان does not govern what precedes it; (b) an adv. of place, according to Mb; (c) an adv. of time, according to Zj [and Rm, which opinion is attributed to S (DM)]: and the 1st opinion is adopted by IM, the 2nd by IU, and the 3rd by Z: (b) he [i. e. Z (DM)] asserts that its op. is a supplied v. derived from the letter of المفاجأة, saying that

مَعَنَا دعوة أم الأرض إذا اتم تضرجو

XXX. 24. Moreover, when [below] He shall call you once from the earth, then ye shall come forth is constructively

فَذَا أَذَانُ النَّاجِمُ الْخُروجُ فِي ذَلِكَ الْوقِتِ

Moreover, when etc, ye shall fall suddenly to coming forth in that time:
but others hold that its op. is the enunc., mentioned, as in فادا الاسد, or supplied, as in خرجت فادا زيد جالس، i.e. حاصر; and that, when إدا itself is construed to be the enunc. [in such as فادا الاسد (DM)], its op. is مستقر or [26, 498]: (c) the enunc. with it always occurs expressed in the Revelation, as XXI. 97. [160] فادا هم، خامدون XXXVI. 28. And lo, or there, or then, they were still, and فادا هى بيضاء VIII. 105. And lo, or there, or then, it was white: (d) when خرجت فادا الاسد, I went forth, and there was the lion! is said, إدا may be an enunc. according to Mb, i.e. شيا لحضرة الاسد; but not according to Zj, because the [adv. of] time is not an enunc. of a concrete n. [26]; nor according to Akh, because the p. is neither predicable nor predicible of [497]: whereas, if you say فادا القتال and there, or then, was fighting, [like the version ادا إنا عبد القفا الغن with فاث], it may be an enunc. according to others than Akh: (e) you say جالسا خرجت فادا زيد جالس I went forth, and there, or then, Zaid was sitting, or and there was Zaid, sitting, or and then Zaid (was present) sitting, with (a) the nom. as an enunc., إدا being gov-
erned in the acc. by it: (b) the acc. as a d. s., the enunc. being إذا, if it be called an [adv. of] place; and, if not, then suppressed, [i.e. حاضر (DM)]: (f) you may construe إذا to be an enunc. of a concrete n. [in appearance, but of an abstract n. in reality (DM)], notwithstanding our calling it an [adv. of] time [26], when you assume the suppression of a pre. n., as خرجت فإذا الأسد I went forth, and then was (the presence of) the lion, constructively: (g) the Arabs say فإذا حضور الأسد قد كنت أطلي إن العقرب أشد لسعة من الزنبور فإذا هى I was wont to think that the scorpion was sharper in stinging than the hornet, and lo, he is as sharp as she, and also: but this [2nd (DM)] construction was disapproved by S when he was questioned by Ks; and فإذا هو هى is the proper construction, like VII. 105. and XX. 21; while فإذا هو أيها, if authentic, is irregular and inelegant, like the government of the apoc. by لى [549], the subj. by لِم [548], and the gen. by لِل [513] (ML): (h) إذا [denoting suddenness of occurrence (IY)] is used like the ف in the correl. of the condition, [because of the approximation of their meanings, suddenness of occurrence and succession (IY),] as XXX. 35. [1, 419] (M)
and XXX. 24. [above] (K, B): (2) it denotes something else than suddenness of occurrence, in which case (a) it is mostly an adv. of the future, implying the sense of condition, and peculiar to prefixion to verbal props., being [in all of this] contrary to the one that denotes suddenness of occurrence, with which it is combined in XXX. 24. [above] and اننا أصاب بيك مين يشاء من عبادةً اذا هم يستبشرون XXX. 47. [below] And, when He watereth with it those of His servants whom He willeth, lo, or there, or then, they are glad! (ML): (a) as اذا is prefixed to the pret., so it is prefixed to the aor. (K, B on XLII. 28), as XCII. 1. [498], whence وهو على جميع اذًا يشاء قادر XLII. 28. And He, when He willeth, is able to gather them together and

وأذا ما اشاد ابعث منها أخر الليل ناشفًا مدعورًا (K) And, whenever I will, I rouse her (the she-camel) for the journey at the end of the night, so that she speeds along as though she were a terrified wild bull (N); [but] the v. after it is often a pret., and less often an aor., both of which are combined in the saying of Abû Dhu’aib [alHudhail (Jsh')]

[And the soul of man is craving when thou makest it crave; and, when it is reduced to a little, it is content
(Jsh)]: (b) the cond. اذ لَه is prefixed to the n. in such as LXXXIV. 1. [23, 201] only because the n. is an ag. to a v. suppressed-upon condition of being expounded, not an inch., contrary to the opinion of Akh, [who allows ٌل to be prefixed to the inch. provided that the latter be followed by a v. (DM)]; and, as for the saying [of AlFarazdaq (Mb, Jsh)]

إذا دِلْ أَنْ بَاهِلِي تَجْعَلَة حَانِطَة ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ ﴿* ﴾ 

[When a man of the tribe of Bāhila, under whom is a woman of the tribe of Ḥanẓala, has a child by her, that child will be the mail-clad warrior, where the n. mentioned after اذ لَه is not followed by a v., ٌل is not an inch., but (DM)] the full phrase is اذ كَانَ بَاهِلِي (ML), so that كَانَ بَاهِلِي is sub. of لَه, the pred. of which is كَانَ (DM): (c) لَه does not govern the apoc., [notwithstanding its signifying condition, and being i. q. مَتَى (206) (R),] except in poetry (R, ML), as

[by 'Abd Kais Ibn Khustaf {alBurjumāf (T)}, admonishing his son Jamil, Be content with competence, so long as thy Lord gives thee a competence; and, when poverty befalls thee, show resignation (Jsh)]: (b) it is said to be
sometimes excluded from adverbiality, futurity, and the sense of condition; and each of these shall have a separate paragraph: (a) as for its exclusion from adverbiality, Akh asserts on XXXIX. 71. 73. [539] that 
[below], [i. e. Until the time of their coming to it (DM)];
and IJ asserts on the reading [إذا وقعت الواقعة ليس
لوقعتها كاذبة خاضفة رأفتة إذا رجت الأرض رجا
LVI. 1-3.]
The time when the resurrection shall come to pass, while not a lying (soul) shall be at [the ل being i. q. (DM)]
its coming to pass, abasing some, exalting others, will be the time when the earth shall be shaken with violent shaking that the 1st [إذا is an inch. and the 2nd an enunc., the two accs. being ds. s., as likewise is the prop.
of ليس and its two regs. [لوقعتها كاذبة (DM)], i. e. The time of the resurrection's coming to pass will be the time of the earth's being shaken; and they say on the verse of the ِحَمَاسِر [Abu-†Tamāhān alKainī (T)]

[And before the morrow—Г the grief of my soul for the morrow, for the time when my companions will return, and I shall not be returning! (T)] that إذا is in the position
of a gen. as a subst. for [the 2nd] عَدْ، [or of an acc. as a subst. for the position of عَدْ على عَدْ (498) (T)]; and IM asserts that it occurs as an obj. in the saying of the Prophet to ʿĀʾisha: "Verily I do know the time when thou art pleased with me, and the time when thou art in anger against me." (b) its exclusion from futurity is through its denoting (a) the past, as إِن أَنْذَرْتُ يَزِيدُ الْعَظْمَ "I warned you, and you increased the severity." [18]: (β) the present, vid. after the oath [from God, as will be seen (DM),] as XCII. 1. [498] and بالنجوم إذا هُورى LIII. 1. By the Pleiades [11] when they set [below], because, as is said, if it denoted the future, it would not be an adv. to the v. of the oath, [i. e. أَنْذَرْ (DM),] because this v. is originative, not enunciatory of an oath to come, since the oath of God is ancient; nor to a suppressed being serving as a d. s. to الحَالَ and الْلَيْلَةُ the future are incompatible: whereas the truth is that dependence upon the originative أَنْذَرْ is not correct, because the ancient has no time, either present or otherwise, being anterior to time; but that dependence upon كَانَ إذا that remains in the future, is
not impossible, [because the حال incompatible with the future is the temporal, not the grammatical one (DM), i.e. the present time, not the d. s.,] as is proved by the fact that the occurrence of the presumptive d. s. [74] is correct by common consent: (c) the exclusion of إذا from conditionality is exemplified in إذا ما غضبوا هم يغفرن XLII. 35. And who, when they are wroth, forgive and XLII. 37. And who, when wrong befalls them, help themselves, in both of which exs. وإذا is an adv. to the enunc. of the inch. after it; whereas, if it were cond., and the nominal prop. a correl., this prop. would be conjoined with the [but see (f) below]: and hence the وإذا that follows the oath, as in XCII. 1. and LIII. 1. [above] (ML): (c) since the introduction of the sense of condition into وإذا and its exclusion from its original sense of specified time [206] are frequent, it may, even if it be not i. q. the cond. يأي, vid. in the case of decided matters, be used in the same way as the وإذا implying the sense of يأي, vid. in being followed by two props. in the guise of the prot. and apod., although they are not such, as CX. 1-3. [540], in order that this arrangement may indicate that the purport of the 2nd prop. is as inseparable from the purport of
the 1st prop. as the apod. from the prot.; and it is for the realization of this object that [the non-cond.] إذا is governed by its [apparent] apod., notwithstanding that the latter follows a p. such that what precedes it is not governed by what follows it, like the في in CX. 3., فإن إذا جاءتيني فاتني مكرم

When thou comest to me, verily thou wilt be honored, and the ل in XIX. 67. [600] (R):

(d) what governs إذا [in the acc. (ML)] is (a) its prot., [as some say (R), which is the opinion of critical judges (ML),] so that it is like متى [206] (R, ML), and accordingly should be parsed not as "a n. of time governing "its prot. in the gen., and governed in the acc. by its "correl.," but only as "a n. of condition governed in the "acc. by its prot." (DM); and the objection of AB that this opinion is refuted by the fact that the pre. is not governed by the post. does not apply, because إذا according to these [critical judges (DM)] is not pre. [201], as all say when it governs the apoc., as in استغيثي ما آله [above] (ML): (b) [the v. or the like in (ML)] its apod., which is the saying of most (R, ML), but is open to various objections (ML): it is best, however, to make a distinction, and say that, if إذا implies the sense of condition, its predicament is like that of متى; but that, if not, as in إذا غربت الشمس جئتني When the sun sets
I will come to thee, i.e. I will come to thee at the time of the setting of the sun, its op. is the v. that is in the place of an apod. by usage, though it is not an apod. in reality, not the v. that is in the place of the prot., since this v. particularizes the adv. by being post. to it [111], as in the case of the rest of the advs. epithetically particularized [140] by the purport of the props. after them, as V. 108. On the day when God will assemble the Apostles, and the post. does not govern the pre.: for in every two or more words, that are equivalent in sense to a single word, because they occur together as a part of a sentence, the 1st may govern the 2nd, as the pre. governs the post. [110]; but the converse is not allowable, since no single word is known one of whose parts is prepos. in one respect and postpos. in another, and similarly therefore what is equivalent to a single word in sense, for which reason a conj. does not govern a conjunct, nor an appos. an ant., nor a post. a pre.: whereas the cond. word, when governed by the prot., is not together with the prot. like a single word, since they do not then occur in the place of a single word, like the ag., obj., inch., and the like ; so that each of them may govern the other, as and XVII. 110. [116]: (e) the in such as CX. 3. [540] is [not illative, but] red., because the illative is not devoid of the sense of succession, whereas
is an *add. to the extolling,* which was not to be in succes-
sion to, but in the time of, the *coming:* (f) اذًا, being
neither radically nor permanently *cond., may, notwith-
standing its being *cond., (a) have for its *apod. a nominal
*prop. without a *تَحْتَ [419], as in XLII. 35. and XLII.
37. [above]; (b) be followed by a nominal [prop.] devoid
of *v., though this is anomalous, as

[by one of the Banu Fak'as, said to be Murra Ibn 'Addá
al-Fak'as, And wherefore have they not prepared *me* for
my *like* (may they lose one another!), when the *roe* is
sticking out the *chest,* bending the *head,* lowering the
*shoulder,* i. e. is lurking in ambush? (T)]: (g) اذًا
when it occurs after *حَتَّى اذًا فَلَكْ تَقِمْ *حَتَّى
XL. 36. So that, when he died, ye even said, continues to
require two *props., and is governed in the *acc.* by the
last of them; while *حَتَّى* with it is an *inceptive* *p. [501]:
but some say that اذًا *حَتَّى* after *حَتَّى* may be divested
of *adverbiality,* and be governed in the *gen.* by the
[above]; and perhaps they attribute to this the saying
*حَتَّى اذًا أَسْلَكُوهُمْ إِلَّا* *حَتَّى* *أَذَا* *أَسْلَكُوهُمْ إِلَّا*

*Until the time when they made
etc.* [below], this verse being the last of the *ode:* (h)
اذًا, when followed by ما, remains as it was before, not
becoming by means of ما an apocopative word distinctly cond.: but some say that انما is [distinctly] cond., and therefore apocopates [the v. of] the prot. and apod.; and they cite the saying of AlFarazdaq

\[\text{فيما اتى إلى أبى أبى طالب}
\]

\[\text{وكان أنما يسلل السيف يضرب.}
\]

Then Abū Lailā, the son of Zālim, arose to help him; and he was wont, whenever he drew the sword, to smite, whereas the [true] version is [206] متيما | ان | ان | and occur in the correl. of ُبيتا [497] and ُبيتا [565]; and each of them then denotes suddenness of occurrence: but ان mostly occurs in the correl. of ُبيتا | [as ُبيتا نصي ُبيتا | (565),] and ان in that of ُبيتا | (497); while ان is followed only by the pret. v., and اب by the nominal [prop.] (R). But As used to hold that the only chaste [idiom] was to omit them in the correl. of ُبيتا | (M, R), because the correl. frequently occurs without them (R), as in

\[\text{فيما نصي نربة أتانا معلق رقية وزناز راع (M), by a man of the Banu Kais 'Ailān, Then, while we were expecting him, he came to us, dangling a wallet}
\]
and a herdsman's fire-sticks (Jsh), and بناء تعنيية الكمية الغ
[497] (IY). The [idiom] heard from the Arabs is
"between Zaid's time, because the sense is

"Between the intervals of the time [when Zaid stood]
'Amr came, whence بناء تعنيية الكمية الغ whereas بناء تعنيية الكمية الغ occurs
sometimes not combined with بناء تعنيية الكمية الغ, like بناء تعنيية الكمية الغ, and some-
times combined with بناء تعنيية الكمية الغ or بناء تعنيية الكمية الغ, as

[above] (D), by 'Ithyar Ibn Labd al'Udhri, or Hurayth
Ibn Jabala, Then pray thou God to decree thee good,
and do thou be satisfied with it; for, while there was
hardship, there, or then, or lo, easy times came round!
And, while man is envied for his prosperity among living
beings, there, or then, or lo, he is the dust that the
whirlwinds obliterate! (Jsh). Since بناء تعنيية الكمية الغ, which is
always pre. to the single term, is intended to be pre. to
the prop., and prefixion to the prop. is like no prefixion
[201, 202], the restringent بناء تعنيية الكمية الغ is redundantly affixed to
it [565]; or the Fatha is impleted [497], so that an
is engendered, in order that the يبن may indicate that
does not require a post. [n.], because it is as it were
paused upon, and the † is sometimes put for pause, as in ۱۶۱, ۴۹۷, ۶۱۵, ۶۴۸. بیّنُ, being orig. an inf. n. meaning *separation*, is used to denote *time* and *place*; whereas, when restrained by ٌ or the †, and pre. to props., it denotes only *time*, because no [n. of] *place* is pre. to props., except جُدّ (124, 201): but بیّنُ is really pre. to a n. of time pre. to the prop., the full phrase being بینِ اوقاتِ زیدَ قائم Between (the times when) Zaid was standing, i.e. *Between the times of Zaid's standing*; and the n. of time being suppressed because indicated by the circumstance that *ns. pre. to props. are mostly ns. of time*, not *ns. of place* and others. All that we have said about بیّنُ, as to the occurrence of the restringent ٌ in order to restrain it from requiring a single post. n., and as to supplying a n. of time pre. to the props., is equally applicable to كلّ (117, 181): but since كلّ contains the sense of *generality* and *totality*, which is contained in *cond. words*, like مَّ [206], and مَّ بیّنُ, it resembles them more than بیّنُ does; so that it is prefixed only to the verbal [prop.], contrary to بیّنُ and بیّنُ; and for the same reason the pret. after it may occur in the sense of the *future* ۶۱۵. بیّنُ, بیّنُ, and كلّ are prefixed to the pret. and future. We may hazard
the conjecture that [بَيْنَمَا, بَيْنَانَا, كَلْما] is uninfl., because their prefixion [to a prop.] is like no prefixion, as we said of ٌحَيْثَ [202], except that they are uninfl. upon the Fath that they were entitled to in the state of inflection, contrary to ٌحَيْثٌ, because no state of inflection exists for the latter in which it is governed in the acc., so that its inflectional vowel might be observed. كَلْما بَيْنَمَا, بَيْنَانَا and their two props. are arranged in the same way as cond. words with the prot. and apod., in order to explain that the purport of the 2nd is as inseparable from [the purport of] the 1st as the apod. from the prot.; and for this reason ٌاَذٌ and ٌداَذٌ are prefixed to the correl. of ٌبَيْنَنَا and ٌبَيْنَانَا, in order that they may indicate the conjunction of the purport of the 2nd with [the purport of] the 1st suddenly, without delay, so that the correl. may be more confirmed in the sense of inseparability. But كَلْما is said to be [pre. to a single term, and therefore] infl., مَا being infinitival, and a n. of time pre. to مَا being supplied [571]; and the like may therefore be asserted of ٌبَيْنَنَا. When ٌإِذٌ and ٌاَذٌ denoting suddenness of occurrence are prefixed to the correl., then, if you say, as Mb holds, that ٌإِذٌ is an adv. of place, as likewise he ought to say
of 'أَن', they are governed in the acc. as advs. of place to what follows them, while 'بِينَا' and 'بِينَما' are advs. of time to it, so that the sense of 'بِينَا زِيَاد قَائِمْ أَنْ رَأَى هَنَّا' is 'While Zaid was standing, there he saw Hind is Zaid saw Hind between (the times of) his standing, [saw her] in that place, i.e. in the place of his standing; and, if we say, as Zj holds, that they are advs. of time, they are pre. to the prop. after them, excluded from adverbiality, inchs. whose enunc. is 'بِينَا' or 'بِينَما', the sense being [While etc., was the time when he saw Hind, i.e.] The time of Zaid's seeing Hind was between (the times of) his standing: but it is best to say, as IBr holds, that they are ps., in which case the op. of 'بِينَا' and 'بِينَما' is what follows the two words denoting suddenness of occurrence; or we may say that 'أَن' and 'إِذَا' are red., and do not denote suddenness of occurrence in the correl. of 'بِينَا' and 'بِينَما', as AU, IKb, and Jh say that 'أَن' is red. in such as 'إِذَا وَأُقِدَّنا II. 48. And We appointed, and 'إِذَا' in such as 'حَتَّى إِذَا أُسْلِكُوهُمْ فِي كَتَانِيَّةٍ شَلَّتْ كَمَا تَتَتَّرَنُّ الجُمَالَةُ الشَّرِّدَةُ [by 'Abd Manāf {Ibn Rib' (Bk)} alHudhali (Bk, N), Until they made them pass through the mountain-road named Kutā'ida, driving them along, as the owners of camels urge on the shying ones (N)]. And the analysis
of such as XXX. 47. [above] is exactly like that of اذان [or هندا]. Or اذان in the correl. of اذان, [as XXX. 47.,] and of اذان, لازما كتب عليهم القائل اذان IV. 79. And, when fighting hath been ordained unto them, then a party of them [206], may be an adv. of time, a subst. for the advs. mentioned [while, or when—then]; and we do not hold it to be pre. to the prop. after it, but hold that prop. to govern the advs. mentioned, i.e. in the time of the watering, in that state, they are glad, and similarly in the rest. Thus [in this last construction] the prop. post. to اذان is suppressed, indicated by the prop. that is in the position of the prot., i.e. when (He watereth them), they are glad and when (it hath been ordained), a party of them; and so we say when اذان occurs as correl. of اذان in such as XXX. 35. [1,419], i.e. when (it befalleth them), they despair, i.e. in that state they despair: whereas, if we say that [in the last text] it is an adv. of place, we do not supply for it a prop. post. to it, because the [n. of] place is not pre. to the prop., except حيت [124, 201], but the sense is in that place they despair; and so in the correl. of لازما, اذان, and لازما: while, if we say that اذان in the correl. of the four things is a p., there is no difficulty [about the
op. and post.], because اذى is then a p., exactly like the
[540]. Sometimes ان denotes suddenness of occurrence
in something else than the correl. of بَيْنَا and بَيْنَما, as
I was standing still: there, or
then, or lo, 'Amr came to me. And بَيْنَا may be pre. to
the inf. n., contrary to بَيْنَا, as بَيْنَا تعاَنَقْتاهُ[497], in full
"بيَنَما أَرَاقَ بَيْنَا تعاَنَقْتاهُ" between (the times of) his embracing;
but the best known [version] is the nom., as an inch.
whose enunc. is suppressed, i.e. بَيْنَا تعاَنَقْتاهُ حَاَصِل while
his embracing (was being realized) (R).

§ 205. لَسَى [115], except that it is
peculiar in 6 matters (A):—(1) it [always (A)] denotes
beginning of extent (R, IA, A) in time or place (R, IA,
Sn), as لَسَى صَبَائِع From daybreak and
من لَسَى حَكِيم عَلِيم XXVII. 6. From a wise, knowing One (R), thereby differ-
ing from من [499] (R, Sn), as we [i.e. the BB] say (R);
and hence لَسَى and alternate in such as
جَنُوت مِن [vid. when the inceptive لَسَى is pre-
fixed to عَنَد (Sn)], e.g. اِتِينَا رَحَمَة مِن عَنَدُنا وَعُلمَانَا
من لَدَنَا عَلَمًا XVIII. 64. Unto whom We had vouchsafed
mercy from Us, and whom We had taught knowledge
from Us, contrary to I sat by him, where is not allowable, because the sense of beginning is wanting here (A): but, when pre. to the prop., becomes purely denotative of time, because the only adv. of place pre. to the prop. is [124, 201], as

Fūn al-khāṣṣ al-amīnī qādimā, *wāl "ūmātās al-dāmātī al-qālam

[by AlKuṭāmī, Smitten by blooming maids, that he pleased, and that pleased him, from the time that he became a youth until the black locks grew white (F.A)]; while the prop. may be headed by an infinitival p. [201], since is not orig. purely denotative of time, as

by 'Amr Ibn Ḥassān, For verily wealth eluded me of old; nor was I poor from the time that I was a young man (R): (2) it is mostly used governed in the gen. by (IA, A); and therefore does not occur in the Kur except with , as XVIII. 64. and لينَثَر باَسا شَدِيدًا مِنْ لَدْنَة مِنْ ؛ لَدْنَة XVIII. 2. That it may warn them that disbelieve of a grievous chastisement proceeding from Him (IA): (3) it is uninf. (R, IA, A), according to most of the Arabs (IA), either, as IH says, because some of its
*dial. vars.* are constituted like the *p.* [159], and the rest assimilated to them, otherwise there would be no reason for its uninfluencedness, because it is like ًَ ًَ, which is *infl.* by common consent; or, as I think (R), because it [exceeds the rest of the aplastic *advs.* (64), and (R)] resembles the *p.* [159], in aplasticity, being not only aplastic, [i.e. not excluded from adverbiality, except by being governed in the *gen.* by ًَ (IA),] but also inseparable from the sense of *beginning* (R, IA) of *extent*, and not predicatable [see (6) below] (IA): but َبُسِّيِّسِي َبُسِّيِّسِي (IA, Sn) XVIII. 2. (IA, A) with the َبُسِّيِّسِي quiescent, but made to smack of َبُسِّيِّسِي (IA, Sn); and hence the reading [of Abū Bakr on the authority of َبُسِّيِّسِي (IA, Sn)]

(IA) The shivering fit of ague comes on in my poor back from the time of noon until near the evening (J): (4) it may be *pre.* to *props.* [below]: (5) it may be aprothetic [in letter and sense (Sn)] before َبُسِّيِّسِي [below]: (6) it occurs only as a complement [see (3) above]: you say َبُسِّيِّسِي َبُسِّيِّسِي The journey is from َبُسِّيِّسِي, but not َبُسِّيِّسِي (A). It has 8 *dial. vars.*, َبُسِّيِّسِي, the
original and best known one, ٌنْ, َلِسَّنِّ, ِنْمَس, لِسَّن, َلِسّ, َلِسِّن, and but elision of its ن is not allowable when it is pre. to a pron. (R). Being always pre. [115] (IM), َلِسّن governs [what follows it in (R)] the gen. (IM, R) by prothesis [110] (R, IA, A), (1) literally, if it be a [single (R) inf. (A)] n., [as XXVII. 6. and (above) (A)]: (2) constructively, if it be (a) a prop. (R, A), as

And thou rememberest his bounty, since thou wast a stripling and صِبْعُ غُرَابِي أَلْفَ (above) (A). But [the word (R)] ُلِسَّن ظَوَرَة after may be governed in (1) the gen. [by prothesis (A), according to rule (IA, A)]: (2) the acc. (R, IA, A), as

(IA, A), by Abū Sufyān [Ṣakhr (AGh)] Ibn Ḥarb (SR) alKurashī alUmaī (AGh), And my colt ceased not to be as far from them as the rated dog [64], from morning until it (i. e. the sun) was near to setting (J): (a) ُلِسَّن is then cut off from prothesis in letter and sense [above] (A); while ظَوَرَة is anomalously governed in the acc. (IM, R) by it (IM) as a sp. (IA, A), which IM prefers
(IA), or by assimilation to the [direct (Sn)] obj. (A), the reason being that لئن is frequently used with عدَّة, contrary to the rest of the advs., like عشِّية and بكرة, and that, the of لئن being pronounced with دايم, فث, and كسر, as above shown in its dial. vars., and moreover its ان being sometimes elided, the vowels of the ان resemble the vowels of inflection in respect of their changeability, and the ان resembles the Tanwin in respect of its suppressibility, so that لئن غدَّة becomes like [or زيدأ رأقو د خُلا] in letter, and therefore غدَّة is governed in the acc. by assimilation to the sp. in [85] or to the obj. in ضارب زيدأ [343] (R): (b) some say that غدَّة is pred. of كَان since (the hour was) morning; [and, according to this construction, لئن is pre. to the prop. (Sn)]: (c) if you couple to غدَّة [after لئن (IA)], the coupled may be in the gen. from observance of the general rule, or acc. from observance of the letter: Akh mentions that (IA, A), but IM deems the acc. improbable (A), because another n. than غدَّة would then be governed in the acc. after لئن [below] (Sn): (d) غدَّة after لئن is always pronounced with Tanwin, even if it be det. [8], either by assimilation to the sp.
which is always indet. [33]; or because, if we suppressed the Tanwin, we should not know whether it was governed in the acc. or gen. (R): (3) the nom. [as the KK relate (IA, A), by suppression of one of the two terms of the prop. (R), غدِّرةُ كَانَ being governed in the nom (a) by {the att. (A)} كَانَ since morning (was) (R, IA, A); (b) as enunc. of a suppressed inch., i. e. لَسْنَ وَقِتُ هُوَ غدِّرةُ from (a time that was) morning; (c) by assimilation to the ag., [because of the resemblance of لَسْنَ to the act part., as above shown: while لَسْنَ in case (a) is pre. to the prop., in case (b) pre. to a single term understood, and in case (c) not pre. at all (Sn)]. S says that no n. but غدِّرةُ is governed in the acc. after لَسْنَ [above] (A) لَسْنَ is an adv. [of place (IY), said to be a dial. var. of لَسْنَ; but really (BS)] syn. with عَنُدَ (IY, BS), as S says: so that it denotes nearness, (1) sensible, as رَأَى مِنْهَا لَسْنَ XII. 25. And they found her lord at the door; (2) id., as لِدِينَ فَقْهَةُ وَرَوْبُ In him are, or He has, knowledge of law and sagacity (BS). لَسْنَ is i. q. لَسْنَ, except that لَسْنَ and its dial. vars. mentioned, being used in the sense of beginning, are always accompanied by مِنِ either expressed, which is mostly the case, or supplied,
so that it is i. q. عَنَى is i. q. عَنَى (R). is like unrestrictedly, except that (1) it cannot be governed in the gen. [by the p. (Sn)], contrary to عَنَى (2): عَنَى is more versatile than it in two ways, vid. that (a) عَنَى is an adv. for concrete ns. and abstract ones, as This saying in my opinion is correct; whereas that is impossible with عَنَى: so says ISh: (b) you say مَال عَنَى مَال [115], even if it be absent from you; but not مَال عَنَى مَال, except when it is present: so say H, AHA, and ISh (A). It is [said to be] uninfl. upon quiescence (IY): but there is no proof of its uninflectedness (R); and A’s saying that it is “like عَنَى unrestrictedly” implies that it is infl. (Sn). Its is [treated like the of عَلَى and عَلَى; being preserved with the explicit n., and (R)] converted into قَبَضَها with the pron. in the dial. of most [129] (R, BS); but S transmits on the authority of Khl from a people of the Arabs الْإِلَاءُ, لَدَأُ, عَلَّلَكَ, طَلَّوُا عَلَاهُمُ نَظَرُ عَلَاهُمَا وَأَشْدَدُ بِعَمْتِنَا حَقَّلِ حَقِيرَهَا (R), by Abu-nNajm, They have fled upon them, then see thou upon her: and bind her two flanks tight with a double hind-girth (FA).
§ 206. 

