A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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

IN AN INTRODUCTION AND FOUR PARTS.

Part II.-The Verb : and Part III.-The Participle.

Book 5

ALLAHABAD:

PRINTED AT THE NORTH-WESTERN PROVINCES GOVERNMENT PRESS.

1880.
NOTICE.

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

23rd October, 1880.

M. S. HOWELL.

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

P. 112, l. l. ְ with Kasr of the ֵ (DM), like ֵ (Ish).

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

P. 116, l. 2. In this text, as in the reading ־ LXXV. 1. Assuredly (I,) I swear [566], i.e. ־ ־. Z and B consider the ־ to be the ־ of inception, not the ־ of the oath, because they hold that the ־ of the oath is not prefixed to the oor. except with the corrob. ־; and then they supply an inch., because they hold that the ־ of inception is
Corrections.

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

Text, p. 573, l. 13. Read ـٌَٔلٌمٌ

» p. 574, l. 10. Read ٌٌِْٔحٌا.

» p. 585, l. 6. Read "slighted."

For other corrections see the Notes.

another, of Arqam Ibn 'Ilbâ {Ibn 'Auf (ID)} alYashkuri (Jsh), a heathen (ID),]."

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


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

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

"P. 442, l. 13. Lane (p. 212d, col. 1) strangely supposes the subj. to be in the pred. instead of the correl., printing ٌٌٌّٔجٌ instead of ٌٌِٔجٌ.
Abbreviations of References.

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

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

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

Variations in spelling, as AlAstarabadi (MI, p. 58) or Alstarabadi (NW, p. 682, LL, p. 12) for Alstarabadi, and AtTibriizi (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrizi, are commonly omitted.

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

For further details about the persons and books here mentioned see the Index of Proper Names, and, in the case of Readers, the note upon p. 502, l. 19.

*A. The Commentary of Nur adDin ‘AlI Ibn Muhammed alUsMun (d. about 800) upon the 1M, cited from extracts printed by Do Sacy in the Notes to his Anthologie Grammaticale.

*AA. The Commentary of Jamal adDin Muhammed Ibn ‘Abd AlGhani alArabif upon the 2, cited from an extract printed by Do Sacy in his Anthologie Grammaticale.

*AAK. The Commentary of the Shaikh Nur adDin Abu-lHasan ‘Ali Ibn Sultan Muhammad, known as AlKari, alMakki alHarawi (d. 1010 or 1016), upon the Hirz alAmazi, lithographed at Peshawar with the KM and a Persian Commentary.

AAsh. AbU ‘Amr Ishak Ibn Mirar ashShaiBani, the Grammarian and Lexicologist (d. 206 or 213).

*AAz. The Glosses (c. 729) of ‘Abd alAziz Ibn Abi-lGhanamim AlKashi upon the evidentiary verses of the M, cited from a MS.

AB. ‘Abu-lBahaa’Abd Allah Ibn Abi ‘Abd Allah alHusayn alUkbari alBaghdadi, the Grammarian (b. 538, d. 616).  


*Abk. The *Dīwān* of AnNabīgha adh-Dhubyānī with the Commentary of the Wazīr AnB Bākī ʿĀsim Ibn Ayūb alBatayňaṣī, the Grammarian (d. 194), printed in the FDw.

*AF. The Ancient History extracted from the MAB by ʻImād adDīn Abū-LFīdā Ismāʿīl Ibn ʿAlī alAyūbī (d. 732), edited by Fleischer.

*AGh. The *Asad alGhāba fi maʿrifat aṣṢahāba* by IAth, printed in Egypt.

*AH. Athīr-ad-Dīn Abū Ḥāṭīm Muḥammad Ibn Yusuf alGharnāṭī alAndalusī, the Grammarian (b. 654, d. 745).


*AHM. Abū Ḥāṭīm Sahl Ibn Muḥammad asSijistiṣī, the Grammarian and Lexicologist (d. 248 or 250).

*AK. Abū-LKāsim AlFāthīl Ibn Muḥammad alBaṣrī, the Grammarian (d. 444).

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

(1) Abu-LKhaṭṭāb ʻAbd AlḤāmid Ibn ʻAbd AlMajīd, a freedman of the people of Ḥajar, known as ALAKHIFASH alAkbār (d. 177);

(2) Abu-ŁḤasan Saʿīd Ibn Maṣʿada alMujāšít by enfranchisement, alBalkhit, known as ALAKHFASH alAusaṣ, one of the GG of AlBaṣrā (d. 211 or 215 or 221).

(3) Abu-ŁḤasan ʻAlī Ibn Sulaimān alBaghdādī, known as ALAKHFASH alAsghār (d. 315 or 316).

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

*Am. The Shaikh Abu-LḤaṣjāj Yusuf Ibn Sulaimān ashShantamārī, known as ALAṬLAM, the Grammarian (b. 410, d. 476).

*As. Abū Saʿīd ʻAbd AlMalik Ibn Kuraib, known as ALASMĀṬ, alBahālīt alBaṣrī, the Lexicologist and Grammarian (b. 123, d. 210 or 214 or 215 or 216 or 217).

*Ash. Shīhāb adDīn Abū-LKāsim ʻAbd ArRaḥmān Ibn Ismāʿīl, known as Abū Shaṣṣaṣ, alMuḥaddāṣ adDimāshqī, the Reader and Grammarian (b. 599, d. 665).
AU. Abū 'Ubayda Ma'amar Ibn AlMuthannā alTaimī, of the Taim of Kuraish, their freedman, alBalārī, the Lexicologist and Grammarian (b. 108 or 109 or 110 or 111 or 114, d. 207 or 209 or 210 or 211 or 213).

AW. 'Abd alWābih.

AZ. Abū Zaid Sa'id Ibn Aus alAnṣāri alBalārī, the Grammarian and Lexicologist (d. 214 or 215 or 216).

Az. Abū Mansūr Muḥammad Ibn Alīmad alAzhari alHarawi, the Lexicologist (b. 282, d. 370 or 371).

*B. The Commentary of the Kādī Naṣīr adDīn Abū Sa'id 'Abd Allāh Ibn 'Umar alBalārī ashShāfi'i (d. 685 or 692) upon the Qur'ān, edited by Fleischer.

BB. Balārī Grammarians.

BD. Badr adDīn Abū 'Abd Allāh Muḥammad (d. 680), son of Im.

Bdd. Baghdadī Grammarians.

*Bk. The Mu'jam ma-sta'jam by Abū 'Ubayd 'Abd Allāh Ibn 'Abd Al'Azīz alBalārī alAndalusī, the Wazīr (d. 487), edited by Wüstenfeld.

*BS. The Commentary (c. 756) of Iḥsh upon the poem of Ka'b Ibn Zuhair commencing بَأَسَنَتْ سَعَدِ إِلَّ، edited by Guidi.

Bz. Abu-lHasan Alīmad Ibn Muḥammad Ibn 'Abd Allāh Ibn AlKāsim Ibn Nāfi' Ibn Abī Bazza alMakkī, known as AlBāzzī (d. 250 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

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

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

*D. The Durra alGhawāṣ by Ḥ, edited by Thorbecke.

*DH. The Diwān of the Hudhalis with the Commentary of Abū Sa'id AlHasan Ibn AlHusayn aṣSuṣkāzī (d. 275), transmitted from him by Ṣn upon the authority of Abū Bakr Alīmad Ibn Muḥammad Ḥalalwānī, edited by Kosegarten.
Dh. The *Mushtabih fi 'Asmā' ar-Rijāl* by Shams ad-Dīn Abū 'Abd Allāh Muḥammad Ibn ʿAbd Allāh Muḥammad Ibn Aḥmad ad-Dhakārī (b. 673, d. 748), edited by De Jong.

*DM.* The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad 'Urfā ad-Dāṣūqī upon the ML.

*DM.* The Commentary of the Shaikh Badr ad-Dīn, or Shams ad-Dīn, Muḥammad Ibn 'Abd al-Baqr al-Makhzūmī ad-Damāmī, the Philologist (d. 828), upon the ML, cited from extracts quoted in the DM.

*Dw.* The *Diwān* of Imra al-Kasī, edited by De Slane; of AlFarāzī, edited by Boucher; of AnNābigha ad-Dhubeysi, edited by Derenbourg.

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

F. Abū 'Alī Al-Ḥasan Ibn Aḥmad Ibn 'Abd Al-Ghaffār Al-Fārisī, also called Al-Fasawi, the Grammarian (b. 288, d. 376 or 377).

*FA.* The *Fasaw'id al-Kalâ'id fi Mukhtasar Shark ash-Shawahid* by Badr ad-Dīn Abū Muḥammad Maḥmūd Ibn Aḥmad as-Sarājī Al-ʿAynī (d. 855), cited from a MS.

*FDw.* The Five *Diwāns*, printed in Egypt, comprising the *Diwān* of AnNābigha ad-Dhubeysi with the Commentary of Abk; the *Diwān* of 'Urwa Ibn Al-Ward al-'Absi with the Commentary of Isk; the *Diwān* of Ḥatim of Ṭayyi, transmitted by Abū al-Mundhir Hishām Ibn Abi-n-Nāṣr Muḥammad al-Kalbī al-Kūfī, the Genealogist, known as Ibn Al-Kalbī (d. 204 or 206); the *Diwān* of 'Alkama; and the *Diwān* of AlFarāzī, 

Fr. Abū Zakariyya Yahyā Ibn Ziyād al-Aslami, known as Al-Farrā ad-Dālamī, al-Kūfī, the freedman of the Banū Asad or Banū Minkar, the Lexicologist and Grammarian (b. 144, d. 207).

GG. Grammarians.

*H.* The *Maḥmūt of Abū Muḥammad Al-Kasī Ibn 'Abd Allāh Al-Harīrī al-Baṣrī al-Harāmī* (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

*HKh.* The Bibliographical Lexicon of Muṣṭafā Ibn 'Abd Allāh, known as Hājjī Khālīfa (d. 1068), edited by Fluegel.

*HM.* The *Mulḥat al-Prāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.
The 1rāb ‘an Kāwā'id al-1rāb by IHsh, edited by De Sacy in his Anthologie Grammaticale.


IA. Abū ‘Amr Ibn Al’Alā' Ibn ‘Ammār al-Tamīnī al-Māzīnī al-Baṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

IAM. Abū Bakr Muḥammad Ibn Abī Muḥammad Al-Kāsim, known as Ibn Al-Āmārī, the Grammarian (b. 271, d. 327 or 328).


IATh. The Kāmil al-Tawārikh by the Shaikh ʿIzz ad-Dīn Abu-l-Ḥasan ʿAlī Ibn Muḥammad ash-Shaibānī, known as Ibn Al-Āthīr al-Jazā'ī (b. 555, d. 630), edited by Tornberg.

IB. Abu-Iṣām ʿAbd Al-Whādīd Ibn ʿAlī Ibn Barhān al-Asādī, the Grammarian (d. 456).


IBr. Abū Muḥammad ‘Abd Allāh Ibn Barri al-Muḥaddasī al-Mīṣrī, the Grammarian and Lexicologist (b. 499, d. 582).


IDh. Abū Muḥammad ‘Abd Allāh Ibn Jaʿfar Ibn Durbustawaiḥ al-Fārist al-Fasawī, the Grammarian (b. 258, d. 347).

IDn. Abū Muḥammad Saʿīd Ibn Al-Mubārak al-Anṣārī al-Baghdādī, known as Ibn Al-Daḥhān, the Grammarian (d. 566 or 569).

IH. The Kāfiya fi-ʾn-Nāḥw by Jamāl ad-Dīn Abū ʿAmr ʿUthmān Ibn ʿUmar, known as Ibn Al-Ḥajīb, the Grammarian (b. 570, d. 646), lithographed at Cawnpore.
The *Mukhtalif al-Kabīr wa Mu'talighā* by Abu Ja'far Muhammad Ibn Ḥabīb al-Ḥashimī, the freedman of the Banū Ḥashim, al-Baghḍādī, the Genealogist and Grammarians (*d. 215*), edited by Wüstenfeld.

IHK. Muhammad Ibn Yaḥyā, known as Ibn Hishām al-Khulāṣī (*d. 610*), author of a Commentary on the *Iḥāṣ of F.*

IHL. Abu 'Abd Allāh Muhammad Ibn Aḥmad as-Sabi', known as Ibn Hishām al-Lahmī, the Grammarian (*d. 570*).

IHsh. Janāl ad-Din Abū Muhammad 'Abd Allāh Ibn Yūsuf, known as Ibn Hishām al-Anṣārī, the Grammarian (*b. 708, d. 761 or 762*).

IIU. Abu 'Amr 'Isā Ibn 'Umar ath-Thakafī al-Baṣri, the Grammarian and Reader (*d. 149*), said to have been the freedman of Khalīd Ibn al-Walid al-Kūrāshī al-Makhdūmī, the Sword of God (*d. 21*).

II. Abū-l-Fatḥ 'Uthmān Ibn Jinnī al-Maṣūlī, the Grammarian (*d. 392 or 393*).


*IK*. The *Talkīb al-Kawāfī* by Abu-Ḥasan Muhammad Ibn Aḥmad, known as Ibn Katsān, the Grammarian and Lexicologist (*d. 299 or 320*), edited by Wright in his *Opuscula Arabic*.

*IKb*. The *Kitāb Alladā'īf* by Abu-Muhammad 'Abd Allāh Ibn Muslim ad-Dinawarī, known as Ibn Kūtaiba, and also called al-Kūtaibī, the Grammarian, Lexicologist, and Historian (*b. 218, d. 270 or 271 or 276 or 290*), edited by Wüstenfeld.

IKh. Abu-Ḥusayn 'Abd Ibn Muhammad al-Hadrānī al-Andalusi al-Iṣbīlī, known as Ibn Khurāf, the Grammarian (*d. 609 or 610*), author of a Commentary on the Book of S.

IKKh. Abu 'Abd Allāh Abū-Ḥusayn Ibn Aḥmad, known as Ibn Khallīkān, the Grammarian and Lexicologist, originally from Hamadhān (*d. 370*).

*IKhn*. The *Wafayāt al-'Ayān etc.*, a Biographical Dictionary, by the Kādī Shams ad-Dīn Abū-l-Abbās Aḥmad Ibn Muḥammad, known as Ibn Khalīkān, al-Barmakī al-Irbīlī (*d. 681*), cited from the Editions of Wüstenfeld and De Slane and from a MS.
IKHz. Shams adDīn ʿAbd al-Ḥusayn al-ʿArbiṭ, known as Ibn al-Khābāz (d. 637), author of a Commentary on the Alfiya of IMt.

*IKn. The Ṭikān fi 'ulūm al-Kurān by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

*IM. The Khulāṣa, commonly called the Alfiya, fi-nNaḥw by Jamāl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn ʿAbd Allāh at-Tāʾī al-Jayyānī, known as Ibn ʿAlī, the Grammarian (b. 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. Muḥammad Ibn Masʿūd al-Ghażzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the Badīʾ fi-nNaḥw a work much quoted by AH.

IMt. Zain ad-Dīn Abu-Ḥusayn Yahyā Ibn ʿAbd al-Muṭṭa;zāwāwī, the Grammarian (b. 504, d. 628), author of the Alfiya of Ibn Muʿtāī

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

*IS. The Ṭābāqāt asḥāb al-ṣanāʿa by Shihāb ad-Dīn Abū ʿAbd Allāh Ahmad Ibn ʿAll, known as Ibn Ḥaṣan al-Aṣfālānī (d. 852), printed at Calcutta.

ISB. Abū Muḥammad ʿAbd Allāh Ibn Muḥammad, known as Ibn Ṣādī al-Baṭāl-yauṣī, the Grammarian (b. 444, d. 521).

*ISb. The great Ṭabākāt asḥāb al-ṣanāʿa by the Kādi Tāʾī ad-Dīn Abū al-Walīd Ibn ʿAll, known as Ibn ʿAbd al-Muṭṭa;zāwāwī, the Grammarian (d. 771), cited from a MS.

ISd. Abu-l-Ḥasan ʿAll Ibn ʿAbd al-Muṭṭa;zāwī, known as Ibn Ṣīdā, the Lexicologist and Grammarian (d. 448 or 458).

ISf. Abū Muḥammad Yusuf Ibn Abī ʿAbd Allāh, known as Ibn ʿAbd al-Muṭṭa;zāwī, the Grammarian and Lexicologist (b. 330, d. 385).

ISH. The Sharīf Abū-ʿAbd Allāh Ibn ʿAll, al-Ḥasanī, known as Ibn asḥāb al-ṣanāʿa, the Grammarian of al-Ṭūrī (b. 450, d. 542).

*ISK. The Dīwān of ʿUrwa Ibn al-Ward al-ʿAbst with the Commentary of Abū Yusuf Yaḥyā Ibn Ishāk, known as Ibn ʿAbd al-Muṭṭa;zāwī, the Lexicologist and Grammarian (d. 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

IT. Abu-Ḥusayn Sulaimān Ibn Muḥammad Ibn ʿAbd Allāh al-Andalusī al-Maḥāṭī, known as Ibn ʿAbd Allāh al-Maḥāṭī, the Grammarian (d. 528).
*ITB. The Annals called AnNujüm azZāhira fī Mulūk Miṣr wa-
LKāhira by the Amir Jamāl ad-Dīn Abu-Malāḥasān Yūsuf Ibn Tāhirī-
Bardī alAtbākī alKhāhīrī (d. 874), edited by Juynboll and Matthes.

ITr. Ibn Tāhirī.

IU. Abu-l-Ḥasan ‘Alī Ibn Mu‘min al-Hadramī al-Iṣḥālī, known as Ibn Uṣūrūn, the Grammarian (d. 689).

*IY. The Commentary of Muwaffak ad-Dīn Abu-Bakr Ya‘ṣīb Ibn
‘Alī al-Asadī al-Mawsīlī al-Halabī, known as Ibn Ya‘ṣīb, the Grammarian
(b. 553, d. 648), upon the M, edited by Jahn.

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

Jh. Abū Naṣr Isma‘īl Ibn Ḥammād al-Jauhari al-Fārābī, the Lexi-
cologist (d. 393).

Jj. Abū Bakr ‘Abd al-Khāhīr Ibn ‘Abd Ar-Raḥmān al-Jurjānī, the Grammari-
an (d. 471 or 474).

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

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

Jr. Abū ‘Umar Shālīḥ Ibn Iṣḥāq al-Jarmī, the Grammarian (d. 225).

*Jsh. The Jāmā‘ ash-Shawāhīd by Mullā Muḥammad Bākir, litho-
graphed at Teherān in 1275 and 1293.

Jz. Abū Muṣā ʾĪsā Ibn ‘Abd Al‘Azīz al-Juzūlī al-Yazdāktanī, the Grammari-
an (d. 606 or 607 or 610).


*KA. The Kitāb al-Āghānī by Abū-l-Faṭā‘ Ali Ibn Al-Ḥusain al-
Kurashi al-Umawi al-Šbāhānī (b. 284, d. 356 or 357), edited by Kose-
garten.

*KF. The Kāmūs of Majd ad-Dīn Muḥammad Ibn Ya‘ṣūb al-Firu-
zābādī ash-Shirāzī (d. 817), lithographed at Lucknow.

Khf. Al-Khaʃfāf.

Khl. Abū ‘Abd Ar-Raḥmān al-Khāhīrī Ibn Aḥmad al-Farāhīdī, or
al-Furḥādī, al-Āzīdī al-Yaḥmādī al-Baṣrī, the Grammarian (b. 100, d. 160 or
103 or 170 or 174 or 175).
KK. Küft Grammarians.

*KM. The Kanz alMa‘ānī, a Commentary by Kamal ad-Din Abū‘Abd Allāh Muhammad Ibn Abī Ahmad al-Mausilī, known as Shu‘lā (d. 656), upon the Ode called the Ḥirz alAmānī by Abū Muḥammad al-Ḵāsim Ibn Fīrru ar-Ru‘ānī, Ash Shi‘lātī (b. 538, d. 590), lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The Kafṭ an-Nadā wa Ball as-Sadā by Iḥāb, with a Commentary by the Author, the Text cited from the Edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that Edition and in the Notes to the Epistola Critica edited by Mehren.

Kn. Abū Musa ‘Īsā Ibn Mīnā al-Madānī, known as Kālūn (d. 205 or 220), the Reporter of Naṣīr one of the Seven Readers.


Ks. Abu-Ḥasan ʿAlt Ibn Ḥamza al-ʿAsadī by enfranchisement, al-Kuft, known as At-Ḵisā‘ī, one of the Seven Readers and a Grammarian and Lexicologist (d. 182 or 183 or 189).

Ktb. Abū Alt Muḥammad Ibn Al-Mustanīr al-Bāṣrī, known as Kuṭrub, the Grammarian and Lexicologist (d. 206).

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

Lh. Abu-Ḥasan ‘Alt Ibn Al-Mubārak AL-LIḤYĀNĪ, the Grammarian, contemporary with Ks and ISk.

*LL. The Lubb al-Lubāb ft tḥrīr al-Ansāb (c. 873) by Syt, edited by Veth.

*LM. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vorgers.

*M. The Muḥaṣṣāl fi-n-Naḥw (c. 514) by Z, edited by Broch.

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

*MAR. The Mukhtaṣar fi Akhbār al-Bashar by AF, printed at Constantinople.

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

*MASH. The Marginal Annotation upon the SH.
Mb. The Kāmil by Abu-l-'Abbās Muḥammad Ibn Yazīd ath-Thumālī al'Azīz al-Baṣrī, known as ALMUHARRĀD, the Grammarian (b. 206 or 207 or 210, d. 285 or 286), edited by Wright.

Mdh. The Majma' al-Amthal by Abu-l-Faḍl Aḥmad Ibn Muḥammad an-Naṣībūrī, known as ALMAIDĀNĪ, the Philologist (d. 518), printed at Būlāḳ.


Ml. The Marāṣid al-Iṣṭīlā' 'alā Aṣmā' al-Ḥamkīna wa-l-Biḥā, probably by Abu Fuṣa'il Ṣafī ad-Dīn 'Abd al-Mu'min Ibn 'Abd al-Ḥakīk al-Baghdādi (b. 650, d. 739), edited by Juynboll.

Mk. The Musharīf by Shihāb ad-Dīn Abu 'Abd Allāh Yaḥūṭ Ibn 'Abd Allāh ar-Rūmī al-Ḥamwāt al-Baghdādi (b. 574 or 575, d. 626), edited by Wüstenfeld.

Mk. The Shaikh Abu Muḥammad Mārṣīk Ibn Abu Ṣāliḥ Ḥammāsh al-Kāsī al-Kurṭubi, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

ML. The Mughni-l-Labīb (c. 756) by IHṣ, printed at Būlāḳ, and lithographed at Teherān.

Mlk. Abu Bakr Ibn Yaḥyā al-Judhāmī al-Mālārī (d. 607), author of a Commentary on the Book of S.

MM. The Miṣbah fi-n-Naḥw by Abu-l-Fath Šaṣīr Ibn 'Abd al-Sayyid ALMUṬARRIZI, the Grammarian (b. 538, d. 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

MS. Manuscript.

MSh. The Mu'jam ash-Shuwarā' by Abu 'Abd Allāh Muḥammad Ibn 'Imrān al-Maḍūbānī (d. 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

Mz. Abu 'Uthmān Bakr Ibn Muḥammad al-Mażīnī al-Baṣrī, the Grammarian (d. 236 or 247 or 248 or 249).

N. The Commentary of Muḥibb ad-Dīn Essendi upon the evidentiary verses of the K, edited by Abu-l-Wafā' NāṣR ALHūBĪNĪ, and printed at Būlāḳ in 1281.

Nr. Abu-l-Ḥasan An-Naḍr Ibn Shumail al-Mażīnī al-Baṣrī, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).
NS. The Commentary of Nw upon the Šaḥīḥ of the Imām Abū l-Husain Mūsālim Ibn ʿAlī Hajjāj al-Ḳushairī an-Nasābūrī, the Traditionist (b. 206, d. 261), lithographed at Delhi.

Ns. Abū Jaʿfar ʿAlīmaidd b. Murādī al-Miṣrī, known as AnNasāḥ, the Grammarian (d. 337 or 338).


*P. Arabum Proverbia, edited by Freytag.

*R. The Commentary (c. 683 or 686) of Raḍī ad-Dīn Mūḥammad Ibn Abī Ḥasan al-Asṭarābādī, known as AnRaṣī, the Grammarian (d. 686), upon the IH, lithographed at Lucknow and Delhi:

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

Rb. Abū Ḥasan ʿAlī Ibn Ṯasā aRaṣīb aL-Baghḍādī by abode, as-Shīrāzī by origin, the Grammarian (b. 328, d. 420).

Rm. Abū Ḥasan ʿAlī Ibn Ṯasā aRūmānī, the Commentator and Grammarian (b. 296, d. 382 or 384).

*S. The Book of Abū Bishr ʿAmr Ibn ʿUthmān al-Bāṣrī, known as Sīrāwāḥ, originally a Persian, the freedman of the Banu ʿAbd Allāh Ibn Kaʿb, or of the family of Ar-Rabiʿ Ibn Ziyād al-Ḥārithī, the Grammarian (d. 161 or 177 or 180 or 188 or 194), cited from an extract printed by Dé Sacy in his Anthologie Grammaticale.

*SB. The Šaḥīḥ of the Imām Abū ʿAbd Allāh Mūḥammad Ibn Ismāʿīl al-Juʿfī by enfranchisement, al-Bukhārī, the Traditionist (b. 194, d. 256), edited by Krehl.

*Sf. The Kādi Abū Saʿīd Abī Ḥasan Ibn ʿAbd Allāh aS-Sīrāfī, the Grammarian (d. 368), author of a Commentary on the Book of S.

*SH. The Shāfiʿya fi-t-Tarīf by IH, lithographed at Cawnpore.

*SH. The Shudhūr adh-Dhakab by IHsh, with a Commentary by the Author, printed at Bulāk.

Shl. Abū ʿAlī ʿUmar Ibn Mūḥammad al-Azizi, known as AsHShalābīnī or AsHShalābīnī, al-Andalusī al-ʾIshbīlī, the Grammarian (b. 562, d. 645).

Shm. Taṣl ad-Dīn Abū-l-ʾAbbās ʿAlīm al-Mūḥammad ʾAsHShumūnī (d. 872), author of a Commentary on the ML.
SM. The Commentary of Syt upon the evidentiary verses of the ML, cited from extracts copied from the MS of the Bodleian Library.

Sm. AṣṢaimalī.

SR. The Sīrat Rasūl Allāh, commonly called Sīrat Ibn Hishām, by Abū Muḥammad ʿAbd AlMalik Ibn Ḥimyari alMaʿṣūrī al-Miṣrī, the Grammarian and Genealogist (d. 213 or 218), edited by Wüstensfeld.

Sr. Abu-lFaḍl Kāsim Ibn ʿAlī alBatalyaustī, known as AṣṢafār (d. 630), author of a Commentary on the Book of S.

Suh. Abu-lKāsim, and Abu Zaid, ʿAbd ArRaḥmān Ibn ʿAbd Allāh alKhatthānī alAndalusī alMālaḳī asSuḥailī, the Grammarian and Lexicologist (b. 508, d. 551).

Syt. Jāāl adDīn Abu-lFaḍl ʿAbd ArRaḥmān Ibn Kamāl adDīn Abu Bakr Muḥammad asSuṣyūṭī or alUṣyūṭī, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911).

ST. The Commentary of Abū Zakariyyā Yahyā Ibn ʿAlī ashShaibānī, known as Aḥkām alTabārīzī, the Lexicologist (b. 421, d. 502), on the Ḥamāsa of Abū Tammām Ḥabīb Ibn Aus aṭṬaʿī (b. 172 or 188 or 190 or 192, d. 223 or 229 or 231 or 232), edited by Freytag.

STH. The Tabakat alHūṣayn by Dh, with additions by Syt, edited by Wüstensfeld.

STH. The Faṣīḥ of Abu-lʿAbbas ʿAbd Allah Ibn Yahyā ashShaibānī by unfranchiseement, alKūstī, the Grammarian, known as Thaʿlab (b. 200 or 201 or 204, d. 291), edited by Barth.

TH. Abū Ishāk ʿAbd Allah Ibn Muḥammad anNaisabūrī AṭṭiḥThaʿlabī, the Commentator (d. 427 or 437).

STM. Tha Tabakat alMufassirīn by Syt, edited by Meursinge.

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

SW. The Commentary of Abu-Ḥasan ʿAlī Ibn ʿAbd alWāḥiḍ anNaisabūrī (d. 468) upon the Diwān of Abu-Ṭaḥṣīb ʿAbd Allah Ibn Abū Ḥusain alJaʿṣī alKindsī alKūstī, known as Aḥmidaṭ, the poet (b. 303, d. 354), edited by Diotorici.

V. Abū ʿAbd ArRaḥmān Yūnus Ibn Ḥabīb, the freedman of the Banū Ḍabba, or of the Banū Laith Ibn ʿAbd Manāṭ Ibn Kiniṣa, or of
Hilāl Ibn Harmī of the Banū Ḍubai'a Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

*Z. The Anmūdāj fī-n-Nahw by Jār Allāh Abu-Kāsim Maḥmūd Ibn 'Umar az-Zamakhsharī al-Khwārazmī, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538), cited from an extract printed by De Saey in his Anthologie Grammaticale.

*ZJ. The Kitāb al-Jibāl wa-l-Āmkinā wa-l-Miyāh by Z, edited by Juynboll.

Zj. Abū Ishāk Ibrāhīm Ibn Muḥammad Ibn AsSarī al-Baṣrī, known as AzZajjāj, the Grammarian (d. 310 or 311 or 316).

Zji. Abu-l-Kāsim 'Abd Ar-Rahmān Ibn Ishāk, known as AzZajjājī from being the companion of Zj, al-Baghdādī by abode, an-Nahāwāndī by origin, the Grammarian (d. 337 or 339 or 340).
Abbreviations of Technical Terms.

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

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

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<td>Aff., Affirmative</td>
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<td>All., Alliterative</td>
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<td>All. seq., Alliterative Sequent</td>
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<td>Ant., Antecedent</td>
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<td>Aor., Aorist</td>
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<td>Apoc., Apocope</td>
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<td>Apod., Apodosis</td>
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<td>App., Appropinquation</td>
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<td>Appos., Appositive</td>
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<td>Art., Article</td>
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<td>Att., Attributive</td>
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<td>Aug., Augmentative</td>
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<td>Bil., Biliteral</td>
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<td>Cat., Category</td>
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<td>Comp., Compound</td>
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<td>Conj., Conjunction</td>
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<td>Cond., Conditional</td>
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<td>Conj., Conjunctive</td>
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<td>Conjug., Conjugation</td>
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<td>Cop., Copula</td>
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<td>Correl., Correlative</td>
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<td>Corrob., Corroborative</td>
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<td>Curt., Curtailed (diminutive)</td>
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<td>Decl., Declinable</td>
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<td>Dem., Demonstrative</td>
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<td>Deriv., Derivative</td>
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<td>Det., Determinate</td>
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<td>Dial., Dialect</td>
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<td>Dial. var., Dialectic variant</td>
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<td>Dim., Diminutive</td>
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<td>Disj., Disjunctive</td>
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<td>D. s., Denotative of State</td>
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<td>Du., Dual</td>
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<td>Ej., Ejection</td>
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<td>Enunc., Enunciative</td>
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<td>Ep., Epithet</td>
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<td>Ex., Example</td>
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<td>Exa., Exception</td>
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<td>Expl., Explicative</td>
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<td>Expos., Expository</td>
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<td>Fem., Feminine</td>
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<td>Gen., Genitive</td>
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<td>G. t., General term</td>
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<td>Hyst.-prot., Hysteron-proteron</td>
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<td>Id., Ideal</td>
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<tr>
<td>I. e., Id est, That is</td>
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<td>Imp., Imperative</td>
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<td>Inc., Inchoative</td>
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<td>Ind., Indicative</td>
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<tr>
<td>Indecl., Indeclinable</td>
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<tr>
<td>Indet., Indeterminate</td>
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<td>Inf., Infinitive</td>
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<td>Infl., Inflected</td>
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<td>Inop., Inoperative</td>
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<td>Interrog., Interrogative</td>
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<tr>
<td>Intrans., Intransitive</td>
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<tr>
<td>I. q., Idem quod, The same as, often used as meaning In the sense of</td>
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<td>Lit., Literal</td>
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<td>Masc., Masculine</td>
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<td>Met., Metonym</td>
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<td>N., Noun</td>
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<td>Neg., Negative</td>
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<td>Nom., Nominative</td>
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<td>Abbreviation</td>
<td>Description</td>
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<td>Non-att.</td>
<td>Non-attributive.</td>
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<td>Non-deriv.</td>
<td>Non-derivative.</td>
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<td>Non-repl.</td>
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<td>Non-voc.</td>
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<td>Object.</td>
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<td>O.f.</td>
<td>Original form.</td>
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<td>Opp.</td>
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<td>Prev.</td>
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<td>Pret.</td>
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<td>Prim.</td>
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<td>Pro-ag.</td>
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<td>Qual.</td>
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<td>Quasi-pre.</td>
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<td>Quin.</td>
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<td>Rad.</td>
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<td>Red.</td>
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<td>Relative.</td>
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<td>Replicative.</td>
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<td>Seq.</td>
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<td>Sex.</td>
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<td>Subst.</td>
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<td>Uninf.</td>
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<td>V.</td>
<td>Verb.</td>
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<td>Var.</td>
<td>Variant.</td>
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<td>Vtd.</td>
<td>Videlicet, namely.</td>
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<td>Voc.</td>
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<td>Glossary of Technical Terms</td>
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<tr>
<td>Transliterated terms, like Tanwin and Mmît, are omitted.</td>
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<table>
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<th>A.</th>
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<tr>
<td>Abbreviated, مقصور.</td>
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<tr>
<td>Abbreviation, تصر and ايجاز and تخفيف.</td>
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<tr>
<td>Abridgment, اختصار and تخفيف.</td>
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<td>Abstract noun or substantive, اسم معي.</td>
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<td>Accident, حوادث and عرض.</td>
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<td>Accusative (case), نصب.</td>
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<tr>
<td>(noun in the), منصوب.</td>
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<td>Active participle, اسم فاعل.</td>
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<td>(verb), على or بيني للنافعال, طريقه فعل.</td>
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<td>Address, خطاب.</td>
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<td>Adjuration, قسم سؤال.</td>
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<td>Admirative, تعجبى.</td>
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<td>Adverb, فظ.</td>
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<td>Adverbial, فظ.</td>
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</table>

<p>| Adverbial object, مفعول فيه. |
| Affinity, مناسبة. |
| Affirmation, إجابة and إثبات. |
| Affixes, لواحق. |
| Affixion, دخول الحاق. |
| Afterthought (substitute of), بدأ. |
| Agency, فاعلية. |
| Agent, فاعل. |
| Alleviation, تخفيف. |
| Alliteration, اتباع. |
| Alliterative sequent, اتباع. |
| Allocution, خطاب. |
| Allusion, لمح. |
| Amplification, تتميم. |
| Anacoluthon, قطع. |
| Analogy, تيس. |</p>
<table>
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<tr>
<th>Aramaic Word</th>
<th>English Translation</th>
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<td>Anarthrous,</td>
<td>Article (the)</td>
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<td>Annuller,</td>
<td>and</td>
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<td>Anomalous,</td>
<td>and</td>
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<tr>
<td>Anomaly,</td>
<td>Assimilate (epithet),</td>
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<td>and</td>
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<td></td>
<td>Assumption,</td>
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<td></td>
<td>(of a pronoun),</td>
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<td>Attached (pronoun),</td>
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<td>Attribute,</td>
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<td>and</td>
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<td>(verb in the),</td>
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<td>Biform (proposition),</td>
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<td>English</td>
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erroneously stated by Lane (p. 38, col. 1) not to include the adverbial noun (see IA, pp. 300-301).
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Predicative (adverb),  

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

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CHAPTER I.