is a n. denoting time present, (1) in whole, as II. 66. [149]; (2) in part, as LXXII. 9. For whoso listeneth now (Sh), i.e. at the time of the revelation of the text, and afterwards to the end of time (MAd). It is an adv. of time, uninf. upon Fath [201] (IV, IA). Some hold that the prefixed to it denotes determination of presence [599], because means At this time; but some, among whom is IM, hold that it is red., and that is uninf. because it implies the sense of the p. [159], vid. the of presence (IA). What I think is that is made det. by the expressed in it, which is inseparable from it, because the det. is always meant by it: and that it is uninf. because of its vagueness [171] and applicability to every time when it is present, but not when it is past; and because the p. of determination is inseparable from it, so that it follows the course of [176] (IV). It is sometimes inf., as in the saying [of Abu Šakhr alHudhali (SM)]

لسلمىْ بنات البيَّ بار عرفتهاْ
واخرى بنات الجيسي آيتها سطر
كانهما ملَّن لم يتعيرًا
وقى مر للداربيَّ من بعضا عصر
Salma had an abode at Dhät AlBain that I knew, and another at Dhät AlJaish, whose marks are erased like a line; as though they [the two places, masc. because each is a موضع] had not been different from now, when an age has passed for the two abodes after our time, orig. [660] (Sh). In II. 66. إلّا is read (B); and sometimes لَن is said (R). As for أَمْس, [when it means a specified (Sh, Fk) day (MAd), vid. the day before your day (Sh, YS), and is not pre., nor synarthrous, nor a {du. or (MAd)} broken pl., nor a dim. (Fk, MAd),] (1) according to the Ḥijāzīs, it is عينب (M, R, Sh, Fk) upon Kasr [201] (M, Sh, Fk), unrestrictedly (Sh, Fk), i.e. in the nom., acc., and gen., with and without Tanwīn (YS), as

メントバン トクル シマス ト 外さば も れ り ト ハ ら よ り ト ハ ら よ り

舞るガ ハ マス サラ ト わ む 떄 や カ ル ロデジ

نتبِّر على كِبْد السماوَة كَما يَتَبِّر حَمَم العوَّد فِي النَّفْس

اليوم عَلَى ما يَتَبِّرْ بِهِ مَيْسِي، بَغْلي فِضَلُ قَضَىَةٍ مُسِي

(Sh) by Rauḥ Ibn Zimba [alJudhāmi (ID, Is)], The changing of the sun has forbidden remaining (in the world), and its rising from where it enters not upon the evening, and its rising red, clear, and its setting yellow like saffron. It runs its course upon the middle of the sky, as the doom of death runs its course in the living
being. To-day I know what it (i.e. to-day) brings, and yesterday has passed by the grace of His (i.e. the Lord's) decree (Jsh): (a) according to the GG (Fk), it is uninfl. because of its implying [the sense of (Fk)] the determinative ل [159] (IY, R, Fk), and becoming det. thereby [IY]: for, every day anterior to a day being its yesterday, is orig. indet.; and afterwards, when the yesterday of the speaker's day is meant, the determinative ل denoting knowledge is prefixed to it; but is then suppressed and supplied, because the mind of every one that bears مس free from prothesis immediately flies to the yesterday of the speaker's day, so that it becomes det., as 

I met him on the most recent yesterday (R): (b) it is uninfl. upon a vowel in order that it may be known to be orig. infl. [159] (Fk); and [the س (IY)] is pronounced with Kasr, [according to rule (Fk),] because of the concurrence of 2 quiescents [664] (IY, Fk): (c) I saw him yesterday has been heard, but is anomalous (KF): (2) according to [most of (Sh, Fk)] Banu Tamim, [as S transmits from them (R),] it is (a) infl. as a diptote in the nom. [exclusively (Sh, Fk), as

(YS) Hold fast to hope if despair obtrude itself; and feign to forget what yesterday contained (FA)]; (b) uninfl. upon Kasr in the acc. and gen. (R, Sh, Fk), as
in the dial. of the Hijāzīs (R), as 

\[ \text{I stayed} \]

in the mosque yesterday and wondered at yesterday (Sh): (a) the reason of the diptote declension is regard to the constructive quality of proper name [below]; and they prefer diptote declension in the nom. and uninflectedness in the acc. and gen., as they prefer uninflectedness in such as 

\[ \text{الحضار} \] and diptote declension in such as 

\[ \text{قد رأيت عجبًا من اسمة} \] [194], although all are of one cat. [193] (R): (3) according to [some of (R, Sh, Fk)] the Banū Tamīm, [says S, it is pronounced with Fath after \( ^{\text{}} \text{ء} \), because, says Sf (R),] it is declined as a diptote (M, R, Sh, Fk) unrestrictedly (Sh, Fk), i.e. in the nom., acc., and gen. (YS) for, [continues Sf,] what follows \( ^{\text{}} \text{ء} \) is put into the nom. or gen. [203]; and therefore, since those who put the nom. after \( ^{\text{}} \text{ء} \) decline as a diptote, as \( ^{\text{}} \text{ء} \) اسم, those who put the gen. do the same, so that it is assimilated to itself (R), as.

(M, R, Sh) Assuredly I have seen a wonder since yesterday, old hags like witches, five (AAz); but this, says he, is rare, because the gen. [of the past] after \( ^{\text{}} \text{ء} \) is rare [510] (R): (a) the cause of the diptote declension is
[the combination of (IY)] deviation (IY, Fk) from اسم
(Fk) with determination (IY), [i. e.] with the quality of
proper name [18] (Fk): (b) the difference between de-

viation [from the ρ. (IY)] and implication [of it (IY)]
is that with deviation the ρ. may be expressed, but not
with implication (IY, YS), for which reason what de-
viates is infl., and what implies is uninfl.; and thereby
is known the secret of the inflectedness of سكر [18] and
the uninflictedness of اسم علم accordings the Hijāzis: but
some say that deviation is alteration of the lit. form of the
word while its sense remains, and that implication is the
use of it in its original sense with another sense super-
added (YS): (c) Z and many of the GG say that اسم علم
is infl. according to the Banū Tamīm unrestricidedly,
i. e. in all states, being perhaps misled by the verse
ثَلَثُ رَبِّيَّت آخُ [above]; whereas S restricts this saying
by the words "some of the Banū Tamīm" and "after
ثَلَثُ" (R): (d) Zji is mistaken in asserting upon the
authority of this verse, that, according to some of the
Arabs, اسم علم is uninfl. upon Fatḥ (R, Sh): (d) according
to some of the Arabs, as some relate, it [is held to be
indef., and (IY)] is infl. as a triptote (IY, R, YS), un-
restricidedly (YS), like غَدَ (R), as مَوْصُوٰ اسم علم ما فيه
Yesterday has passed with wh. it was in it (IY); but this
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is strange (IY, R). S says that, if you name a man اًمسُن\textsuperscript{200} according to the dial. of Al\Hijāz, you make it triptote, like عَقَّة when used as a name, because every uninf. single term used as a name for a person must be inf. as a triptote [191]: and, according to the dial. of [most of] the Banū Tamīm also, you make it triptote in the [3] cases, because it must be made triptote in the acc. and gen., since it is uninf. upon Kasr according to them; and, when you make it triptote in the two cases, you must do so in the nom. also, since there is no n. in the language triptote in the acc. and gen. and diptote in the nom. (R). But, when one of the preceding conditions is wanting (Fk), [i. e.] when اًمسُن (1) is indet. (R), [which occurs] when it means some day or other of the past days (Sh), as كل غد يصير أمسا. Every to-morrow will become a yesterday (R), or (3) is pre., [as مَعْسَى أمسٍ اًمسُن\textsuperscript{200} Our yesterday has passed (R, MAd),] or (3) is synarthrous, [as X. 25. (532) (Sh),] or (4) is a [du. or (R, MAd) broken (Sh)] pl. (R, Sh), as [مَعْسَى أمسٍ اًمسُن\textsuperscript{200} Two yesterdays have passed and (MAd)]

(Sh) She passed by us before days gone by, swaying in her walk with the swaying walk of the bride (MAd), it is inf. [as a triptote (Fk)] by common consent (R, Sh,
Fk), because of the removal of the cause of uninflectedness, vid. the supply of the ل (R): (a) the synarthrous أمس is sometimes uninf. (R, YS), perhaps because the ل is construed to be red. (R); and, in the verse [of Nuṣaib (MAd)]

[And verily I have stood to-day and yesterday before it at thy door until the sun was near to setting (MAd)], أمس is related with [Fath as being an infl. adv., and (Sh)] Kasr as being uninf. (Sh, YS): (b) the cause of its inflection in the du. and pl. is that the ل is supplied only because the mind immediately flies to one of the genus on account of its notoriety among its likes; whereas, when أمس is dualized or pluralized, that specified one no longer remains (R): (c) according to AH (YS), أمس is declared by S [and others (YS)] to have no dim. [292] (R, Sh, YS), like عدد (R, YS); but it is said by Mb, [F, H, and IM (Sh), as likewise by IB (YS),] to have a dim. (Sh, YS), in which case it is infl., according to all, as when it is a broken pl. (Sh). If, however, [the anarthrous (Fk)] أمس [that means a specified (Fk) day] be used as an adv., it is uninf. by common consent (Fk, MAAd): so in the Auḍah (Fk), which here follows IB
(YS). قَطَّ [is an adv., which (ML)] denotes totality of past time; [and is always used in the sense of إِبَأ أَلَّا ever, because it is derived from الْفَطَّ, which means cutting (187), as you say لا إِنْعَلِيْل الْبَيْنَة I shall decidedly not do it, except that قَطَّ is uninfl., contrary to الْبَيْنَة (R)]. It is (1) peculiar to negation (M, R, ML), as ما أَفْعَلْتُ قَطَّ I have not ever done it (IV, ML): (2) sometimes used without negation (R, DM), (a) in letter and sense, as كنت أرَأَيْتُ قَطَّ I used to see him continually or always, i. e. دَأَمَا (R), whence the saying of one of the Companions قَرْنَا إِلَى الْصَّلَاةِ فِي السَّفَرِ مَعَ الرَّسُولِ صلى الله عليه وسلم أَكْثَرُ مَا كَانَا قَطُّ We shortened prayer in journeying with the Apostle (God bless him, and give him peace) in most of our ever being, i. e. أَكْثَرُ وَجَدَنَا فِي مَا مَضَى in most of our existence in the past (DM); (b) in letter but not sense, as هَلْ رَأِيْتُ النَّسَبِ قَطَّ [144] (R). It is uninfl. (it, ML), because, as is said, some of its dial. vars. are constituted like ps. [159], as will be seen; but rather because it always implies [the sense of the p., vid.] the ل of totality [599], since it includes the whole of the past (R); [or] because it implies the sense of مَّن [510] and إِلَى [500], since the sense is [I have not done it] since I was created until now (ML). It is uninfl. [upon a vowel, in order
that two quiescents may not meet together: and (ML)] upon ذنم (IY, R, ML), by assimilation to the finals (ML), like قبل and بعد 201 (IY); and sometimes upon كسر, according to rule 664 (ML), قت is the best known of its dial. vars. (R, ML); and [قت, قت (IY, R), and قت (R, ML)] occur (M, R, ML). عوض (M), orig. a n. denoting time and (R) period (IY, R), is an adv., which (ML) denotes totality of future time (M, R, ML), i. q. عبدا (R, ML); but is sometimes used to denote bare time, not i. q. عبدا, in which case it is infl., as

ولأ الب عوض في خضاتي وأوصالي
لطاعنت صدور الخيل طعناً ليس بالالى

(by AlFind azZimmūnī, And, but for a shooting of time in the thick parts of my forearms and my joints, I should have speared the breasts of the horsemen with a spearing not the one falling short (T)] and انعل ذلك مسٌ ذني عوضٌ, i. e. I will do that in future (R). It is (1) peculiar to negation (M, R, ML), and mostly used with the oath (IY, R), as رضيّ ليلبني الله [600] (M, R): (2) sometimes used with affirmation, and in the sense of the past, as
And, but for my defending 'īfāk and mine awe-inspiring aspect, a calamity would have destroyed 'īfāk before; though here it is negated in sense, because it is in the correl. of َلَا ِإِنَعَْلا [574] (R). If pre., it is infl., as َلَا إِنَعَْلا ِعَرْضٌ ِالعَائِضِيِّ I will not do it ever [below] (IY, ML), i.e. َنَذْرُ ِالْبَأْسِيِّ (IY); and, if not pre., it is uninfl. (ML). It is uninfl., [because it implies the sense of the 1 and لَ (T)]: (1) upon Damm, [transmitted by the KK (T), because it is cut off from prothesis (IY, R), like َقُبْلُ (IY, R, ML) and َبَعْدُ (201) (IY, R), as is proved by its being infl. with the post., as ِعَرْضٌ ِالعَائِضِيِّ (above), i.e. so long as a period of time remains (R)]; (2) upon Fath (T, IY, R, ML), for the sake of lightness (IY), like َأَيُّهُ [below] (ML); (3) upon Kasr (R, ML), like َلَا [above]. َلَا is peculiar to the pret.; and requires two props., [the purport of (DM)] the 2nd of which exists upon the existence [of the purport (DM)] of the 1st. It is said to be a p. denoting existence [of its correl. (DM)] because of existence [of its prot. (DM)]; or, says one of them, [vid. S (DM);] a p. denoting necessity [of the 2nd (DM)] because of necessity (ML) of the 1st
(DM). According to [IS, however, who is followed by (ML)] F (R, ML), IJ, and many (ML), it is [a n. used, like ُرَأَيَ, in the same way as a cond. word (204) (R).] an adv. (IY, R, ML) of time (IX), i. q. ُهْيَّن (IY, ML), the meaning of which is vague time (IY); or, says IM (ML), i. q. ُمَا أَرْكَمْتُ الْيَوْمُ (R, ML), which is good, because it is peculiar to the pret. and to prefixion to the prop. (ML), like ُمَا أَرْكَمْتُ (DM): and it is uninfl., because of its vagueness and need of a prop. after it, like ُمَا أَرْكَمْتُ [159, 201] (IY). IKh refutes the assertors of its nominality by the allowability of ُمَا أَرْكَمْتُ الْيَوْمُ. Since thou honoredst me yesterday, I honored thee to-day, [upon the ground that it is a p. of dependence, not adverbial (DM),] because, when it is construed to be an adv., its op. is the correl., [so that the sense resolves itself into I honored thee to-day at the time when thou honoredst me yesterday (DM),] whereas the honoring occurring to-day was not in yesterday; but the reply is that this is like V. 116 [419], i. e. If (it prove that) I have said it, and similarly here, i. e. When (it proved) to-day (that) thou honoredst me yesterday, I honored thee (ML). It is followed by a [v. (R)] pret. (IY, R) in letter and sense or by ُمَا يَوْقَعُ (R). And its correl. is (1) a pret. v., [by common consent, as ُهُلُّمَا نَجَاكُمُ إِلَى أَلْبِرٍ أَعْرَضَتْ XVII. 69. And, when He hath brought you safe to land, ُلَتِ.]
turn aside (ML): (2) a nominal prop. conjoined with (a) the ٍدا denoting suddenness of occurrence, [also by common consent (DM), as َلما نجاهم ِإلى ِالبر ِاذًا هم يشركون XXIX. 65. And, when He hath brought them safe to land, lo, they worship other gods! (ML), whence IV. 79. (204) (R)]; (b) the ٍفا, [according to IM, as َلما نجاهم ِإلى ِالبر ِفِئِمهم مقصِّد XXXI. 31. And, when He hath brought them safe to land, then of them is a hesitater (MLi): (3) an aor. (R, ML) i. q. the pret. (DM), according to IU, as َلما ذهب عَنٍّ ِابرهِيمٍ الزوقع وِجاجِرة البشرى يٌشادُنا XI. 77. And, when the dread had departed from Abraham, and the glad tidings had come unto him, he disputed with the messengers of Us, which is renderable by ُجاجَنا (ML): (4) seldom a pret. conjoined with the ٍفا (R). A difficult ex. of this َلما is the saying of the poet

أقول لِعبد اللهُ لا سقاَنا
َنحنِ بِiode ِعبدِ شمسٍ ِنشامٍ

[I say, i. e. said, to 'Abd Allâh, when our bucket fell, while we were in the valley of 'Abd Shams, Look, and watch it (Ish)]; for, it is said, "where are its two vs.?": but the reply is that ُسقاَنا is ag. of a suppressed v. expounded by ُوُهُّ, [which is a v. (DM)] i. q. سقَط, [not
part of a personal proper name, and ought to be written with the ی, but is written with the I for the sake of the puzzle (DM)]; and that the corol. is suppressed, con-
structively ۲۳۷, as is proved by ۲۳۶ اَوَّلَ I looked at [and watched (Jsh)]
the lightning; and the meaning is When our bucket fell
[into the well (DM)], I said to ۲۳۷ Abd Allâh, Look at it
(ML). ۲۳۷ in their saying ۲۳۷ ۲۳۷ اَبْرَک, i.e. ۲۳۷ ۲۳۷ اَبْرَک, is akin to the uninfl. advs., because it is orig. a prep.
and gen., the predicament of which is the same as that
of advs. [498]. The prep. ل is suppressed from fre-
quency of usage, and the determinative ل supplied, so
that ۲۳۷ لَا اِنَّمَ اَمِنَ عَلَی اَبْرَک remains, as ۲۳۷ لَا اِنَّمَ اَمِنَ عَلَی اَبْرَک [508]; and
therefore it is uninfl., because it implies [the sense of] the
p. [159]: and afterwards the غ and ل [of لَا orig. لِی۸] are transposed, the غ being made quiescent because of
its occurrence in the place of the quiescent I, and the I
being restored to its o.f. as a ی because of the quiescence
of the غ, according to one of S's two opinions upon
۲۳۷ He was hidden or veiled,
۲۳۷ ; while the ی is then pronounced with Fath, because
of the lightness of Fath upon the ی; and sometimes the
ی is elided, so that ۲۳۷ لَا اِبْرَک is said. ۲۳۷ [115], as S
appears to say, is uninfl.: and is held to be so because it
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is constituted like ψs. [159]; or because it resembles the ψ in the smallness of its plasticity, since it is always in the acc.: but it should rather be decided to be infl., because of the affixion of the Tanwin in such as کُنَا مَعاَ We were together; and of the sign of the gen. in such as جُنُوجَت I went forth from beside him, i.e. مِنْ عَنْدَهُ although the prefixion of مِنْ to it is anomalous. The} in مَعاَ, according to Khl, is a substitute for the Tanwin [640], since, according to him, مَعاَ has no ل in the o. f.; but, according to Y and Akh, which is the truth, it is like the l of فُتَى, a substitute for the ل [719]; so that مَعاَ, according to them, is the reverse of [the pre. n. in] أَخْرُك [16], i.e. ل being restored in the aprobeptic state, and elided in prothesis, because its place is supplied by the post. (R). اِيَن is [an adv. of place (IY),] (1) interrog. [581], as اِيَنْ كُنت Where wast thou?; (2) cond. [419] (M, R), as

Wherever thou turnest with her in the early morning thou wilt find us turn the pale yellow camels towards her for meeting (IY). It is uninfl. [159] upon a vowel because of the [combination of (IY)] two quiescents, and upon Fath because of the heaviness of [Damm or (R)]
Kasr [664] after the مَتَى (IY, R). مَتَى is a n. (ML),] (1) interrog., [as مَتَى نَصَرَ اللّه II. 210. When will the help of God be? (ML)]; (2) cond. (M, R, ML), as أَنَا أَبِن جَلَّ الْغُل [149] (IY, ML): and in both cases denotes time (R). مَتَى is also a p. [513], or a n. syn. with وَسْطَا, as in وَضْعَتُهُ مَتَى كَمِّي I put it in, or in the middle of, my sleeve, [transmitted by AZ (R),] where it is i. q. وَسْطَا [says ISd (ML),] or وَسْطَا [say others (ML)]; and similarly in شُرْبَيْنِ يَبْخَرُ الْبَحْرُ [503, 513], where it is i. q. وَسْطَا, [say some (ML),] or وَسْطَا (R, ML), says ISd (ML). It is uninfl. [159] upon quiescence (IY). The red. مَتَى [565] is attached to [the cond. (IY)] and مَتَى, [as IV. 80. (419, 565, 181) and

مَتَى مَا يُرِدِّ النَّاسُ عَلَى وَجَارَةٍ فَقِيرٍ يَقُولُوا عَاجِزٌ وَحَليِّنُ

Whenever men see the rich, while his neighbour is poor, they say "Helpless and powerful" (IY)]; and augments them in vagueness. The distinction between مَتَى and إِذَا [204] is that مَتَى denotes vague time, and إِذَا مَتَى specified (M), vid. coming; time, for which reason is cond., and إِذَا is not; for, if أن If were put in the place of إِذَا in LXXXIV. 1. [23], it would not be good,
because what is certain to come to pass would be made doubtful [588] (IV). 

_is [a vague adv. of time (IV),] (1) i. q. the _interrog._ مَتَى (M, R), except that (a) مَتَى is more frequently used; (b) الإِيَّانُ is peculiar to great [and solemn (IV)] matters, as _يَسُوالُونَ عَنِ السَّاعَةِ._ 

VII. 186 They ask thee about the resurrection, when its coming to pass will be (IV, R) and L.I. 12. [445], whereas الإِيَّانُ نَمَتُ is not said; (c) الإِيَّانُ is peculiar to the future, contrary to مَتَى, which is used in the past and future: (2) cond. [419], allowed by some of the moderns (R). It is _uninf_. because of its implying [the sense of] the _interrog._ Hamza: and its final is vocalized because of the concurrence of two quiescents; and pronounced with Fath by alliteration to the l or Fatha before it, as in شَتَيْنُ [196] (IV). According to L.I (K on VII. 186., R), الإِيَّانُ is derived from َيْنُ [184] (K, B, R), being فَعَّالٌ from it (K), because its sense is َرَقَتِ At what time? (K, B); not from أَيْنُ, because [it denotes time, while (K)] أَيْنُ denotes _place_ (K, R); and because فَعَّالٌ is rare, and فيَّلٌ frequent, among _ns.:_ so that, if used as a name, it would be diptote [18]. Kasr of its Hamza is the _dial._ of Sulaim (R), and AsSulami reads َيْنُ (K); and An says that Kasr of its fi is a _dial._
var. (R). As for the parsing of cond. and interrog. ns. and the like [218], (1) if a prep. or pre. n. be prefixed to them, they are in the place of the gen., as LXXVIII. 1. [181], On the morning of what day will thy journey be? [111], and Whose young man came to thee?: [and therefore the saying that cond. and interrog. ns. are not governed by what precedes them holds good only if what precedes them be not a prep. or pre. n.; whereas, if it be so, they are governed by it (DM)]: (2) if not, then, (a) if they be applied to time, as وما يشترعون أيان يبعثرون XVI. 21. 22. Nor know they when they shall be raised, or place, as فنانين تنبهرون LXXXI. 26. Then where are ye going?, or accident, as XXVI. 228. [445], they are governed in the acc. as adverbial or unrestricted objs.: (b) if not, then, (a) if they be followed by an indet. n., as من أب لك Who is a father to thee?, they are inchs.; and, if by a det. n., as من زيد Who is Za'id?, they are enuncs. or inchs. according to different opinions [24]: but these two sorts do not occur among cond. ns., [because they are followed only by vs. (DM)]: (b) if not, then, if they be followed by an intrans. v., they are inchs., as من كام Who stood? and من يقم إثم معة Whoever stands, I will stand with him; and, if they be followed by a trans. v. that befalls [44] them, they are direct objs., as
XL. 81. Then which of the signs of God will ye deny? [below], XVII. 110. [116], and VII. 185. [1]; and, if it befall their pron., as Who is such that thou sawest him? or Whom (sawest thou), sawest thou him?, or their belonging, [vid. the n. connected with their pron. (DM),] as Who is such that thou sawest his brother? or Whom (wast thou concerned with), sawest thou his brother?, they are inchs. or accs. governed by a suppressed [trans. v. (DM)] supplied after them, [because they take the 1st place (DM),] expounded by the one mentioned [62]. When the cond. n. occurs as an inchi., opinions differ as to whether its enunc. is (1) the v. [i. e. prop. (DM)] of the prot. alone, because the cond. n. is complete [44] and the v. contains its pron. [27], so that Whoever [i. e. If every one of mankind] stands, but for the sense of condition in it, would be i. q. Every one of mankind stands [204]; (2) the v. [i. e. prop. (DM)] of the correl., because the sense is completed by it [24], and because the pron. always relates from it to the cond. n. according to the correctest opinion [below], and because its counterpart is the enunc. in which is i. q.
Every one of mankind is such that, if he stands, I will stand with him [27]: but the correct opinion is the 1st; while the sense depends upon the *correl.* only as respects contingency, not as respects enunciativity. The *correl.* of the *cond. n.* governed in the *nom.* by inchoation needs a *cop.* which is only a *pron.*, (1) mentioned, as 

٥١٥. *Then whosoever of you disbelieveth afterwards, verily I will chastise him with a chastisement;* (2) supplied, or replaced by a substitute, as

٢٩٣. *Then, whoso bindeth himself to undertake the pilgrimage in them, there shall be no lewd conversation and no transgression and no wrangling proceeding (from him) in the pilgrimage, or no wrangling in his pilgrimage, i.e. *من هُدِيْكَ [599]:* and, as for the texts

٧٠. *Yea, whoso fulfilleth his covenant, and is pious, (God will love him): for verily God loveth the pious and* 

٥٦١. *And whoso taketh God and His Apostle and them that have believed as friends, (shall overcome): for verily the host of God, they are the overcomers and the verse [of AlKuṭām (DM)]*
§ 207. *كيف* is a *n.* (IY, ML), not a *p.* or *v.* (IY), because (1) the *prep.* is prefixed to it without paraphrase [20, 468] in their saying [In what state dost thou sell the two red things, i.e. wine and meat? (DM)]: (2) the genuine *n.* is made a *subst.* for it [without paraphrase (DM)], as *كيف* انتِ أصحِبٌ أم سقيم [below]: (3) in such as *كيف* كنتَ *How was*
thou? it is made a pred., which excludes the p. [497] and is contiguous to the v., which excludes the v. [593] (ML). It is treated as an adv. (M, R) by many, who render it by the prep. (IV); because it is i. q. In what state?, and the prep. and adv. are akin. That is an adv. is the opinion of Akh (R): but [according to S (R)] it is [correctly (IV)] a [plain (IV)] n., [not an adv., though it conveys the sense of (IV),] because the n. occurs as a subst. for it, as [above] How art thou, well or ill?, [and as a reply to it, as Well or Ill in reply to How art thou? (IV)]; whereas, if it were an adv., the adv. would occur as a subst. for it (IV, R), and as a reply to it (IV); though Akh may say that the prep. and gen. may be made a subst. for it, as كيـف زيد أعلى حال الصحة أم على حال السقام How is Zaid, in the state of health, or in the state of sickness?, [and similarly with the reply]. Thus كيـف, according to S, is renderable by In what state [art thou] existing?; but, according to Akh, by على أي حال حاصل In what state?, حاصل, according to him, being supplied [26, 498] (R). It is used in two ways, (1) as a cond., in which case it requires two vs. agreeing in letter and sense, and not
apocopated, [whether not to them or not according to the BB (DM),] as How-

ever thou dost, I will do; while is not allowable by common consent [of the BB and KK (DM)]; nor according to the BB, except Ktb, [who agrees with the KK (DM),] because differs from the cond. instruments [419] in that its correl. must agree with its prot., as above stated: but some say that this [apocope of the two vs. by it (DM)] is allowable unrestrictedly, [i. e. whether it be conjoined with or not (DM),] which is the opinion of Ktb and the KK; or upon condition of its being con-

joined with , [which opinion is followed by the author of the Aj, since he says "[The apocopatives are (Aj),] and (DM): (a) they say that ُلْهُمْ كَيْفَ يَشَاء V. 69. He dispenses his bounty howsoever He willeth and ُلَنْ يَصُوْرُ كُمْ فِيَ الْرَّحَمَ كَيْفَ يَشَاء III. 4. He that fashioneth you in the wombs howsoever He willeth are instances of its occurrence as cond., its correl. being suppressed because indicated by what precedes it, [i. e. كَيْفَ يَشَاء يُصْوُرُ كُمَّ (DM)]; but this is dubious according to their unrestricted declaration that its correl. must resemble its prot., [whether the correl. be mentioned or suppressed (DM)]: (2) as an interrog.,
which is mostly the case, either real, as above; or otherwise, as II. 26. [80], where it is used in the sense of wonder: (a) it [i.e. the interrog. (DM)] occurs (a) as an enunc. or pred. before what is not independent [of an enunc. real or annulled (DM)], as 

How thoughtest thou Zaid to be? and hence 

How madest thou him to know thy horse to be?, because the 2nd obj. of طلِّى and the 3rd of اعلِم are orig. enuncs. [440, 434]: (b) as a d. s. before what is independent [of an enunc. (DM)], as 

How [74], i.e. In what state came Zaid?; and, in my opinion, as an unrestricted obj. also in this sort, whence 

LXXXIX. 5. Hast thou not seen how, i.e. with what dealing, thy Lord dealt with 'Ad? since the sense is 

أَيُّ فَعَلْ, and similarly فَكِيْفَ إِذَا جَعَلْنَا مِن كُلِّ امْرَأٍ فِي نُورٍ 

بشِهِد IV. 45. Then how (will they do) when We bring from every people a witness, its op. يَصِنَعُونَ being supplied between كييف and what follows it in لَيْنَ يَنْظِرُونَ إِلَيْ الْأَلِبٍ كييف خَلَقْت LXXXVIII. 17. 

What! then will they not look at the camels, how they have been created? is a subst. of implication for
sense being *at the camels, the mode of their creation;* and similar are XXV. 47. [581] and its impossibility of their meeting together (ML), *كيف* being expounded by *تُعُذَر* as an indication that the interrogation here denotes deeming improbable (DM): (c) *preps.* are not prefixed to it, as they are to *أين* when you say *أين* *From where?* and *إلى* *To where?*, because *أين* is a question as to places, to which *preps.* are prefixed, as *من السوق* *From the market* and *إلى السوق* *To the market*; whereas *كيف* is a question as to states, to which *preps.* are not prefixed, for you do not say *أين صح* or *إلى* *Look how he does* (M), and they say *على كيف تبيع* the *أحمق* [above], which are anomalous: (d) its reply is only *indet.,* as *صالح,* not *الصالح,* in reply to *كيف زيد* (IY). Many assert that *كيف* occurs as a copulative [p. (DM)]; and among them is II M, who cites as an instance of it:

أذا قل مال الأمر لان قناته

وكان على الأدنى كيف الابعاد
(ML) When the wealth of the man becomes small, his spear-shaft becomes soft, and he is lowered before the nearest kinsman, and the farthest ones, the فُ being apparently red. (DM). It is uninfl. because it occurs in the place, and implies the sense, of the interrog. [159]; and the فُ is mobilized to avoid the concurrence of quiescents, and pronounced with Fath because Kasra [664] is deemed heavy after the ی (IY). And ِکَی is said for ِسوُف (IY, R, ML), like for ِسوُف [578] (IY, ML), as

کَی تَجْنَبْنِی اِلَی سَلَامُ وَمَا تَنُّدُرَ
قَتَالاَمُو اْلِهِیجَأَ فَضَطْرِمُ

(ML) How incline ye to peace, when your slain have not been avenged, and the flame of war is blazing? (FA, Jsh): and, [according to An (R),] this is a dial. var.; but some say that the فُ is elided [for alleviation (IY) by poetic license (R)]. ِئِنَّی is [an adv. of place (IY),] (1) interrog., [as ِئِنَّی اْلَّک هَذَا III. 32. Whence hast thou this? (IY)]; (2) cond., as

نَاصِبْتِ اَلی تَنُّدُرْ تَنْتَشْتَرْ بِهَا
کَلَا مَرْكِبَتُهَا تَصْبِت وَجَلْفٌ شَاجِرٌ

[by Labīd (IY), Then thou hast become such that, whencesoever thou comest to it (meaning calamity, which
he compares to a restless beast), thou art embarrassed with it: each of its two seats (before and behind) between thy two legs is unsteady (AAz): and has [three senses, whether it be interrog. or cond., vide. (R)] the sense of (1), [except that it is used with a], expressed, as

{From where have we twenty (camels or sheep), from where? (Jsh); (b) supplied (R),] as III. 32., [i. e. (R),] meaning (2): مَنِّي (IY, R), according to some (IY), as ثم إنظر أنك يزعمون V. 79. Then behold how they are perverted (R); whence II. 223 [below] and

(IY), by AlKumait, How, and whence, has mirth returned to thee, since there are no youthful folly and no scandals? (AAz): (3); while the text فاتوا حِزْنُكمْ أَنْتَيْ شَكْتَمْ II. 223. Then come to your husbandry [1] whencesoever, or howsoever [above], or whencesoever, ye will is interpreted in all 3 ways. But it does not occur in the sense of or unless it be followed by a v. (R). It is uninfl. because it implies [the sense of (AAz)] the interrog. Hamza [or cond. p. (AAz)]; and its final is quiescent according to rule [159] (IY).
THE COMPOUNDS.

§ 208. The comp. is every [single (R)] n. [resulting (R, Jm)] from [the composition of (R, Jm)] two words, [real or predicamental (Jm), both ns., vs., or ps., or n. and v., n. and p., or v. and p. (R, Jm),] between which there is no relation (IH) at all, either at present or before the composition. We say "real or predicamental" in order to include such as سيدة [4], because its last member, being a sound not applied to denote a meaning, is not a word [1], but is in the predicament of a word, since it is treated as an uninfl. n.; and IH says "between which there is no relation" in order to exclude such as عبد الله [4], because between the two members of each of them there is a relation [explained below] before the whole becomes a proper name (Jm). But this definition excludes part of the defined, [vid. the comp. in which a con. is supplied (R),] as خمسة عشر [210], [or a prep., as بيسب (211) (R)]; because between its two members there is [some relation, vid. (R)] the relation of coupling (R, Jm) or something else (R): and it is best to say that by "relation" is meant relation comprehensible from the external form of the composition, like the relation of prothesis [110] in عبد الله, and of dependence [44] in خمسة عشر; whereas in
[210] the form of the composition does not indicate any relation at all (Jm). The comps. are of two kinds, (1) a kind whose composition requires the two ns. to be uninfl. together, as خَبْصَ بَيِّضٍ [210], etc. [211], and the حَمَّارُ بَلَّ [212]; (2) a kind whose composition requires only the 1st of them to be uninfl., as مُعْدِيْكَرُ [213] إِيْدَيْ سِبَا, إِيْدَيْ سِبَا [214], and إِيْدَيْ سِبَا [215] بَادِيْ بَيِّ. (M). Z puts بَادِيْ بَيِّ or بَادِيْ بَيِّ [215] إِيْدَيْ سِبَا and بَادِيْ بَيِّ [215] إِيْدَيْ سِبَا in the cat. of مُعْدِيْكَرُ, which is more probable, though it be only by way of assimilation, not because the 2nd implies [the sense of] a p. [209]: for, if the matter were as Z says, بَادِيْ بَيِّ and بَادِيْ بَيِّ would necessarily be declined as triptotes by affixion of Tanwin to them, because they contain composition only, without the quality of proper name [18], whereas they have not been heard pronounced with Tanwin; and similarly سِبَا would necessarily be pronounced with Tanwin, because it is here the name of a man, not of a tribe, as it is interpreted in XXVII. 22. [18] (R).

§ 209. The distinction between the two kinds is that (M), if the 2nd [member (Jm)] imply [the sense of (IY)] a [con. or other (Jm)] p., both [members (M, Jm)] are uninfl., [as خَبْصَ بَيِّ (210) and خَبْصَ بَيِّ (211)
(IY), because the cause of uninflectedness exists in each of them, since the 1st {n. (IY)} becomes {through the composition like part of a n., being (IY)} in the same position as the beginning of a word towards its end, while the 2nd implies the sense of the p. (M)]; but, if not, the 2nd is infl., and the 1st uninfl. (M, IH), in the correctest (IH) dial. (Jm), asمُعَمَّرِيَّةُ [215] (IY).

§ 210. The o. f. of the num. exceeding 10 is that the 2nd should be coupled to the 1st, as ثُلُثَةُ وَعَشَرَةُ; then the two ns. [the unit and the decimal (IY)] are amalgamated into one, and are uninfl. [211, 318] because of the existence of the two causes [209]. Some of the Arabs make the ع quiescent, saying أَحَدٌ عَشَرَ [and ثُلُثَةٌ عَشَرَ (IY)] to guard against the succession of [6 or 5 (IY)] mobiles in one word, [not more than 4 mobiles being combined in one word: but this is not done in أَثَنَا عَشَرَ (318), because two quiescents would then be combined; and because, the ا and غ being quiescent, there is not the same succession of mobiles in these two words as there is in أَحَدٌ عَشَرَ and the like; and because they are not compounded, so that they are not one word (IY)]. The determinative p. and prothesis do not spoil the uninflectedness [of this num. (IY)]: you say (1)الأَحَدُ The eleven and the eleventh The eleventh [324] to The nineteen and The nineteenth:
Thy eleven and Thy nineteen [and Thy fifteenth (IY)] but Akh. used to approve the nom. when he prefixed it, [as Thy fifteen (IY),] which S deemed corrupt. And, if [or the like comp. (IY)] be used as a name for a man, it may (1) be [infl., pronounced with Damm of the (IY)] in the nom., [and Fath in the acc. and gen., being declined as a diptote, like (215), because of the removal of the sense of coupling; and, according to this, when you prefix, you decline it as a triptote (17), as (IY): (2) remain [uninfl. (IY),] pronounced with Fath (M), because you imitate its state before it was used as a name (IY).

§ 211. The following synthetic comps. are uninfl. upon Fath, (1) nums. (210): (2) advs., (a) temporal, as (a) Such a one comes to us, morning (and) evening, orig. صبحا ومساء. Such a one comes to us, morning and evening, the con. being suppressed, and the two advs. compounded together for the sake of abbreviation in the same way as خمسة عشر, whence.

ومن لا يصرف اللاكثير علة الصباح مساء يبغة خبالا

[And whoso turns not the slanderers away from himself morning and evening, they will seek insanity for him]
(MAd); but, if you prefixed, saying صبحة مسااة, it would be allowable, i.e. on a morning possessed of; [i.e. succeeded by (MAd),] an evening, like لزم يلبتها إلا عشيّة أو صصاها LXXIX. 46. Had not tarried in the graves save an afternoon or its forenoon: "قللي يأتينا يوم يوم (b) يومًا يومًا فيهما, i.e. every day, whence

ابت الرزق يوم يوم فاجمل * طلباً واغت للقيامة زادًا [Subsistence will come day by day: then moderate desire, and seek provision for the day of resurrection (MAd)]:

(b) local, as سهبت الهمرة بيني بيني I softened the Hamza between and between [658], orig. بينَّا وبين حرف حركتها between it and [158] the consonant of its vowel, what is post. to the 1st and 2nd بيني being suppressed; the con. also suppressed, and the two advs. compounded together, whence

[by ʿAbd Ibn AlAbrāṣ, addressing Imra al-Kais, We defend our right, when some of the people fall betwixt and between (AAz)], orig. بيني فؤلاء وبيني حيال Between these and those, [i.e. between the high and the low (D)], these two advs., which have become one, being in the position of an acc. as [an adv. depending upon (MAd)]
a [suppressed (MAd)] d. s. [below], since the meaning is
Such a one is my neighbour, tent (to) tent, orig.
\( لبِئَت \) tent joined to tent, i. e. adjoining, the prep. \( ل \) being suppressed, and the two
ns. compounded together; though the supplied prep.
may be \( إلَى \) [i. e. (MAd)]; or no
prep. at all may be supplied, but the con. \( ف \) [i. e.
tent (and) tent (MAd)]: (b) They fell one after another, scattered about, i. e.
whence the verse of the poet, describing a bull goring
dogs,

[Their bitches trained to hunting dropped off him, off
his horn, one after another, as the sparks of the blacksmith
are dropped, scattered about (MAd)]: (a) the difference
between this sort and the verse cited in the preceding
sort is that there the comp. depends upon a suppressed
\( استَقْرَار \), which is the d. s. [above], whereas here the
comp. itself is the d. s.: (b) if you exclude any of these
adv. or ds. s. from the quality of adv. or d. s., prothesis
is necessary, and composition is disallowed, as
\( فَلَلَّيْتَنَا كَلَّ صَبَاحٍ مَسَاءٍ بَيْنَ بَيْنِيَ ، \) whence
[And, but for a day succeeded by a day, we should not have wished thy repayment; though for debts there is repayment (MAd)]: (c) comp. advs. and ds. s. do not occur in the Revelation, but only comp. nums.; as XII. 4: [442], II. 57. Then twelve springs gushed out from it, and LXXIV. 30. [87]: (d) comp. ds. s. occur rarely in comparison with comp. advs. (Sh). They say [or تفرّقوا شَغْرُ بَغْرَ (1) بَغْرُ (KF)], i.e. They separated in every direction, without collecting together; (2) similarly شَغْرُ مَدْرُ (H, KF) or شَغْرُ بَغْرَ, all meaning separation without collecting together; (3) in the same sense طَرُوْكُوا الْبَلَادَ حِيْثَ بَيْثُ They left the countries, dispersing abroad [or حُرِّفَ بُوبُ (KF)] or حُيَّلَ بَابَ or حُيَّالَ بَابَ (or حُيُّالَ بُوبُ (KF)), with Tanwin by assimilation to the indet. ejs. [198], when they separate and disperse (IY): the two ns. are in the place of an acc. as a d. s. (H); and the o. f. is شَغْرًا وَمَدْرًا and شَغْرًا وَبَغْرَ and حِيْثَا بَيْثَا and حِيْثَا وَبَيْثَا (M). The [synthetic (MAd)] composition mentioned occurs also in what is not an adv. or d. s., as وَقَفُوا فِي حِيْثَ بَيْصَ, i.e. They fell into a difficulty hard to escape from; but this is
anomalous (Sh). The n.f. is رَبَّعْوَا فِي حِيْصِ بَيْضٍ (M),
the being then suppressed for abbreviation, while the sense is copulative; so that حيْصٍ بَيْضٌ implies the sense of the con., and is therefore uninf., like خَمْسَةٌ عَشْرً and its cat. [210] (IY). They say حيْصٍ بَيْضٌ (1), [which is the frequent and well-known dial. var., as in the verse of Umayya Ibn Abī ʿĀʾidh alHudhali cited by As

(IY) I have been wont to go out, and come in, versatile: adversity has not stuck to me inextricably, حيْصٍ بَيْضٌ (DH); (2) حيْصٍ بَيْضٌ (DH, IY, KF); (3) حيْصٍ بَيْضٌ (IY); (4) حيْصٍ بَيْضٌ (KF); (5) حيْصٍ بَيْضٌ (IY, KF).

الخَازِزُ بَازً is compounded of the act. parts. of overcame and بَازَ exalted himself, as though دَخَّلْتَ البَازِ were said (R). It has (1) 7 dials. vars. (a)

(b) خَازِزُ بَازً; خَازِزٌ بَازَ; خَازِزٌ بَازً (e); خَازِزٌ بَازَ (d)

(c) خَازِزٌ بَازَ (e); خَازِزٌ بَازَ (d)

(d) خَازِزٌ بَازَ (e) ; خَازِزٌ بَازَ (d)

(e) خَازِزٌ بَازَ (e); خَازِزٌ بَازَ (d)

(f) خَازِزٌ بَازَ (e) ; خَازِزٌ بَازَ (d)

like دَخَّلْتَ البَازِ [391] قَامَعًا; like نَرَطَلَسٌ خَازِزٌ
(2) 5 meanings [transmitted by Sf (IY)], (a) a kind of herbage, [as in the saying of the Rājiz (AAz) cited by IAr (IY)]

(M) I have pastured them upon a most noble branch as a branch, the plants named صل and the herb named يضيف and the tall flowering herbage named خازящ باز and the tall flowering herbage named watered with rain, so that 'Āmir calls Mas'ūd (these being two pastors) to rejoice at the abundance of herbage (IY)]; (b) a [blue (IY)] fly that is in herbage, [as says the poet {'Amr (AAz) Ibn Aḥmar (IY, AAz)}

(M) The masses of cloud coming by night burst with water above it [i.e. the low ground or the herbage (IY)], and the fly named خازب باز buzzed loudly in it (IY, AAz)]; (c) [an imitation of (IY)] the sound of the fly, [says As (IY)]; (d) a disease in the [necks and (IY)] jawbones projecting under the ears, [as in the saying of the Rājiz (IY, AAz), vid. Al'Adawi (IY),

يا خاز باز أرسل الله لحما يباني خائف أن تكره ليزما

(M) O disease named خازب باز, release the jawbones projecting under the ears: verily I fear that thou mayst
become chronic (AAz)]; (e) the oat. (M, R), which is the strangest of them (IY).

§ 213. The o. f. of Do this first of every thing or [i.e. (IY),] is [upon the measure of (IY)] or [upon the measure of (IY)], which is then lightened by rejecting the Hamza [of (IY)] and [converting the Hamza of (IY) into a pure (IY), and (IY)] making [it (IY)] quiescent. It [consists of two ns. compounded together and uninf. (210); and (IY)] is [indet. (IY),] governed in the acc. as a d. s., i. e. لْبَتْ تَذَا رَه بَنِي (IY), beginning with it before every thing. [They say also with prothesis, without uninfl ectedness (IY):] and it is sometimes used pronounced with Hamza [in the 2nd, not the 1st, as (IY); or in both, as (IY)], whence the tradition of Zaid Ibn Thābit أَمَامُ بَنِي بَرِّ أَمَانِي أَحْمَدُ اللَّهُ. As for the first of every thing, verily I praise God.

§ 214. They say They went away (like) the children of Saba. [549], i. e. (like) the children of Saba' Ibn Yashjub [Ibn Ya'rub Ibn. Khaṭṭān (IY)] in their separation and dispersion in the
countries when the Flood of the Dams was sent against them, being a met. for children and kindred. [It has 2 dial. vars.: (1) the 2 ns. are compounded into one, and uninf. (210); (2) the 1st is pre. to the 2nd, as in صبَح مَسأ (211). It is in the position of an acc. as a d. s., i. e. مَتَبَدِّدٌ and مَتَافِقٌ and the like. And the Hamza of سبا is omitted for abbreviation, because of the length of the n. and the frequency of usage, together with the heaviness of the Hamza (IY)].

§ 215. مُعَمِّدِيَكُرب has 2 dial. vars.—(1) composition and diptote declension [of the 2nd, the 1st being uninf. (209), because it occupies the position of part of a word (IY)], as هَذَا مُعَمِّدِيَكُرب This is Ma'dikarib [18]: (2) prefixion, the post. being declined as (a) a triptote, as هَذَا مُعَمِّدِيَكُرب; (b) a diptote, as هَذَا مُعَمِّدِيَكُرب [below]. And similar are جُلْفَى تَلَّا [below], خَضْرُومُتُ [below], حَاضِرُتُ [below], and their likes (M). When مُعَمِّدِيَكُرب is pre., its ى is not pronounced with Fath in the acc. [16], so that you do not say رَأَيْت مُعَمِّدِيَكُرب, as you say كَاهِيَةُ وَاسَطَ The judge of Wāsit, because, being made quiescent in the state of composition, as هَذَا مُعَمِّدِيَكُرب, which is a position where the sound [letter] is pronounced
with Fath, as مُعَدِّبٍ َكَرِبٍ, it is made quiescent in the state of inflection also. In مَعْدَبٍ َكَرِبٍ you hold to be a masc. [proper] name, and therefore decline it as a triptote [18]. But in مَعْدَبٍ َكَرِبٍ [above], with Fath in every case, there are 2 alternatives:—(1) may be pre. to كَرِبٍ, the latter being held to be a fem. proper name, and therefore diptote [18]; and, according to this, both ns. are inf.: (2) they may be compounded and uninfl., like خَمْسَة عَشْر, as though the 2 ns., before being used as a [proper] name, had been compounded and uninfl., upon the ground that the ج was meant to be understood, and then they were used as a name after the composition (IV). S reckons كَلِّي ُضْرِبٍ among the sisters of اِسْبا [208]: but Z reckons it among the sisters of مَعْدَبٍ َكَرِبٍ; and it contains no evidence to support the opinion of S, because the aggregate of the two words is the proper name of a city [in Armenia (MI)], so that it may be diptote because of the composition and quality of proper name [18], but is not uninfl. (R).
THE UNINFLECTED METONYMS.

§ 216. Metonomy in classical and conventional language is denoting a particular thing, whether it be an expression or a meaning, by an expression not plainly indicative of it, (1) for the sake of perplexing some of the hearers, as in your saying جَآوَنُي ُّلَّلُّ حَيُّ Such a one came to me, when you mean Zaid; (2) because of the unseemliness of the thing expressed, like هُيُّ ُّلَّلُّ لَاذُّلُّ for the vulva or foul act [14]; (3) for the sake of abridgment, like the prons. relating to a preceding expression [160]; (4) for a sort of elegance, like كُثِيرُ ُّلَّلُّ الرَّمَّاتُ Plentiful in ashes for كُثِيرُ ُّلَّلُّ الرَّقَّيُ Plentiful in hospitality; (5) for some other object. If the thing denoted by the met. be an expression, what is intended is (1) the meaning of that expression, as in

كَانَ فَعْلًا لَّمَّا تُمَلَّيَّدُ مَوَاكِيَّةً مَا دِيَارُ بَكِيرٍ وَلَمْ يَقَلَّعَ وَلَمْ تَهَيْبُ [by AlMutanaabbī, lamenting the eldest sister of Saif adDaula, It is as though the cavalcades of Khaulā (her name) had not filled the countries of Bakr, and she had not bestowed, and had not given (W)], i. e. خُولَّة , and in مَوَرَتْ بْرَجَلٌ أَنْعَلُ I passed by a foolish man, i. e. َأَحْمَقُ : (2) merely that expression, as in (a) puzzles and
riddles, as for the measures used in the conventional language of the GG to denote the words measured by them, as when an epithet, is not declined as a triptote, where denotes a word whose initial is an aug. Hamza followed by a quiescent , followed by an pro- nounced with Fath, followed by a , and similarly with the other measures. According to this, then, the interrog. [217] is a met., because it denotes a question about a particular number; and so are , [180] , [207], , and other interrog. ns., because each of them is a question about a particular thing not plainly expressed by its name; and so are all the cond. ns., because the cond. and interrog. words are in the sense of , which, whether cond. or interrog. [184], is applied to denote a particular thing. These ns., whether cond. or interrog., are used as mets. for unlimited particular things, for the sake of abridgment, since, if, instead of Where?, you said In the house, or in the market, or in the shop, etc? to the end of the other particular places, it would be too long: so that the cond. or interrog. p. is supplied before these ns., as S holds; and they are mets. for many particular things, as we have explained. All mets. are
not uninfl.; for فَلَانَ and فَلَانَة, which belong to them by common consent [14], are infl. (R). The [uninf. (IY, R)] mets. are كُنْدَةٌ, [and كَبِينٌ (R, A)] for vague (M) number, and كَبِتْ and كَبِيتْ for the narrative [226] (M, IH, A) and announcement (M). The interrog. and cond. ns. [184] are not reckoned here, because they have another cat., [that of the conjunct or adv.,] to which they are more appropriate. Thus the mets. are like the advs. [201] in being of two kinds, infl. and uninfl. (R).

§ 217. كُنْدَةٌ is a n. denoting number vague (IA, A) in genus and quantity [226] (A). It is [of two kinds (M, ML, A),] (1) interrog., [meaning How many? (ML, A)]; (2) enunciatory (M, IA; ML, A), meaning How many! (ML, A). The interrog. and enunciatory كُنْدَةٌ both denote number and numbered, the interrog. denoting number vague to the speaker, but known to the person addressed in the opinion of the speaker; and the enunciatory denoting number vague to the hearer [223], and seldom known to the speaker: while the numbered is unknown to the speaker in the interrog. and enunciatory (R); and [for this reason (R)] each of them needs a sp. [below] (R, IA, A) explanatory of the numbered (R). The sp. of the 1st is like that of عَشَرَةٌ, and its sisters [85, 315], being an acc. [224] sing. [220]: and the sp. of the 2nd is sometimes like that of عَشَرَةٌ, being a gen. pl., [as
Of how many kings has the kingdom perished, and how many prosperous subjects have perished! (A)]; and sometimes like that of مَالِك, being a gen. sing. [220] (IA, A), as مَلُوك * وَقِيمَ سَوْقَةٍ بَانَواَ [224] (A). The interrog. and enunciatory agree in [11] matters (ML, A): (1) they are ns. [2] (IY, IA, ML, A), because (a) the prep. is prefixed to كِ (IY, IA); (b) it is pre., post., and predicated of; (c) the n. is made a subst. for it; (d) the pron. relates to it; and (e) it is an obj. [218, 222] (IY): (2) they are uninfl. (IY, ML, A), because (a) the interrog. implies the sense, and occurs in the place, of the p. [159]; and (b) the enunciatory is of the same letter as the interrog., and occurs in the place of [505], which it resembles in that كِ denotes paucity of the genus, and كَم multitude of it, while every genus contains much and little, the much being compounded of the little, and the little being part of the much, so that much and little are partners (IY): (3) their uninfl. letters is upon quiescence [159] (IY, A): (4) they are vague (ML): (5) they need a sp. [above] (ML, A) because of their vagueness: (6) [219] (A): (7) [225] (IH): (8) they [must (ML, A)] take the head of the sentence (IH, ML, IA, A), (a) the interrog. because of the interrogation [584]; and (b) the enunciatory because of the originative sense implied by it in denoting multitude, as كِ must take the head
of the sentence because of the originative sense implied by it in denoting *paucity* [505] (R): and therefore they are not governed by what precedes them [445], except the *pre. n.* and *prep.* [218]: (9) they are parsed alike [218] (A): (10) [223]: (11) [222] (R). They differ in [8 (A)] matters:—(1) the sentence with the enunciatory admits of being pronounced true or false, contrary to the sentence with the *interrog.* [1]: (2) the enunciatory does not require a reply, contrary to the *interrog.*: (3) the *subst.* for the enunciatory is not conjoined with the Hamza, as *كم عبيد لي خمسون بل ستون* How many slaves I have! Fifty: *nay, sixty I*, contrary to the *subst.* for the *interrog.* [154], as *كم مالك أعشرون أم ثلاثون* How many dirhams [219] is, or are [218], *thy property? Twenty or thirty?:* (4) the sp. of the *interrog.* is [orig. (A)] in the acc. [224]; whereas the sp. of the enunciatory is [orig. (A)] in the gen. [224]: (5) [220] (ML, A): (6) [221]: (7) the *interrog.* does not indicate *multitude*; whereas the enunciatory does, contrary to the opinion of ITr and his pupil IKh: (8) the enunciatory is peculiar to the *pret.*, like *رب* [505].

§ 218. The 2 kinds of *كم*, (1) if preceded by a *prep. or pre. n.*, [as *عالماً كم رجُل* or *بكم درهم استريت* عندك (Sn),] are governed in the gen.: (2) if not, then, (a) if *mets.* for an *inf.*: *n.* or *adv.*, [as *كم صرية ضربت* or
§ 219. The sp. [of both kinds (Jm, A)] is sometimes suppressed [87] (M, IH, IA, ML, A), when indicated (R, IA, Jm, A,) as كَمْ مَالِك. How many (dirhams or dinars) is, or are [218], thy property? (M, IH), i. e. كُمْ دِرَّهْمًا or دِينَارًا (M, Jm); or How many (etc) thy property is! or are thy property! , i. e. كُمْ دِرَّهْمًا or دِينَارًا (Jm), and
How many (times or strokes) hast thou struck?; or thou hast struck! (IH), i.e. .pose (Jm); but suppression is not good with the enunciatory, because suppression of the post. with retention of the pre. is bad [128] (IY).