THE VERB IN GENERAL.

§ 402. The v. is what indicates a meaning in itself connected with one of the three times (Sh). It indicates two things, accident and time; for ِهُنَأَم He.stood or has stood indicates standing in past time, يُقُومُم He. stands or will stand standing in the present and future, and ِقَيَامُم Stand thou standing in the future, the accident being ِقَيَامِم Standing, which is one of the two things indicated by the v., and is the inf. n. It is distinguishable from the n. and p. by means of (1) the ت of the ag., pronounced with Damm in the 1st pers. as ُتَعَلَّم; with Fath in the 2nd pers. masc., as ُتَبْعَثَت; and with Kasr in the 2nd pers. fem., as ُتَعْلَم; (2) the quiescent ت of feminization, as ُتَنَعَّم and ُتَنُبْثَم; whereas the ت of feminization affixed to ns. is mobile through the vowel of inflection, as ِمَرْتَبَتْ بِمُسْلِمَةُ and ِمَرْتَبَتْ مُسْلِمَةً; and the [of feminization] affixed to the p., as ِلُتْبَتْ, ِلُتْبَتْ,
is rarely quiescent with رَبِّ and رَبَّ, as (3) the يُ of the fem. ag., affixed to the imp., as ضَرِبِي; and to the aor., as ضَرِبِي; but not to the pret.: (4) the يُ of corroboration, whether single, as XCVI. 15. [158, 610]; or double, as لَنْ تَخْرُجْنُكُ يَأُ شُعِيبَ VII. 86. Assuredly we will drive thee out, O Shu'aib. It is divisible into pret., aor., and imp. [603]. The BB hold that inflection is original in ns., derivative in vs. [404]; and the KK hold that inflection is original in ns. and vs.: but the first opinion is right. The uninf. v. is of two kinds, (1) that of which the uninflectedness is agreed upon, vid. the pret., which is uninf. upon Fath, as ضَرِبُ and ضَرِبُ, so long as a ح of the pl. is not attached to it, in which case it is pronounced with Damm; nor a mobile nom. pron., in which case it is made quiescent [405]: (2) that of which the uninflectedness is disputed, the preferable opinion being that it is uninf., vid. the imp., as ضَرِبُ, which is uninf. according to the BB, and infl. according to the KK [431, 603]. The infl. v. is the cor. [404, 405], which is infl. only when neither the corroborative يُ, as هُلْ تَضْرِبُ, with which the v. is uninf. upon Fath, whether the يُ be single or double, nor the ح of the pl. fem., as يُضْرِبُ, with which the v. is uninf. upon quiescence, is contiguous to it [406]
so that it is *infl.* when it is separated from the corroborative \( \text{ن} \) by an \( \text{ة} \) of the *du.*, as هَلْ تَصْرِبَبُي, originally هَلْ تَصْرِبَبُي, the first \( \text{ن} \), i.e. the \( \text{ن} \) of the *ind.*, being elided to avoid the succession of three \( \text{ن} \); and similarly when it is separated from the corroborative \( \text{ن} \) by a \( \text{و} \) of the *pl.*, as هَلْ تَصْرِبَبُي, originally هَلْ تَصْرِبَبُي; or by a \( \text{ي} \) of the 2nd pers. sing. *fem.*, as هَلْ تَصْرِبَبُي, originally هَلْ تَصْرِبَبُي.[610]. This is the opinion of the majority; but Akh holds the *aor. v.* to be *uninfl.* with the corroborative \( \text{ن} \), whether the corroborative \( \text{ن} \) be contiguous to it or not; and it is related on the authority of some to be *infl.* even if the corroborative \( \text{ن} \) be contiguous to it: and IM relates in one of his books that there is no dispute as to the uninfl.ectedness of the *aor. v.* with the \( \text{ي} \) of the *pl. fem.*; whereas it is not so, but the dispute is found, and the master IU in his commentary on the Ídāh is one of those who relate it (IA).
CHAPTER II.

THE PRETERITE.

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

\( \text{ت} \), by Ja'far Ibn 'Ulba alHarithi, She stole a visit to me, and saluted me; afterwards arose and bade farewell: and, when she turned away, the, i.e., my, soul was well-nigh departing (T), and by the \( \text{ت} \) of the ag., as تبّاركتِ يا ذا الجلال والكرام. Blessed be Thou, O Possessor of majesty and honour, each of which is affixed only to a literal \( \text{ت} \). (IA). Hence it is proved that عَسَى and لَتْسَ are not \( \text{ps.} \), as IS and Th say of عَسَى, and as F says of لَتْسَ, and that نَعَمَ is not a \( \text{n.} \), as Fr and those who agree with him say; but that they are \( \text{pret. vs.} \), because the \( \text{ت} \) [first] mentioned is attached to them, as in لَيْسَ هِيْنَاءُ هَلْكُتْ لَلى تَتَلَّقَّى Hind is not a wrong-doer; may-be therefore, she may attain felicity, the saying of the Prophet من تَوَضَّأَ يَومَ الْجَمِيعَةِ فَيَنْتَسِمَ Whoso purifieth himself on the \( \text{F} \)-iday, etc. [87], and
Most excellent is the recompense of the pious, Paradise, the abode of wishes and desires and grace (Sh). The pret. is uninfl. upon Fath unless necessity arises for its being quiescent or pronounced with Damm, the quiescence being on the occasion of the change of an unsound letter or the affixion of some of the prons., and the Damm being with the of the pron. (M). When it is conjoined with (L, Sh) a mobile nom. pron. (Sh), [e. g.] the pron. or , its final is made quiescent (L), [so that] it keeps to uninflectedness upon quiescence (Sh), as (L, Sh), (Sh), and (L), where the , originally with Fath, is made uninfl. upon quiescence because the and of the attached nom pron. are mobile [20] (Sh): and, if the be triliteral, unsound in the , it is lightened by changing the into ; and, two quiescents then concurring, the must be elided, its vowel, if a Damma or Kasra, having been transferred to the , to give notice of the measure of the , and, if a Fatha, changed into Damma when the is a , and Kasra when the is a , and transferred to the , to give notice of the elided; so that from , , , , originally , , , , you say , , , , eliding the after transfer of the vowel assumed to be.
upon it to the ف; and from قال and بَعِّ and قُول and بَعِّ, you say قُلْت and بَعِّ, when the
1 needs elision upon attachment of the ت, changing the vowel assumed to be upon it into Damma and Kasra
respectively, because these [vowels] are homogeneous with the ع, and transferring it [to the ف] (L). The
attached acc. pron. does not change the v. from its original uninflectedness upon Fath, as ضَرِيب زَيد
or ضَرِبَنا Zaid beat thee or us: and the quiescent nom. pron.
does not require quiescence of the v. also; but the final
of the v. remains pronounced with Fath before the ِ, as
ضَرِبَاء, and is pronounced with Damm before the َ, as
اشْتَرَوا الصلاة بالهدى II. 15.

Have bought error in exchange for right direction [663]
and دَعَوا هَنَاكَ ثُورَاء XXV. 14. They will invoke their
perdition, i.e. will say, "O my perdition, [come; for this
is thy time" (B),] the original form is اشترِوا
pronounced with Damm before the quiescent pron., and
دُعُوا with the first َ pronounced with Damm before
the quiescent pron.; then the ِ and َ, being mobile
and preceded by a letter pronounced with Fath, are con-
verted into ِ; and afterwards the ِ is elided because of
the concurrence of two quiescents. When bare of the
mobile nom. pron. [and of the َ of the pron.], the pret.
in uninflected upon Fath, as ضرباب، استخرج، نحرج، ضرب، and ضریب; while such as عفا، رمزی، and رمزی، the ی and و being converted into ی because mobile and preceded by a letter pronounced with Fath, so that the quiescence of their final is accidental, and the Fatha is assumed to be in the ی; for which reason, when the final is assumed to be quiescent, the ی and و return, as عفوی، رمیسی، and عفوی، عفوی，(Sh).
CHAPTER III.

THE AORIST.

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

As the n., which is vague, like رجل، becomes peculiar to one by means of a p., like الرجل، so likewise the aor., which is vague, because of its applicability to the present and future, becomes peculiar to one of them by means of
the س; and the aor. v. is in./fl. because of the resem-
blance mentioned, according to the BB, not because of
the concentration of various meanings upon it, as in the
case of the ن. [161]. The aor. becomes (1) a pure pre-
sent by means of (a) انذا [206], and similar adv.
indicative of the present: (b) the ل of inception, accord-
ing to the KK, as above: (c) negation by ليس [456] or
م [546], according to some, as ليس زيد يقوم or
مًا زيد يقوم or and by إن [550], according to
Mb, as: إن يقوم زيد : (2) a pure future, by means of (a) a
future adv., as اضرب غداً تقوم القيامة The resur-
rection will come to pass: (c) its importing requisition
of the act, vid. in command, prohibition, prayer, excita-
tion, wish, hope, and fear: (d) its being a promise: (e)
the two مs of corroboration [611]: (f) the ل of the
oath [600, 652]: (g) every apocopative [419] or sub-
junctival [410] op.: (h) the infinitival ل [571]: (i) every
cond. instrument, even if it do not govern, except ل
[below]; while the apod. also must be future, because
it is inseparable from the prot., which is future: (j)
the p. of amplification [578]: (k) the neg. ل [547],
as S and his followers say: (3) converted into a past by
means of (a) لم [548]; (b) the apocopative لَام [548];
(c)mostly [591]; (d) أَن [204]; (e) رَبّا [505] (R).
In the XXV.
10. And God is he that sent the winds; and they raise clouds; and We drove them out; and thus they do with a v. containing a sort of speciality and peculiarity in a state that is deemed extraordinary, or that impresses the person addressed, or otherwise, as says Ta'abbaţa Sharra
[And whoever denies the existence of the goblin, verily I announce from certainty, nay, eyesight, that I did meet the goblin descending in a desert like the sheet of paper, smooth; and I smite her without consternation; and she fell prostrate on the two arms and on the under part of the neck (N)], because he intends to picture to his people the state in which he emboldened himself
through his pride to smite the goblin, as though he made them see it (K) : or the difference in the vs. [in XXXV. 10.] may be to indicate the permanence of the matter (B). The sign of the aor. is that لم may be prefixed to it (IA, Sh), as لم يلد ولم يولد ولم يكن له كفرنا أحد CXII.

3. 4. He begetteth [548] not, nor is begotten, nor is any one equal unto Him (Sh). In every v. the aor. is formed by adding at its commencement one of the aoristic letters, vid. the هامزة of the 1st pers. sing., the ك of the 1st pers. pl., the ث of the 2nd pers. without restriction [of gender or number] and of the 3rd pers. fem. sing. or du., and the س of the 3rd pers. masc. without restriction [of number] and of the 3rd pers. fem. pl. The initial [aoristic letter (BS)] of the aor. in the act. voice, (1) when its pret. is quadrilateral, whether with or without an augment, is pronounced with ضمم, by common consent, as يدحرج نحرج, and مضرب ضارب يعلم علم يكرم أكرم

(2) when its pret is not quadrilateral, [whether it fall short of or exceed 4 letters (BS),] is pronounced, (a) according to the هجائيز, with فتح, as ضرب مضرب ضرب ينطلق انطلق يتعلم علم ينطوف طرف يشرب, and يستخرج استخرج

(b) according to others than the هجائيز, with (a) كسر, (a) when the letter is not س, and the pret. either is on [the measure of] مل [with كسر,
aor. with Fath (BS) of the \textit{ye}, as علم, تعلم, علم, and علم, [contrary to its \textit{pret.} being with Fath, and to تعلم, the aor. being with Kasr (BS)]; or begins with a conjunctive Hamza, vid. such as is followed by four or five letters, as تنطلق انطلق, and تستخرج استخرجت; or with an augmentative تتكلم, and تتكلم تستخرجت; (β) when the letter is \textit{ف} or any other, in the aor. of ابتى, as ظبيتة and يبجل وجلت. whose \textit{ف} is a, as وليمت and يبجل: (β) Fath in all other cases (L). Kasr of the Hamza of اخال is chaste in usage, anomalous in analogy; and Fath of it, which is the \textit{dial.} of Asad, is the converse (BS). Every aor. in the \textit{act.} voice of such \textit{vs.} as exceed three letters [in the \textit{pret.}], (1) when the initial of its \textit{pret.} is not an augmentative تتكلم, must have its penultimate pronounced with Kasr, literally, as يستعمل استعمل, يقترب اقترب, يقتل قتل, يدحرج دحرج; or constructively, as إستقام يستقر استقر, يعد بعد يختار اختار, يستقيم ظبيتية. (2) when the initial of its \textit{pret.} is an augmentative تتكلم, retains the Fath of the penultimate, as يتخاذل تغاذل تعلم تعلم, and تدحرج.
The moods of inflection in the v. are the *ind.* with Damma, the *subj.* with Fatha, and the *apoc.* with quiescence, as َزِيدَٰنِي ِقُومٌ Verily Zaid shall not stand (IA, Sh), and َلِمْ ِقُومُ He stood not, the sign of the mood being the Damma, Fatha, and elision of the vowel, respectively; and the assertion that apocopation is not an inflection is of no account (Sh). All other modes of inflection are vicarious substitutes for these (IA). In the v. unsound [in the final (Sh)], i.e. whose final is [an unsound letter (Sh),] an َيْخَشَى, or َوَ َيْخَشَى, [preceded by Fatha (IA)], as َيْخَشَى, or َيْخَشَى, or َيْخَشَى, [preceded by Damma (IA)], as َبَخَزَى, or َيْخَشَى, [preceded by Kasra (IA)], as َبَخَزَى, the *apoc.* is formed by elision of the last letter (IA, Sh), as a substitute for elision of the vowel, as XCVI. 17. [16], ُيدَعُ being an *aor.* v. in the *apoc.*, the sign of which is the elision of the َوَ, and َوَلَمْ ِيْخَشَى َاللَّهُ َ وَلَمْ ِيْخَشَى IX. 18. And hath not feared any but God, an *ex.* of elision of the َيِ, and َلَمْ ِيْقُضِ َمَا َأَمْرَة LXXX. 23. He hath not yet performed what He hath commanded him, an *ex.* of elision of the َيِ; and as for the non-elision of the unsound letter, i.e. the َيِ, in َيْتَقْيُ, notwithstanding that َمَى ِيْتَقِيَ and َيِصْبَر XII. 90., the reply is that the
is conjunct, *He that feareth God and patiently endureth* tribulations, not conditional, *Whoso feareth,* and that the ر is quiescent either because of the succession of vowels in the ف،ر،ب، and Hamza, [the next word being ن،] or because it is a case of continuity whereat pause is intended, or of coupling to the sense, the conjunct م being equivalent to the conditional on account of its generality and vagueness (Sh): thus the apoc. is apparent by means of the elision of the final [اء،و،or ي (IA)]. The subj. is apparent in the v. unsound in the و or ي [by means of the Fatha because of its lightness, as لََّهَا خِيرَاء XVIII. 13. *We will not call upon any God besides Him,* and لَيْ سُلَيْماً نَٰثِرَةَ] and is assumed in the v. unsound in the ر، as لَِّي فَضْلَى، [the sign of the subj. in فَضْلَى being a Fatha assumed to be upon the ر (IA)]. The ind. is assumed in the v. unsound in the ر، or ر، as يَّدَعُو and يَّرُمُونَ, the sign of the ind. being a Damma assumed [to be upon the و and ي (IA), because deemed too heavy to be expressed (Sh)], and فَضْلَى (IA, Sh), the sign of the ind. being a Damma assumed to be upon the ر (IA), which is incapable of being vocalized (MM).
405. The five paradigms — i.e., every [aor. (Sh)] v. to which an' of dualization, [whether the initial be ِ or ٌ (IA),] or of pluralization, [whether the initial be ِ or ُ (IA),] or a ِ of the 2nd pers. sing. fem. is attached—are put into the ind. by means of the existence of the ِ (IA, Sh), pronounced with Kasr after the ِ and Fath after its two sisters (M), as a substitute for the Damma, [the sign of the ind. being the existence of the ِ (IA),] and into the subj. and apoc. by elision of the ِ, [as a substitute for the Fatha and quiescence (Sh), the sign of the subj. and apoc. being the fall of the ِ (IA), as فيها عيناي نجربان as LV. 50. Wherein shall be two fountains flowing, واتم تشهدرون II. 78. Ye being witnesses, and وهم لا يشعرون VII. 93. They not knowing, the aor. here being in the ind., the sign of which is the existence of the ِ, and (Sh)] as َأَفَانِ لم تفعلوا وَلَن تفعلوا فاتقوا النار II. 22. Wherefore, if ye do not, and ye will not do, fear ye the fire (IA, Sh), the َأَفَانِ تفعلوا with ِ being in the apoc., and that with ِ in the subj., the sign of which in both is the elision of the ِ. In اصحابوني VI. 80. [a reading with the ِ lightened (B)]
Will ye dispute with me? what is elided is [not the 
of the ind., but] the 
of protection [170]: and in II. 238. Unless they remit, where the 

is subjunctival, and the 

extant with it, the 

is not the 

of the pl., but only the 

of the word, as in 

زيئون يعفر

and the 

is not the 

of the ind., but only a pron.