§ 220. The sp. of the interrog. is always sing. (M, ML, A), unrestrictedly (A), i.e. whether sorts be meant by it or not (Sn), contrary to the opinion of the KK (ML, A), who allow it to be pl. (A, DM), unrestrictedly (A); and in .pose How many (persons) hast thou, being servants? the sp. is [held by the BB to be (Sn)] suppressed, .pose being [governed in the acc. as (M)] a d. s. (M, Sn) by the verbal sense contained in the adv. [75], i.e. .pose (M), i.e. .pose [77] (Sn): but some make a distinction, saying that, if the question be about multitudes, as .pose meaning How many sorts of servants hast thou?, it is allowable, but otherwise not; and this is the opinion of Akh (A). According to the BB, you do not say .pose ; but some GG allow it, because what is not allowable in the ant. is allowable in the appos. [538], as (R). The sp. of the enunciatory is sing., [as .pose (224) (ML)]; or pl. (ML, A), as .pose [217]
(ML): but the sing. is more frequent and chaste than the pl.; though the pl. is not anomalous, as some assert (A).

§ 221. The *interrog. (R, A) *كم* may be separated from its *sp. (IY, R, A) by the *adv. and *prep. (IY) in a case of choice (R, A), as *كم لك غلاما* How many servants hast thou? (IY, R); but the enunciatory is not separated from its *sp., except in a case of necessity [below] (A), if its *sp. be governed in the *gen. by prothesis, so that XLIV. 24. [below] is not an instance to the contrary (Sn). The *sp. of the interrog. *كم is always in the *acc. [224] (IY). When the enunciatory is separated from its *sp., the latter is governed in (1) the *acc. (M, A) by assimi-
lation to [the sp. of] the *interrog., (a) necessarily, if the separation be by a *prop., or by an *adv. and *prep. and *gen. together (A), because separation of the *pre. and *post. [225] is bad [125], especially by something else than the *prep. and *gen. [498] (IY), as

*كم نالني منهم فضلا على عدم* *إذ لا آكَن من الاقتراب احتَمل* [by AlKuṭāmi, How many a bounty has reached me from them in destitution, when I was not near to journeying from poverty (IY, AAz) for want of a riding-beast (AAz)] and

*توُم سَنانا وكم دونه من الأرض منع دونا غارها* (M, A), by Zuhair [or his son Ka'b, though not found in their Drwāns (FA), or by Ibn Muṣbil (AAz), describing his she-camel (IY)], She seeks Sinān [Ibn Abī Ḥāritha
alMurrī (FA)], and how many a tract of ground whose hollow is rugged is before him! (IY, AAz, FA); (b) preferably, if the separation be by an adv. alone, or by a prep. and gen. alone, as in the next exs. (Sn): (2) the gen., in poetry (M, A) exclusively, with separation by (a) an adv., as

[How many a desert that the skilful, hardy guide is appalled at, when he directs his course to it, is before Mayya! (Sn)]; (b) a prep. and gen. (A), as

(14, M, A) by AlFarazdak (IY, FA), How many a chief, large in bounty, glorious, very beneficent, is among the Banū Sa'd Ibn Bakr! (IY, AAz, FA), and

(14, IY, A) How many a mongrel has by munificence attained eminence, and how many a noble has his own niggardliness abased! (Sn): so says IM, and this is the opinion of S (A). When the separation between the enunciatory ُمِوبت and its sp. is by a trans. v., ُمِوبت must be put, in order that the sp. may not be confounded with the obj. of that [trans. (R)] v., as ُمِوبت XLIV. 24. How many gardens did they leave! [above] (R, Sn). And, with separation, the state of the interrog. ُمِوبت whose sp. is governed in the gen. [224] is like that of the enunciatory ُمِوبت (R).
§ 222. كم [in both its states (R)] is sing. masc. in letter (IY, R); but applies in sense to the fem., du. [below], and pl. (IY). The pron. relates to it according to the letter or sense (M, R), as كم رجلاً جاوك [notwithstanding that the number asked about is du. or pl. (R)] or كم رجلاً جاوك [says An (R)] or جازوك, and كم امرأة جاوك or جائر ك (IY)] or جائر ك (IY, R), whence لى من ملك في السوات لا تنفع شفاعتهم شيا LIII. 26. And the intercession of how many Angels in the heavens shall avail not aught! (M) and VII. 3. [126] (IY). But some say that كم is sing. in letter, pl. in sense, like كل [117]; and, according to this, the pron. of the du. [above] ought not to relate to it, which is the truth, because, if you might interrogate with كم about the number of the multitude who came to the person addressed distributed into two and two, you would be obliged to say كم رجلين, since, when you intend to distribute a multitude into sets of two or more, the du. or pl. must be distinctly expressed, as in اى رجلين [118] and أفضل رجلين or رجلان or Which, or What, two men, or men?; whereas كم رجلين has not been heard, either in interrogation or enunciation.

§ 223. كم is peculiar to inets., the interrog. because the sp. must be inet. [83]; and the enunciatory because
it is a met. for number vague to the hearer [217], so that the numbered also are made vague, in order to be more indicative of the vagueness of their number (R). You say خَبْرَا مَنْهَا or مُثَلَّةٌ or كَمْ غَيْرَةٌ لَكَ How many other than, or like, or better than, it hast thou? [114, 355]; and كَمْ غَيْرَةٌ مَثَلَّةٌ لَكَ How many other than it, like it, hast thou?, making مُثَلَّةٌ an ep. of غَيْرَةٌ (M). But, as for your saying كَمْ شَآءَ وَسَطَتُهَا How many a sheep etc! [538] and كَمْ نَاقَةٍ وَصَيْلَهَا [114], it is because the coupled also is indet. [262] (R).

§ 224. As to the case of the sp. of the interrog. there are three opinions, (1) that the acc. [221] is necessary unrestrictedly, [i.e. whether a prep. be prefixed to كَمْ or not (Sn)]: (2) that it is not necessary; but that the gen. [221] is allowable, unrestrictedly, by assimilation to [the sp. of] the enunciatory كَمْ [225]: this is the opinion of Fr, Zj, and Sf; and the saying كَمْ عَمَّةٌ آلَّع [below] is thus explained by most, [upon the ground that كَمْ is an ironical interrog. (Sn)]: (3) that it is necessary if a prep. be not prefixed to كَمْ, and preferable to the gen. if a prep. be prefixed to it: this is the well known opinion; and S does not mention the gen. except when a prep. is prefixed to كَمْ (A). The
gen. is allowable only when كم is governed in the gen. by a prep. (R, ML), as كم درهم اشتريت [515] (ML, A), in which case the sp. may be in (1) the acc., [which is frequent (ML)] ; (2) the gen. (R, ML, A), contrary to the opinion of some (ML), in order that كم and its sp. may agree in case (R). As some assert (ML), some of the Arabs (IY, R), the Banu Tamîm (IY, ML, A), make the enunciatory كم govern its [sing. (R, ML, A) or pl. (R, Sn)] sp. in the acc. (IY, R, ML, A), even without separation [221] (R), as though they supplied Tanwîn in it [84] ; which is good Arabic, though the gen. is more frequent (IY). And the verse [of AlFarazdak (M, ML, Sn), who was a Tamîmî (IY, Sn).]

is related with (1) the acc., (a) by supposing كم to be [an ironical (ML, A)] interrog., How many paternal aunts of thine, O Jarîr, and maternal aunts, bow-legged have milked in spite of me my lately delivered she-camels ?; [(b) according to the dial. of Tamîm, How many a paternal aunt of thine, O Jarîr, and maternal aunt, have milked etc! (IY, ML, A)] : (2) the gen., by supposing كم to be [an ironical interrog. (above) or] enunciatory [217]: (3) the nom. [as an inch. (25) (IY, ML, A)], by supposing the sense to be How many (times) (M, ML, A) or
being an adv. or inf. n. (IY, ML, A), and the sp. suppressed, i.e. [upon the sup-
position that\textsuperscript{2} is enunciatory, or \textsuperscript{3} upon the sup-
sposition that it is ironical interro\textsuperscript{4} (DM)], has a
paternal aunt of thine, O Jar\textsuperscript{5}r, and (has) a maternal
aunt, or (has) a paternal etc, and has a maternal aunt,
a 2nd \textsuperscript{2} being necessarily supplied [as enunc. of
\textsuperscript{5} (Sn, DM)], because the inch. in this case is
multiple in letter and sense (ML, A).

§ 225. When the sp. of the interro\textsuperscript{4} is in the
gen. [224], it is governed, [according to the GG (R.),]
by \textsuperscript{6} [necessarily (ML)] understood [515], [which is
the opinion of Khl, S, Fr, and many (A)]; but, accord-
ing to Zj, by prothesis (R, ML, A), as in the case of
the enunciatory (R). The enunciatory is pre. to its sp.
[221], governing it as every pre. governs the post. [110]
(M). \textsuperscript{7} is [frequently (M)] prefixed [to the sp. (IY,
R, Jm)] after the [interro\textsuperscript{4} and (IH)] enunciatory
(M, IH): that construction is frequent in the case of
the enunciatory (R, Jm), as VII. 3. [126] and LIII. 26.
[222] (M, R, Jm), because the prothesis here is render-
able by \textsuperscript{8} [111], as in باب ساج [85] (IY), [and] be-
because the sp. then agrees in case with the sp. post. to \textsuperscript{8}.
but, as for the *interrog.* I have not met with its *sp.* governed in the *gen.* by *หม้ม* in poetry or prose, nor is its allowability indicated by any book on grammar (*R, Jm*), nor do I know what is the truth of it (*R*): so says *R*; but *Z* [followed by *B*] allows *หม้ม* in II. 207. [62] to be *interrog.* and enunciatory (*Jm*). And, when the *sp.* is governed in the *gen.* by *หม้ม* then *หม้ม* is [necessarily (*R*)] construed to be pronounced with *Tanwîn* [110] (*M, R*), as though you said *หม้ม* *หม้ม* *หม้ม* *หม้ม* *หม้ม* *หม้ม*; while, according to some, [vid. the *KK* (*IY*),] *หม้ม* is always [construed to be (*IY*)] pronounced with *Tanwîn*, the *gen.* after it being governed by *หม้ม* [expressed or (*IY*)] understood (*M*).

§ 226. *หม้ม* and *หม้ม* are like the enunciatory *หม้ม* in denoting *multitude* (*IA, A*) of *number vague in genus and quantity* [217]. Each of them agrees with *หม้ม* in some matters, and differs from it in others. *หม้ม* agrees with *หม้ม* in 4 matters, uninflectedness, vagueness, needing the *sp.*, and importing *multitude*. And it differs from *หม้ม* in 4 matters:— (1) it is compounded of the *หม้ม* of *comparison* [509] and the *dem*.*หม้ม* [171] (*A*): (2) it does not [necessarily (*A*)] take the head of the sen-
tence, as I took so many dirhams: (3) it is mostly used coupled to, as

عدد النفس نحوى بعد بسات ذاكرا

كذا كذا لطفا به نسي الجهاد

[Promise the soul happiness after thy distress, remembering so many pleasures wherewith hardship has been forgotten (Jsh)]; and IKh asserts that they do not say كذا كذا درهمًا; but IM mentions that this has been heard, though rarely: (4) its sp. must be governed in the acc.; and may not be governed in the gen. by مي', by common consent; nor by prothesis, contrary to the opinion of the KK, who, when there is neither repetition or coupling, allow كذا ثوب and مائة ثوب كذا أثواب by analogy to the genuine num., [like مائة أثواب (DM)]. The compounded كذا [single or coupled (A)] occurs also as a met. for something else than number, [vid. the narrative, det. or indet. (A), i.e. the expression occurring in the narration of a thing, whether deed or saying (Sn).] whence the tradition يقال للعبد يوم القيامة اذكر يوم كذا و كذا It will be said to the servant on the day of resurrection, Dost thou remember the day
of such and such?; and also consists of two words in their original sense, vid. the ک of comparison and dem. whence

واملهى الزمن كذا فلا طرب ولا انسي

[And time has abandoned me grieved like this; so that there is neither mirth nor sociability (DM)]; and the premonitory ها [551] is prefixed to it, as

XXVII. 42. Is thy throne like this? یا كايين agrees with كم in 5 matters, uninflectedness, vagueness, needing the sp., always taking the head of the sentence, and importing sometimes multitude, which is mostly the case, [as III. 140. (24) (ML),] and sometimes interrogation [below], which is extraordinary, and is authorized only by IKb, IU, and IM, the last of whom cites as evidence the saying of Ubayy Ibn Ka'b to Ibn Mas'ud كايين تقرأ سورة الأحزاب أية How many verses readest [i. e. reckonest (Sn)] thou the Chapter of The Confederates [Kur. XXXIII] to be ?, upon which he said "Seventy-three." And it differs from كم in 5 [or rather 6] matters:— (1) it is compounded of the ک of comparison and رد, for which reason it may be paused upon with the رد, because the Tanwin, when affixed in composition, resembles the rad. رد, for which reason it is written in
the Codex as a ٓین; while he that pauses [upon (ML)] with elision of the ٓین has regard to its predicament in the o.ق, namely elision in pause [609]: whereas كم is simple: (2) its sp. is governed (a) in the gen. by ٓین, which is so often the case that IU asserts it to be always so, whence III. 140. [above]; (b) in the acc., as

[Drive away despair with hope: for how many a pain-
stricken wretch has had his ease decreed after distress! (Jsh)] and

[And how many favors and obligations have we conferred upon you aforesight! And ye know not what obligations a benefactor has conferred! (Jsh)]: (3) it does not occur as an interrog., according to the majority, as shown above: (4) it does not occur governed in the gen., con-

trary to the opinion of IKb and IU, who allow ٓین بائع: For how much wilt thou sell this garment? (ML, A), where it is interrog. (DM): (5) its enuoca. does not occur as a single term (ML); but as a prop., as in the texts, contrary to كم رجل قائم ٓین. How many a man is standing! (DM): (6) its sp. occurs only sing. (A). It has 5 dial. vars. [transmitted by Th (IY)], (1)
[the original and chastest one (IY, A), which is read by the Seven except Ibn Kathir (A)]; (2) كَعَبَ [which is read by Ibn Kathir, and (A)] is most frequent in poetry (IY, A), as in the 2 preceding verses and [which is read by AlA'mash and Ibn Muḥaisin (A)]; (4) كَيِّمَطَ, upon the measure of كِيْمَيْطِمُ, [which is read by (M, A).]

§ 227. كِيْمَيْطِمُ and دَيْمَتَ are contracted from كِيْمَةِ and دَيْمَةَ [689]. They are pronounced with Fath, Kasr (M, R, A), and Damm (M, R, Sn) of the م, Fath being the best known (A). Pause upon them is [with the م (R,)] as in بَنْتَ (M, R) and أَخْمَتِ (M). They are used [by many of the Arabs (M)] according to the o.f. (M, R, A), as كَانَ مِنَ الْأَمَّرِ كِيْمَةٍ وَدَيْمَةٍ (IY, A): and then are pronounced only with Fath (R, A), because of the heaviness of the reduplication; and are paused upon with the ٌ [646]. And AU transmits كِيْمَةٍ with the ٌ pronounced with Fath and Kasr in place of the م of
They are uninfl., because each of them is a word occurring in the place of the sentence, while the prop., as such, is not entitled to either inflection or uninflatedness (R). They are always repeated (M, R, A) with the con. Such a one said so and so and Such and such circumstances of the matter took place (R), in order that they may not be imagined to be mets. for single words (IY). It is a mistake to say because the Arabs say and, making a met. for deeds, and for speech (D).
CHAPTER VI.

THE DUAL NOUN.

§ 228. Dualization is the addition of one n. to another like it (IY). The du. is that [n. (IY)] to whose final 2 augments, (1) an I [in the nom. (IY)], or a  Gesture [in the acc. and gen. (IY)] preceded by a letter pronounced with Fah, and (2) a pronounced with Kasr, are affixed, in order that the 1st [aug. (IY)] may be a sign of the addition of sing. to sing., [and a compensation for the suppressed n. (IY),] and the other may be a compensation for what is prevented [by the addition of another n. (IY)], vid. the vowel and Tanwin existing in the sing. (M). The o. f. of the du. [and pl. (R)] is [said to be (R)] coupling (IY, R) with the [539] (R). The du. is that [n. (YS)] which indicates two [things (YS)] and serves instead of 2 [ns.] coupled together, like الأزداراَن The two Zaida, its o. f. being زيد وزيد Zaid and Zaid, from which they deviate out of dislike to the proliﬁcity and tautology (Fk). This is shown by the fact that the poet, when constrained, reverts to coupling (IY, R), which is frequent in poetry (IY); and that coupling sometimes occurs anomalously in prose (R); and it is conﬁrmed by the fact that you do not put the du.
in the case of different ns., as جاونی زید و عمر، because one of the 2 expressions does not indicate the other (IY). But, when multiplication is intended, as لو عد قبر رقیب كنت اکرهم میتا و ابدهم من منزل الدام [by یشام ابن عبید عزیزی, If grave and grave were reckoned, I should be the noblest of them when dead, and the farthest of them from the abode of blame (T)], or the 2 ns. are separated by a separative either expressed, as جاونی رجل طويل و رجل قصير A tall man and a short
man came to me, or supplied, as جاونی رجل فاکرست الرجل والرجل الذي ضربتة A man came to me, and I honored the (coming) man and the man that thou didst beat, i. e. الرجل الجافی, coupling is allowable, as you see, without anomaly or exigency. And, in order to denote multiplication, the n. is sometimes repeated without coupling, as LXXXIX. 22. [132]; or dualized, as ثم ارجع البصر کرتیمی

LXVII. 4. Then repeat the gae twice and لپیک [115] (R). For every n. that is dualized 8 conditions are prescribed [234]:— (1) sing. number; (2) inflection; (3) absence of composition; (4) indeterminateness; (5) agreement in letter; (6) agreement in sense; (7) objective existence of a second to it; (8) that the place of its du should not be supplied by the du. of another word (Fk), or rather by another word. The following ns.
therefore are not dualized: (1) the *du.* and perfect *pl.* [232]: (2) the *uninf.*, contrary to the opinion of Mb: (3) the *att. comp.*, by common consent [234]; and the synthetic, contrary to the opinion of the KK and their followers; and the *n.* ending in *مَرَة*, contrary to the opinion of some, which is adopted by Syt: (4) the proper name, while it retains its quality of proper name [171]: (5) *مَرَة* applied to denote what has no second in existence, like *شمس* sun and *قمر* moon, when the proper [not tropical] signification is intended: (6) the trope and homonym with respect to their different significations: (7) such as *شمس* and *قمر* [above]; but this condition can be dispensed with, its place being supplied by the condition of agreement in letter: (8) *سُواَءَ, بعض* and ضَبُع ضَبِعانِ, the name of the *male hyena*, because the place of their *du.* is supplied by the *du.* of ضَبِع, جُزَد, and ضَبِعانِ, ضِبَعانِ, ضِبَعانِ, ضِبَعانِ the name of the *female*, though ضِبَعانِ, ضِبَعانِ, ضِبَعانِ, ضِبَعانِ are transmitted; and the *nums.* other than مَلَائِكَة and الْفَلّ, contrary to the opinion of Akh, because the place of the *du.* of ملائكة *Three* is supplied by سَمْتَة *Six*; and *اجْمَعَ, اجْمَعَ, اجْمَعَ*, according to the opinion of the BB, because the place of their *du.* is supplied by كُلَّتا and كُلَّتا (YS). But they say العَرَاءِ meaning *Abū Bakr* and *ʿUmar*, and
meaning The sun and moon, because here the matter is plain and free from dubiety. The du. is of 2 kinds, (1) that in which the letter of dualization is affixed to the n., while the latter is constructively separate, as عصاوي ٢٢٩ رجلان, and all that precede; (2) that which is formed as a du., but in which the sing. is not constructively separate, as مزروأي [229] and عقلته بتنايبي. I knee-haltered him with two ends of a rope [230], neither nor having a sing. (IY). When the du. is not that of an abbreviated n. [229], the form of the sing. remains in it preserved (M), as XX. 66. [525] and فوجد فيها زجليبي يقتتلي XXVIII. 14. And he found in it two men fighting together (AAz). The of femininization is elided (1) in [only 2 words (M),] خصائفي and أبالي (M, IH), by analogy خصائفي (IY, R), which also are allowable, by common consent, as

瀏覽艾尔哈quiries وخصائفي * احب الى فزاير من فزار

Yes, the penis of the he-ass and his 2 testicles are dearer to Fazara than Fazara or a Fazarī and متيما تلقني الع [74]; while خصائفي and أبالي are said by some to be poetic licenses, because they do not occur except in poetry, as
by Khitam al-Mujashiti, quoting from a woman who said it of her husband (AAz), *As though his two testicles from dangling were an old woman's pot wherein were 2 colocynths, properly حنطلة* (IY, AAz), and

(M, R) *He is a like a woman's camel-litter standing still among the camel-riders: his two buttocks quiver with the quivering of the milk-skin* [85]: (2) sometimes in other words, as [532] (AAz). The *of* the *du.* is elided an account of (1) prothesis [110] (M, IH), as in the saying of the Prophet Al-Hasan and Al-Husain are the two chiefs of the youth of the people of Paradise (AAz); (2) poetic license [233], as in ٥٤٤[٧] حُمَُّهُمَا خَصْلُتَا ٱلْغُرَٰفُ (٤٤) (3) abridgment of the conj., as in ٥٤٤[٧] with the acc. [344] (R): and its *also is elided (IY)*] because of meeting a quiescent, as in

*The two menservants of thy son came to me* and (IY) [610, 653] (M).

§ 229. If the *decl. n.* be sound in the final or defective [16], the sign of the *du.* is affixed to it without
alteration, as جَارِيٌّ، قَاضِيٌ [228] جَارِيٌّ, رَجُلٌ, جَارِيٌّ, قَاضِي [IA]. The word is altered in the 
\textit{du} in 3 sorts [of \textit{n}.], the abbreviated [16], the prolong-
ed [230], and the \[\textit{n}.\] arbitrarily curtained of its final
[231] (R). The 1 of the abbreviated is either 3rd or
upwards. If it be 3rd, then, (1) if an \textit{o. f.} of it in the
\textit{du} or ی be known, it is restored to its \textit{o. f.} in the 
\textit{du};
as and عَضْرَانٌ (M) from عَصْرٌ and قَتَّارٌ (IY) : the
poet says

وَقَدْ أُعِدَّت لِلْعَذَّالِ عَنْدِي فَعَصْرٌ فِي رَأْسِهِ مَعْدَةٌ حَدِيدٍ

And I have made ready, for the upbraiders beside me,
a staff on whose head are two manā-weights of iron (A);
and the Kur has وَدَخَلَ مَعَ السَّجَي قَتَّارٍ XII. 36. And
two young men entered the prison with him (IY, A):
while جَعْرَانٌ from خَيْى ی is anomalous (A), because its ی is a substitute for a ی (Sn): (2) if its \textit{o. f.} be unknown,
then, (a) if it be pronounced with Imāla, it is converted
into ی, as مَتَّى and بِلَّيٌ [639] when used as names; (b) if not, it is converted into
, as ٍ یَوَانٍ and ۴ ۷٥٦ [686] from ۷٥٦ and ی when
used as names (M). As to the 2 یs that are not substi-
tuted [for a known \textit{o. f.}, being either not substituted at
all, or substituted for an o. f. whose identity is unknown (Sn), vid. the rad. ۸, i.e. that which is in a p., [as ۸ (Sn),] or its like, [as ۸ (Sn),] and the ۸ whose o. f. is unknown, [which IUK exemplifies by such as ۸ play, because, says he, one does not know whether its ۸ be from a ۸ or ۸ (Sn),] there are ۸ [or rather ۸ (Sn)] opinions:—(1) the well known one, that their state with respect to Imāla is regarded, so that, if pronounced with Imāla, they are dualized with the ۸ and, if not, with the ۸: this is the opinion of S, and is decisively asserted by IM here: (2) that, if pronounced with Imāla or converted into ۸ in any position, they are dualized with the ۸; and, if not, with the ۸: this opinion is preferred by IU, and is decisively asserted by IM in the Kāfiya: and, according to this, ۸, ۸, and ۸ are dualized with the ۸, because their ۸ is converted into ۸ with the pron. [129, 205]; while, according to the ۸st, they are dualized with the ۸; both of which sayings are transmitted from Akh: (3) that the rad. and unknown ۸ are converted into ۸ unrestrictedly, [i.e. whether they be pronounced with Imāla or not, and whether they be converted into ۸ in any position or not: (4) that they are converted into ۸, whether they be pronounced with Imāla or not, as in the Ham` (Sn)]. The ۸ sometimes has ۸ o. f. with respect to ۸ dialects, in
which case 2 modes are allowable, as ُرْحَي، which belongs to the ی in the dial. that says ُرْحُيَت، and to the ُرْحَي in the dial. that says ُرْحُيَت; so that the du. may be ُرْحَيَنِي، and ُرْحَيَنِي، though the ِي is more frequent (A).

If, however, the ٰ be above the ٰ, it is converted into ِي only, [because, when the abbreviated exceeds 3 letters, its ٰ is either converted from a ی or assimilated to what is converted from it (I Y),] as [مَرْقَي ُمَرْقَي، where the ٰ is orig. converted from the ی (I Y); from مَلْحِي، where the ٰ is converted from a ی, and the ِي is a substitute for the ُ، (685, 727) (I Y)]; and حَبَلي، حُبَلي، ۸۷۸، ارطی، ۱۸، ۴۹۷، and قَبَعَرُي، (263، ۴۰۱)، where the ٰ is not converted from any thing, but is in the predicament of what is converted from the ی (727), since the ُ does not occur as a final when ٰ (or upwards) (I Y). As for ۷۲۱، it is because the dualization in it is inseparable, like the feminization in ۲۶۶ (M), so that it has no sing. ۲۲۸، as ُشَقَرَة، has no masc. (I Y): ‘Antara says

أَحْلَوَى تَنفَضُ أَسْتَكْ مَدْرُوحيَّةٌ # تَقْتُليَّةٌ فَهَا أُنَا ذَا عَمَّارٌ (Mb, I Y), satirizing ‘Umāra Ibn Ziyād al‘Absī, What!
round me does thy rump shake its two buttocks, that thou mayst slay me? Then, mark, I am this hero [552], 'Umära! (AAz); whereas, if it had a sing., you would say مَدْرَآنِي in the du. (Mb). This is the opinion of the Bb about the abbreviated that exceeds 3 letters; whether its letters be few or many: but the KK relate that, when the abbreviated transcends 4 letters, and its letters are many, the Arabs elide its ٰ in the du. (IY): قَتُّلْرَآنِ, and خُزْرَآلِ, with elision [of the ی (Su)], in the du. of the quin. خَزْرَآلِ and قَتُّلْرَآنِ are anomalous (A). In short, the ٰ of the abbreviated is converted into (1) ی in 3 positions, (a) when it is 4th or upwards; (b) when it is 3rd, a substitute for a ی; (c) when it is 3rd, unknown in o. f. and pronounced with Imāla: (2) ٰ in 2 positions, (a) when it is 3rd, a substitute for a ٰ; (b) when it is 3rd, unknown in o. f., and not pronounced with Imāla (IA). The whole of the anomalies in the abbreviated one ٰ, ی (1) and خُزْرَآلِ (2) مَدْرَآنِ, which the KK hold to be regular: (3) رَضْيَااَبِ, which KS holds to be regular; so that he allows ِعَلْى رَضْيَااَبِ, which belong to the cat. of the ٰ, but are pronounced with Kasr or Damm of the 1st, to be dualized with the ی (A).

§ 230. The ns. whose final is a Hamza are of 2
kinds, prolonged and unprolonged. The prolonged [229] is every n. whose final is a Hamza preceded by an *aug.*، as لُفُظُ وُسْفَاكُسْك-yard [683, 723] (IY). The Hamza of the prolonged is [of 4 kinds (R)], (1) substituted for the ی of feminization, as لُفُظُ وُسْفَاکُسْک-yard [263]; (2) denotive of coordination, as لُفُظُ وُسْفَاکُسْک-yard [273]; (3) converted from a *rad.* لُفُظُ وُسْفَاکُسْک-yard or لُفُظُ وُسْفَاکُسْک-yard (R), as لُفُظُ وُسْفَاکُسْک-yard (IA); (4) *rad.*, as لُفُظُ وُسْفَاکُسْک-yard (R, IA). The Hamza [substituted for the ی (IA, A)] of feminization is usually converted into ی (R, IA, A), as لُفُظُ وُسْفَاکُسْک-yard (IA, A); and is rarely sounded true, as لُفُظُ وُسْفَاکُسْک-yard or, [as *Mb* transmits from *Mz* (R),] converted into ی (R, A); but *Sf* asserts that, when its ی is preceded by a ی، as لُفُظُ وُسْفَاکُسْک-yard, the Hamza must be sounded true, as لُفُظُ وُسْفَاکُسْک-yard, not لُفُظُ وُسْفَاکُسْک-yard, in order that ی and ی having only an ی between them may not be combined; and the *KK* in that case allow both methods (A). The *rad.* Hamza is [usually (R)] preserved [in the *du.* (R, A), as لُفُظُ وُسْفَاکُسْک-yard and لُفُظُ وُسْفَاکُسْک-yard (IA, A); but *F* transmits from some of the Arabs that it is converted into ی، as لُفُظُ وُسْفَاکُسْک-yard (R)]. The Hamza denotive of coordination, or converted from a *rad.* لُفُظُ وُسْفَاکُسْک-yard or لُفُظُ وُسْفَاکُسْک-yard (R, A), may be converted into ی، as لُفُظُ وُسْفَاکُسْک-yard (IA, A)] ; or
preserved, [as حیارانی (IA, A)]; but conversion is better in the Hamza denotative of coordination, and preservation in the one converted from a rad. (R, IA, A): so IM mentions, agreeably with the opinion of some; but S and Akh, followed by Jz, declare that preservation is better unrestrictedly, though S mentions that conversion is more frequent in the Hamza denotative of coordination than in the one converted from a rad., while it is rare in both (A). The Hamza [substituted for a rad. (R)] is sometimes converted into ی [as یکسایان (A)]; though this is anomalous (R, A), contrary to the opinion of Ks; and they treat ثلایاپی as sound [721], because they convert only the final و ی into Hamza after the ی, as یکسایان and ردا یکسایان; whereas here the ی is not final, since the sing. is not used [228]. The 2 augs. of feminization [273] (R), the ی and Hamza (A), when they follow 4 or more letters (R), are sometimes elided [together (A)], as قاصع‌ای [and عاشوراوان (A), by analogy قاصع‌ای and عاشوراوان (A), because of the length (R)]; though this is anomalous (R, A); contrary to the opinion of the KK (R). The anomalies in the prolonged are 5, (1) حمزایاپی, which, as Ns relates, is allowed by the KK; (2) حمزایاپی, which, as some relate, is the dial. of Fazara; (3) قاصع‌ای, which
is held by the KK to be regular; (4) كَسْيَانِ, which is held by Ks to be regular, and is transmitted by AZ from the dial. of Fazāra; (5) قُرَوْانِ, though the language of some GG implies that it has not been heard (A). The unprolonged is every n. whose final is a Hamza not preceded by an ٌ, as ٌۙ, ٌۜ, ٌۛ, ٌۜ; and it admits of only one method, vid. retention of the Hamza, as ٌۜ, because the Hamza in it is rad. (IY).

§ 231. As for the n. [arbitrarily (R)] curtailed of its final, [it is of 2 kinds (IY):—] (1) if the elided [ل] (IY)] be restored in prothesis, as in. اب [16], اخ, [۔ٌ, and ٌۗ (R),] it must be restored in the du.[also (R)], as ۔ٌ, ٌۗ, ەٌ, ٌۗ (IY, R), and ەٌ: (a) sometimes ەٌ, ٌۗ, ۔ٌ, ەٌ, ٌۗ are said (R); (b) he that says ٌۖ in prothesis says ٌۖ in the du., and he that says ٌۖ says ٌۖ (IY); (c) as for ٌۖ, the ۔ is not restored in the du., as it is not restored in prothesis; and the word is dualized only by conversion of its ۔ into ۖ, as when it is not pre., as ٌۖ: ٌۖ occurs in poetry, as

ٌۖ هَما نُفَتَانِي فِي مِن فِوَرِيِّهِمَا ﴿ۚ ﴾ عَلَى النَّابِيِّ العَلِيِّ اشْدَ رَجِمَ ١١٢
[by AlFarazdaḵ, They two have spat into my mouth from their two mouths (233) a most severe reviling against the barker, the howler (Dw)]; and ُفَمِيَبِّيّ, which is stranger: (d) the ل of ذَاتُ is restored in the du., not the ل of ذْأَةُ مَلَّ; but ذَأَةُ مَلَّ also occurs, though it is rare (R): (2) if the [elided (IY)] ل be not restored in prothesis, as in [عَدَ (R),] يُدَّ, and يُدَّ, it is not restored in the du. [also (R), as يَدَانُ and يَدَانُ: دَمَارُ] as for [يَدَابَيُّ in (R)] the saying of the poet

[Two noble hands belonging to Muḥallim (a king of Al Yaman) do hinder thee from being wronged and oppressed (AAz), it is explained by our school as rare and anomalous, and is held by them to be a poetic license; but, in my opinion (IY)], it is according to the dial. of those who say يَدَي, [treating it as abbreviated (IY),] like (b) [similarly دَمَّ is used abbreviated, so that (IY)] دَمَّرُ [or دَمَاويُّ (R)] is said, as in the saying of the poet [Mīrūs Ibn ‘Amr, or, as is said AlĀḵṭal (IY), or Suḥaim Ibn Wathṭl arRiyāhī (N),]

قَلْ أَنَا عَلَى حَجْرٍ ذَبَحَةٍ ۚ جَرِيَ الدَّمَّابِيُّ بِالْحُبِّ الْيَلِيمِ
(IY, R) So that, if we were slaughtered on a single stone, the 2 bloods would flow apart with the certain tidings of enmity and hate (IY): Jh says that its ل is a و, so that دميان is anomalous according to him; but Mb says that its ل is a ی, so that دموان is anomalous according to him.

But, as for the n. whose ل is elided for a necessitating cause, it is either abbreviated or defective [229] (R).

§ 232. The [quasi-pl., or the broken, not being an ultimate (R),] pl. [228] is [allowed to be (R)] dualized according to the interpretation of [two collections or (M)] two parties: the poet says

لنا إلتهي فيها ما علمنا نفق أيها ما شفتم فتنكروا

[We have two herds of camels, wherein is what ye have known for the entertainment of guests. Then, from whichever of them ye will, shoulder what ye will, carrying it to your tents (N), cited by AZ; and in tradition is {the saying of the Prophet (IY)}

مثل المنافق كالشاة العائرة بين الخانقين

The similitude of the hypocrite is like the sheep going to and fro between the two flocks (M)]; and the poet ['Amr Ibn Al'Addá (AAz)] says

أصبح الناقة أوتاء ولم يصدوا عند التنقُّرات في الهيجا جمالية

(M, R) By God (N), the tribe would have become destitute, and would not have found upon dispersing in war 2 herds of he-camels (AAz, N), so that it might sup-
port the burden of warlike expeditions (N), cited by AUd; and they say Two herds of black milk-camels, [quoted by S (IY)]; and Abu-nNajm [al'Ijlī (Jsh)] says, [describing a mare trained to war (N!),]

(M) She grazed in the beginning of the grazing between the two clumps of spears of Mālik Ibn Ḍubai'a and Nahshal Ibn Dārim, 2 Chiefs of the Arabs (N). This is easier in ابلي, because ابلي, being a generic n., is sing. [254], not a broken pl., like جمال (IY). But لَنَا مُسَاجِدَائِي is not allowed.

§ 233. When 2 parts are pre. in letter or sense to their 2 wholes, then, if the 2 wholes be uniform in letter, the sing. number in the pre. is better than the du., as

كَانَتْ رَجُلُ تَرْكِيبٍ قِبْضَتْها

As though it were the face of 2 Turks, who had become angry and حيَا اَلَّهِ رَجُلًا لَّزَبَدَيْنِ God save a face of the 2 Zaids!, in the latter of which the prothesis is in sense; and the pl. is better than the sing., as اَنْ تَوَلَّبْنَا إِلَيْنَا اَلَّهُ فَقَدْ صَبَّتْ قُلُوبَكِمَا LXVI. 4. If ye turn again unto God, your hearts have swerved, [an address to Hafṣa
and 'A'isha (K, B)]. That is because in lit. prothesis, which is frequently used, they dislike the combination of 2 dus. united in letter by the prothesis, and in sense, since the intention is that the pre. should be part of the post., while no ambiguity is produced by the omission of dualization; and id. [prothesis] is made to accord with the lit.: but, if the omission lead to ambiguity, only the du. is allowable according to the KK, which is the truth: [below], as you say

I plucked out their two eyes, when you have plucked out an eye from each one; while

أَلْفَىٰ تَصَلِّوْا

أَيْدِيَاهُمَا

V. 42. Cut off their hands means their right hands by tradition and common consent, and is so read by Ibn Mas'ūd, [for which reason the pl. may be put in place of the du., as in LXVI. 4., because the dualization of the post. is deemed sufficient (B)]. And the pl. is preferred to the sing. because of its affinity to the du. in being an addition of a sing. to another thing [234]. S makes no distinction between the first's being single in each of the two [seconds], as in تَلْقَبَتْهُمَا, and its not being so, as in أَيْدِيَاهُمَا, relying upon the evidence of V. 42.; but the truth is what the KK hold [above], vid. that the pl. in the like of it is not allowable except with a plain indication, as in the text. The 2 idioms are combined in the saying [of Khiṭām al-Mujāshīʿī, says S, or Himyān Ibn Kuḥāfa, says F (FA),]
And many two deserts distant, bare of vegetation, whose 2 backs were like the backs of 2 bucklers, have I come to by the single description, not by the two descriptions, i.e. have I traversed by hearing that road described a single time! (AAz, N); and the o. f. is used in (231) هَمَا نَفَّانَا الْخُ (AAz)]. If, however, the 2 wholes be separated by a con., the sing. is preferred to the du. and pl., as نَفَّسَ زَيْدٍ وعَمْرُو. The person of Zaid and 'Amr, in order that the apparent pre. may agree [in number] with the apparent post.: and, if the pre. be not part of the post., but they be separate, then, if there be danger of ambiguity, as in لَقَيْتُ عَمَايِ الزَّبـِيـنِ I met the 2 menservants of the 2 Zaids, the pre. must be in the du.; whereas, if there be no danger, it may be regularly in the pl., agreeably with the opinion of Fr and Y, contrary to the opinion of others, who allow it as matter of hearsay, as in ضَعْ رَحَالَهُمَا. Put down their saddles, where there is no danger of ambiguity, because 2 camels have only 2 saddles. In the pron. relating to every n. that we have mentioned, whose letter differs from its sense, the letter or sense may be observed, as أَعْجِبْتُمْ نَفَسْكُمَا أَعْجِبْتُنِي The
persons of you two pleased me; and similarly in the qual.,
dem., and the like (R). The sing. sometimes occurs in the
place of (1) the du. (R, BS), in the case of those 2 things
which accompany one another and do not separate, like
the two legs and two eyes, as عيني لا تنام Mine eye
sleeps not (R), whence
وَأَلَّا أُبَدِّعَ عَينَا لَمْ ِتَجِدَ يَوْمَ وَاسِطَ * عَليِّكُ بِجَارِيٍّ ذِمَّةُ لِجَمَوعٍ (BS), by Abū ʿAtā asSindr, lamenting Ibn Hubaira,
Now, verily an eye that lavished not its flowing tears over
thee, O Ibn Hubaira, on the day of thy death at Wāsit,
was indeed niggardly (FD); and approximate to it is
And my two eyes revel in gardens of beauty, [for
(2) the pl., [when there is no danger of ambiguity (K
on II. 6),] as وَيَكُونُونَ عَلَيْهِمْ ضَدًا XIX. 85. And they
shall be adversaries to them, whence
كلوا في بعض بطلكم تعفوا * فإن زمانكم زمن خصص
[316] (R) Eat ye in part of your bellies: [if ye eat little
(AAz),] ye will be abstinent. For verily your time is a
hungry time (AAz, N), i. e. بطولكم *(SL), and
الوردون [18] with جلد in the sing. (N). Conversely the
du. acts as a substitute for the sing., as
Then they put the watercourse of 'Akil on the rights, and put the hard ground of Ramatân on the left, i. e., which is a mountain; and Fr allows the place [f. Gamr], LV. 46. And he that feareth the bar of his Lord shall have a garden to be an instance of this; and IKhz states in the Nihâya [fi-nNaḥw (HKh)] that they say: He died [a natural death, literally] the death of his nose, [orig. He died upon his bed, and his soul came forth from his nose (Md),] and that

O most lovely are the two eyes of Sulaiṃā and the mouth is an instance of this construction, the o. f. being, and the ֠ elided by poetic license [228] (BS): and ֠ sometimes acts as a substitute for ֠, as L. 23. [193], either because dualization of the ag. is made a substitute for repetition of the v., as XXIII. 101. [598, 607] is explained; or because most travelling-companions are 3 in number, and each of them usually addresses his 2 companions, so that a single person also is addressed as two, because their tongues are accustomed to it (R). The pl. sometimes occurs in the place of the [sing. or (R)]
du. (R, BS), a synecdoche being meant to be understood, as جيب مذاكيرة جلالة الله خصأ, He cut off his penis and قطع الله خصاية, God cut off his testicles! (R); and the substitution of the sing. and pl. for the du. are combined in the saying of the Hudhai [Abū Dhu’aib (N)]

نفأ لعين بعدهم كان حداها سامت بشوك فهي عور تدمم

Then the eye after the death of them is as though its blacks were put out with thorns, so that they are blind, shedding tears (BS).
P. 456, l. 8. Read "ṣp."

P. 461, l. 7. This Khalid was the cousin of Abū Dhu'aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that ٠ selves is curtailed, being constructively ٠ selves; and that afterwards the ٠ selves is interpolated, without being reckoned [as the ٠ selves of feminization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the ٠ selves of feminization elided, but understood (A)— l. 2. By AlHuṭai'a (lY).

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. (lY).

P. 469, l. 6-7. By AlAkhtal (Akh).

P. 470, l. 11. Cited by Mz (MaD).

P. 471, l. 18. After "Zaid" insert "[160]."

P. 472, l. 7. ٠ selves relates to ٠ مَثَرْكَ, being the cop. [27], according to B's theory as to the op. of the subst. [131].

P. 478, l. 5. He satirized AlHajjaj (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "Kuraish".

P. 476, l. 11. Read "Sa'id".

P. 478, l. 17. ٠ selves in lexicology is Reversion to the thing after departure from it (Sn)—l. 18. This appos. is named ٠ selves because the speaker reverts to, and manifests, the ant. by means of it (Sn).
P. 479, l. 2. The Khalifa Abū Ḥāfṣ Umar Ibn AlKhaṭṭāb alKu-raishi al’Adawi alMadani, a. 13, l. 23 (NW).

P. 480, l. 1. But here the synd. expl. is not a prim.


P. 486, l. 7. َبَعَضُ is governed in the acc. by an understood v. indicated by ُمِرَةٌ, as though he said ُكَفَّرْ آخِرًا بَعْضُ (T).

P. 489, l. 2. For “his” read “His”—l. 3. Read “because (MAIH)].”

P. 492, l. 14. Maṣlama Ibn Dhuhl, Zayyāba being his mother (Jah), one of the Banū Taim Allāh Ibn Tha’labā (I’Ath), a heathen poet—l. 15. AlḤarīth Ibn Hammām ashShaibānī (T,Jab).

P. 494, l. 17. Read “Umar”.

P. 499, l. 18. R adds “being a verbal n.” to the preventives of inflection in order to account for the uninfluxedness of those verbal ns. which resemble the aor. (see p. 653, l. 7—p. 654, l. 1).

P. 501, ll. 18-20. That the verbal ns. are uninfl. is not disputed, though three different reasons are given at pp. 653-654 for their being so. The validity of the reason here given, vid. that they resemble the n. in not being impressive by the op., is based upon the theory that they have no place in inflection, i.e. do not occupy the place of a n. in any case, which is disputed (see p. 658).

P. 503, l. 7. Some of the BB, according to R (see p. 743, l. 19)—l. 16. Abū Ṣakhr ‘Abd Allāh Ibn Sālim asSahmī alHudhali, an Ismā‘īlī poet of the Umayy dynasty (AKB). The Banū Sahm were his tribe (T)—l. 19. By Mirbal Ibn Jahm alMadhhijt (MN, FA, Jah) or Mubashshir Ibn AlHudhail alFasārī (MN).

P. 506, l. 2. On the name “met.” see p. 823, ll. 9-10.

P. 508, l. 4. ُخَلَّالٍ [with reduplication (Jah) of the final ِي] is the [perf. masc.] pl. [of ُخَلَّالٍ (EC)] pra. to the ِي of the 1st per. sing. (EC, Jah).
P. 510, l. 1. The 2nd hemistich is given in IY. 10 and 84 as

And Hind, farness and distance have come in front of her, i.e., between me and her—l. 15. Or, as is said, his son Sawāda Ibn ‘Adt (AKB).

P. 517, l. 20. لفظاً is abbreviated (MN, FA, N), by poetic license (FA, N), because its ا. ج. is لفظاً with the Hamza (MN).

P. 518, l. 8. For “XXVIII” and “611” read “XXVII” and “612”.

P. 531, l. 8. هماعد or همدِ قيم. The verse is attributed to Humaid Ibn Ḥuraith Ibn Bahdal [alKalbī (IAth)], of the Banū Kalb Ibn Wabra, whose pedigree reaches to Ḥudayī. Humaid was an Islāmī poet; and Maṣṭūna Bint Bahdal, the mother of Yazid Ibn Muʿawiyah, was his paternal aunt (AKB) هماعد (IY. 414).

P. 523, l. 3. i.e. قبیلاً هو. The verse is by AlMukhallab alHilālī, of whose pedigree and history I know nothing; and has been plagiarized by AlʿUjair asSalūlī alHilālī, a freedman of the Banū Hilāl, whose name was Umair Ibn ʿAbd Allāh, a minor Islāmī poet of the Umayyād dynasty. Sgh says “The piece is Lāmiyya; but occurs in the Book of S in place of دُلُوٰ tractable, and the GG have followed him in the mistranscription” (AKB)—l. 7. Hamdān is a tribe of AlYaman (AKB).

P. 531, ll. 17-18. An elegant, excellent poet of the Umayyād dynasty (AKB). ʿAbd AlMalik Ibn Marwān asked him for his daughter in marriage for one of his sons (Mb). The Khalīfa ʿAbd AlMalik Ibn Marwān [alKurashi alUmauti, s. 26 (ITB), a. 65 (MDh)], d. 86 (MDh, ITB). He was proclaimed Khalīfa in succession to his father Marwān Ibn AlḤakam after ʿAbd Allāh Ibn AsZubair had laid claim to the Khalīfa; and his undisputed Khalīfa, i.e. after the slaughter of ʿAbd Allāh Ibn AsZubair, was from the middle of 73 (ITB). The Khalīfa Marwān Ibn AlḤakam alKurashi alUmauti, [nephew and (Nw,ITB)
(90A)

private (TKh)] secretary of 'Uthmān [Ibn 'Affān (NW, ITB), § 2, (NW), a 64 (ITB, TKh)], d. 65 (NW, ITB, TKh). Ibn AṣZubair was proclaimed Khalīfa (AGh, Is, TKh) at Makka (TKh) in 64 (Is, TKh) in the days of Yazid Ibn Muʿāwiyah (TKh), [or] after the death of Yazid (AGh, Is) Ibn Muʿāwiyah (Is); or in 64 or 65 after the death of Muʿāwiyah Ibn Yásid (TKh).

P. 534, l. 4. اياک الاشر as an ex. of detachment caused by suppression of the op. is appropriate only when the op. is supplied before the pron.; for, when the op. is supplied after the pron., it is an ex. of detachment caused by precedence of the pron. before its op. (see l. 19 and the Note on p. 196, l. 18).

P. 535, l. 3. Abū Bakr aṣṢiddīq said to the Apostle of God (God bless him and give him peace!) "Teach me a supplication wherewith I may supplicate [God] in my prayer." He said, Say اللہ اثبتی طالبی O God, verily I have done much wrong against mine own soul; and not (any) forgiveth sins but Thou. Wherefore forgive Thou me of Thy grace, and have mercy upon me. Verily Thou, Thou art the very forgiving, the Merciful (SB I. 214)—l. 9.

Properly ائفسان [446] (AKB) — l. 10. He was named Dhu-Iṣba' because a serpent bit his finger (ID, AKB), so that it withered away. He is said to have lived 270 years; and AHm says that he lived 300 years. And he was one of the judges of the Arabs in heathenism (AKB). The question of 'Abd AlMālik Ibn Marwān "Who is he?" in Tr. II. 815 and I Ath. IV. 270 (see the Note on p. 44, l. 11), to which Mābud Ibn Khālid alJadali answered "He is Dhu-Iṣba'" did not refer to the man put forward by 'Adwān as their spokesman with the Khalīfa, but to the author of the verses quoted by 'Abd AlMālik, as is clear from the var. "Who says this?" in Tr. II. 815, note 6, and AKB, II. 409. Cf.
KA. III. 3—l. 11. Bk says (AKB), Kūrrā is a place in the countries of the Banu-lHarith (Bk, AKB) Ibn Ka'b (AKB).

P. 542, l. 19. A heathen [poet (FA, AKB)], lamenting his brother Uṭai, and complaining of two companions of his, who were harassing him, said to be his two nephews Mudrik and Murra (MN, FA, AKB): so says AlʿAinī (AKB).


P. 544, l. 4. He said that of a man who was mentioned to him as intending to do him harm (IY).

P. 545, l. 10. The Persian ed. of the ML (p. 253, l. 16) has ُلُمَسْكُن; but the 2 Egyptian eds., the DM (vol. II., p. 279) and Amr (vol. II., p. 223), have the form given in the text.

P. 546, ll. 20-22. These are the annullers of išācoalation [24] The ws. of app. are omitted, because their pred. is an aor. v. [459]; and the generic neg. ُلُمَسْكُن, because its sub. and pred. are indet. [100].

P. 549, ll. 13-14. Muḥammad Ibn Marwān [Ibn AlḤakam, brother of the Khalifa ʿAbd AlMalik (IAth, ITB)], one of the Readers of AlMadīna, [d. 101 (IAth) or 103 (ITB)]. IAl says “Ibn Marwān wraps himself up in his solecism”, i.e. by making the distinctive occur between the d. s. and s. s. (R)—l. 15. Zaid Ibn ʿAlī [Zain alʿĀbidīn (ITB)] Ibn alḤusayn Ibn ʿAlī Ibn Abī Ṭalīb alḤashīmī [alMadānt, 6. 80 (IHjr)], k. [121 (IKb, MDh, MAB, TKh), 122 (IKb, MDh, IATh, MAB, IHjr, ITB), or.] 123 at the age of [42 (MAB) or] 44 (FW).

P. 555, l. 10. Ibn Abī-l-Āṣ athThākaft alBaṣrī, the celebrated poet, reproving his cousin ʿAbd ArRahmān Ibn ʿUthmān Ibn Abī-l-Āṣ (AKB).

P. 556, l. 2. D. 84 (Is, IHjr, AKB) : d. 89 (ITB).
P. 557, l. 9. By Ṣakhr Ibn AlJa'd alMuḥāribī alKhudrī, an elegant poet contemporary with the Umayrī and ‘Abbāsī dynasties (KA). The forms or العوود and the حضرمي in the MN. II. 227, FA. 95, SM. 197, and Jsh, seem to be erroneous—l. 10. Ṣakhr Ibn AlJa'd was enamoured of Ka's, daughter of Bujair Ibn Jundab (KA); not, as Lane supposes (p. 2049, col. 1), "of El-Kelḥabeh El-Orangee".

P. 559, l. 5. Shadan is a place in AlYaman (Bk).

P. 561, l. 7. Zaid Ibn Muḥalhil aṣ'Ta'ī anNabhānī, known as Zaid AlKhail, who came to the Prophet with the embassy from Ṭayyi in the year 9, and was named by the Prophet Zaid AlKhair. He was a good poet. On his departure from the Prophet, he was seized with fever; and, when he reached his family, he died; but some say that he died at the end of the Khilāfa of 'Umar (AGh)—l. 16. Kaïs is the father of a tribe of Muḍar (AKB, J) called Kaïs 'Ailān, a prothetic comp., [meaning The Kaïs of 'Ailān] (AKB)—l. 19. Ḥumaid Ibn Malik............Ibn Zaid Manīt Ibn Tamīm, an Islāmī poet of the Umayrī dynasty, contemporary with AlḤajjāj. He was named AlArkāṭ [The spotted or speckled] because of some marks that were on his face (AKB). Jh says the verse is by Ḥumaid (MN, FA); but IY says (MN, FA, AKB) it is by Abū Bahḍalā (IY, MN, FA, AKB), whom I do not know (AKB).

P. 562, l.l. See an ex. of the 2nd prevailing over the 3rd in p. 125, l. 14-16.

P. 575, l. 3. Ka'b Ibn Sa'd alGhanawī, an Islāmī poet, and apparently a Follower (AKB)—l. 19. Lane's assertion that َلا is not prefixed to the du. of َلا (p. 947, col. 3) is refuted by what IY says here; and his assertion that َلا is not prefixed to أَلَّنَك (p. 947, col. 3), and that one does not say أَلَّنُك or the like (p. 86, col. 3), is refuted by the verse at l. 15 and by Al'Arjī's verse at p. 564, where the dim. of َلا appears.

P. 576, l. 12-14. الطَّن has 3 dial. vars., الطَّن, الطَّن, and الطَّن (IY. 337). They are all of one sense, vid. demonstration of place; but they differ
in nearness and distance, the near places being demonstrated by alus with Damm, and the distant by the 2 others (MN, FA)—l. 21. Read ارَجِئْتِنا and "on its," the pron. referring to the -trackless waste—mentioned in the verse preceding.

P. 580, l. 6. This verse is cited by Skr in the DH as (AKB) by a man of Hudhail (DH; AKB). It belongs to the same poem as the lines cited in vol. II, p. 717, ll. 11-12 and in the Note thereon at p. 29A. Numerous vars. of this verse and of the verses cited in p. 579, ll. 16-17 and p. 580, l. 3 are given in the AKB. Read تَرَى—l. 10. The Lucknow ed. of the R gives ُتَرَى; but the Teheran ed. has ُتَرَى is not charmed, which seems more appropriate. The Delhi ed. gives no vowels —ll. 23-24. According to R, ُأي is made det. by its expressed or constructive prefixion to a det., not by its conj. (p. 586, ll. 13-15).

P. 582, l. 13. Al'Am ù says (AKB) it is by AlAkhtal (MN, FA, AKB); but I have searched diligently through his Divan without finding it (AKB). This poet was given the cognomen of AlAkhtal because of the bigness of his ears (MN, FA): [but various other reasons are stated in the KA and AKB]. He was a Christian (KA, FA), of the people of AlHira (KA); and he belongs to the 1st class of Islami poets (KA, MN, FA). He lived a long life until he went to Hell-fire (AKB)—l. 1. The saying of the Banu 'Ukail or Hudhail جَدَاءُ الْعِنَّ سَأَمَرُ They that stood came (BS).

P. 583, l. 2. Its author is Ru'ba Ibn Al'Ajjaj: but is said by AZ and IAr to be a heathen man of the Banu 'Ukail; though they differ about his name, which AZ says is Abu Harb Al'Ajam, while IAr says something else. And Sgh says that the author is Laila alAkhyaliya (MN).

P. 583, l. 20. ُمسَّبُ with Tanwin from regard to its being a name of a ُمسَّب place (AKB). Either form suits the metre—ll. The verse is by Umayya Ibn AlAskar, or, as is said by [ID and] the author of the

P. 584, l. 1. 'Ukāz, Majanna, and Dhu-l-Majāz were markets for Makka in the time of heathenism. 'Ukāz is a level plain. AU says (Bk), 'Ukāz is between Nakhlā and At-Tāʾīf (Bk, ZJ, MI), one night's journey from At-Tāʾīf and 3 from Makka (MI). It was taken as a market 15 years after [the year of] the Elephant, [in which the Apostle of God was born (SR, Tr, LM)] and was abandoned for ever in the year 129 (Bk). The market of 'Ukāz used to open on [the morning of (Bk)] the 1st of Dhu-l-Kiʿda, and last 20 days (Bk, ZJ)—ū. By a man of [the Banū (MN, FA)] Sulaim (MN, FA, EC).