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

and the v. is uninfl. because conjoined with the 

of the pl. fem., [for which reason 

does not affect it (B.),] contrary to 

وتنفع اقرب للتيار

II. 238. And that ye [masc.] remit will be nearer unto piety; and the measure of this 

يعفر

is 

الدج

or 

كتيو

النسوة

: whereas in 

يعفر

the 

is the 

of the pl., and the 

the sign of the ind.; and the original form is [on the measure of 

يعفر

with two 

s, the first of which is the 

of the word, and the second the 

of the pl.; so that, as Damma on 

preceded by Damma and followed by a quiescent, 

is deemed too heavy, the Damma of the first 

is elided; and, since two quiescents, vid. the two 

s, then concur, the 1st is elided—the 1st, and not the 2nd, being elided for three reasons; (1) that the 1st is a part of a word and the 2nd a [whole] word, and elision of a part is easier than elision of a whole, (2) that the 1st is the
final of the $v.$, and elision is more appropriate to finals, (3) that the 1st indicates no sense, whereas the 2nd indicates a sense, and elision of what does not indicate is more appropriate than elision of what does indicate—and, when the $\text{و}$ is thus elided, the measure of $\text{يَعُوَّر}$ becomes $\text{يَعَوَّر}$ by elision of the $\text{ل}$ [from $\text{يَعَوَّر}$]; and for this reason, when you prefix the subjunctival or apocopative $\text{ع.}$ to it, you say $\text{لَم يَعَوَّرُ}$ $\text{الرَّجَال}$ $\text{لَم يَعَوَّرُ}$ (Sh).

§ 406. The $\text{أَو.}$ that the $\text{ن}$ of the $\text{فِم.}$ $\text{ذ.}$ is contiguous to is $\text{عَن.}$ $\text{سْ.}$ (M, Sh) upon quiescence [402] (Sh), so that the $\text{ع.}$ have no effect upon it literally, and the $\text{ن}$ does not fall off, like as the $\text{ي}$, $\text{و}$, and $\text{ي}$, that are $\text{ع.}$, do not fall off, because it is one of them (M), as II. 228. [235] and II. 233. And the mothers shall suckle, $\text{يَرْضَعُون}$. $\text{يَرْضَعُون}$. being two $\text{أَو.}$, $\text{و}$, in the position of an $\text{ك.}$, but $\text{عَن.}$ upon quiescence because contiguous to the $\text{ن}$ of the $\text{فِم.}$ $\text{ذ.}$, and enunciatory—in letter but requisitive in sense, like $\text{يَعُوَّر}$ $\text{الذِّي}$ $\text{يَعُوَّر}$ $\text{الذِّي}$ $\text{يَعُوَّر}$ $\text{يَعُوَّر}$ $\text{يَعُوَّر}$ $\text{يَعُوَّر}$ God have mercy upon thee (Sh), [and] as $\text{لَم يَضْرِبُ}$ $\text{لَم يَضْرِبُ}$ and $\text{لَم يَضْرِبُ}$ (M). The $\text{أَو.}$ that the $\text{عَر.}$ is in contact with is $\text{عَن.}$ upon Fath [402, 610], as $\text{قُلُبِّي فِي الْحَطَّمَة}$ CIV. 4. Assuredly he shall be cast into the fire that breaketh in pieces; whereas in
III. 183. Absolutely ye shall be proven in your goods and yourselves; and assuredly ye shall hear the v., though corroborated by the ٰ۪،،, is inf., because they are separated by the ٰ۬،، which is the pron. of the ag., expressed in لتبلون، and supplied in لتسمعن، since the original form is لتسمعن، the ٰ۪, of the ind. being elided because the combination of likes is deemed too heavy, and the ٰ۪, being then elided because of the concurrence of two quiescents, the ٰ۪, and and incorporated ٰ۪ (Sh).

§ 407. The moods are not signs of meanings, like the cases [19], because the v. in respect of inflection is not original [402], but stands towards the n. in the same position as the ٰ۪, and ٰ۬، towards the two ٰ۬، of feminization in respect of prevention of triptote declension [18]. And that by which the v. is put into the ind. [408], subj. [410], or apoc. [419] is not that by reason of which it is liable to inflection [404, 110] (M).
§ 408. When the aor. v. is divested of the subjunctival and apocopative op., it is put into the ind. (IA, Sh), as in زيد يُقوم (Sh). There is a dispute as to what puts it into the ind.: according to some (IA), it is put into the ind. because of its occurring in the situation of a n. (M, IA), thus being like the inch. and enunc. in having an ideal op. (M), as in زيد يضرب (M, IA), where يضرب is put into the ind. because it occurs in the situation of ضرب (IA), since what is after the inch. is a situation in which a n. may be expected to occur correctly; and similarly in يضرب الزيداني, because he that begins a sentence passing to speech from silence is not obliged to utter a n. or a v. as the first word, but on the contrary the beginning of his sentence is a position of choice in respect of whichever class he pleases (M): but, according to others, it is put into the ind. because of its being divested of the subjunctival and apocopative op., which opinion is preferred by IM (IA). In the saying of Abū Tālib addressing the Prophet

[603] the v. [is in the apoc. because it (N)] is conjoined with a supplied apocopative, vid. the precatory ل.
[i.e. لْتُفَصِّلُ (N)]; while وَبَالِآَرُ is originally تَبَالَلَا [689], like تَرَاطِتُ and ثَرَاطِتُ for ثَرِاتُ, [Muḥammad, let every soul ransom thy soul, whenever thou fearest from a matter destruction! (N)]; and in the saying of Imra al-Kāsī, [who had sworn not to drink wine until he should slay the Banū Asad in revenge for their killing his father, and had then slain a multitude of them (N),]

فَالْيَومُ أَشْرِبُ عِلْبَ غَيْرَ مُسْتَحَقِّبٍ وَأَوْلَٰٰىُ

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

§ 409. In جَعَلْ يُضِرْبَ and كَانَ زَيْدُ يُقُومُ and ِبِئْلُ the original form is إِكَّا لَا ضَرْبَٰٰ, قَائِمًا, and إِكَّا لَا يَاكُلِّمُ; but it is made to deviate from the n. to the v. for an object, [because of the affinity of the aor. v. to كَانَ in being
applied to denote approximation to the present (AAz): and the original form is used according to him that recites the verse [of Ta'abbaṭa Sharrā (J)]

[459, 460] (M) Then I returned to the tribe of Fahim, when I was not near returning, [because of my being on the point of perishing (T)]. And how many a tribe like it have I quitted, when it was desolate, from صفر i. q. خلأ (J), which is said by Abu -nNadā to be the correct recital, ولَمْ أَكَّ أَنْبَا being erroneous (T).
THE SUBJUNCTIVE.

§ 410. The aor. [v. (Sh)] is put into the subj. when it follows a subjunctival [p. (IA)]. The subjunctivals are four in number (Sh), vid. (1) [549] : (2) [549] : (3) [594]: (4) [IA, Sh], provided that it be infinitival [571], not causative (596) (Sh): these two conditions are united in 

XXVI. 82. And Whom I eagerly desire to forgive me and IV. 82. And God desireth to turn again unto you: (b) the 1st condition is lacking in I wrote to him saying, He will do, when you intend by the sense of; so that after this the v. is in the ind., because, being explicative of , neither it nor what it is prefixed to has any [inflectional] place, and it may not govern the subj., like as , if expressed, might not govern the subj.; whereas, if you supply the prep. with it, i.e. the , it is infinitival, and you must make it govern the subj.: (c) the 2nd condition is lacking in 

LXXIII. 20. He knoweth that
will be this), there will be among you some sick,
XX. 91. See they not, then, that (the case is this,) he returneth not to them any speech, and V. 75. And they supposed that (the case would be this,) there would not be any tribulation according to him that reads ُتَنْتَكَرُونَ in the ind.; for in the first two texts it occurs after the v. of knowledge, i.e. not the word مَعَ لَا مَعَ, but what indicates certainty [526], so that in both it is contracted from the heavy, its sub. being suppressed, and the subsequent prop. being in the position of a nom. as the pred., the full phrase being أَنَّهَا لا يَرْجِعُ وَأَنَّهَا لا تُتَنْكَرُونَ; and in the 3rd text it occurs after opinion, and some read with the ind., treating opinion in the same way as knowledge, in which case the أَنَّهَا is the contracted from the heavy, the sub. being suppressed, and the subsequent prop. the pred., in full أَنَّهَا لا تُتَنْكَرُونَ, and some with the subj., that there would not be, treating opinion according to its original meaning, not like knowledge, which is the better mode, so that for this reason the subj. is universally read in such as أَمْ حَسَبْتَ أَنْ تَدْخُلُوا الْجَنَّةَ. III. 136.

Or have ye supposed that ye would enter Paradise? and LXXV. 25. (The owners of) which will think that a back-breaking mischief will be done unto them, while the first reading is confirmed by
LXXV. 3. [82] and ایکستاب لن ام یپر اکو XC. 7.

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

§ 411. ان is distinguished [from the rest of the ps. governing the aor. in the subj. (IA)] by its governing when expressed and when understood, [contrary to its three sisters, which govern only when expressed (Sh)]. It is understood, [for the most part (418. A.) (Sh),] after [a prep. or conjunction. The preps. that it is understood after are three in number (Sh).] (1) حتی ہے اکر لننا اکو (IA, Sh), as XLIX. 9. [501] and موئسی XX. 93. [414] Until Moses return unto us, the subj. not being by reason of حتی itself, contrary to the opinion of the KK: (2) the ل, which is of four kinds, (a) the causative ل, as وانزلنا الیک الذکر لتتبیئی للناسی XVI. 46. And We have sent down unto thee the Exhortation, i. e. the Kurān, that thou mightst explain to men [504], and انا فتحنا لک فتحا مشیئنا لبیغفر لک الاهة ما تقدم من ذهنک وما تأخر XLVIII. 1. 2. Verily We have conquered for thee a manifest conquest in order that God may forgive thee what hath preceded of thy sin and what hath followed, the conquest of Makka not being indeed a cause of the forgiveness, nor declared to be so, but declared to be a cause of the combination of the
four matters for the Prophet, vid. forgiveness, completion of blessing, direction to the straight path, and realization of the mighty aid [vv. 2–3.], which combination was doubtless achieved when God subdued Makka unto him; (b) the ل of result, also named the ل of eventuality and the ل of ultimate condition, vid. that which is followed by an antithesis to the purport of what precedes it, as

خزنا
XXVIII. 7. And the family of Pharaoh picked him up that he might be unto them a foe and a grief, since their picking him up was only because of their taking pity upon him, and they intended to make him a delight of the eye for themselves, but the matter eventually reduced them to his becoming a foe and a grief to them; (c) the red. ل, vid. that which follows a trans. v., as [يريد الله ليبيبيكم لب] لب

IV. 31. God desireth to explain unto you, [يريد ليبيبيكم] being the obj. of [يريد], and the ل red. to corroborate the future sense inseparable from desire, as in the saying of Kais Ibn Sa’d {Ibn ‘Ubáda (Mb)}

أردت لكم معرفة الناس أنها سراويل قيسة وزهرت شهون
I desired that the people should know that they were the drawers of Kais when the ambassadors were present (B),] and

VI. 70. And we have been commanded that we should submit ourselves to the Lord of the Universe; (d) the ل of denial, vid. that which comes after a negatived past from [504], as

ما كان

III. 173. God hath not been minded to leave the believers in that state wherein ye are and I came to thee that thou mightest honor me, when you take it to be causative, equivalent to the ل, the full phrase being كي ان تكُون مِنِي. The conjunctions are four in number (Sh), (1) or (IA, Sh), (a) when would be right in its position (Sh), [or] when renderable by حتي [501], being thus renderable when the preceding v. is such as is [indicative of an action] consummated little by little (IA), as in

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

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

[by Katāda Ibn Maslama alHanafi, Then, by God, if I survive, I will assuredly return with an expedition towards the spoils unless a noble man die (T), where also أَفْيَلَى is a substitute for أَفْيَلَى, as though he said أَفْيَلَى, meaning by كَرِيمُ كَرِيمُ himself (N) : (2) the ف d
when illative and preceded by (Sh), [i.e.] when the *correl.* of (IA), negation (IA, Sh) pure, i.e. clear of *aff.* sense (IA), or requisition (IA, Sh) pure, i.e. not indicated by a verbal *n.* nor by the enunciatory form (IA), comprising command, prohibition, prayer, request, excitation, wish, and interrogation (IA, Sh), which seven together with negation make eight, so that this question is what is termed the *question of the eight correlatives* (Sh); the *subj.* occurs after (a) negation (IA, Sh), as مَأوْنَتَكَ فَتَحَدَّثُنَا Thou comest not to us so that thou mayst talk to us [534] (IA), whence لا يَقْصُدُونَ عليهم فيمثوا XXXV. 33. *They shall not be sentenced to a second death so that they may die* (IA, Sh), which accords with ما تَأَتَّينَا ذَكَرُ فَتَحَدَّثُنَا [412], not with ما تَأَتَّينَا مَحْدُونًا بِلْ غَيْرِ مَحْدُوْنِ (Sh); whereas the *ind.* is necessary (IA, Sh) in what follows the *ف*, if the negation be not clear of *aff.* sense, as in ما أَنْبَى إِلَّا تَأَتَّينَا فَتَحَدَّثُنا (IA), [and similarly], in ما تَأَتَّينَا إِلَّا فَتَحَدَّثُنا and ما تَزَال تَأَتَّينَا فَتَحَدَّثُنا, because in the 1st *ex.* the negation is infringed by لا, while in the 2nd it is prefixed to *زَال*, which denotes *negation*, and negation of negation is affirmation (Sh); (b) command, as يَا نَأْتُكَ سَيِّبِرِيَةٌ فَتَسْيِبِحْنا *إِلَى سَلِيمَانِ فَنَفْسَرُهَا*
(IA, Sh), by Abu-nNajm al'Ijī, O she-camel, journey thou with quick amble to Sulaimān, so that we may rest, the subj. being governed by 'ān understood after the illative conjunction f, and being with 'ān renderable by an inf. n. coupled by the f to an inf. n. obtainable from the preceding v., i.e. let there be on thy part a journeying, then on our part a resting (J); it must be in the requisite form, حسبك حديث فيم الناس with the subj. not being allowable, contrary to the opinion of Ks; and must not be expressed by a verbal n., صفة فنكرك with the subj. not being allowable according to the majority, while Ks allows the subj. unrestrictedly [187], and IJ and IU allow it when the verbal n. is of the letter of the v., as in نزال فنصدك Aligul, so that we may talk to thee, and how likely is this saying to be right! (Sh); if it be indicated by a verbal n. or the enunciatatory form, what follows the f must be put into the ind. [421], as in صفة فاحسي اليك Be silent; then I will be good to thee and حسبك التحديت فيم الناس Sufficient for thee is the story, i.e. Let the story suffice thee; then the people will sleep (IA); (c) prohibition, as ولا تطأوا فيه فنحل عليكم غضبي XX. 83. And be ye not exorbitant therein, so that Mine anger light upon you
(IA, Sh) and

XX. 63. 64. Forge ye not a lie against God, so that He destroy you by a chastisement; whereas, if the prohibition were infringed by ġōd, before the F, as in Nṣrān, before the ṣūb. Beat thou not any one save 'Amr; then he will be angry, the ind. would be necessary (Sh); (d) prayer (IA, Sh), as Rāb anaṣṣrū Fucka inna 'akhḍar Rab, My Lord, help Thou me, so that I be not forsaken (IA), [and] as al-lām Tαe on Katrōb O God, dispose Thou me to repentance, so that I may repent (Sh), whence

Rāb waqqātīla Allāl ʿalā Sinī al-ṣābiān fī Khīr Sinī (IA, Sh), My Lord, enable Thou me to be obedient unto Thee, so that I diverge not from the path of them that walk in a most excellent path, an with that to which it is prefixed being renderable by an inf. n. coupled by the illative conjunction F to an inf. n. &c., [as before,] i.e. let there be on Thy part an enabling of me to be &c., then on my part a lack of divergence (J); it must be by means of the v., the subj. not being allowable in Śeqyāa līk Fiṣrūṣk Allāh God send down rain unto thee [41]; so shall God quench thy thirst, or then God will &c. (Sh);