P. 585, l. 20. Coptic by origin, freedman of the family of AzZubair Ibn AlʿAwwām, s. 115 [or 120 (HH)], d. 197 (Syt).

P. 587, l. 9. Kais Ibn Jirwa (ID, T, AKB), a heathen poet (AKB), named 'Āriḵ because of this verse (T, AKB)—l. 15. An Islāmi poet of the Marwānī dynasty (AKB)—l. 20. Whence

(Čālā fil-aḏīr dhīr rābīʾ taḥāt ʿuṣūrā ḫāʾal maḏīrī al-maḏīrī al-ḍāʾirī)

(R), by Kawwāl at-Tāʾī (T, AKB), an Islāmi poet, who lived at the end of the Umayyids, and reached the 'Abbāsī dynasty, Say ye two to this man, who has come collecting the poor-rate, 'Come on; for verily the sword (called al-maḏīrī) in relation to the Mashārīf, which were certain towns where swords used to be forged) is with us instead of the camels fit to be taken in payment of the poor-rate (AKB). The Mashārīf were near Ḥaurān: Buṣrā was one of them (MI).

P. 588, ll. 18-19. Then he [the Fazārī mentioned in the story told in the Note to p. 845, l. 18] said to one of them, whose name was Mirkamā “Eat of it”; but he refused. Than he smote him, and cut off his head. Then said the other “Mirkamā has perished !.” Then said the Fazārī

And thou if thou swallow it not! IHb says “He
meant; but, having discarded the " before the s, as they said Woe to AlHira and whatever men be in it!": he [IHb] supplies as meaning the morsel or piece; otherwise [he would not supply it, because] there is no fem. in the preceding speech that the may relate to (Md. I. 97-98).

P. 590, l. 2. An Islami poet (MN)—l. 10. The capital of Khurâsan (MI).

P. 591, ll. 10-11. And He whose paternal uncle is his maternal uncle is ‘Amr (IV). Both these exs. seem to be absurd, because the 2 prons. in each of them relate to by hypothesis.

P. 592, ll. 10-15. This is F’s explanation (AKB)—l. 11. By Al-Farazdaḵ. The true version is

And verily I am shooting a shot, i.e. glance, at her (of whom I say), Perhaps I, even if it, i.e. the shot, be hard for me, shall get her (AKB)—l. 14 Perhaps I shall visit her is an originative prop., because it does not admit of being pronounced true or false [1]—l. 15. It ought to say her (of whom I say), Perhaps I, even of her destination be far, shall visit her, in order that the rel. of the conjunct may be obtained (AKB).

P. 593, l. 1. Ḥafṣ, the companion of Ks, b. about 150, d. [245 (Tkh),] 246, or 248 (IHjr).


P. 599, ll. 6-7. And by the Bdd (MAd. II. 233, l. 6)—l. 16. AlHudhalt (AKB)—l. 20. In full (AKB).

P. 601, l. 4. Whence
(R), by AlKumait Ibn Zaid, satirizing Kahtan, i.e. the tribes of AlYatman. Then, if I spare to satirize those women (that are of, i.e. depend upon, men that have neglected, i.e. have not protected, them, I will not spare those men (that have neglected them), the conj. of $\text{Ana's loulit}$ i.e. $\text{Ana's loulit} \text{Ana's loulit}$, while the conj. of $\text{Alzinn}$ is suppressed, because indicated by the previous mention of it [in $\text{Ana's loulit}$ ep. of $\text{Ana's loulit}$, which is part of the preceding conj.], the full phrase being $\text{Ana's loulit}\text{Ana's loulit}\text{Ana's loulit}$ (AKB), and

(R) From those women (that have asserted etc.), and (from) that woman (that has asserted etc.), and (from) those women that have asserted that I, verily my contemporaries have grown old, the conj. of the first two conjuncts being suppressed, because indicated by the conj. of the third (AKB)—l. 7. Addressing Imra alKais Ibn Hujr alKindi (Jsh)—l. 17. Ish says, and $\text{Alzinn}$ and $\text{Alzinn}$ are made fem. here because $\text{Ana's loulit}$ calamity is fem. (AKB). They are [proper (Md)] names for [Great and Small (T)] Calamity, and therefore dispense with the conj., [and are transferred from being conjuncts (T).]

(T, Md), by Sulmi [or Salmam (AKB)] Ibn Rabia [asSidi (AKB)], of the Banu-SSid [Ibn Malik Ibn Bakr Ibn Sa’d (AKB)] Ibn Dabba (T, AKB), a heathen poet, And assuredly I have reconciled the discord of the community among themselves, and have sufficed its wrong-doer against the great and small calamity that he has brought upon himself (AKB); but some say that their conj. are suppressed, because indicated by [the circumstances of] the case (T).
P. 605, l. 1. By Al‘Uryān Ibn Sahla alJarmī, a heathen poet. This verse is one of three verses cited by AZ in his Nawa‘id; but his version is not like that of the majority (AKB). The other two verses are the 1st and 4th of the poem by Al‘Uryān cited at p. 712 of the T and p. 181 of the Calcutta ed. of the Ḥamāsa, where the unmeaning words لسَلَة وَلَمْ بِن سِلَةِ التَّجْرِمَ seem to be a mistranscription for بِن سَلَةِ التَّجْرِمَ. This verse, which is the 3rd in AZ’s version, is not given in either ed. of the Ḥamāsa—l. 5. F says that ٍلَتَ مَا إِلَى رَبِّي هُبُّهُ (the Ka‘ba, being made masc. as meaning the House, in which case the [acc.] pron. in مَا إِلَى رَبِّي هُبُّهُ is suppressed, because this v. is trans., as is shown by the text II. 163. Then whose performeth the pilgrimage to the House, or visiteth it; and the sense is إِلَى رَبِّي هُبُّهُ that (which) Ḥātim has performed the pilgrimage to: (2) God, in which case the full phrase is إِلَى رَبِّي هُبُّهُ [by Ziyād Ibn Ḥamal, or Ibn Munkidh, one of the Bal ‘Adawiya, of the Banū Tamīm (T)], Ruwa‘ika, verily I, I swear by that House which the pilgrims perform the pilgrimage to, or by that House (which) the pilgrims perform the pilgrimage to for the sake of obedience to Him, i.e. God, and by the raising of the shout لَيْكَ [115] on the two sides of Nakhla, [a place near the city of the Prophet (11) (T),] by the enterers into the Sacred territory, the 2nd لَيْكَ being infinitival, that, when the 1st لَيْكَ is held to be an expression for the House, the s in لَيْكَ may denote (1) the House, لَيْكَ being i.q. لَيْكَ, as in XCIX. 5. [504], i.e. [as though he said لَيْكَ إِلَى هُبُّهُ (T)]; (2) God, i.e. لَيْكَ إِلَى هُبُّهُ. Thus it is known that R’s language is [derived from] one of F’s 2 explanations, لَيْكَ being con-
strued to signify God (AKB). But, if so, R would supply $\text{ אלוהים}$ instead of $\text{ אלל}$: and I think that he construes $\text{ אלל}$ to signify the House, but supplies $\text{ אלל}$ in accordance with the construction $\text{ אלל}$ allowed by IJ and T—l. l. Ya'qūr or A'qūr was father of a tribe, that Bāhila belonged to (MN). See p. 27A.

P. 616, l. 22. The Banū Khalaf were AzZibriḵān’s kinsfolk, Khalaf being his great-grandfather, because he was AzZibriḵān Ibn Badr Ibn Imra alKāis Ibn Khalaf.........Ibn Sa’d Ibn Zaid Manāt Ibn Tamīm (AKB).

P. 617, l. 10. Hudba was an elegant superior poet from the desert of AlHijāz (AKB). He had killed Ziyāda Ibn Zaid al‘Udhrī; and, when he was carried to Muʿāwiyah, ‘Ābd ArRahmān, brother of Ziyāda Ibn Zaid, advanced with him, and prosecuted him. Then said Muʿāwiyah to him, “What sayest thou?” He said “Likest thou then that the answer be in poetry or prose?” He said “Nay, in poetry: for verily it is pleasanter.” Then said Hudba (Mb). Here follow some verses, of which this is one.

P. 618, l. 6. Praising AlJarrāḥ Ibn ʿAbd Allāh [alḤakamī (IĀth, ITB)], Governor of Khurāsān. He was Commander of AlBāṣra, and afterwards became Governor of Armenia. He penetrated into the lands of the Khazar, and was martyred there (Dw) in 112 (IĀth, ITB)—ull. 14-15. ʿKāṣīr Ibn Sa’d (ID, IĀth, KF) of Lakhm (ID, IĀth) Ibn ‘Adī (ID). See Md. II. 123 and P. II. 450.

P. 621, l. 18. Māwiya is one of the names of women, among them Māwiya, the wife of Ḥātim of Ṭayyī; and this verse is similar to his poetry, but I have not known it attributed to him (AKB). It is not in his Dīwān as given in the FDw.

P. 622, l. 18. Ḥātim Ibn ʿAbd Allāh aṭṬaʾī, celebrated for his munificence, and one of the poets of heathenism (AKB).

P. 623, l. 16. And $\text{ جَرِّضُ}$ is transmitted (ML). This verse is part of a Daftiya ode by Ḥassān Ibn Thabīt (MN, AKB) al Anṣārī (MN) aṣṢalābī: but its rhyme has been perverted by IJ, who transmit
and he is followed by many, among them IHsh in the ML, who says "And ٍ in measure and meaning" (AKB)—l. 17. Ibn Đirâr, cousin and contemporary of Zaid alFawâris Ibn Ḥuşayn Ibn Đirâr adĐâbbî (T. 279), who was a heathen (AKB)—l. 18. Ath says that Ḥassân composed this poem upon Rufai' Ibn Ṣaïf Ibn 'Abid, who was killed as an unbeliever on the day of Badr (AKB) in the year 2 (Tr, LM, TKh)—l. 23. The poets called AlKumait are 3 of the Banû Asad Ibn Khuzayma, (1) AlKumait alAkbar Ibn Tha’labâ…………… Ibn Ṣa’d Ibn Tha’labâ Ibn Da’dân Ibn Asad Ibn Khuzayma alAsâdî, a Convert, says AU, as AlMarzubân mentions (Is)]; (2) AlKumait Ibn Ma’rûf Ibn AlKumait alAkbar [alFa’qâst, a Convert, says AlMarzubân (Is)]; (3) AlKumait Ibn Zaid…………… Ibn Sa’îd Ibn Tha’labâ Ibn Da’dân Ibn Asad (AKB), a poet of the Ummâ dynast, d. 122 (Is) [or] 126 (ITB). The verses at p. 616 of vol. II and pp. 297 and 367 of this vol. are all from one ode by AlKumait Ibn Zaid alAsâdî (MN. III. 111); and the verse at p. 112 of this vol. is by the same poet (MN. I. 534); while the verses at pp. 623 and 712 of vol. II are by AlKumait Ibn Ma’rûf (MN. IV. 109, 320, Jsh); though IÂr says that the last verse is by AlKumait Ibn Tha’labâ alFa’qâst (MN. IV. 321).

P. 624, l. 20. D. [104 (Nw),] 105 (IKb, IAth, IKhn, Nw, TH), 106 (IKhn, Nw, TH), 107 (IKhn, Nw, TH, IHjr, TKh), 108 (ITB), or 115 (IKhn), at the age of 80 (IKb, IKhn) or 84 (IKhn)—l. 23. D. 156 (IHjr). Not [to be confounded with ‘Īsâ Ibn ‘Umar] athThâqâfî, the Bagrî Grammarian, who also is one of the leading Readers (DM).

P. 625, l. 3. The last word is إلّه speech, which Iâm has mis-spelt slaughter. The verse is from an ode composed by Ka’b Ibn Mâlik, poet of the Apostle of God, in answer to 2 pieces that Ibn AsZiba’râ and ‘Amr Ibn Al’Âs had glorified themselves with on the day of Uḥud (AKB) in the year 3 (Tr, IAth, LM). Ka’b Ibn Mâlik [aṣaṢâhbt. (Nw)] alânsârî (AGh, Nw, AKB) alKhazraj asSalâmî (AGh, Nw), of the Banû Salima (AGh) Ibn Sa’d (IHb, Dh) Ibn ‘Alt…………… Ibn AlKhazraj (IHb),
one of the poets of the Apostle of God (AGh, AKB), d. 50 or 53 (Nw, AKB) at the age of 77 (AKB). The Prophet's poets were Ḥassān Ibn Thabit, Ka'b Ibn Malik, and 'Abd Allāh Ibn Rawāḥa (AGh). See SR, pp. 623-625 for the ode. Read "thālāt"—l. 5-6. For "then.........(DM)" read "then for what does speech abound ? (AKB)"—l. 12. Insert "knew" before "that"—l. 13. Or conjunct, knew that which my Lord hath forgiven me (K, B). The depends upon ̲غٰر if ـَمَ be interrog., and upon ـَمَ ِفِلَيْسُون if ـَمَ be indicative or conjunct (B).

P. 629, l. 1. Suwaid Ibn Abī Kāhil ['Utsaif or (Is, AKB)] Shabbī alYaṣṣakurātī, a converted poet (KA, Is, AKB), who lived some time in heathenism, and [for 60 years after the Hīra (AKB)] in Al-Islām until the time of AlHājjāj (Is, AKB) : so in the Is (AKB).

P. 631, l. 5. AlKūraḥā alAsadī (Nw, Is) alMādanī aṣṢahābī (Nw), l. [treacherously (Is)] on the day of the Camel, in the year 36, at the age of (IKb, Nw, Is) 60 (IKb), 64 (IKb, Nw), 66, or 67 (Nw, Is), by ['Amr (Is)] Ibn Jurmūz (IKb, Is), a man of the Banū Tamīm (Is).

P. 636, l. 2. ـَجَيْز may be in the gen., governed by ـَلْب understood after ـَلْن ; or in the acc., coupled to ـَدَّارا (AAs). On the form see § 646.

P. 637, l. 2. Shumair, so spelt by AZ, or Sumair, so spelt by Akh and Sglh, Ibn AlHārīth aṣṣDabbī, a heathen poet, author of the verse ـَلْيُن [153] (AKB)—l. 3. This is one of 4 verses transmitted by AZ, and attributed by him to Shumair Ibn AlHārīth aṣṣDabbī, or, as Akh says, Sumair (AKB). [The next verse is cited in vol. II, p. 296.] It is also transmitted, with the version ـَمَا ـَلاَكِما May your life be pleasant at morn ; as part of a poem rhyming in ـَلْج ; and is then attributed [without dispute (N)] to Jīdh' Ibn Sinān alGhassānī (N, AKB), a heathen poet (AKB). The poem rhyming in ـَلْج is also attributed to Ta'abbata Sharrā (N).
P. 639, ll. 8-9. See the 2nd explanation in the Note on p. 169, l. 17, where the qualified, when treated as compounded with the quam into one n., is considered to be uninfl. upon Fiat, not infl. in the acc., as R here says.

P. 640, l. 7. The disconnection is produced by the repetition of , which makes a fresh prop.

P. 643, l. 15. Naṣr Ibn Sayyār, governor of Khurāsān (Jsh).

P. 644, l. 13. R supplies a post. n. in imitation (see p. 647, l. 21).

P. 645, l. 21. By Ghassān Ibn 'Ula (MN, FA, J, Jsh) Ibn Murra (MN, Jsh) Ibn 'Ubād (MN). Murra Ibn 'Ubād was of Kais Ibn Tha'labā (IKb). [There was a poet named] Ghassān Ibn Wa'la, one of the Banū Murra Ibn 'Ubād (T). [The name of] the author of this verse has not reached me: IAmb says "AASh transmits it with Դամձ of , " on the authority of Ghassān, who is one of those on whose authority, "the classical language is derived from the Arabs"; so that Ghassān is the author of the verse: but IHsh asserts that it is by a man of Ghassān; and God knows best! (AKB).

P. 646, l. 3. Hārūn Ibn Mūsā [alAzdī al'Atakī, their freedman (IHjr), a Jew, who afterwards become a Muslim (IKb, NA),] alAwarz [the one-eyed], the [Baṣrī Grammarian and (NA, IHjr)] Reader (IKb, NA, IHjr). He transmitted readings from IIU (IKhn). The Follower (Nw, ITB) Tālḥa Ibn Muṣarrif [alYāmī (Nw, IHjr), oralIyāmī (Nw), alHamdānī (Nw, ITB)], the Kūf Reader, d. [110 (Nw),] 112 (IKb, Nw, IHjr, ITB), or 113 (Nw). Yām or Iyām is a clan of Hamdān (LL)—l. 4. After "alHarrā" insert "the master of Fr." This is MIM.

P. 651, l. 1. This is one of the 50 verses of S whose authors are not known: but is asserted by Al'Ainī, who is followed by Syt in the SM, to be part of an ode by AlMuthakākib al'Abdī; whereas there is no foundation for this (AKB). It is by Suḥaim Ibn Wathil arRiyāhī (MN; FA, N), from the same ode as [149] (N)—l. 2. An ancient heathen poet, contemporary with 'Amr Ibn Hind: so say IKb
(AKB). His name, [as IKb says, was Miḥṣan Ibn Tha'labab; but, as IAmb says (AKB),] was ‘Ā'īdh Ibn Miḥṣan (ID, MN, Nw, AKB) Ibn Tha'labab (MN, AKB).

P. 652, l. 10. The pr. are superfluous to the attribution—l. 19. The ‘Aṭik [pl. Aṭikka (KF)] is every channel [of water (MI)] that [the water of (KF)] the torrent has cloven (MI, KF) in the earth, and then enlarged and widened. The lands of the Arabs contain many Aṭikka; and the mention of the ‘Aṭik in poetry is frequent (MI).

P. 653, l. 3. By Lākṭī Ibn Zurāra (AKB), k. on the day of Jabala (SR, ID).

P. 654, l. 1. See p. 659, l. 15.

P. 655, ll. 4-6. This is the opinion of IH (p. 652, ll. 2-3) and R (ll. 8-9 below).

P. 656, l. 13. Read “197”.

P. 657, l. 10. فطَّلْلِقُ (Th, IY, KF, MAAd) or فلَّلْلِقُ (Th, KF) or فُطَّلْلِقُ (MAAd).

P. 660, ll. 3-4. This is one of 7 verses by ‘Antara, the author of the Mu'allaḵa [see Abl. 35]; and is also transmitted as by Khuzaz Ibn Ladhān as-Sadāsī. Both of them were heathens. ‘Antara addressed these verses to his wife, who ceased not to mention his horses, and to reproach him about a steed which he used to prefer above the rest of his horses, and to which he used to give milk to drink (AKB)—l. 5. الإبْتِيفَقَ is a name for dates, a proper name (AKB). For “wine” read “dates”.

P. 661, l. 3. أَرْضُ (R): رَمَّتْ (K. 1071). أُرْضُ (N), which is Persian (Jk), arabicized (Jk, KF) from كَرْتَهُ (KF): كَرْتَهُ (K, R), pl. of كَرَطْفَ (KF), like بُطْفَ (AKB), which is a i.e. garment having a nap. This verse is from an ode by Mu’akkir Ibn Aus al-Askālī al-Bāriḵī, [a heathen poet (ID),] praising the Banū Numair, and
mentioning what they did to the Banû Dhubyân at the Pass of Jabala, where a battle took place between the Banû Dhubyân and the Banû ‘Āmir, in which the Banû ‘Āmir were victorious. Numair was the progenitor of a tribe of Kāis, vid. Numair Ibn ‘Āmir Ibn Ša’ša’a; and Mu‘ak̲k̲ir was a confederate of theirs. The day of Jabala was 59 years before Islam, and 19 years before the birth of the Prophet, [who began his Mission at the age of 40 (SR, Tr, LM)]; so in the KA by AFI (AKB). Jabala was a [huge (Bk)] red mountain in Najd (Bk, M1) — Ill. 4-5. He says Many a Dhubyānī woman was there that bade her sons take plenty of these two things as booty, if they should overcome their enemies; and that because of their neediness, and the fewness of their goods (AKB). MDE, who says that she enjoined her sons to take care of the coats, etc., seems to have misunderstood the verse, probably from not knowing the occasion; but this is strange, because the K has “as though he said, that bade them take them as booty”.

P. 662, l. 5. The word “mostly” is a reservation of such as گُذُبَ.

P. 665, ll. 22—23. Umm Salim was his beloved (AKB).

P. 668, l. l. Dele the full stop after “Th”.

P. 670, l. 10. Lane (p. 1350, col. 1), citing the KF as his authority, says “The word سُرَعْانُ is used as a simple enunciative [placed before “its inchoative], and also as an enunciative denoting wonder”: but this rendering of the KF involves serious errors, because (1) it gives سُرَعْانُ a place in inflection, vid. that of a nom. as an enunc., whereas the majority of GG hold that the verbal n. has no place in inflection; while those who give it the place of a nom. make it an inch., not an enunc. (p. 658 above): (2) if it were an enunc., it would not be placed before its inch., because, since, like other verbal ns., it governs an ag. (p. 661), the post-pos. inch. would be taken for an ag.; so that سُرَعْانُ ذَا تَمْ زَيْدٍ, like سُرَعْانُ كُيْتَمْ لَهُ خَبَرًا مُحَفَّظًا وُهُوَ فِيهِ ۚ, would not be allowable as enunc. and inch. (p. 111). The words of the KF are یُسْتَعْمَلُ خَبَرًا مُحَفَّظًا وُهُوَ فِيهِ ۚ. 
And is used as a simple enunciation, [i. e. Quick is]; and as an enunciation containing the sense of wonder, [i. e. How quick is!]: meaning enunciation, the correl. of command; not enunci., the correl. of inch.

P. 672, l. 19. I. e. Al-Fadl Ibn Kudāma (ID, KA, SM, AKB), who contended with Al‘Ajjāj in reciting poetry of the Rajaz metre, and was contemporary with [the Khalīfa (NW, ITB)] Hishām Ibn ‘Abd Al-Malik (AKB) al-Kurashi al-Umawi ad-Dimashki (ITB), d. 72 (NW), a. 105, d. 125 (NW, ITB).

P. 673, l. 2. By Zaid Ibn ‘Amr Ibn Nufail al-Kurashi al-‘Adawi, d. 5 years before the Mission: but attributed to his son Sa‘d Ibn Zaid [as Saḥābi (NW)], d. 50 or 51 or 52, at the age of 70 and odd, or of 73, years; and to Nubaih Ibn Al-Hajjāj. Nubaih and his brother Munabbih were chiefs [of the Banū Sahm (ID)] of Kurashī; and were killed, [with Al-‘Āṣ son of Munabbih (SR)], on the day of Badr as unbelievers (AKB) — l. 20. The Khalīfa Sulaimān Ibn ‘Abd Al-Malik [al-Umawi (ITB), b. 60 (FW, TKh)], a. 96, d. 99 (MDh, FW, ITB, TKh) at the age of [39 (MDh),] 45 (MDh, ITB), or 53 (MDh).

P. 674, l. 6-7. The verbal and inf. ns. may both be said to act as substitutes for the v.; but with the latter the v. is, and with the former it is not, supplied — l. 11. Of Khunā‘a Ibn Sa‘d Ibn Hudhail (DH)— l. 15. ‘Ali Ibn Māz‘ad al-Azdi [al-Ghassāni (TR, I Ath)] was brother of Abd Manāt Ibn Kināna on the side of his mother [Fukahiya Bint Hanī (TR, I Ath)]; and, when ‘Abd Manāt’s children, whose origin was therefore traced to him (DH), so that the Banū ‘Abd Manāt were called Banū ‘Alī (TR, I Ath).

P. 675, l. 3. ُمِّرْجِعْتُ جِرْعِيَّة Journey thou (R)— l. 5. ُمِّرْجِعْتُ جِرْيَة Journey ye (R)— l. 17-19. It is sometimes pre. to the ag., as [161, 187, 560].

P. 676, l. 6. ُعِبَتُ (T): ُعِبَتُ (Md). ُعِبَتُ is in the ind., the prop. being supposed to be anacoluthic and in septime [423], an answer to
an assumed question "Why should I leave it alone?" [1]; and that is in the apoc. as correl. of the command, there being no ف [421].

Lane (p. 2221, col. 2) apparently considers بَغِيْتْ to be in the subj.: for he says "حتى being understood, according to the explanation of Meyd", i.e. Md; while the apoc. does not occur after بَغِيْتْ [414]. But Md's words أَءِدْ فِيَّ طَغِيْتْ عَلَيْهِ أَيَامْ فَقَنْطَرْ كَيِّفْ خَاتِمَهُ أَيُحْدَدْ أَمْ يَذْمَ "i.e. Leave it alone until etc. (see the next Note) are an explanation of the sense, not of the syntax; for the subj. is not governed by بَغِيْتْ [410], but by أن necessarily understood after it [411, 413, 501]; while the subj. governed by أن understood after بَغِيْتْ understood is a thing unheard of. Moreover, even with the ف, the subj. does not occur in the correl. of the requisite verbal اَن [187, 411, 421]: and, without the ف, the subj. is impossible after a requisite v. [420], such instances as مَرَأَتْهَا بَغِيْتْ being anomalous, not to be taken as precedents [418. A]; and much more then after a requisite verbal اَن. 7. غَيْبٌ عَنَّا. He remained a night with us, i.e. بَغِيْتْ, like أَغْيَبْ; and hence their saying رَأَى الأَنْثُرُ بَغِيْتْ (KF), i.e. Leave it alone until some days pass over it, so that thou mayest see how its end will be, whether it will be praised or blamed: or it may mean Leave the poetry alone: it will keep back from the people, from The fever intermitted, when it keeps back for a day, i.e. Repeat not thy poetry to them incessantly, so that they weary of it (Md). See Md. I. 253 and P. I. 522.

P. 677, l. 5. كَسْمَ (IQ. 507) كَسْمَ (IQ. 511).

P. 680, l. 11. هَذَاكْ (DA. 117, D. 140).

P. 683, l. 4. Muzāhīm Ibn AlHārīth, or, as the author of the KA considers more correct, Ibn 'Amr Ibn Murra Ibn AlHārīth, al'Uṣaylī, of the Banū 'Uṣayl Ibn Ka'b Ibn Rabī'a Ibn 'Amīr Ibn Ṣa'ā'a, an ele-
gant Islāmi poet of the desert, contemporary with Jarīr and AlFarazdak (AKB)—L. 10. Ḥarmala Ibn AlMundhir, or, as is said (KA, Is), AlMundhir Ibn Ḥarmala, [the former being correct (KA),] ʿAtTaʿi, a Christian poet [in the beginning of Allāmā (AKB)], who is said to have lived 150 years (KA, Is, AKB), and remained till the days of Muʿāwiya (Is, AKB).

P. 684, l. 3. He was one of the one-eyed men of Kais, who were 5 poets, Tamīm Ibn Ubayy Ibn MuKibil, ArRāʿi, AshShammākh, Ibn Aḥmar, and Ḥumaid Ibn Thaur. ISh says that he was one of the poets of heathenism, and reached Allāmā: and IHjr says in the Is (AKB), AlMarzubānī says that he was a Convert, and died in the time of ʿUthmān after having attained a great age; but AFī says that he was one of the renowned poets of heathenism, and afterwards became a Muslim, and praised the Khalīfas that he met, vid. ʿUmar and his successors down to ʿAbd AlMalik Ibn Marwān, which is contrary to the saying of AlMarzubānī, that he died in the time of ʿUthmān (Is, AKB): and God knows! (Is)—ll. 16-18. What shows it to be a verbal n. is the saying of Ibn Ḥarma

[The slow (beast) steps out, when the drivers sing to him, with the step of the fleet (courser): let alone the full-grown, high-bred (camels)], for they, with singing, go faster than others (AKB),] because here it puts what follows it into the acc.: whereas in the saying of the other, [Abū Zubaid ʿAtTaʿi anNaʿrānī (AKB),]

[Who will convey to our distant people, since they have gone far away, that the heart is yearning for them, eagerly longing? (It is) the carrier of the loads of the people of the, i. e., my, love at (many) times. I give them
the utmost effort of me: let alone what I can easily compass!, the rel. being suppressed, i.e. لَهُ (AKB), which may be in the position of an acc., and containing a pron. in the nom., [i.e. فَنَعَّلَلَودِعَ (AKB)], as is shown by the لِلْجِلْدَةِ [above]; or in the position of a gen., according to him that recites لِلْبَلَدِ [below], making لَهُ an inf. n. (IY), i.e. لَهُ (or لَهُ, لَهُ or لَهُ like لَهُ), لَهُ, لَهُ or لَهُ in the position of a nom. as an inch., لَهُ being i.q. لَهُ, because the sense may be لَهُ. لَهُ (Then) how is what I can easily compass, (that I give it not)? (AKB)—ll. 18—21. F says, What confirms its being an inf. n. is that AASh transmits لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ لَهُ L (What is the matter with thee that thou dost not such a thing?, i.e. لَهُ لَهُ What ails thee? (AKB). Lane (p. 254, col. 2) has لَهُ; and so apparently has the KF (p. 910), though here the vowel-mark is blurred; and the AKB does not give the vowel: but, since لَهُ is infl. when an inf. n., Damm seems necessary.

P. 685, l. 8. In the year 5 (SR, Tr, LM)—l. 9. See the ode in SR. 705-706—l. 17 and l. 21. Jahn (IY. 513) prints لَهُ and لَهُ لَهُ لَهُ; but, لَهُ being uninfl. when i.q. لَهُ, Fatha, as in أَيْنَ أَيْنَ لَهُ, seems correct; and is said to be so in the tradition (p. 688, ll. 12-14). See, however, the Note on p. 686, ll. 14-15—l. 22. The SB. III. 309, followed by the K and B, gives this tradition in the exposition of the text فَلَا تَعْمَلْ نَفْسِي مَا أَخْلَفْتُ لِأَمِّي فَمَا قَرْعَةَ أَعْنَبَ XXXII. 17. Then not a soul shall know what delight of eyes hath been hidden for them, not of the مَلِىء; so that Lane is wrong in inserting "[by these three letters]" after "God says" (p. 686, l. 1).

P. 686, l. 3. لَهُ [without مَلِىء] (SB, K, B); [and so in the Sahih of Muslim:] but مَلِىء occurs in most of the MSS of the SB; and IHjr
says that, according to Sgh, the MSS of the SB agree upon

\( \text{ما يه نت} \) (AKB). \( \text{ذل مي تا} \) (K, B, KF); and so in l. 22 below—ll. 7-10. Shm says, In the version with the gen. \( \text{ذلا} \) may be an inf. n., i.q. \( \text{ذلا} \), and \( \text{ذلا} \) causative, i.e. on account of their abandoning what ye have become acquainted with, vid. sins; and in this case it is not excluded from the preceding [meanings] (Amr, DM). The prep. and gen. have been interpreted by the phrase “It is as though He said, Let alone what ye have become acquainted with; (for it is easy by the side of what has been treasured up for them)”: but this is appropriate only to the exposition of \( \text{اون مي} \) not preceded by \( \text{ذلا} \); whereas, when it is preceded by \( \text{ذلا} \), it is said to be i.q. \( \text{ذلا} \), i.e. \( \text{ذلا} \) (not \( \text{ذلا} \), as in the KF], \( \text{ذلا} \) or \( \text{ذلا} \), and \( \text{ذلا} \) (AKB). The \( \text{ذلا} \) in this version, as explained by IHsh, seems to be expl., as in XXXII. 17. (Note on p. 685, l. 22)—ll. 14-15. The Kasra of \( \text{اون مي} \) may be a Kasra of uninflectedness, which is corroborated by what AH says in the Ir, vid. that Fath and Kasr of the \( s \) have been heard in \( \text{اون مي} \) (AKB)—l. 15. The \( \text{ذلا} \) in DM. I. 168, l. 23 appears to be a mistake for \( \text{ذلا} \) (above) —l. 22. This is a piece of a tradition, vid. “God says, \( \text{ذلا} \) [above]” (AKB).

P. 687, l. 8. The poet says

\( \text{ذلا} \).

(IY) Leave them, namely camels (the acc. pron. being expounded by the sp. governed in the gen. by the expl. \( \text{ذلا} \), because the pron. is not preceded by what it relates to), leave them. Dost thou not see the horsemen at their encampments? This was the saying of Tufail Ibn Yazid alHarithi, a heathen poet and horseman, when Kinda had made a raid upon his
camels. He came up with them, saying or, in another version, Overtake them, etc.; and, bearing down upon the stallion of the camels, hamstrung him, whereupon the camels circled round him: then the Banu-lHarith Ibn Ka'b, coming up with Tufail, rescued his herd, while Kinda were put to flight (AKB).

death (Mb. 269, AKB. II. 354). The fighting occurs at the hinder parts of the camels, because the raiders drive them, and urge them on; while the owners hinder them from that (AKB).

P. 688, l. 3. By Abu-nNajm al'Ijilt, an Islami Rajiz (AKB).

P. 689, l. 15. R has followed the author of the Siha'h in his relating the verse thus. It is compounded of 2 verses: for the verse containing دعى نُزالي, which is by Zuhair Ibn Abi Sulma, has for its 1st hemistich

And assuredly most excellent is the padding, i.e. wearer, of the coat of mail, thou, when; while الانت إشايع is the 1st hemistich of a verse by AlMusayyab Ibn 'Alas, the 2nd hemistich of which is

the cry for help occurs, and etc. The latter verse, which is from an ode praising Kais Ibn Ma'dikarib alKindi, who died in heathenism, whence نصف النهاي al'Al' is attributed by As to AlMusayyab Ibn 'Alas alJumayt, who was maternal uncle of AlA'shaba Maimun, and was a heathen poet, who did not reach AlIslam; but by AU, ID, and others to his sister's son AlA'shaba Maimun (AKB).

P. 690, l. 20. An admirable minor heathen poet (AKB).

P. 691, II. 6-7. AtTaimi, a heathen poet, retorting upon La'it Ibn Zurara atTamimi, who had satirized 'Adi and Taim. He upbraids
La'kit with having fled in a battle where his brother Ma'bād Ibn Zurāra had been taken prisoner; and attributes his flight to greediness for food and drink (AKB)—l. 15. See the ode in SR. 723—l. 16. In the year 6 (LM)—ll. 19-20. Because the form of the inf. n. is not that of the d.s., which is really an ep. [76] (IY. 241).


P. 693, ll. 5-10. See the Note on p. 38, il. 3-4; and see p. 698, ll. 10-18—l. 21. Read "<i>اطرف ૕مخ</i> [497]."

P. 694, l. 15. Mb does not say "used in the non-voc."; but implies these words by the form of his <i>exta</i>, and حاقني يأ فئى ور, the voc. phrase يأ فئى ور being added to show that حاقني يأ فئى are not <i>voc</i>a themselves.

P. 695, l. 16. Ibn Ja'far Ibn Kilāb (SR). He was a heathen (IAth. I. 416).

P. 696, l. 15. The reference is to p. 691, l. 5—l. 16. R cites this hemistich to show that بدنأ is a fem. ep. made to deviate from <i>متبعة</i>, i.e. <i>مفردة</i>; but this is contrary to the saying of S, who cites it to show that بدنأ is made to deviate from a fem. inf. n., not from an ep.; and بدنأ occurs also as an imp. verbal n.: so that, according to this, بدنأ is of 3 kinds (AKB); but R's explanation obviously fails when بدنأ occurs as a d.s. to a masc., as in the verse of Ḥassān at p. 691; whereas S's explanation, which is adopted by IY, applies in the case of both genders.

P. 697, l. 1. Sajāḥ Bint AlḤārith [Ibn Suwaid (MDh, IAh)] at TamImiya, [of the Banū Yarba' (IKb),] who set up as a Prophetess in the Apostacy, and was followed by some people [of the Banū Tamīm (IKb)]. She afterwards made peace with Musailima, and married him; but, after his death, she returned to Al-Islām. She lived till the Khilāfa of Mu'awiya (Is)—l. 2. Musailima [Ibn Ḥabīb (SR, IKb) alḤanafi (SR) of the Banū 'Adî Ibn Ḥanifa Ibn Lujaim (IKb)], the Impostor of
( 111A )

ALYamāma, k. 11 (MDh)—ll. 5-6. See MD. I. 161, P. I. 32c—l. 17
King of ALHira, commonly called ALMundhir Ibn Mā assSamā after his
mother Māwiya Bint ‘Auf Ibn Jusham, who received the cognomen of
See MD. I. 79, P. I. 151—ll. 16-17. Sgh says, Laṣāf is the name of a
water in a place between Makka and AlBaqra belonging to the Banū
Yarbūʾ of the tribe of Tamīn: Bk says (AKB), Laṣāf, says Ath, is a
water belonging to the Banū Yarbūʾ (Bk, AKB).

P. 698, l. 3. By Abū Muhawwish Rabīʿa, or Ḥaṭṭ, Ibn Riʿab alAsadi
[alFakʾasī (Mb)], mentioned by IHjr in the Is among the Converts
who reached the Prophet, but did not see him. The poet is satirizing
Nahshal Ibn Ḥarrī (AKB)—l. 7. The version ʿfāʾil, [which occurs in the
ID.137], is transmitted by Jh and Sgh; and the version ʿājīb by many, among
them ISk, Kl, AAMr, and Bk (AKB)—l. 15. The reference is to p.
693, ll. 5-10. See the Note on p. 38, ll. 3-4—l. 18. “like رُقَّبٍ ء”
means “governed by the rules laid down in p 699, l. 20—p. 701, l. 3.”

P. 700, l. 1. The father of Ḥanīfa and Ḥijl (MN). See MD. I. 160.
But see too p. 27A, l. 18—l. 22. One of the champion poets of
heathenism, who was named صلالة العرب The Cymbalist, or Harper, of the
Arabs on account of the excellence of his poetry. He reached Al-Islām
at the end of his life; and set out, during the peace of AlHudaibiya,
[concluded between the Prophet and Kuraish in the year 6, and broken
in the year 8 (SR, LM),] on a journey to the Prophet, in whose praise
he composed an ode beginning ʿālām تغتَّض ʿālām [126]: but he was dissuaded
by Abū Sufyān at Makka from carrying out his intention; and went
away to ALYamāma, where he was thrown by a camel and killed. The
ode is an excellent one, numbering 24 verses, most of which are cited
by the ML, while not one of them occurs among these Evidentiary
Verses. [It is given at length in pp. 255-256 of the SR,] ALAʾshā in
lexicology is he that sees not by night, but sees by day, [i.e. blind by night] ;
and this A'shâ became [altogether] blind towards the end of his life.
The number of poets who were blind by night is 17 (AKB).

P. 701, l. 1. Iram is the name of a tribe; and 'Ad too is a tribe, vid. the people of [the Prophet (IBd)] Hûd (peace be upon him!) (AAz).
He was Hûd Ibn 'Abd Allah.........Ibn 'Ad Ibn 'Auş Ibn Iram Ibn Sâm Ibn Nuḥ (IKb, Tr, IBd, B on VII. 63); or, as is said (Tr, B) by some genealogists (Tr), Hûd was [‘Âbar (Tr)] Ibn Shâlakh Ibn Arfakhshad Ibn Sâm (Tr, K on VII. 63, B) Ibn Nuḥ (Tr, K), [grand] son of the uncle of the father of 'Ad (B). These two tribes, 'Ad Ibn 'Auş Ibn Iram and Thamâd Ibn Iram, were descended from Iram; and they were the indigenous Arabs (Tr). Historians, however, divide the Arabs into 3 kinds, (1) extinct, i. e. the first Arabs, the details of whose histories have gone from us on account of the antiquity of their epoch, vid. 'Ad, Thamâd, Jadîs, Tasm, and the 1st Jurhum, who were in the time of 'Ad; whereas the 2nd Jurhum were among the children of Kâhtân: (a) Noah carried [in the Ark] those that God had commanded him to carry: and among them were the 3 sons of Noah, vid. Shem, Ham and Japheth, and their wives; and some say that he carried 6 [other] persons also, and some say 80 men [and women (NW)]; one of whom was [the 1st] Jurhum, all of the children of Seth (MAB): (b) 'Ad son of 'Ausz Ibn Iram (SR), Thamâd and Jadîs, sons of [Jâthar or] 'Athar Ibn Iram, and Tasm, [Imlîk or (KF)] Imlîk, and Umâim, sons of Lâwadh Ibn Sâm Ibn Nuḥ, were all of them Arabs (SR, TKh): so in the SR (TKh): (2) indigenous, i. e., the Arabs of AlYaman, vid. the Banû Kâhtân Ibn 'Âbar Ibn [Shâlakh or] Shâlakh Ibn Arfakhshad Ibn Sâm Ibn Nuḥ, whereas the Banû Jurhum Ibn Kâhtân and the Banû Saba Ibn Yaslimub Ibn Ya'rûb Ibn Kâhtân: (3) insitious, i. e., the children of Isum'il Ibn Ibrahim, who, when Abraham had settled him at Makka, joined the 2nd Jurhum, who were residing in the neighbourhood of Makka, and took a wife from them, [vid. Râfa (SK KA. XIII. 108, TKh) as-Sayyida (Tr), daughter of Muqâd Ibn 'Amr alJurhumî (SR, Tr, KA, TKh)]; so that he and his children are called insitious Arabs, because Ishmael's origin and language were Hebrew
(MAB), and he [and his children (IAth)] learnt Arabic from Jurhum (IAth, IKhld, TKh): (a) Kaidhār Ibn Ismā'il was the father of the [insitious] Arabs (KF); and the tribes of the children of Ishmael branched out from 'Adnān (SR, TKh), who, according to the pedigree preferred, was 'Adnān Ibn Udd Ibn Udad.........Ibn Kaidhār Ibn Ismā'il (MAB). 

jah Asar [the name of Abraham's father (K)] is most probably [a foreign proper name (B)] upon [the measure of (K)] ٌ ع ل , like [ٌ 15 (K), ] ٌ 2 (K, B on VI. 74), ٌ ع ل , ٌ ع ل (K) [or] ٌ ع ل (B), ٌ ع ل , and similar names of theirs (K)—l. 2. Khl says (Bk), Wabar was a country [193] belonging to 'Ād (Bk, AAz), between AlYaman and the sands of Yabrīn (Bk): so in the Shiḥāb: but some say that Wabar [Ibn Ummām (Tr, MDh)] is the name [of the progenitor] of an ancient people of the indigenous Arabs, that perished like 'Ād and Thamūd (AAz)—l. 13. Ḥumaid Ibn Ka'īs [alAsadt, their freedman (Nw),] alMakkī alAr'aj (Nw, IHjr), the Reader,  in or after 130 (IHjr). The Ar'aj celebrated for reporting Abū Hurairah is Abā ArRahman Ibn Hurmūz alAr'aj, a Mādāni Follower, a Kuraishi, freedman of Rabī' Ibn AlHarīth Ibn 'Abd AlMuṭṭalib or of 'Umar Ibn Abī Rabī'ā, 117, or, as is said, 110, the former being the true [date] (Nw)—l. 16. The Mu'addidhin Abū Haiwa Shurāh Ibn Yassīd alHaqrāmat alHīmṣī, 203 (IHjr)—l. 17. Ka'nab alTamīmī alKāft, of the 6th class of Traditionists, vid. those who were contemporary with the 5th, but are not authentically recorded as having met any of the Companions, like [the Follower of the Followers (Nw)] 'Abd AlMalik Ibn 'Abd Al'Azīz Ibn Jurāj [alKuraishi (Nw)] alUmāwī, their freedman, alMakkī, the Jurist, 149 (Nw), 150, 151, or 160 (Nw), being then past 70, or, as is said, past 100, which is not authentic (IHjr).

P. 703, l. In some MSS ٌ 2 day is found instead of ٌ 2 in both places (MAd). So too in the M, IY, AAz, and AKB. III. 56. The Sh, Mr. I. 152, YS. II. 205, Mad, and Mkh. II. 105 have ٌ 2.
P. 704, l. 1. AlA'ash Maimân (AKB)—l. 2. ISB says that Hayyân and Jabir were sons of 'Amîrâ of the Banû Hanîfû, and that Hayyân was a boon companion of AlA'ash (AKB)—l. 7. A freedman of [the Banû (IKhn)] Sulaim (IKhn, AKB), as is said (IKhn); or, as is said, one of the Banû Jadhîma Ibn Malik Ibn Nasr Ibn Ku'nîn (AKB), of the Banû Asad Ibn Khuzaima (IKB, ID); and God knows! (IKhn). He was a born poet. The cause of the odo was that Rabût'a had praised Yazîd Ibn Usâid, who was then Governor of Armenia, in an excellent poem; but Yazîd failed to reward him properly: whereas, when he praised Yazîd Ibn ûlîmîn, the latter was extremely liberal to him (AKB).

P. 708, l. 1. Praising AnNu'mân Ibn AlMundhir (AKB)—l. 3-4 AZ transmits the saying of the Rajiz

وَيَبِدا قَدَّرَتْ لَكِ يَا فَضّالَةٌ أَجْرِهِ الرِّمْصُ وَلَا تَقَالِهُ (TY, AKB) Go on, let the people, or mankind, ransom thee, OFadâla! Make him trail the spear, and be not dismayed, where ٰاٰدَّمَ كَلَّا has literally no ag., but the ag. is understood from the contest, i.e. لِلَّذِينَ افْتَسَك‏‏ and the like (AKB)—l. 17-19. ٰاٰدَّمَ is a verbal n. transferred from the inf. n [187]. F says "It is uninf. because it implies the sense of the p., vid. "the imp. لِلَّذِينَ, since ٰاٰدَّمَ is constructively لِلَّذِينَ; it is uninf. "upon Kasr, because it denotes the imp., and the imp., when vocalized, "is vocalized with Kasr [664]; and they pronounce it with Ta'wîn, "because it is indet." (AKB).

P. 709, l. 20. See SB. I. 475.

P. 710, l. 22. مَكَانُكَ means keep thy place (R);[and so] مَكَانُكَ X. 29. means keep your places (K, B): but these are explanations of the sense, not of the construction, otherwise the prc.n. in مَكَانُكَ and مَكَانُكَ would be a direct obj., an notadv.
P. 712, l. 16 and l. 17. "what" means "the state of the pron. a
ag., obj., or gen."

P. 714, l. 24. I do not know who Jahm was; and God knows!

(AKB).

P. 715, l. 5-6. The [whole] verse occurs in the poems of 2 poets,
(1) 'Uwaif alKawāfī, i.e. 'Uwaif Ibn Mu'āwiyah [alFazārī (KA)], a minor
poet of the Umayyid dynasty: (2) Suḥāsim, or, as some name him, Hayya,
the black Abyssinian slave of the Bann-i-Sanā'as, who, says Ibn Hishām
in the SR, were of Asad Ibn Khuzayma, a [celebrated (Is)] converted
poet, who reached heathenism and Allāh, and was killed in the
Khilāfa of 'Uthmān; but in his poem the version is ḍāl, lām, alif, and he
that rode behind me cried (to the camels). And the 1st hemistich occurs
in the beginning of a verse in an ode by Muṣarris Ibn Rib'ī...... Ibn
Fak'as... Ibn Asad Ibn Khuzayma, a good heathen poet, describing
camels; and is followed by

And said to their driver, Art thou waiting for him ? (AKB)—l. 9. This
is the meaning generally assigned; but some say that he means by the
his follower of the Jinn; for, when the rhymes crowded together
in his mind, and whispered to him, men used to say he had a devil
that whispered to him; and, in this case, the pron. in dawṣ belongs
to the rhymes, i.e. My devil called the rhymes, and they answered him,
and poured out upon him, meaning that Poetry obeyed him (AKB).

P. 722, l. 17. I am not acquainted with the name of the author of
this verse (MN). Fr say's, It was recited to me by one of the Banū
'Uqail (AKB)—l. 18. AlAṣd, or AlAsd, was the father of a tribe of
(Kb, KAb, Dh)] Ibn Kaḥṭān Ibn Saba, one of whose branches was
called Asd Shanū'a, from meaning keeping aloof from
side, AlMuntashir Ibn Wahb, as AU says, or Ibn Hubaira Ibn Wahb, as As says (AKB).

P. 732, l. 7. On the clause “the saying ملَّا ی being a solecism” (p. 730, l. 7-8) the DM has a Note to the same effect as this passage from the Fk; and from this Note the words “like R.” have been abstracted.

P. 733, l. 18. The dem. “this”, as appears from the Sn, may include he two usages of حسب, as an indet. cp. and as a prim. substantive.

P. 735, l. 20. See Mb. 698, l. 2-6.

P. 736, l. 2. The n. of time is said to be in sense the adv. of the inf. n. of, i.e. implied by, the prop., because it denotes the time of the occurrence indicated by the inf. n., as Li. 13., where مترت denotes the time of their being burnt, contrary to IV. 50., where جت does not denote the time of Our deforming. It is not in letter the adv. of the inf. n., because it is not governed in the acc. by that inf. n. [64].

P. 738, l. 19. This verse is from an ode by Abû Kais [Ṣaifī (ID)] Ibn 'Amir alAslat Ibn Jusham..........Ibn AlAus [alAnṣārī (AGh) alAust (Is)], a heathen poet. The author of the KA says his name has not come to my knowledge; but IHjr in the Is says his name was Ṣaifī or AlHārith or 'Abd Allāh or Şirma or something else; [and the first 3 names are given in the AGh]. He died 10 months after the Hijra: or, [when the Prophet arrived at AlMadīna (Is),] he fled to Makka, and abode with Kurais until the year of the Conquest, [i.e. the year 8 (SR, LM)]. But Z attributes the verse to AshShammakh; some of the Commentators of S to a man of Kināna; and a learned foreigner to Abû Kais Ibn Riefsa' alAnṣārī. No one, however, called Abû Kais Ibn Riefsa' is to be found in the Books of the Companions: but only 1 or 2 Companions called Kais Ibn Riefsa', the 1st being Kais Ibn Riefsa' alAnṣārī [alAust] alWāṣif, of the Banû Wāṣif, [whose name was Malik (Nw),] Ibn Imra alKais Ibn Malik Ibn AlAus, mentioned in the MSh; and the 2nd Kais Ibn Riefsa'........Ibn Numair alAnṣārī,
who was a poet, and, says IHjr, may perhaps be the same as the proceeding (AKB). The name of Abâ Kais Ibn Rishân alAnsâri was Dtûr (Jsh).

P. 739, l. 8. Jj composed a Commentary, which he named the Mughni, on the Idâh of F (HKh)—l. 18. This hemistich is from a long ode by AlFarazdâk satirizing Jartr, of which we must mention two verses in order that its meaning may become manifest, vid.

Verily we smite the head of every tribe; and thy father, behind his she-ass, kills lice. His squeeze with the thumb and forefinger crushes the small lice beside the testicles. O elo! The ١٠٢٣ is a mode of counting with the fingers of the two hands; and he means the ١٠٢٣ counting of thirty, which is effected by placing your thumb at the end of the forefinger, i.e. by joining their tips, like the holder of a needle (AKB).

P. 743, l. 8. This text is somewhat garbled in the R (vol. II, p. 84, l. 19).

P. 745, ll. 10-11. بنی رَبُّها by something else (ML), i.e. بنی مَن (DM). Lane (p. 683, col. 2) says "by another prep.", thus making لَدِی in the subsequent ex. a prep.

P. 746, l. 14. Lane (p. 683, col. 3) has "where I saw Zeyd".

P. 747, ll. 6-7. ١٠٩٤ represents the 2 regs. of ١٠٩٤ , e.g. ١٠٩٤ زیدا قَلَمُ ; and ١٠٩٤ with its 2 regs. is renderable by a single term, e.g. ١٠٩٤ قَمَامُ زیدُ , post. to ١٠٩٤ , From the place, i.e. circumstance or fact, that Zaid is standing, i.e. of Zaid's standing, i.e. Whereas Zaid is standing, ١٠٩٥ ١٠٩٥ place in ١٠٩٥ signifying circumstance or fact, like ١٠٩٥ place in the similar Persian expression ١٠٩٥ From that place, i.e., circumstance or
P. 755, l. 11. Insert "but the 2 doctrines [of redundance and verification (DM)] are of no account, [because they involve the assertion of exclusion of a word from its well known meaning without any evidence (DM)]": before "while."

P. 756, l. 4-5. This is what determines that "the text" [in p. 755, l. 1 and p. 756, l. 3] must be taken to refer to XLIII. 38. (DM); and not, as Lane (p. 39, col. 1, ll. 47-52) supposes, to II. 28.

P. 757, l. 12. I have seen in the KA what indicates that this verse is by 'Abd Allâh Ibn AlMu'tazz; though its last hemistich is cited in the form of

When the home was uniting us times and times [211]: but I have seen the verse attributed to one of the Arabs in the Nawâdir of AZ, who cites it in the same form as I’hâsh; and AZ died before 'Abd Allâh Ibn AlMu'tazz was born (SM). See KA. IX. 142.

P. 758, l. 3. See Md. II. 219 and P. II. 677.

P. 759, l. 16. I.e. Having already the sense, ' now acquires the government, of ' though the affixion of (see p. 771, l. 1) — l. 19. The argument is that, the government of the apoc. by not being explicable on the ground of composition, must be an apocopative p. — l. 2. The author of the 2 verses [cited in § 589] is said [by S and others (AKB)] to be 'Abd Allâh Ibn Hammâm asSalûl (S, AKB), of the Banû Murra Ibn Sa'â'a of Kais 'Aîlân, who are known as the Banû Salûl, their mother being Salûl Bint Dhuhl Ibn Shaibân Ibn Tha'labâ, wife of Murra Ibn Sa'â'a. This 'Abd Allâh was an Islâmî poet of the Followers. The poet traces his lineage to Fâhm [Ibn 'Amr Ibn Kais Ibn 'Aîlân (1Hb, 1Kb)] and Ashja' [Ibn Raith Ibn al-Nu'tâfân Ibn Sa'd
Ibn Kais (IHb, IRb), though he was of Salul, because they were all of Kais [Ibn] 'Ailān Ibn Mu'āqar (AKB).

P. 760, l. 1. Dele the semicolon.

P. 761, l. 1. The construction of this text mentioned by IHsh does not occur in the language of Z (DM). [The latter indeed says on X. 22.] It is as though He said وَأَذَا رَجَعَناهُمْ مِنْ بَعْدِ ٍمَّرَأَءِ فَأَجَاوَرَ رَوْعَ أَلْمَكْر And, when We have mercy on them after a hardship, they suddenly fall to the occurrence of plotting proceeding from them (K); but the context shows that this is intended as an explanation of the sense of haste in the 2nd یَا!, not of its یَِّا.

P. 764, l. 1. In XXX. 24. the 1st یَا! is cond. (K); and the 2nd denotes suddenness of occurrence, and [therefore (B)] supplies the place of the َفِ in the correl. (K, B) of the 1st (B), [i.e.] of the condition (K) — l. 15. By Ka'b Ibn Zuhair (S). ِنُوْن is abstractive [I] (N). Translate I rouse in her (the she-camel), at the end of the night, a terrified wild bull, MDE's rendering in the text being a paraphrase.

P. 765, l. 18. This verse is from an ode containing more than 10 verses by ‘Abd Kais Ibn Khufaf, of the Barajim, [a people of the children of Ḥanẓala Ibn Malik (Kf.),] an Islāmī [poet]; but I have seen these verses attributed to Ḥāritha Ibn Badr al-Ghadānī at-Tamīmī (SM).

P. 766, l. 18. An Islāmī poet. AHm says he was of the Banū Kināna Ibn Al-Kāin....... Ibn Kūdā'a, and lived 200 years; and he is mentioned by IHj in the Is among the converts, who reached the time of the Prophet, and became Muslims, but saw him not (AKB); and ADd says he was a heathen (Is).

P. 769, l. 7. After "the َجْ" insert "of inception". Z and B also hold the َجْ in this text to be the َجْ of inception, for the same reason as in LXXV. 1. (see the Note on Vol. II, p. 116, l. 2); and they meet the objection that the َجْ of inception, when prefixed to the aor., gives the sense of the present with the reply that, when combined with
it is divested of the sense of the present, and denotes were cor-
robration [404], as the art. in ُلِّي [52] is divested of the sense of
determination, and becomes a mere compensation for the Hamza of ُل:
but IHshah declares that this is an unnecessary elaboration; and asserts
that the ] of the oath is sometimes necessary when the ُ is disallow-
ed, vid. when the aor. is conjoined with the p. of amplification, as in
XIX. 67. (see the K and B on XIX. 67., and the ML on the ]).