(e) request (IA, Sh), as Allānā tā-nilī mundera ʿanṣāb Khāra Wilt thou not, or Wherefore wilt thou not, alight beside us so that thou mayst get good? (IA), whence
O son of the noble people, wilt thou not (i.e. I desire of thee that thou wouldst) draw near unto us, so that thou mayst behold what they have told thee (the rel. being suppressed, in full ُحدَثْرُك فَما أَرَكَ كِمَي سَيِّئًا) ? For (the ف being causative) a seer is not like him that has heard, an inverted comparison, meaning that on the contrary eyesight is stronger than hearsay, where ِلا is a p. of request, and the understood ِأَن with that &c. is renderable &c., [as before,] i.e. let there be on thy part a drawing near, then a beholding (J) ; (f) excitation (IA, Sh), as LXIII. 10. [426] (IA), [or rather] as يُصِبَّت فَتَدْخِلُ الجَنَّةُ Wherefore hast thou not become a Muslim, so that thou mightst enter Paradise?, while LXIII. 10. belongs to the category of the subj. in the correl. of prayer, the expression of excitation or request being metaphorically used for prayer ; excitation and request approximate one to the other, and are both comprised by admonition to the action, but in excitation there is more corroboration and incitement [574] (Sh) ; (g) wish, as يَا لَيْتَنِي كَنِتِمْ مَعِيْمَ فَلْيُؤْنِيِّرِيَ فِي سَاعَةٍ أَطْلِبُ 75. O would that I had been with them, so that I might have won great good fortune (IA, Sh) and َلاَ رَسُولٌ لَا مِنْهُ هُنا فَيَخْرُجِنَا مَا بَعْدَ غَاتِنَا مِنْ رَأَيْنَاءٍ مَجِرَانَا (Sh), by Umayya Ibn Abi-ṣ Salt, May there not be a messenger for us from her, so that he may inform us what is the distance of our goal from the beginning of our
course? (FA); and all the KK allow hope to be treated like wish, so that its correl. conjoined with the ف is put into the subj., and IM follows them, whence XL. 38. 39. May-be, or Peradventure, I shall reach the avenues, the avenues of the heavens, so as to, or so that I may, ascend in the reading of Hafs on the authority of ‘Āsim (IA); (h) interrogation (IA, Sh), as فَهِلْ لَنَا مِنْ شَفَاعَةٍ فُي شُفَاعَتٍ لَنَا VII. 51. Then are there for us, or have we, any intercessors, so that they may intercede for us? (IA); it must not be by means of an instrument followed immediately by a nominal prop. whose enunc. is a primitive, so that the subj. is not allowed in هل أخوك زيد فاكرمة; but there is no difference between (a) interrogation by means of the p., as in VII. 51., and (b) interrogation by means of the n. as in II. 246. read with the subj., Who is he that [186] will lend unto God a goodly loan, so that He may double the recompense of it?, and with the ind., and He will, or so, or then, will He double, and in a tradition quoting the words of God من يدوعي فاستجيب له Who will call upon Me, so that I may answer him?, and (c) interrogation by means of an adv., as ابي بيتك فازوروك Where is thy house, so that I may visit thee?, When wilt thou
journey, so that I may accompany thee?; the v., however, in

XXII. 62. Hast thou not seen

that God hath sent down from the sky water, so that, or

and (that) consequently, the earth becometh green? is not

in the subj. (Sh), [but] in the ind., coupled to اَنْزَلَ, and (B)
diverted (K, B) from the pret. (B) to the aor. (K) to
indicate the continuance of the effect of the rain during
time after time (K, B), first because the interrogation here
means affirmation, i. e. Thou hast seen, and secondly,
because the earth's becoming green is not a consequence
of that to which the interrog. p. is prefixed, i. e. the seeing
the rain, but is a consequence only of the rainfall itself
(Sh); and, if the v. were in the subj. as a correl. (K, B) of
the interrogation (K), it would denote negation of the
becoming green, so that the earth may become green
(K, B), like as اَنْزَلاَتْ عَلَيْكَ, with the
subj., Hast thou not seen that I have conferred benefit upon
thee, so as to, or so that as a consequence of thy seeing
this thou mayst, be grateful? denies his gratitude, but with
the ind., so that, or and consequently, thou art grateful?,
affirms it (K); whereas if the interrog. p. were prefixed to
God hath &c., so that, or

and consequently, the earth becometh &c., the subj. would
be correct, 

Hath God &c., so that the earth may become &c.?; nor is the second reason refuted by

لعل هذا المراب فوازی سوعة اخی V. 34. Am I unable to be like this raven, and hide the corpse of my brother? on the ground that the hiding of the corpse is not a consequence of that to which the interrog. p. is prefixed, because inability for a thing is not a cause of its realization, for (Sh) is not (Sh, B) in the subj. as (Sh) correl. of the interrogation, so that I should, or may, hide (Sh, B), but as coupled to the subj. v. لعل هذا المراب, Z being wrong in saying [in the K] that it is in the subj. as correl. of the interrogation (Sh), because the sense is not Were I unable [&c.], I should hide [&c.] (B): (b) the و, when denoting (IA, Sh) simultaneity (Sh), accompaniment (IA), and preceded by negation or requisition (Sh), in the same positions as the ف (IA), [i. e. in the eight positions mentioned, (a) negation (Sh), as

ولما يعلم الله الذي جاهدوا منكم ويلع الله الصابريين III. 136. [Or have &c. (410),] when not yet hath God known those of you that have waxed
ing the cause of religion and likewise known the patient sufferers? (IA, Sh), i. e. when, or while, God knows that ye war and do not suffer patiently, whereas ye ought to desire to enter Paradise only when God knows that suffering patiently is combined with your warring; (b) command, as (Sh)
Then I said to this woman, Call thou whilst I call; verily a more distant range for a shout, or, the \( \text{ج} \) being red., a most far-reaching shout, is that two callers should call out, the understood \( \text{ان} \) and the \( v. \) being renderable by an inf. \( n. \) coupled by the \( \text{ر} \) to an inf. \( n. \) obtainable from the preceding \( v. \), i. e. let there be a calling from thee and a calling from me (J); (c) prohibition, as (Sh) 

\[ \text{لا تنه عن خلق وناتي مثله} \]

* عَر عَلِيَّكَ أَيَا تُعِلِّن عَظِيمَ (IA, Sh), by Abu l-Aswad adDu'ali, Prohibit thou not another from a habit while thou practisest the like thereof; for that will be a great opprobrium unto thee when thou doest it, i. e. [as before] let there not be on thy part a prohibition and a practising (J); (d) wish, as 

\[ \text{يا لِيَتِنَآ نُرِدُ وَلا} \]

\[ \text{تُذَبُّ بَيَاتُ رِبَّنَا وَتُكُورَ مِنَ الْمُؤْمِنِينَ} \]

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

\[ \text{إِلَّمْ أَكَ جَارَكُمْ وَيَكُونُ بَيْنِي} \]

* وَبِيْنِي الْمُوْمِمَة وَاللِّهٌ (IA, Sh), by AlḤuṭai'a (Sh), Was I not your neighbour while between me and you were love and brotherhood?, i. e. [as before] confess ye my having been a neighbour to you and love and brotherhood's hav. g been between me and you, the
Hamza denoting interrogation compelling confession (J); these are the positions in which the subj. has been heard after the ٠ of simultaneity, and the GG have inferred it from analogy in the rest: (4) \( 
abla \) [418. A.] (Sh).

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

§ 413. The ٠ may not be expressed after (IA, Sh) in poetry or prose (Sh); nor after (IA, Sh) the ٠ of denial (Sh), [i.e.] the prep. ٠ preceded by the denied ٠, as in ٠ ٠ ٠ VIII. 33. But God hath not been minded to chastise them while thou art among them (IA); it may be expressed after the three other kinds of ٠, as ٠ ٠ ٠ XXXIX. 14. And I have been commanded to, or that I should, become (Sh), [and] must be expressed (M, IA) between the prep. ٠ and the neg. ٠ (IA) if the v. to which it is prefixed has ٠ prefixed to it (M), as ٠ ٠ I came to thee in order that thou shouldst not beat, or lest thou
shouldst beat, Zaid (1A); it may not be expressed after ُكِ except in poetry, contrary to the opinion of the KK; and it must be understood after ١٠٩٣١ in the two cases, and after the ٠ and the ِ in the eight positions (Sh).

§ 414. It is not inevitable that the v. should be in the subj. in these positions; but on the contrary there is a way of making it deviate to some other idea and mood of inflection. After ُحَتَّى it has two conditions, (1) it is in the subj. (M), [because] ُحَتَّى อัน is understood after (Sh), when it is (M, Sh) future or in the predicament of the future (M), [i.e.] future with respect to what precedes ُحَتَّى, whether it be future with respect to the time of speaking, as ُلَنْ نَبْرِحَ عَلَيْهَا عَاكِفِينَ ُحَتَّى اللَّهَ XX. 93.

[411] We will not cease to be devoted to it until &c., the return of Moses being future with respect to what precedes ُحَتَّى, i.e. their keeping to devotion to the worship of the calf, and similarly (Sh) ُحَتَّى اَنْخَلَلَتُ الآنَةُ I became a Muslim, in order, or so, or to the end, that I might enter Paradise (M, Sh), اَسْرَتُ ُحَتَّى اَنْخَلَلَتُ when your entry is awaited, not yet realised, as though you said ُكِ اَنْخَلَلَتُ, I journeyed in order that I might enter it, and اَنْخَلَلَتُ كُلُّ مَثَلُهَا ُحَتَّى يَأْمُرُ أَيِّي بِشَيٍّ I spoke to him in order that he might counsel me something (M), or not [future with res-
pect to the time of speaking], as ُرَوْدِلَّنَا حَتَّى يَقُولُ الرَّسُولُ II. 210. And they were violently agitated until the Apostle [and they which believed with him] said, in the reading with the subj., the saying of the Apostle and the believers being future with respect to the violent agitation, not with respect to the time of the announcement, since God recounted that to us after it had happened (Sh), and ُسْرَتُ الآمِع when your entry is concluded, but is in the predicament of the future as having been awaited at the time of the existence of the journey made on account of it, until I entered it (M): (2) it is in the ind. (M, Sh), آن not being understood (Sh), when it is (M, Sh) not future in either of the two respects (Sh), [but] present or in the predicament of the present (M), as ُسْرَتُ حَتَّى اِدْخَلَهَا (M, Sh) when the entry is being realised at present (M), [i.e.] when you say that while you are in the state of entering (Sh), I journeyed, or have journeyed, so that I enter, or am entering, it, as though you said ُحَتَّى أَنَا اِدْخَلْتُهَا الآنُ so that I now enter, or am entering, it, (M), and ُشْرَبَ البَلَدَ حَتَّى يَجِّرُ البَعْيُر يَجِّرُ بَلَتْنَهُ The camels drank, or have drunk, so that the he-camel comes, or is coming, dragging his belly (M, Sh), and ُمُرَضُ زَيْدُ حَتَّى لَا يَرِجُونَهُ Zaid has fallen, or fell, ill, so that they &c. [1], the sense being so that the state of the he-camel, and of this invalid, is that he comes &c., and that they &c.,
I asked, or have asked, about this question, so that I have no need of asking, i.e. so that my state now is that I have no need &c. (Sh), or when the entry is concluded, but you are imitating the past state, so that I enter [meaning entered] it, II. 210. being also read with the ind. (M) in the sense of the present, like شربت آله, except that it is a past present imitated, so that the Apostle &c. say [meaning said] (K). If the v. after حتي be future with respect to the time of speaking, the subj. is necessary, as XX. 93.; but if it be future only with respect to what precedes حتي, either mood is allowable, as II. 210.: and similarly if its quality of present be with respect to the time of speaking, the ind. is necessary, as سرت حتي ادخلها when you say that while you are in the state of entering; but if its quality of present be not real but imitated, it is put into the ind., or may be put into the subj. when there is not supposed to be imitation, as II. 210. The v., however, is not put into the ind. after حتي save on three conditions; (1) that it be a present, or renderable by the present, as exemplified; (2) that it be an effect of what precedes حتي, so that ما سرت حتي ادخلها and سرت حتي تطلع الشمس are not allowable, because the rising of the sun is not caused by the journeying, nor the
entrance by the not journeying, and in the 3rd ex. because the existence of the cause is not certain (ML); [but] you say

إسرت حتى تدخلاها

with the subj. Didst thou journey, or Hast thou journeyed, in order that thou mightst, or mayst enter, or until thou enteredst, it? (M), and

ایهم سار حتی یدخلها

Which of them journeyed, or has journeyed, so that he enters, or is entering, it? (M, ML) with the ind., or

یندختها

in order that he might, or may, enter, or until he entered, it? with the subj. (M), and

مَتْي سرت حتی تدخلاها

When didst thou journey, so that thou enterest, or art entering, it?, because the journeying [in the last two exs.] is certain, and may therefore be a cause, the doubt being only as to the particular ag. or particular time; and Akh allows the ind. after the negation on the understanding that the original form of the sentence was aff., and that the instrument of negation was afterwards prefixed to the entire sentence, not only to what precedes حتی, and had this ex. been presented to S with this sense he would not have forbidden the ind. in it, but would have forbidden it only when the negation is made to overcome the cause exclusively, and every one forbids that; (3) that it be a complement, so that سيری حتی ادخلاها is not correct, lest the inch. remain without an enunc., nor

کان سیری حتی ادخلاها

if the be non-attributive (ML), [but] you say
with the subj., not otherwise, My journey was in order that I might enter, or until I entered, it (M); whereas, if you say ُسیرِي امسی حتی ادخُلْها ُسیرِي امسی حتی ادخُلْها My journey was yesterday, so that I enter, or am entering, it, the ind. is allowable, unless you make امسی امسی امسی امسی امستار to depend upon the ُسیرر itself, My journeying yesterday, not upon a suppressed استتار (ML); and, if you mean the امسی امستار امستار امستار امستار to be attributive (M, ML), or add امستار امستار امستار امستار and make it امستار امستار امستار امستار, or say امستار امستار امستار امستار, either mood (M), the ind. [or subj.] (ML) is allowable. My journey came, or has come, to pass, or was yesterday, or was, or has been, a fatiguing journey, so that I enter, or am entering, it, or in order that I might, or may, enter, or until I entered, it (M, ML).

§ 415. The text تقاتلونهم او يسلمون XLVIII. 16.

[538] is read with the subj. [meaning او يسلموا (K),] by subaudition of او يسلموا (K), Ye shall fight with them until they submit: and with the ind. by association [in inflection] between تقاتلونهم and يسلمون, or they shall submit, [i.e. One of the two matters shall come to pass, either the fighting or the submitting (K, B), as is indicated by the reading يسلموا (B), there being no third (K)]; or by inception, as though it were said
and you say: or Hīm yis'āmu:n

He will slay me unless I ransom myself from him; or make it inceptive [with the ind.] according to or Ana: or I shall &c.: and S says concerning the saying of Imra al-Kāis

Faqīlțū ْلَا تَبْكِرُ عِينَكَ إِنَّا نَحَوْرُ مَلَكاً إِوْمَ نَمَوتُ ثُنَآؤْناً

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

§ 416. If the ْعَ، but on the contrary you intend to associate v. and v., or to make what follows the ْعَ, the enunc. of a suppressed inch., the subj. is not allowable: and therefore in what follows the (IA) in the saying ْلا تَأْكَلُ السَّمْكَ وَتَشَرُّبِ اللَّبَى three moods are allowable, (1) the apoc. (IA, Sh), by association between the two vs. (IA), when you mean by the ْعَ the coupling of v. to v., in which case the 2nd is the associate of the first in the prohibition (Sh), as ْوَتَشَرُّبِ اللَّبَى Do not thou eat fish and drink milk (IA), as though you
said *Do thou not this, nor this*, the بُنْصَبُ being then pronounced with Kasr, according to general rule, because of the concurrence of two quiescents, the بُنْصَب and the لُنْصَب (Sh); (2) the ind. (IA, Sh), [when you mean a d. s.,] by subaudition of an *inch*. [80], as وُنْصَب, i. e. تُنْصَب when thou drinkest [538] (IA), [or] when you mean inception [539], *But thou shalt*, i. e. *mayst*, drink (Sh); (3) the subj. by means of أُنْصَب understood (IA, Sh), when you mean to couple the *inf. n.* of the v. to an *inf. n.* supplied from what precedes it (Sh), in which case the prohibition is from the union of the two [acts] (IA, Sh), as وُنْصَب while thou drinkest, i. e. *Let there not be on thy part eating fish and drinking milk* (IA): [and similarly] in the text وَلا تَنْصَبُوا للِّبَاطِل َتَنْصَبُوا للِّبَاطِل II. 39. may be in the subj., [by subaudition of أُنْصَب, the denoting union (539) (K, B), in the sense of مَعُ (B), *And confuse ye not the truth with falsehood, while ye conceal the truth*, i. e. unite, or combine, not confusion of the truth with falsehood and concealment of the truth (K, B), like وُنْصَب (K)]; or in the apoc., [included under the predicament of the prohibition (K, B), meaning وَلا تَنْصَبُوا And do not ye confuse &c., and do not conceal (K),] like
[And do not thou defume the friend and compass his harm; for verily thou, if thou do that, will be pronounced witless and accounted silly (AAz); while the codex of 'Abd Allāh Ibn Mas'ūd {alHudhali (Nw)} has وکتکمون (K, B), i.e. كاتکمون (B), in the sense of concealing (K, B)]: and you say زرئی وازرئک Visit thou me while I visit thee, with the subj., meaning in order that the two visits may be combined, like فکلت ادکی [411]; and with the ind., and I shall visit thee, meaning To visit thee is incumbent upon me in every case; then let there be on thy part a visiting; while, if you mean the imp., you prefix the ل, and say ورزک وازرک, because the first is uninfl ected upon pause [431] (M): and S mentions in the saying [of Ka'b alGhanawi (M)]

موانا للشیء القدیم ليس نافعی ویغتسب مندم صاحی بقیره

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

§ 417. The subj. is not allowable in زِيدِ يَاتينَا فِي بَصِينَا, the not being preceded by negation or requisition; while the saying [of AlMughirá Ibn Ḥunain atTamīmī alḤanzalī (Jsh)]

سَأَرَكُ مُنْزِلِي لِبَنِي تَمِيم وأَلْحَقُ بِالْحَجَازِ فَأَسْتَرَبِعَا

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

غير إنا لم يأتنا يأتيُبِي التَّماماَلاَّ [Save that he has not brought to us certain tidings, and therefore we hope and multiply expectation (Jsh)], i.e. فَتَتَّبِعُونَا (M): and the subj. by subaudition of أَنْ which has two meanings, negation of the cause so that the effect becomes negatived, and negation of the second only (ML). In negation, as مَا تَتَّبِعَا فَتَتَّبِعُونا, you have four cases:—(1) you construe the فَ merely to couple the form of the v. to the form of what precedes it, so that the second shares with the first in its inflection; and
therefore the ind. is necessary here, because the preceding v. is in the ind.; so that it is as though you said


\text{Thou comest not to me, and I do not honor thee;} whence


\text{This etc. [159], nor be permitted and make excuse: (2) you construe the} \text{to be merely illative, and the subsequent v. to be inceptive, but, notwithstanding its inceptiveness, to be constructed upon a suppressed} \text{; and therefore in this case also the ind. is necessary, because the v. is free from subjunctival and apocopative} \text{; so that you say} \text{, i. q.} \text{, i. e.} \text{Thou comest not to me; therefore I honor thee (because of thy not coming to me), that being [said] when you dislike his coming; whence} \text{, i. e.} \text{Zaid is not hard; therefore, or so that, he is kind to his slave (because of his not being hard): and the difference between this case and the one that precedes is manifest, because in the 1st case the negation includes what precedes and what follows the} \text{; whereas in this case the negation flows exclusively towards what precedes the} \text{, not towards what follows it, because}
you do not make the ف couple the v. after it to the negatived v. before it, so that the former should share with the latter in the negation, but you make it purely illative: and the GG mention these two cases in مَا تَتَّبِئُونَا فَنَتَّبِئُونَا, which is a mistake, since it is absurd that the coming should be non-existent and the talking existent [see above]: (3) you construe the ف to couple the inf. n. of the v. after it to the inf. n. paraphrased from the v. before it, and the negation to be discharged upon the coupled, not upon the ant.; and in that case the subj. governed by ى necessarily suppressed is necessary, Thou comest not to me so that I honor thee, constructively There is not on thy part a coming, and then, i.e. succeeded by, an honoring on my part; but there is on thy part a coming, and is not on my part an honoring: (4) you construe the ف to couple the inf. n. to the inf. n., as before, but the negation to be discharged upon the ant.; so that the coupled is negatived because it is a consequence thereof, Thou comest not to me, so that I may honor thee, and the sentence means There is not on thy part a coming; then how shall there be on my part an honoring?: and these two cases are allowable in مَا تَتَّبِئُونَا فَنَتَّبِئُونَا [412], since it is correct to say Thou
comest not to us talking, but thou comest to us not talking, and Thou comest not to us: then, or so, or therefore, how shalt thou talk to us? In fine, we have two cases of the ind. and two of the subj.: and so that they may make excuse might be read according to one of the two mentioned for the subj., vid. the second, Thou comest not to us: then how shall thou talk to us?, i.e. nor be permitted (to make excuse): then how shall they make excuse?; but not according to the first, Thou comest not to us talking, but thou comest to us not talking, since then the sense would be nor be permitted in the state of their making excuse, but shall be permitted otherwise, which sense is not intended (Sh), but absolute negation of permission and consequently of making excuse (B).

If you put the in place of the, there are two cases of the subj. [in the], subaudition of the, Thou shalt not come to us, so that thou mayst talk to us, and coupling, and talk to us; and one case of the ind., vid anacolthon, [i.e. inception (DM),] and consequently thou talkest to us [above]: if you put the, there is one case of the subj., vid. subaudition of the, Thou didst not come to us, so that thou mightst talk to us; and one of the ind., vid. inception, and consequently thou talkest to us; while the apoc. is allowable by coupling, and talk
to us: and, if you say مَا أَنتَ آتَتْناَ, there is no apoc. or ind. by coupling, because no [apoc. or ind. (DM)] v. precedes; but it is [in the ind.] only by anacoluthon, Thou art not coming, so that thou talkest to us; [while the subj. by subaudition of أَن is allowable (DM)]. In هَل تُتَلَّفْنِي فَآكِرُوكَ the ind. is allowable in two cases, [coupling and inception (DM),] Wilt thou come to me, and then (shall) I honor thee?, or Wilt thou come to me? Then I will honor thee; and the subj. by subaudition [of أَن], so that I may honor thee?: in هَل زِيد أَخْوَكَ فَتَكُرُّمْهُ the ind. is not put by coupling, but by inception, Is Zaid thy brother, so that thou honorest him?: and in هَل لَّكَ التَّفَتْتُ الْيَدَ فَتَكُرُّمْهُ the ind. is allowable by inception, Hast thou a regard for him, so that thou honorest him?; and the subj., either as a correl., so that thou mayst honor him?, or as coupled to التَّفَتْتُ الْيَدَ [418. A.], the subaudition of أَن being necessary in the former case, and allowable in the latter. Such as لَمْ يَعْتَمَدُوا فِي الأَرْضِ فِينَظَرُوا XII. 109. admits of the apoc. by coupling, Have they not, then, journeyed in the earth and seen?; and the subj. by subaudition, so that they might see? (ML): and in هَل تَسَالُ الْرَّبِّ الْقَرَأَ فِينَطَلْقِ وَهَلْ يَخْبِرُكَ الْيَوْمَ بَيِّنَا سَمَلَت
by Jamil, ُفِئْنطِقُ is in the ind. by inception (540), and may not be in the subj., because (AΔz), says S, he does not make the first, [i.e. the asking (AΔz),] the cause of the last, [so that the في should be illative, which is the condition of the subj. (AΔz).] but makes the abode speak in every state as though he said َنَفَطَتُ ُنطِقُ [Hast thou not asked the desolate abode concerning her people, for it speaks? But shall a barren desert inform thee to-day? (Jsh),] like as you say َثَرْنِي تَحْدَثُكُ. Come thou unto me, for I talk to thee, meaning for I am of those who talk to thee in every state (M). The text XXVI. 102. [592] is exactly like the [former] ex. َفِئْنطِقُ (DM), if it be admitted that في denotes wish (ML); whereas, if it denoted condition, the subj. as a correl. would not be possible, but only the ind. by inception, and the subj. by coupling to the pure inf. سَكَّة (DM): and you say َوَلَّوْ تَأْتِيهِ َفُتْصَدُّثُكُ. He wished that thou wouldst come to him, so that thou mightst talk to him; while the ind. and talk, is excellent, as is َرَفْانِي لَوْ تَدُهَّيْ نَبِيْهَا. LXVIII. 9. They wish that thou wouldst deal gently with them and they then deal gently with thee, [the في being copulative, i.e. They wish for reciprocal dealing gently, but have deferred the}
gentle dealing until thou deal gently, or illative (B), while is made the enunc. of a suppressed inch., i. e. (K), i. e. and in that case they will deal gently, or and therefore they now deal gently from eagerness that thou wouldst deal gently (K, B),] and in some codices (M), as correl. of the wish, so that they may deal gently (B): and in ُلِيْتْني اجْدَدْ مَالًا فَانْفَقْ مِنْهُ O that I may find wealth and expend thereof, or Then I shall expend thereof, the ind. is allowable in two cases, and the subj. by subaudition of ْأَنِ يُفْقَحُهَا فِينْتَجْهِها حوَارًا O that I may expend; but in ُلِيْتْ لِي مَالًا فَانْفَقْ مِنْهُ O that I may have wealth! Then I shall expend thereof, or so that I may expend, the ind. by coupling is impossible [for want of an ant. ind. (DM)]. In ُلِيْقِمْ زِيدَ نَنَكُرُهُ the ind. is allowable by anacoluthon, Let Zaid stand: then thou wilt honor him, the apoc. by coupling, and do thou honor, and the subj. by subaudition, so that thou mayst honor (ML). And ['Amr (AAz) Ibn Aḥmar [Ibn Al'Amarrad (ID)] says

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

§ 418. You say  اريت ان تأتيني ثم تحدثني I desire
that thou wouldst come to me and afterwards talk to me;
and the ind. is allowable, and afterwards thou wilt talk
to me: and Khl allows an option in the saying of *Urwa al'Udhrî

وما هو الا ان اراها فجارة * فأهبت حتى ما أكاد أجيب

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

على التحكم المتائي يوما اذا قضى قضيتة ان لا يجوز ويقصد

[It is (incumbent) upon the judge resorted to one day, when
he passes his decree, that he act not unjustly; and he shall
deal impartially (Jsh)], i.e. .

Not to act unjustly is incumbent upon him; and he &c.,
like as you say  عليه ان لا يجوز ويَنْبَغى له كذا and such
a thing behoves him. S says that in accordance with
this ex. the ind. is allowable in the case of all these ps.
that associate (M).
§ 418.A. The aor. v. is put into the subj. by means of اَنَّ (IA, Sh) allowably, not necessarily, suppressed (Sh), [i.e.] suppressed or expressed (IA), after (IA, Sh) a conjunction (IA), [vid. one of] the four ps., the و, the ف, ت, and اَلَّ (Sh), when preceded by (IA), [i.e.] when coupling to (Sh), a pure n., [i.e. such as the sense of the v. is not intended by (IA).] as [after the و (Sh)] in the saying [of Maisūn Bint Bahdāl (Sh) wife of Mu‘awiya (J)]

ولبس مباة ونقر عيني * أحب إلى من ليس الشغور

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

لولا توقع معتر فارضية * ما كنت أعثر اثواباً على ترب

(IA, Sh) Had there not been an expectation of a supplicant and that I gratified him, I should not have preferred in donation contemporaries of others to mine own contemporary, i.e. I should have given unto mine own equal in age
also, and not postponed him (J); being governed in
the subj. by allowably suppressed (IA), and being with
it renderable by an inf. n. coupled by the pre-
ceding inf. n., i.e. (J); and [after (Sh)] in the saying [of Anas Ibn Mudrika
alKhatami (J)]

IA, Sh) Verily I and my slaying Sulaik, then that I
should pay the price of his blood, are like the bull being
beaten when the cows have loathed the water (J), the
practice of the Arabs being to beat the bull, that the
cows may go to the water and not refuse it, to
escape being beaten themselves, the cows not being
beaten because they are too weak to bear it (Sh), where
is governed in the subj. by allowably suppressed
(IA), and with it is renderable by an inf. n. coupled by
 to the preceding inf. n., i.e. (J); and [after (Sh)] in

XLII. 50. 51.

Nor hath it been suitable, or belonged, to a human being
that God should speak to him save by inspiration, or
from behind a veil, or so that He should send a messenger,
read among the Seven (Sh) with  inne governed in the subj. (IA, Sh) by  ﷲ رْحِيَاء یُرَسَّلٌ allowably suppressed, because it is preceded by  وَحْيَا, which is a pure n. (IA), and in the sense of  أَرْسَالًا being inf. ns. occurring, like the adv. مِّي وَرَأَءُ حَجَابٍ, in the place of the d. s., i. e. مَوْحِيَاء أَوُ مُسْمِعَة مِّي وَرَأَءُ حَجَابٍ أَوُ مُرْسَالًا (K), and with the ind., [as meaning او هو يُرَسَّل or He sendeth or مِّرْسَالاً coupled to i. q. مَوْحِيَاء or sending (K),] and لو أَن لَيْ بِكَمُ ثًأَر اَو اَوَّلِ XI. 82. Had I but strength against you, or that I should betake myself, read with the subj. [by subaudition of أَن (K)], because preceded by the pure n. قُوَّةٌ, as though قُوَّةٌ أَوُ أَوْيَا were said: whereas in مَا تَائِتُنا فَتَتَحِدِّثَنَا, though the coupling is to a preceding n., i. e. مَا يَكُونُ مَنْكَ اَتَبَيَّنَ فَتَحْدِيِّثَنِكَ, still that n. is not pure, so that there the subaudition of أَن is necessary, not allowable, contrary to the present question, where it is allowable, nay, IM prescribes that expression is better than subaudition (Sh); while in al-sَٰلاَرُ فِيَغْضِبُ زِيدُ الْذَيْلِ What is flying, so that Zaid gets angry, is the fly  يَغْضِبُ [179] must be in the ind., because it is
coupled to "طَلََّنِر", which is an impure n., i.e. such as the sense of the v. is intended by, since it occurs in the place of the v., as being a conj. of "ال", the conj. being properly a prop., so that "طَلََّنِر" is put in the position of "يَطَّلَب", the o.f. being "يَطَّلَب", and the v. being forsaken for the act. part. when "ال" is put, because "ال" is prefixed only to ns. (IA). Suppression of [the subjunctival (ML)] "أَن", [while it still governs the subj. (IA), is regular in (the aforesaid) known positions, and (ML)] is anomalous, [not to be taken as a precedent (IA), in others (ML), i.e. in other than the before-mentioned cases of necessary or allowable suppression (IA),] as in محمدُ "Bid thou him that he dig it and خُذِّ النَّصْرُ قَبْلَ يَخْذُكَ. Seize thou the robber before that he seize thee (IA, ML), i.e. "أَيْ لَهُذُكَ "أَنْ يَخْذُكَ" (IA), and the saying [of ‘Āmir Ibn Juwain at-Tā’ī (Jsh)]

*فَلَمْ أَرْ مَثَلًا كَخَبَاسَةٍ وَأَحَدٍ وَهَنَسُنَتْ نِسَيًا بَعْدَ ما كُتِبَ انفِعْلَا. [And I have not seen the like of her a spoil of one; and I restrained myself from making prey of her after that I was on the point of doing it, i.e. انفِعْلَا (Jsh)], though Mb says that the original form was انفِعْلَا, the I having
been elided, and the vowel of the ِ transferred to the preceding letter, which is better than the saying of S, because the latter understands ِ in a position where it ought not to occur expressed, vid. the pred. of َ [460] (ML), and the saying [of Tarafa (J)]

الآ أيها ذا الزاجري احضر الوعي
وأن أشهد اللذات هل أنست محذدي

in the version with أِ in the subj., i.e. أِ أَحْضِرُ (IA), renderable by an inf. n. governed in the gen. by a suppressed prep., i.e. أِ علَى حضور الوعي. Now, O thou that forbiddest me from being present at the fray and from attending festivities, wilt thou be my preserver (when I comply with thee in that) ?, the suppression of أِ here being made approvable by its presence in what follows, as in أِ تُسْمَعُ بالمعيدلي ﷺ تُسْمَعُ That thou shouldst hear &c. with أِ تُسْمَعُ in the subj. (J). When, however, the v. is put into the ind. after the suppression of أِ, the case becomes easy; but, notwithstanding that, is not regular: and hence XXX. 23. [175], and the better known version in the verse of Tarafa [1] (ML).
§ 419. The apoc. is the aor. v. to which one of 15 instruments is prefixed (Sh): which instruments are of two kinds, first such as apocopate one v. (IA, Sh); these are four [in number] (Sh); i.e. (1) ل (IA, Sh), as CXII. 3. 4. [404] (Sh); (2) نا (IA, Sh), as LXXX. 23. [404] and III. 136. [411] (Sh); both of which denote negation, are confined to the aor., and change its sense to the past, that which is denied by نا being only [a past] contiguous to the present (IA); (3) the imp. ل (IA, Sh), as لينفق و س ع مي سعته LXV. 7. Let a possessor of abundance expend of his abundance (Sh); (4) ل in prohibition, as ل تحزن ابى لله معاُا IX. 40. Grieve thou not; verily God is with us (IA, Sh); both of which are sometimes metaphorically applied to denote prayer, as ليبقفي علينا ربنا XLIII. 77. Let thy Lord make an end of us and ربننا ل تزاخذنا II. 286. Our Lord, chastise us not (Sh): secondly such as apocopate two v. (IA, Sh); these are eleven [in number] divided into six classes; (a) denotative of mere dependence of the corre. upon the condition (Sh); i.e. (5) ان (IA, Sh), as وان تعودوا نعذ VIII. 19. And if ye return to warring with the Apostle, We will
return to his assistance (Sh); and (6) (IA, Sh), as