P. 771, 7. 10. The Banu Faq'as were a clan of the Banu Asad
(T, AKB) Ibn Khuzaima. These verses are attributed also to 'Amr
Ibn Asad alFaq'asî; and God knows! (AKB).

P. 772, 7. 7. Abu Laila is the surname of AlHarith Ibn Za'lim alMurrî,
a heathen (AKB)—ibid. The sense is ُلِّي (AKB).

P. 773, 7. 1, 5. The gen. after ُلِّي in this verse, printed by Jahn
(IV. 551) as the sole, and by Thorbecke (D. 64) as an alternative
version, seems to be out of place here, because the discussion is about
the propriety of introducing ُلِّي into the correl. of ُلِّي, which
has a corrl. only when it is pre., as in the version with the nom., to a
prop. (see p. 778, 7. 8-10); not when it is pre., as in the version with
the gen., to a single term—7. 10. It is related [by H in the D (IKhn,
HH) on the authority of IKlb (D)] that 'Abid [or 'Umair (AGh, Is, CD),
which perhaps is due to a mistake (Is, CD) in hearing (Is.),] Ibn [Shartiya
(Is, CD) or] Sharya alJurhumî, who lived [240 or, as is said (AGh, Is,
CD),] 300 years, and reached AlIslâm, and became a Muslim, entered the
presence of Mu'awiyah [Ibn Abi Sufyân (IKhn, HH)] in Syria, when he
was Khalifa. Then said Mu'awiyah to him "Tell me the most wonderful
" of what thou hast seen." He said "I passed one day by some people
" burying a dead man of theirs; and, when I had come up to them,
" mine eyes filled with tears, and I quoted the saying of the poet." [Here follow 6 verses, of which the two in the text are the 4th and
5th. "Then said a man to me 'Dost thou know who is the author of this poem?' I said 'No, [by God, except that I have been reciting it for a long time! (HH)].' He said '[By Him thou swarest 'by (HH),] verily the author of it is this [companion of ours (HH)], 'whom we have buried at this hour!' ......... Then said Mu‘awiya to him 'Verily thou hast seen a wonder: then who was the dead man?' He said '[He was (D, HH)] 'Ithyr Ibn Labid al‘Udhri' (D, IKhn, HH. II. 119). But to this there is the objection that [the corpse on the bier and (SM)] the author of the verses was a man of [the Banū (CD)] ‘Udhra called Ḥuraith Ibn Jabala (SM, CD); and that [fact] is positively asserted by Z in the Exposition of the Evidentiary Verses of S (SM). ‘Abd lived till the Khilāfa of ‘Abd AlMalik Ibn Marwān (Is, CD).

P. 774, l. 7. I. e. the full phrase in [Persian] (see p. 776, l. 3).

P. 776, l. 13. After "ps.," insert "[While etc., to, he saw Hind,]" —l. 21. alJurabī, of Jurnib Ibn Sa‘d Ihd Hudhail, a heathen poet (AKB)—l. 23. Kutā‘ida, [as is said (MI, AKB) by ISB (AKB),] is a [well known (ZJ, MI, N) narrow (AKB)] mountain-road (ZJ, MI, N, AKB); but As says that every mountain-road is a [Persian]; and, according to his saying, its triptote declension [in the verse] is not due to poetic license (AKB).

P. 779, l. 8. A minor Islāmi poet (KA), reckoned by MIS in the 2nd class of the Poets of AlIslām (AKB). He was a Christian (KA, AKB), and then became a Muslim; and he was the sister’s son of AlAkhṭal (AKB). IAAl says that the first thing mentioned of him is that he arrived at Damascus in the Khilāfa of AlWālid Ibn ‘Abd AlMalik, or, as is said, of ‘Umar Ibn ‘Abd Al‘Azīz (KA)—l. 14. Of the Banu-Ḥārith Ibn Hammām [Ibn Murra Ibn Dhulil Ibn Shaibān ash-Shaibānī (T)], a Ṣaḥābi poet, mentioned by IHjr in the Is (AKB).

P. 781, ll. 15-16. See the whole poem at pp. 568-569 of the SR.
P. 784, l. 20. Its author is said by Jh to be Abu-nNajm; and by some to be Ru’ba Ibn Al’Ajaj, but it is not in his Diwan (MN): and AZ says in his Nawadir that MD said “Abu-lGhal recited it to me as by one of the people of AlYaman” (MN, AKB); but Akh says in the Exposition of the Nawadir that AHm said “I asked AU about these verses, and he said, ‘Put a mark upon them: this is a forgery of MD’” (AKB).

P. 785, l. 9. For “red.” read “red.”—l. 14. The reference is to p. 568, l. 15.

P. 786, l. 19. Kl says that Rauh recited this poem in the presence of ‘Abd AlMalik Ibn Marwan (MN). Rauh is mentioned by some among the Companions: but Companionship is not correctly attributable to him; though he may have been born in the time of the Prophet, for his father was a Companion. He is mentioned in the 2nd class of the Followers of the people of Syria; and is said to have been a Governor over Palestine. He died in 84 (Is).

P. 787, l. 11. For “bears” read “hears”—l. 20. Read “the Ranu Tamim”.

P. 788, l. 19. From a Rajas in the Nawadir of AZ, who heard it from the Arabs (AKB).

P. 791, l. 5. The celebrated poet (MAd).

P. 794, l. 3. ‘Iṣak Ibn Munayy [alKushairi, who had taken up his abode in the neighbourhood of Bahila (AKB),] was seized in a famine by AlAhbab Ibn ‘Amr alBahili, who roasted and ate him (KF, AKB).

with Damm of the م, Fath of the ف, and reduplication of the ع (AKB)—l. 4. is fem. of (KF)., and means Long-necked.

Sgh says, العنقاطة, is Calamity, as طارت في العنقاطة. Calamity flew away with him, being orig. a Great Bird known in name, unknown in body. AHm says in the Book of Birds, As for العنقاطة, it is Calamity, not one.
of the birds that we know. And ID says, غربة "is a phrase that has no foundation [in fact]: it is said to be [the name of] a Great Bird seen only [once] in ages; but was so frequently used that they named Calamity "as

And, but for Sulaimān the Khalīfa, a calamity from the hand of Al-Hajjāj would have soared away with him. And غربة is an act, part. from غرب when he goes far in them by incessant journeying; and is ep. of غرباء, meaning far-flying: Sgh says that the غرب of feminization is elided in the same way as in A lank-bellied she-camel, i.e. غرباء دَارَ غُبَرٍ possessed of lankness in the belly [312]; and so Z explains the masculinization of the ep.: but غرباء also is said (AKB).

P. 795, 2. 1-2. IS is followed by his pupil F, who is followed by his pupil IJ and by [another pupil] Abd (BS)—l. 22. For "v." read "v."


P. 800, l. 22. Abū Abd Ar-Raḥmān ʿAbd Allāh Ibn Ḥabīb as-Sulaimān (IKb, IAth, IHjr, TH, TKh) al-Kūfī (IKb, IHjr, TH), the Reader (IKb, IHjr, TH, TKh) of Al-ʿIrāk (TKh), one of the companions of ʿAlī (IKb), studied under ʿUthmān and Ibn Masʿūd (TKh), taught Reading 40 years (TH, TKh), d. after 70 (IHjr, TH), in 74 (TKh), in 92 (TH), or in 105 at the age of 90 (IAth, TH).

P. 801, l. 19. The reference is to pp. 85, l. 21—86, l. 12.

P. 802, l. 14-15. If the n. were not complete, the verbal prop. would be its ep. [44]; and, if this prop. did not contain the pron. of the cond. n., it could be neither enunc. [27], nor ep. [144], of the latter.
P. 803, l. 15. The reference is to vol. II, p. 679, l. 13-17.

P. 805, II. 5-14. According to S, لَذَّبُ is an adv.; but, according to Akh and Sf, it is a non-adverbial n. (ML).

P. 810, l. 6.

I will assuredly make for the daughter of 'Uthmān a sort (of altercation), or a wonderful matter. From where has she twenty (camels), from where? This verse is from a poem in the Rajaz metre transmitted from Th by Akh in the Exposition of the Diwān of AZ. Akh says, Mb and Th say that by ٌعُمَّرُ he means عُمِّرُ; but elides the ٌ and ٌ by poetic license, and pronounces its initial with Fath to indicate what is elided; and Th says that by ٌعُمَّرُ he means a sort (of altercation). ISk says that these verses were a satire on a Collector of the poor-rate. And Sf says, Tha Rajaz is by Mudrik Ibn Ḥuṣain; ٌعُمِّرُ means a wonderful matter; and ٌعُمِّرُ means twenty (camels) (AKB).

P. 815, l. 10. And (c) اَزْمُاَنُ أَرْمَانُ times (and) times, says IJ (AKB. III. 346), as in the hemistich cited in the Note on p. 757, l. 12—l. 18. Ibn Ḥujr alKindī (Jsh). The poets named Imra alKais are many, among them Imra alKais Ibn Ḥujr alKindī, Imra alKais Ibn ‘Ānis alKindī, and Imra alKais Ibn Mālik anNumairī (Mr).

P. 816, l. 13. By Dābi Ibn AlḤārith [atTamīm (AKB)] alBurjumī (Lane, p. 1380, col. 3), of the Banū Ghālib Ibn Ḥanḍala, who reached the Prophet, and died in prison in the time of 'Uthmān. AlBurjumī is a rel. n. to the Barajim, who are 6 clans of the children of Ḥanḍala Ibn Mālik Ibn Zaid Muʿāt Ibn Tamīm, vid. Kāis, 'Amr, Ghālib, Kulf, Zulaim, [sons of Ḥanḍala (IKb, ID),] and Mukāshir, who received the cognomen of AlBarajim because a man of them named Ḥāritha Ibn Ḥāritha Ibn Āmīr said to them "Come; then let us combine like the ٍبَرَاجِمُ.
joints, [the sing. of which is ٓٔٓ (ID),] of this my hand;” whereupon they did so, and were then named ٓ لٓٓ ٓٔٓ ٓٔٓ, which are the joints of the fingers, 3 in each finger (AKB).

P. 817, l. 1. By AlFarazdaq (AKB).

P. 818, l. 7. Al‘Amri, one of the Banū ‘Amr Ibn AlḤārith Ibn Tamīm Ibn Sa‘d Ibn Hudhail, an Islāmī poet; a convert, according to what is mentioned in the Is on the authority of AlMarzubānī; but, according to the KA, a poet of the Umayy dynasty, one of their eulogists, who composed odes on ‘Abd AlMalik Ibn Marwān and ‘Abd Al‘Azīz Ibn Marwān, with the latter of whom he abode long in Egypt (AKB).

P. 819, ll. 4-5, 13, 21. See HH, I. 326.

P. 822, ll. 13-15. I.e. S makes it uninflected in both members, but Z only in the 1st member.

P. 823, l. 16. See the Note on p. 14, l. 1—ll. 17-18. Saif adDaula Abu-lḤasan ‘Ali Ibn ‘Abd Allāh Ibn Ḥamdān atTaghlabī, who became chief of Aleppo in 333, [and before that was chief of Wāṣīt and those regions (ITB),] b. 301 or 303, d. 356 (IKhn, ITB). His sister Khaula died in 352 (ITB).

P. 826, l. 1. Of the Madīd [metro] (MN). ٓٔٓ is post to ٓٔٓ (DM): but ٓٔٓ would violate the metre; and I think that ٓٔٓ is like ٓٔٓٔٓٔ (see pp. 363, 463, 489), meaning and how many prosperous men, subjects (see the next Note).

P. 829, l. 1. This verse, where the sp. of ٓٔٓ occurs pl. and sing., combines both constructions (DM); and, but for the pluralization of the pron. in the enunc. ٓٔٓ (222), I should have translated the 2nd hemistich and how many a prosperous subject (literally a prosperous man, a subject) has perished!
P. 330, l. 22. After "riding-beast" insert an Italicized note of admiration—l. 24. The sp. of مصحدب (AAz, MN); and the phrase is constructively ورم مصحدب غارها من الأرض ديلة (AAz): or rather, as I suppose, the sp. is بلغة or the like suppressed, qualified by مصحدب غارها, the full phrase being ورم دينة بلغة من الأرض مصحدب غارها, otherwise it is difficult to account for the gender of the pron. attached to غار, which is the ag. of مصحدب.

P. 331, l. 7. Its author is said to be Dhu-rRumma; but I have not found it in his Divan (MN)—l. 12. The verse occurs anonymously in the S and M; and not one of their Commentators [except IV] has attributed it to its author: but [IV followed by] AlʿAini says it is by AlFarazidak; and God knows! (AKB)—l. 15. This is one of some verses attributed by the author of the KA to Anas Ibn Zunaim alKinani, a Sahabi poet, who said them to ʿUbayd Allah Ibn Ziyad Ibn Sumayya, Governor of AlʿIrak, [l. 67 (1Kb, IAth)]: so say the author of the KA, the Expositors of the verses of S, and the Commentators of the Jumal. And the 1st verse [with a different version] is cited by R in the Commentary on the SH to show that متع pret. of َمتع has been heard [482]. The verses have also been attributed to ʿAbd Allah Ibn Kuraiz, and to Abu-lAswad adDuʿali; and God knows! (AKB)—ll. 23-25. This means that, when the sp. of the interrog. ِ؟ would, if ِ؟ were not separated from it, be governed in the gen. [324], it is treated, when ِ؟ is separated from it, in the same way as the sp. of the separated enunciatory ِ؟.

P. 334, l. 7. Read "Banu".

P. 340, l. 7. ʿUmar, or Muḥammad, [or ʿAbd Allah (Dh)], Ibn ʿAbd Alraḥmān Ibn Muḥaiṣin [asSahmi (IHjr)], the Reader [of the people (IHjr)] of Makka (Dh, IHjr), who studied reading under
Mujahid (Dh), d. 123 (IHjr)—l. 16. The IY (p. 587, l. 14) has ُذَيْةٍ and ُذَيْةٍ without repetition.

P. 841, l. 9-12. IBr says, This distinction is the opinion of Th and his followers; while Khl and S and their followers make no distinction between them: and H sometimes forgets what he says here, for he says in his Makâmât ُذَيْةٍ كُبْثَوُذَيْةٍ كُبْثَوُذَيْةٍ ُذَيْةٍ ُذَيْةٍ. Then they burst out laughing at such and such a story, and only the announcement of such and such an affair made them laugh (CD). See H. 235, where, however, I do not find ُذَيْةٍ كُبْثَوُذَيْةٍ. Thorbecke (D. 99) omits the ُذَيْةٍ throughout, printing ُذَيْةٍ ُذَيْةٍ ُذَيْةٍ ُذَيْةٍ; but the Constantinople ed. (p. 60) and the CD (p. 143) give it.

P. 842, l. 20-21. As

(128A)

(IY, R), by Manṣūr Ibn Marthad al-Asadi, praising a woman for fragrance of the mouth, As though between her jaw and the jaw were a bag of musk skit open in perfume of the kind called ُسَكَّ (AKB), meaning ُسَكَّ ُسَكَّ ُسَكَّ ُسَكَّ ُسَكَّ ُسَكَّ between her two jaws (IY, AKB). Manṣūr Ibn Marthad, also called Ibn Ḥabbâ, Ḥabbâ being his mother, was a Rājîz of the Banû Asad Ibn Khuzaima (AKB). ُسَكَّ (IY) ُسَكَّ ُسَكَّ ُسَكَّ ُسَكَّ ُسَكَّ ُسَكَّ with Ḍamm of the س (AKB). In vol. II, p. 690, l. 1, read "Ḥabbâ".

P. 843, l. 4. ُتَمُّومٌ (AKB)—l. 5. A heathen poet: Zimmān [Ibn Mālik Ibn Ṣa'b Ibn 'Alt Ibn Bakr Ibn Wā'il in Rabī'a (IHb)] was one of the poet's ancestors, and was of the Banû Ḥantfa (AKB); [or more correctly] the Banû Zimmān were of Mālik Ibn Ṣa'b, but were reckoned among [their cousins] the Banû Ḥantfa Ibn Lujaim Ibn Ṣa'b (IKb).
P. 845, l. 17. By AlKumait Ibn Tha'alaba (Md, AKB) alAsadi, a Fak'ast Asadi Islami poet, called AlKumait alAkbar, grand-father of AlKumait Ibn Mar'uf Ibn AlKumait alAkbar. He became a Muslim in the time of the Prophet, but did not join him; and is mentioned by IHjr in the Is among the Converts on the authority of AU and AlMarzubani (AKB). He has elided the س from بئر as it is elided in curtailment, although this is in the non-voc. [58]; or he may have meant س نبأر, and then lightened the س of relation (Md)—l. 18. The Banu Fazara are taunted with eating the penis of the he-ass (AKB). The story is that 3 men joined company together, a Fazari, a Taghlbit, and a Kilabi. They found a [wild (AKB)] he-ass; and, when the Fazari had gone away on one of his needs, they cooked and ate, but kept the yard of the he-ass for the Fazari. On his return, they said to him "We have kept for thee [thy share (AKB)]: then eat". So he set about eating [it (Md)], but was [almost (Md)] unable to swallow it. Then [said he] "Was all the roast-meat of the he-ass a penis?"; and (Md) they began to laugh. Then he perceived [the trick played upon him]; and took the sword, [and went up to them (AKB),] and said "Ye shall assuredly eat [of (AKB)] it, or I will [surely (Md)] slay you" (Md, AKB). Then they refused; so he smote one of them, and killed him; and the other took it, and ate of it (AKB). For Md's ending of the story see the Note on p. 588, l. 18-19—I. 19.—The 1st Fazara is the tribe of Fazara, and the 2nd is their eponymous ancestor.

P. 846, l. 2. Khiṭam, or Bishr, Ibn Naṣr, of the Banu-lAbyad Ibn Mujashi' Ibn Darim, the Rājīs (AKB).

P. 849, l. 9. رَأَيْتُ (M) : رَأَيْتُ and مَلْبَّانُ (IY) : مَلْبَّانُ and مَلْبَّانُ (Mb. 59)—l. 21. See Md. I. 151 and P. I. 301.

P. 850, l. 20. قِطِّ (A).

P. 851, l. 7. دَوَتَي (I) : دَوَتَي Excellent reader (R).
P. 852, l. 19. (A), apparently a misprint.

P. 853, l. 1. This verse is the last of an ode composed by AlFarazdaq at the end of his life, when repenting towards God of his excesses in his satirizing people; and in it he blames Iblis for having misled him in his youth (AKB).

P. 854, l. 1. The du. pron. relates to Iblis and his son (AKB)—l. 3. By “the darker” he means the poet that applies himself to satire and abuse; and like it is “the howler” (AKB)—l. 4-5. its du. ought to be ٌذُرُّ, but is ٌذَرُّ; so that its ل is not restored: while the du. of ٌذُرِّ (orig. ٌذُرِّ, like ٌذُرِّا, لَيَّةٌ) is ٌذُرِّ, it is restored; i.e. the ل substituted for the ِي, is restored. R in another place (vol. I, p. 266) says “The ل of ٌذُرُّ is a ِي, as is proved by ٌذُرُّا and ٌذُرِّا, because the cat. of ٌذُرُّ is more numerous than that of ٌذُرِّ, and to “make it accord with the most prevalent is better”; and “the ع is “elided in ٌذُرِّ from frequency of usage”—l. 20. Abū Bilāl Mirdās Ibn ‘Amr Ibn Ḥudair [alHanẓal (IAth)], of [the Banū (ID)] Rabī’a Ibn Hanẓala [Ibn Mālik Ibn Zaid Manāt Ibn Tamīm (Mb)], was known, like his brother ‘Urwa, as Ibn Udâyya, she being a [heathen (Mb)] grandmother of theirs (IKb, ID). He revolted against ‘Ubaid Allāh Ibn Ziyād (ID), and was killed in 61 (IAth). ‘Urwa was killed by ‘Ubaid Allāh Ibn Ziyād (IKb, IAth) in 58 (IAth). For “Udâyya” [in vol. II, p. 142, l. 15] one MS [of the D] has “Udhaina,” which is correct (CD). ‘Urwa Ibn Udaina alLaithi, [of the Banū Lāith, a Kinānī (T),] alHijāz, the celebrated poet, d. about 130 (FW)—l. 21. ID, who is the authority in this matter, attributes the verse to ‘Alī Ibn Baddāl Ibn Sulaim; and God knows! (AKB).

P. 855, l. 12. Attributed by Sgh to Shu‘ba Ibn ‘[Umair (Is) or] Kumair [atTuhawī, a heathen (Is), or] a converted poet, who [reached Allālam (Is), and] believed in the time of Prophet, but did not see him
mentioned by IHjr in the Is among the Converts (AKB). One of the 2 ws is red., as in لَنَّبَوْنَى لَا نَكَذَّبُ عِنْدَهُمُ ٱلرَّحْمَٰنَ (62, 540) (AAs)—l. 20. alKalbi, an Islāmī poet (AKB).

P. 856, l. 17. By AlFarazdak, satirizing Jarīr, whom he ridicules, and makes out to be a woman. He likens each half of the اذُ [mentioned 2 verses before, and] here meaning vulva, to the face of a Turk, the Turks being coarse, broad, and red in the face (AKB)—l. l. The Mother of the Believers (Is), Ḥafṣa Bint ‘Umar Ibn AlKhaṭṭāb, is said to have been born [when Kuraish were building the House (Nw),] 5 years before the Mission [of the Prophet (Nw)]; was married by the Apostle of God [after ‘A’isha (Is)] in the year 2 or 3, [the latter date being preferable (Is)]; and died in the year 27, [28 (Nw),] 41, 45, (Nw, Is), 47, or 50, at the age of 60 (Nw). Between the Hijra and the birth of the Apostle of God were 53 years 2 months and 8 days; between the Hijra and the Mission of the Apostle of God were 13 years 2 months and 8 days; and between the Hijra and the death of the Apostle of God were 9 years 11 months and 22 days (AF). The Hijra is the beginning of the Islāmī era (Nw, AF); and the first [person] that dated by the Hijra was ‘Umar Ibn AlKhaṭṭāb in the year 17 of the Hijra (Nw). The Hijra occurred (AF, TKh) in the 14th year of the Mission (TKh), when AlMuḥarram, Saṭar, and 8 days of Rabi‘ alAwwal had elapsed. So, when they resolved upon founding [the era of] the Hijra, they went back 68 days, and made the beginning of the era the 1st of AlMuḥarram of this year. Then they computed from the 1st of AlMuḥarram to the last day of the Prophet’s life, and it was 10 years and 2 months; whereas, when his age is really reckoned from the Hijra, he is found to have lived 9 years 11 months and 22 days after it, [the difference between the 2 periods being 2 months and 8 days, i.e. 68 days] (AF). [But the assertion that the period from the 1st of AlMuḥarram in the year of the Hijra to the last day of the Prophet’s life was 10 years and 2 months is difficult to reconcile with the state-
ment that] he died (God bless him, and give him peace!) in the forenoon, [or, as is said, at midday (AF),] on Monday, when 12 nights were left, [i.e. on the 18th,] of Rabī' al-Awwal in the year 11 [of the Hijrā (Nw), i.e. 10 years 2 months and 18 days from, and including, the 1st of Al-Muḥarram in the year of the Hijrā]. He died at the age of 63, the [most correct and (Nw)] best-known [opinion]; or, as is said, 65 or 60 (Nw, AF). The preferable opinion is that he was sent [on his Apostolic Mission] at 40 years, and abode in Makkah calling [the unbelievers] to Al-Īslām 13 years and a fraction, and abode at Al-Madīna after the Hijrā nearly 10 years; and that is 63 years and some fractions (AF). If, then, Ḥafṣa was born 5 years before the Mission, she was 18 or a little more at the beginning of the Hijrā era; so that, if she lived 60 years, she died in 41.

P. 857, l. 25-26. The truth is that these 2 verses are from a Ṣajas by Khiṭām al-Muğāshi‘, an Īslām poet; not by Himyān Ibn Kuḥāfān (AKB) the Rājīs (ID).

P. 869, l. 8. Abū ‘Atā‘ was a contemporary of the 2 dynasties: he praised the Banū Umayya and the Banū Ĥāshim (KA). Yazīd Ibn ‘Umar Ibn Hubaira [al-Fażārī (ITB), s. 87 (IKhn)], governor of the 2 ‘Irāqīs for Marwān Ibn Muḥammad Ibn Marwān Ibn Al-Ḥakam [al-Ḳurashi (TKh) al-Umayr (IKhn, TKh) ad-Dimashqī (TKh), known as Ṣalāḥī, and nicknamed Al-Ḥimār (IKhn), the last Khalīfa of the Banū Umayya (IKhn, TKh), s. 72 (TKh) or 76 (Tr, IAlth, ITB)], a. 127, s. 132 at the age of [58 (MDh),] 59, [62 (IAlth, MAB), 69 (MDh, IAlth), or 70 (MDh)], was put to death by Abū Ja‘far al-Manṣūr, [afterwards Khalīfa,] at Wāṣīt in 132 in violation of a capitulation (TKh). The advice of Abū Ja‘far was to keep faith with him; but Abū Ja‘far’s brother Abu-l-‘Abbās ‘Abd Allāh as-Saffāḥ Ibn Muḥammad [al-Ḳurashi (TKh) al-Ḥāshimi (ITB) al-‘Abbāsī (ITB, TKh), the 1st Khalīfa of the Banū-l-‘Abbās (FW, ITB), s. 108 (FW, TKh)], a. 132, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, IAlth, FW, TKh), 29 (MDh), 32 (TKh), 33 (Tr, MDh, IAlth, MAB, ITB, TKh), or 36 (Tr, IAlth)], insisted upon Abū
Ja'far's putting him to death (IKh). Marwān was called AlJā'ī [because he had learnt (IAth, MAB) from [his preceptor and master (TKh)] AlJa'd Ibn Dirham (IAth, MAB, TKh) the doctrines of the Creation of the Kurān and of Predestination (IAth, MAB), etc. (IAth) : and he was known as AlHamr because of his bravery, from the saying َقَالَ إِنَّ أَصْبَرَ مَنْ جَهَّازُ فِي النَّارِ في الصرب Such a one is more patient than a he-ass in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banū Umayya (IKh). It is said that AlJa'd Ibn Dirham published his doctrine of the Creation of the Kurān in the days of Hishām Ibn 'Abd AlMalik, under whose order he was put to death by Khālid alKārī, governor of Al'Irāq (IAth). The Wāṣīt of Al'Irāq was founded by AlHājij Ibn Yusuf athThakāfi between AlKūfa and AlBasra; and for that reason was named Wāṣīt, because it was intermediate between the two cities, [the distance from it to each being 50 parasanges (MI), i.e. leagues]: it was begun by him in 84, and finished in 86 (Mk)—l. 12. The 1st hemistich is

َحَسَبَ يَلَى جَبْرُ ذَنْيِ مِنْ الْفَضَا My heart in on glowing embers of the wood called فَضا ; and the verse is from an ode by AlMutanabbi: W says (AKB), He says My heart is on glowing embers from passion, i.e. on account of their bidding farewell and their departing; and mine eye is revelling in the face of the beloved in a garden of beauty (W, AKB). من الْفِضَا) (W) for من الْفِضَا.

P. 860, l. 2-3. بَيْطَانُ عَلَى The bottom, or low land, of 'Ākīl is [a place (MI)] on the road of the pilgrims of AlBasra between Rāmatān and (Mk, MI) Amīrā (Mk) [or] Immārā (MI)—l. 4. 'Ākīl is said to be a mountain (Bk, ZJ) that Ḥuṭṛṛ, the father of Imra alKhāṣ, used to dwell in (Bk). The author of the Mk, after enumerating 8 places named 'Ākīl, the 2nd of which he describes as "a mountain that the "children of [Ḥuṭṛ (KA)] Akīl alMurāṛ, the ancestor of Imra alKhāṣ, "used to stop in", adds "But I do not find myself confident that they
"are 8 [separate] places; and perhaps there is some intermixture in them."—l. 8. See Md. II. 182 and P. II. 598—ll. 16-17. The R (vol. II, p. 142, l. l.) has "either because repetition of the v. is made a substitute for dualization of the ag." which, though it occurs in all 3 eds., I have ventured to invert—ll. 19-20. The 2 Indian eds. of the R (vol. ii, p. 143, l. 2) have صحابه his companion; but the Persian ed. has صحابه his 2 companions.

P. 861, l. 1, طبیعة جزء بالضم Tf naming a part by the name of a whole (R), i.e., putting a whole for a part, as penes for penis and testicles for two testicles in the exs. given—l. 3. Read "two testicles" and "substitutions."
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