(IA) And verily thou, whenever thou shalt do what thou art enjoining, thou wilt find him that thou enjoinest to do it to be doing it (J); (b) denotative of rational objects, and subsequently made to imply the sense of condition; i.e. (Sh) (7) مِّمْ يُعِّلِّس وَأَفْجَر يَعْلِم. IV. 122. Whoso worketh evil shall be requited for it (IA, Sh); (c) denotative of what is not rational, and subsequently made to imply the sense of condition; i.e. (Sh) (8) مَّا تَقَلْعُوا مَنْ خَيْر يَعْلَمُ اللَّهُ II. 193. And whatever ye do of good, God will know it; and (9) مَّهَّا تَأْتِنا بِهَا مَهَّا أُبَشِّرُنا بِهَا نَمَّا نَحْنُ نَحْيُ كُلّ بُعْرَمِينَ VII. 129. Whatever sign thou bring unto us, that thou mayst enchant us therewith, we shall not be believers in thee (IA, Sh); (d) denotative of time, and subsequently made to imply the sense of condition; i.e. (Sh) (10) ﱫُمْتَى (IA) Tā'ātāt Al-gh [424] (IA) and

(Sh), by Tarafa, And I am not wont to settle in the water-courses from fear; but whenever the people seek assistance, I assist (EM); and (11) إِيَّا (IA)
Whenever, i.e. If at any time whatsoever, we grant thee safety, thou wilt be safe from others than us; and when thou obtainest not safety from us, thou wilt not cease to be afraid (J); (e) denotative of place, subsequently made to imply the sense of condition; i.e. اينما تكونوا يدريكم الموت اين ] (12) IV. 80. Wheresoever ye be, death will overtake you (Sh), [or, as IA says,]

صعدة نابتة في حائر اينما الربم تملاها تملا

(IA), by Ḥassān Ibn Dirār al-Ḳalbi, The beloved is like a spear-shaft growing in a place where water collects; wherever the breeze sways it, wherever it sways it, it sways, اينما being [composed of اين, ] a cond. n. governing the suppressed تملاها and تملا in the apoc., and م red., and the aor. v. in the expressed تملاها being in the apoc. as expos. of the suppressed apoc. (J); انى (13), as

خليلى انى تأتيى تأتيى انى غير ما يرضيكما لا يحاول

(IA, Sh) My two friends, whencesoever ye shall come to me, ye shall come to a brother that will not seek aught else than what will gratify you, غير being direct obj. of يحاول (J); and حينما (14), as

حيثما تستمث يعير لك اللبنة نجاحا في غبار الازمار.
(IA, Sh) Wheresoever thou art straight, i.e. moderate and well conducted, God will decree for thee success in future times (J); (f) vacillating between the [last] four classes; i.e. (Sh) (15) (IA, Sh), which in أي (Sh) (15) (IA, Sh), which in 

Whichever of them stands, I shall stand with him is of the category of 

أي الذواب تركب أركب مين (Sh)

Whichever of the beasts thou ridest, I shall ride is of the category of ما which is of the category of 

أي يوم تسمي أصم On whatever day thou fastest, I shall fast is of the category of 

أي مكان تجلس أجليس In whatever place thou sittest, I shall sit is of the category of أين (Sh).

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

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

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

(2) they are both aorists, as

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

as

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

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

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

Whosoever beguiles me into evil, the being i.q.

thou wilt be in respect of him like the choking obstruction between his windpipe and the jugular vein, the v. in

being in the [inflectional] place of an apoc. (J), and

words of the
Prophet Whoso performeth his devotions throughout the Night of Power, unto him will be forgiven what hath preceded of his sin. When the condition is a pret. and the apod. an aor., the apod. may be either an apoc., as 

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

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

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

(IA), by Jarir, O Akra' Ibn Hábis, O Akra', verily thou, if thy brother be overthrown, wilt be overthrown, the prop. being in the [inflectional] place of an apoc.; this [rule], however, is subject to the restriction that the v. of the condition be not denied by 

for, if so, the ind. in the apod. is good, though the apoc. is better, as
The v. of the condition must not be (1) past in sense, so that is not allowable, and the text is not allowable, and the text

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

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

And if thou do not, thou hast not delivered His message
VIII. 74. If ye do it not, there will be sedition in the earth (Sh). When the correl. (Sh, ML), as sometimes occurs (Sh), is one of the things that do not become a condition (Sh, ML), it must be joined with the ف (Sh), [so that] the ف becomes a cop. for it (ML); namely, (1) when its v. is a pret. in (Sh, ML) form and (ML) sense (Sh, ML), whether properly (ML), as إن كان تَمْسِخَةٌ قد من قبل ذَقْتَت XII. 26. If his shirt have been rent in front, she hath spoken truth (Sh, ML), where قد is to be supplied, and XII. 77. [below], or tropically, as وَمَا جَاءَ بِالسِّيِّئَةِ تَكَبَّت رُجُوهُم فِي النَّار XXVII. 92. And whoso committeth iniquity, their faces have been cast downwards into the fire, this v. being treated like what has come to pass because of the certainty of its coming to pass (ML); (2) when its v. is (Sh, ML) requisitive (Sh) [or otherwise] originative (ML), as إِن كُنتُم تَحْبُّون اللّه فَتَابَ عَلَيْنِ III. 29. If ye love God, follow me (Sh, ML) and نَصِيَّة يُؤْمِن بِهَا فَلا يَخَاف LXXII. 13. And whoso believeth on his Lord, let him not fear in the reading with the apoc., يَخَافُ being prohibitive, whereas in the reading يَخَافُ the ind. يَ is the neg. يَ, which may be conjoined with the v. of the condition, and apparently, therefore, the ف should not be prefixed, but this v. is constructed upon a
suppressed _inch._, i. e. **فُهِّرُ لا يَتَخَافُ** (he shall not fear), so that the _prop._ is nominal, and therefore needs the _for_, and there is a like ellipse to be supplied in _وَمَنْ عَادَ فَيَنْتَقِمُ إِلَّا مِنْهُ*_ V. 96. And _whoso reverteth_ to the like of this, _God will take vengeance upon him_, i. e. **فُهِّرُ يَنْتَقِمُ إِلَّا**; otherwise the _apoc._ and omission of the _ف_ would be required (Sh), and as **أَنْ أَصْبَحَ مَا زَوَّجْنَا فَعَظَمْنَى يَتَبَيَّنُ بِهِمْ مِعْبِي** LXVII. 30. _If your water become sunken in the ground, who shall bring you running water?_, which contains both nominality and originativeness, **إِنْ قَامَ زَيْدٌ فَأَمَلَّ إِلَّا لِأَتْرُقُءٍ** If Zaid stand, _by God I will assuredly stand_, and **إِنْ لَمْ يَتَبَيَّنَّ زَيْدٌ فِي اَنْخِسَةٍ وَجَلَا If Zaid repent not, Oh! his perdition as a man!_; (3) when the _correl._ is a verbal _prop._ like the nominal, _i. e._ (ML) when its _v._ is a aplastic, as **إِنْ لَمْ يُبِرِّ رَبِّي أَنْ يُؤْتِيَ كِتَابًا مِنْ جَنْتَكَ XVIII. 37. 38. _If thou consider me [166] to be less than thou in substance and offspring, haply my Lord may couchsafe me better than thy garden, _إِنْ تَبِّدَّ أَصْدَقَأَ ذَنَعْا هَيْ II. 273. If ye display the alms, most excellent will it be as a thing [471], _they, i. e._ the _display of them_, _وَمَنْ يَكُونُ الشِيطانْ لَكَ شَرِيناً فَنَسْأَلُ شَرِيناً IV. 42. And to whomsoever Satan is a yokes Fellow, evil is he as a yokes Fellow (Sh, ML), and
III. 27. And whoso doeth that is not of God in anything (ML); (4) when its v. is joined with (Sh, ML.) an amplificative (Sh) or some [other] p. of futority (ML), as وَإِنْ خَفُّتُمْ عِبَادَتُهُ فَسُوفُ يُغْنِيكُمْ اللَّهُ فَسُوفُ يُغْنِيكُمْ اللَّهُ. IX. 28. And, if ye fear impoverishment. God will enrich you and وَمَنْ يَسْتَنْكَفْ عَنِ عَبَادَتِهِ يُسَلِّمُ نَسِيعَتَهُ إِلَيْهِ جَمِيعًا IV. 171. And whoso repudiateth His service and disdaineth it, He will gather them unto Himself, all of them, (and requite them) (Sh), [and] as رَمَّما تَفْعَلُوا مِنْ خَيْرِ ذَلِكَ تُكْفُرُونَ III. 111. And whatsoever ye do of good, ye shall in no wise be denied the recompense thereof (ML); (5) when its v. is joined with أَيْسَرَقْ فَقَدْ سَرَقَ أُخُذَّلَةَ مِنْ قَبْلٍ XII. 77. If he steal, a brother of his hath stolen before; (6) when its v. is joined with a neg. other than لَيْسِ or لَمْ as V. 71. [above] and وَمَنْ يَقَلَبُ عَلَى عُقْبِيَّةٍ ذَلِكَ يَضُرُّ اللَّهُ شَيْئًا III. 138. And whoso turneth upon his heels back from the faith shall not harm God at all by his apostacy, but himself (Sh); (7) when it is joined with a p. that the head [of the sentence] belongs to, [because the prop. headed by such a p. is not fit to occur as a condition (DM),] as

(ML.), by Rabīʿ Ibn Makrūm (T, Jsh) ad-Dabbi (Jsh),

So that, if I perish, (many a) one possessed by rage,
whose blaze of hostility is on the point of flaring out fiercely against me (T, Jsh), رَبّ، to which the head [of the sentence] belongs [505], being supplied after the ف [515] (ML), [though] I say that the ف is put here because the full phrase is نَّا لَأَمِرُ عَلَيْهِ مَا يَشَاءُ فَذَٰلِكْ فَذَٰلِكْ VI. 17. And, if He touch thee with good, He is powerful over everything, [i.e. is able to perpetuate it (B),] or with the ۰َاذَا that denotes unexpectedness of occurrence (Sh, ML), which sometime acts as a substitute for the ف (ML), as XXX. 35. [1] (Sh, ML). The ف is sometimes suppressed by poetic license, as

by ʻAbd ArRahmān Ibn Ḥassān Ibn Thābit, Whoso doeth good deeds, God recompenseth them; and the evil proceeding from the servant with the evil that is its re- quital are alike in the presence of God (Jsh); but Mb. is said to have disallowed that even in poetry, and asserted that the [true] version is مَن يَفْعَلُ الصِّبْرَ فَالرجُمُ يَشََكَّرُهَا ; while Akh is said to have held that it occurs in chaste prose, and IM allows it in prose as an extraordinary case. The prop. occurring after the ف and ۰َاذَا as correл. of an
apocopative condition \([426]\) has an inflectional place, [that of the \textit{apoc} (DM),] because it is not headed by a single \([v. (DM)]\) that receives the apocopation literally, as \(\text{تَفَعَّلْتُ أَنَّمَ} \), or constructively, as \(\text{أَنْ أَعْنَى أَكْرِمْتُ} \); e. g. VII. 185 \([1]\) and XXX. 35. \([1]\): and the understood is like the present \(\text{فُعِلْتُ} \), as in \(\text{يُعْفَعْلُ} \) and, according to Mb and \textit{one} of S's two methods \([\text{below}]\), \(\text{وَإِنَّ أَنَّم} \) (ML). There are three questions of suppression in the category of the condition and \textit{apod.} (Sh): (1) the \textit{apod.} is suppressed \((\text{IA, Sh})\) by itself \((\text{Sh})\), and the \textit{prot.} serves as a substitute for it \((\text{IA})\), which is contingent upon two matters, (a) that it be known \((\text{Sh})\), which is the case when its suppression is indicated \((\text{IA})\), and (b) that the \(v.\) of the \textit{prot.} be a \textit{pret.} \((\text{Sh})\), as \(\text{أَنتَ طَالِمٌ أَنْ فَعَلْتُ} \) \textit{Thou wilt be a wrong-doer, if thou do, thou wilt be a wrong-doer} \((\text{IA, Sh})\), where both matters exist \((\text{Sh})\), the \textit{correl.} being suppressed because \(\text{أَنتَ طَالِمٌ} \) indicates it, and the full phrase being \(\text{أَنتَ طَالِمٌ أَنْ فَعَلْتُ فَانْتَظَّمُ} \); and this is of frequent occurrence \((\text{IA})\); whereas \(\text{أَنْ تَقَمْ} \) and the like, where there is no indication, are disallowed because the two matters are non-existent; and \(\text{أَنْ أَعْتُم} \) and the like, where there is no indication, because the 1st matter is non-existent; and \(\text{أَنْ تَفَعَّلْ} \) and the like, because
the 2nd matter is non-existent; the text says وَإِنْ كَانَ كُلٌ عَلَيْكَ أَعْرَاضُهُمْ فَلَنْ أَسْتَطْعِمْ أَنْ تَبْتَغَى نَقْطًا فِي الْأَرْضِ أوْ سَلَامًا فِي السَّمَاوَاتِ فَنَاتِجَهُمْ يَا بَيْتُ VI. 35. And if their aversion have become grievous unto thee, then if thou be able to seek out a passage into the earth or a ladder into heaven and bring unto them a sign, do thou [so] (Sh), the correl. of the second condition being suppressed (B), in full (Sh, B), and the whole forming the correl. of the first (B), and the suppression in this text is extremely beautiful, because there is added to the existence of the two conditions the length of the sentence, which belongs to that [set of conditions] with which suppression is good (Sh): (2) conversely (IA) the v. of (Sh) the condition is suppressed (IA, Sh) by itself (Sh), and the apod. serves as a substitute for it (IA), which is (IA, Sh) rare [420] (IA) [and] also contingent upon two matters, (a) that it be indicated, and (b) that the condition occur after وَأَنْ تَنْبِءَ وَأَنْ تَعْقِيِّنَتُكَ Repent thou; and if thou repent not, I will punish thee, i. e. وَأَنْ تَنْبِئَ and (Sh) خَطَلَتْهَا فَلَنْ أَنْبِئَ لَهَا بِكَفْوُهُ وَأَنَّ حَيَّ بِمَفْرَكِبِ أَحْسَامٍ (Sh, IA), by Muhammad alAhwas bidding Matar [48] divorce his wife, And divorce thou her, for, the ف ك * being causative, thou art not a mate for her; and if thou
divorce her not, the sword shall smite the crown of thy head (J), i. e. \( \text{وَأَنَّكَ لَا تَطَلَّقُ} \) (IA), originally the of \( \text{وَأَنَّكَ لَا تَطَلَّقُ} \) being converted into \( \text{وَأَنَّكَ لَا تَطَلَّقُ} \) and afterwards incorporated into the \( \text{وَأَنَّكَ لَا تَطَلَّقُ} \) of the neg. \( \text{ولا} \) (J); but sometimes that is not after \( \text{ولا} \), in which case it is anomalous, except in such as

[98], in which case it is regular, the entire prop. of the condition, however, not being suppressed therein, but part of it, which is likewise the case in such as IX. 6. [23], so that neither of them belongs to what we are engaged in; and generally it occurs when the instrument [of condition] is conjoined with the

neg. \( \text{ولا} \), as exemplified: (3) [420] (Sh). The suppression of the correl. is (Sh, ML) (1) disallowed, i. e. where the two conditions mentioned are non-existent, or one of them is so (Sh); (2) allowable (Sh, ML), i. e. where they both exist, but the indication is not a prop. previously mentioned in that sentence literally or constructively (Sh), as in VI. 35. (ML); (3) necessary, i. e. where [the two conditions exist and] the indication (Sh, ML) of the correl. (ML) is (Sh, ML) the prop. mentioned (Sh) before the condition, as \( \text{ولا} \) ُهُوَ ُقَلَمَ أَنْ ُقَلَمَ ُقَلَمَ ُقَلَمَ ُقَلَمَ ُقَلَمَ II. 65. And verily we, if God please, shall be guided aright, a case of which is \( \text{ولا} \) ُهُوَ ُقَلَمَ أَنْ ُقَلَمَ ُقَلَمَ ُقَلَمَ ُقَلَمَ ُقَلَمَ [427] (ML). The [prop.] literally pre-
ceding is like: \( \text{أنتَ طالِمُ أَنَّكَ فَعَلْتَ} \text{ (1) I will stand if Zaid stand} \) and the constructively preceding has two phases, \( \text{إِنْ قَامَ زِيدُ أَقْرَمُ} \) for \( \text{(Sh)} \), according to \( \text{[the other method of (ML)] S [above] (Sh, ML, J), it is a case of hyst.-prot. (ML), [i.e. the prop. composed of] the [posterior aor. (Sh)] ind. [and its ag] is meant to be understood as preceding the instrument (Sh, J) of condition (Sh), and is indicative of the [suppressed (J)] correl., but is not itself the correl. (ML, J), the o.f. being} \( \text{يَقُولُ أَنَّهَا فَكُلُّ يَوْمٍ مَسْتَلَةٌ يَقُولُ} \) \( \text{(Sh, so that [the correl. is necessarily suppressed, and] it is as though he said} \text{ وَيَقُولُ أَنَّهَا خَلَى يَوْمٍ مَسْتَلَةٌ يَقُولُ} \) \( \text{And he will say, if &c. (he will say) etc. (J); whereas, according to Mb [and the KK (J) and S in his former method], the ind. itself is the correl., the ف being supplied (Sh, J), i.e.} \text{يَقُولُ} \) \( \text{like V. 96.} \) \( \text{and the aor. with the ف is necessarily in the ind., because it is really an enunc. of a suppressed inch., so that the nominal prop. with the ف, in the place of an apoc., is the correl. of the condition; while, according to IA [above], the correl. of the condition occurs as an aor. v. in the ind., not in the apoc., because the v. of the condition is a pret.—though their saying that the ind. itself is a correl. means that it is a correl. in sense, not in form, because it is an ind., nay, on the contrary, what is in the place of an apoc. and correl. is the prop. يَقُولُ, an aor. v. in the ind., and its ag. a pron. allowably latent in it—} \)
and with this \textit{ind.} the \textit{ف} is not supplied, because (J), if the \textit{correl.} be suitable for being a condition, like the \textit{aor.} not denied by \textit{ما} or \textit{لي}, nor conjoined with the \textit{p.} of amplification or with \textit{ف}, it need not be conjoined with the \textit{ف}, as اعی جلء زید یچی, عمر (IA), the \textit{apoc.} not appearing in it only because the instrument, when its influence does not appear in the \textit{pret.} condition, is too weak to govern the \textit{correl.} (J); and [similarly] نَتَفِی with lightening [of the \textit{ف}] and (K, B) retention of the \textit{ی} (K), [i. e.] the \textit{ind.} (B), is read [by AlHasan (K)] in XI. 18. [above], because the condition is a \textit{pret.}, like وَالی آتْة الله (K, B): (2) [427].

§ 420. The 3rd question is the suppression of the instrument and \textit{v.} of the condition (Sh); [for] in the \textit{correl.} of (M, IA) the things before mentioned [411], except negation [422] (IA), [i. e.] command, prohibition, [prayer,] request, [excitation,] wish, and interrogation (M), you may apocopate (M, IA) by means of \textit{ف} understood (M), when the [illative] \textit{ف} is dropped and \textit{apod.} is intended, as زرئی اززک Visit thou me; I will visit thee, and similarly the rest (IA), e. g. لا تفعل يکی خیرا لک Do thou not; it will be good for thee, این پیتک اززک Where is thy house? I will visit thee, لیته عندنا یحدشنا Would that he may be with us! he will talk to us, لا تنزل نصب خیرا Wilt thou not, or Wherefore wilt thou
not, alight? Thou wilt get good (M). Its condition is that the instrument and v. be preceded by a requisition (1) of the form and sense of the condition, as

\[
\text{Come thou to me; for if thou come to me, I will honor thee,}
\]

being in the apoc., according to the correct doctrine, in the correl. of a suppressed condition indicated by the mentioned requisitive v., (2) of the sense thereof only, as.

\[
\text{Say thou, Come ye near; I will rehearse what your Lord hath prohibited unto you, where}
\]

may not be supplied, because is an aplastic v. having neither aor. nor pret., so that some have fancied it to be a verbal n.; but there is no difference between requisition by means of the v., as exemplified, and [requisition] by means of the verbal n. [421], as

\[
\text{And my saying whenever it heaves and surges, Be steadfast; thou wilt be praised or find thy rest (SM),}
\]

\[
\text{being in the apoc. (Sh, SM) as correl. of requisition (SM) after a verbal n. (Sh, SM) in the sense of (Sh). Some say that the correl. is put into the apoc. by means of an assumed condition, i.e.}
\]

\[
\text{by 'Amr son of Alltnâba (Sh), who was his mother, his father being Zaid Ibn Manât a heathen, And my saying whenever it heaves and surges, Be steadfast; thou wilt be praised or find thy rest (SM),}
\]

\[
\text{being in the apoc. (Sh, SM) as correl. of requisition (SM) after a verbal n. (Sh, SM) in the sense of (Sh). Some say that the correl. is put into the apoc. by means of an assumed condition, i.e.}
\]
others, by means of the prop. before it
(IA): [and] ان اَن is allowed to be understood because
these things indicate it; Khl says that the correl. is in
the apoc. because all these commencements contain the
sense of ان (M). Suppression of the cond. prop. is
regular after requisition, as فاتبوعنی وجیبکم الله III. 29.,
i.e. فقان تتبوعنی, Follow me; for if ye follow me, God
will love you; and occurs without it, as ان ارضی راستعہ
فابئی فاعبدوپی XXIX. 56., i.e. Verily Mine earth is
spacious; wherefore if to worship Me with purity be not
practicable in this land (ML), worship ye (K) Me, worship
ye Me (K, ML) in another (ML), the ف (K, B) in
(K) being [the cop. of] the correl. of a suppressed con-
dition (K, B): and suppression of the cond. prop. exclu-
sively of the instrument is frequent, as مطلقةها لع
وائی مطلقةها (ML).

§ 421. As before mentioned [411], when command
is indicated by a verbal n. or the enunciatory form, its
correl. is not put into the subj., [but into the ind.,] after
the ف: and if the ف be dropped, it is put into the apoc.,
as صة احسن إليک Be silent; I will be good to thee and
حسبک الحديث یلم الناس Sufficient for thee is the story;
the people will sleep (IA); [for] what contains the sense
of command or prohibition is on an equality with these two in that [respect], as لَاتَقَی الله امرَؤ وفعل خيرا يُشبه الینَة A man has feared God and done good, meaning لیبتقي لیفعل and لیفعل Let a man fear and do, he will be recompensed for it, and حسبك ينمي الناس No more! the people &c.

§ 422. The understood [condition] ought to be homogeneous [in negation and affirmation (AAz)] with the expressed [requisition] (M); [so that] the apoc. on the fall of the ف after prohibition is allowable only on condition that the sense would be correct in assuming to be prefixed to the ل (IA), and [thus] the condition of the suppression after prohibition is that the correl. should be a matter liked, such as entering Paradise and safety (Sh), as in لا تكفر تدخل الجنة Disbelieve thou not; (if thou disbelieve not,) thou wilt enter Paradise and (Sh)) لا تدين من الاسم تسلم Approach thou not the lion; (if thou approach not the lion,) thou wilt be safe (IA, Sh), with in the apoc., because إن لا تدين من الاسم تسلم would be correct [in sense] (IA); and therefore, [if it be a matter disliked, such as entering Hell and being devoured by the wild beast (Sh)] in لا تكفر تدخل النار Disbelieve thou not; thou wilt enter Hell-fire and (Sh) لا تندى من الاسد ياكلك Approach thou not the lion; he will devour thee (M, IA, Sh), the apoc. is not allowable, because
(M, IA) negation \([\text{Approach thou not}]\) does not indicate affirmation \([\text{if thou approach}] (M)\), [and] \(\text{لا تدْنِي مِنَ اللَّيْلَةِ} (\text{IA})\), for which reason the subaudition is not allowable in negation [420], so that \(\text{ما تأتينا تحدثنا} (\text{IA})\) is not said; but \(\text{(M)} \) you put the \(\text{ind.} (\text{M, Sh})\) by anacoluthon, as though you said \(\text{يَمَكْلُك} \) for verily he will devour thee; or, if you prefix the \(\text{ف} \), and put the \(\text{subj.} \) so that \(\text{he devour thee}, \) it is good \(\text{(M)}\); while \(\text{Ks} \) allows the \(\text{apoc.} (\text{IA, Sh})\), because he does not stipulate that \(\text{لَيْلَةٌ} \) should be prefixed to the \(\text{يُ} \), so that he puts it into the \(\text{apoc.} \) as meaning \([\text{Approach thou not the lion;}] \) \(\text{if thou approach the lion, he will devour thee} (\text{IA})\); but he has no proof in the reading \([\text{of AllHasan (K)}] \) لَتَسْتَكِبَر LXXIV. 6. [1], because that may be meant to be understood as pausal, which is facilitated by its involving a production of affinity with the \(\text{vs.} \) mentioned with it, whereas to construe it to be a \(\text{subst.} \) for what precedes it, [i.e. \(\text{تَمَنُّي} (\text{K})\)], as some assert, is not good, because of the contrariety of their meanings and the want of indication of the second by the first (Sh).

§ 423. If you do not intend \(\text{apod.} \), and therefore put the \(\text{ind.} \) it will be (1) an \(\text{ep.} \), as \(\text{فَيْتُبْ لَيْلَيْ مِنَ اللَّيْلَةِ} XIX. 5. 6. \) Then grant Thou to me from beside Thee, i.e. from Thy bounty and power, a successor that shall
be heir to me, (2) a d. s., as [not traceable in the Kur'ān] Then leave thou them in their rebelliousness confounded, or (3) anacoluthic and inceptive, as قَمْ يَدْعُوكُمَ Arise: he calls thee; and the text يَمِّرُ لَهُمْ طَرِيقَةً لِّيُغَضِّبِنَّهُمْ فِي الْبَحْرِ يِبِسًا لا تَخَافُوا دُرَّا ولا تَخَشُّوا XX. 79. 80. And make thou for them a dry way in the sea, not fearing overtaking nor dreading drowning, or Thou shalt not fear overtaking nor dread, admits of its being either a d. s. or anacoluthic.

§ 424. You say اَيْنَ تَنْدَى تَسَالِيْنِ اَعْطِكَ If thou come to me asking me, I will give to thee with the intermediate [aor. v.] in the ind., as says AlḤutai'a

متْيَ تَنْتَأْ تَعْشَى إِلَى ضَوءِ نَاْرَةٍ تَنْتَأْ خَيْرَ نَارٍ عِندَهَا خَيْرَ مُوقِدٍ

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

متْيَ تَنْتَأْ تَلْمَمْ بَنَا فِي دِيَارِنا تَنْتَأْ حَطُبًا جَزَّ أَنَا تَلْجَبِا

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

§ 425. A v. (IA, Sh) in the aor. (IA) after the ف (1) when it occurs after the condition and apod., admits of three moods (IA, Sh), the apoc., the ind., and the subj. (IA), as فيَغَفَرُ لِسَيْتَأَ سَيَتَأَ (II. 284, after وَأَنْ تَبْدِّلَا الْجَهَالَةَ) [419], read with the apoc. in يَغَفَرُ (IA, Sh), as coupled (Sh, B) to the apod., and forgive whom He pleaseth (B), and ind. (IA, Sh, K) inceptively (Sh, B), as being يَغَفَّرُ, And He will forgive (K), and subj. (IA, Sh) by subaudition of أَنْ, which is of weak authority, transmitted by Ibn 'Abbas, so that He may forgive (Sh); and similarly

فَانْ يَهْلِكُ ابْرَاهِيمُ يَهْلِكُ * رَبِّ النَّاسِ وَالشَّهْرِ الْحَرَامِ وَنَلَحْنُ بَعْدَهَا بِذَنَاب٥ عَيْشٍ * أَجْبُ الْظَّهَرِ لِبَسَ لَهُ سَنَامَ (IA) [350] And if Abū Kābūs, surname of AnNu'mān Ibn AlMundhir king of the Arabs, perish, the springtide of mankind and the sacred month will perish, i.e. men's prosperity and security will vanish; and we shall hold after him the remnant of a life, flat in the back, having no hump, i.e. unprofitable (J), is related with نَلَحْنُ in the apoc. (IA), [as] coupled to the apod. (J), and نَلَحْنُ in the ind. (IA), the being inceptive, and the prop. نَلَحْنُ the enunc. of a suppressed inck., i.e. نَلَحْنُ نَلَحْنُ, or the coupling the
nominal prop. to the verbal prop. of the correl., And we shall, or and we &c., (J), and with the subj. (IA), by making the Dự denote simultaneity and An necessarily understood after it, while we hold, the subj. after the correl., though the F (like which would be the F) is not preceded by one of the nine comprised in

Command, and pray, and prohibit, and question, and request because of their exciting; wish, and hope; in like manner negation has become complete, being allowable because the purport of the correl. is not certain to happen, since it is dependent upon the condition, so that what occurs after it resembles what occurs after interrogation, which is put into the subj. after the F of simultaneity and the illative F (J): and similarly after the apoc. and ind. are allowable, as

And, if ye turn back, He will take in your stead a people other than you, and afterwards they will not become like you and III. 107. (M), in which last text, being made to deviate from the predicament of apod. to that of inceptive enunciation, the ind. makes the negation of help an absolute promise and this enunciation is coupled to the prop. of condition
ähd apod., as though it were said And (I announce unto you that), if they fight with you, they shall turn to you the, i.e. their, backs; and further, or moreover, denoting posteriority in degree, because the announcement that desertion shall be inflicted upon them is greater than the announcement that they shall turn their backs, (I announce unto you that) they shall not be holpen; whereas the apoc. (K), which is also read as coupled to (B), would make the negation of help restricted to their fighting with them, like the turning of the backs. And, if they fight with you, they shall turn to you their backs, and further, or moreover, shall not be holpen (K): (2) when it occurs between the condition and apod., admits of (IA, Sh) two moods (Sh), the apoc. and subj. (IA), as 

If thou come unto me and walk to me, I will honor thee (Sh), [and] as 

in the apoc. or subj. (IA), an ex. of the subj. being 

(I, Sh), where is governed in the subj. by necessarily understood after the of simultaneity, and together with is renderable by an inf. n. coupled by the to an inf. n. obtainable from the preceding v., i.e. 

, the v. being in the subj.
though the is not preceded by one of the before mentioned nine, because of the resemblance of condition to interrogation in lack of certainty, And whoever draws near to us while he is lowly, we will shelter (aor. apoc. of اول) him; then let him not dread oppression, so long as (the adverbial infinitival ب) he tarries, nor wrong. In the 1st case the apoc. is of stronger authority than the ind., and the ind. than the subj.; and in the 2nd the apoc. is strong, and the subj. weak, in authority; while the ind. is forbidden, because inception is not allowable before the correl., though some argue that there is nothing to hinder the ind. as being an enunc. of a suppressed inch. and forming [together with its inch.] a parenthetic prop. between the v. of condition and the correl. (J).

§ 426. S asked Khl about اٰرلا اخربنتي الي اجل
ثرب فاصدقت راكن من الصالحين

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

دعنى فاذهب جانيأ * يوما و اقوفك جانيأ

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

*$لاَ نَارَ عَلَيْ الْبَيْبَى عَرَابَهَا (D), by AlAhwas alYarburi, (They, i.e., The Banu Darim, are) ill-omened fellows, who make not near kinsfolk to thrive, and whose raven croaks not save by reason of separation (Jsh)], meaning that, as they put the second [v.] into the gen. because the ب, being sometimes prefixed to the first, is as though it were expressed in it, so they put the second [v.] into the apoc. [538] because the first, being put into the apoc. when there is no في in it [420], is as though it were in the apoc. (M). In this reading is coupled to what is before it by assuming the في to be dropped and في to be in the apoc., which is named coupling to the sense, [because the antecedent is a correl. only as regards the sense, not as regards the letter, in consequence of the prefix of the في that prevents apocopation (420) (MA),] and is termed in reference to other than the Kur'an coupling to the imagination [538]. Some, however, say that it is coupled to the [inflectional] place of في, the place of which is the apoc., because it is the correl. of excitation, which is
governed in the *apoc.* by $\bar{\ddot{\text{m}}}^f$ supplied [420], and that it is like the coupling in VII. 185. [1,538] with [the reading of] the *apoc.;* and, according to this, in addition to the canon mentioned, [i. e. "the prop. occurring after the ف and إذا as *correl.* of an apocopative condition" (419) (MA, DM),] one should say "or as *correl.* of requisition": nor is this question [of the *correl.* of requisition (MA, DM)] restricted by the ف, because they recite as a case of that [coupling to the place of the prop. (DM)] the saying [of Abū Duwād Juwairiya Ibn Alḥajjāj allyādī (Jsh)]

[Wherefore give ye unto me your she-camel tied (in the time of heathenism) at the grave of its master without food and water (until it should die); may-be I shall become reconciled with you (MA, Jsh), because of your giving it to me (MA), and I shall bring my destination, orig. نَوَأَيْ (129), gradually near by riding on that camel (MA, Jsh), being coupled to the place of the *الْعَلِيُّ أصْلَحُكَمْ وْأَسْتَدْرِجُ نَوْيَا* without supplying a ف (DM)]; though F says that is coupled to the place of the ف constructively prefixed to للعُلِيِّ أصْلَحُكَمْ and of what follows it, in which case I say that this here, [i. e. in requisition (DM),] is like مُضْعَفَ وَأَلْقَ [419] in the cat. of condition. But the truth is that the coupling in the cat. [of coupling to the *correl.* of requisition]
tion (DM)] is a coupling to the sense, [i. e. اسند (DM),] because, the subj. after the ف [in the text (DM)] being renderable by a n., [i. e. لیکن منف تأکید فتصدیق مینی (DM),] it and the ف cannot be in the place of the apoc. (ML).

§ 427. The second [phase of the constructively preceding prop. (419)] is when the condition is preceded by an oath, as in وَاللهِ اِنِّی خَوْنِی لاکرمنه By God, if he come to me, I will assuredly honor him; for لیکن منف تأکید فتصدیق مینی, being the correl. of the oath, is meant to be understood as preceding beside it, and the correl. of the condition is suppressed because indicated thereby (Sh). The oath and condition are both in need of a correl. [650]. The correl. of the condition is either an apoc. or conjoined with the ف: and the correl. of the oath, if an aff. verbal prop., then, if headed by an aor., is corroborated by the ل and ن, as وَاللهِ لِعَالِمِ الْعَزْیْزِ زیدا By God, I will assuredly beat Zaid, and, if headed by a pret., is conjoined with the ل and تَقَ، as وَاللهِ لِقَدْ قَامَ زیدا By God, assuredly Zaid has stood; if a nominal prop., [is conjoined] with اِن and the ل or with the ل or اِن alone, as وَاللهِ اِنَّی زیدا لقائم By God, verily Zaid is standing or اِنَّی زیدا لقائم assuredly Zaid is &c. or اِنَّی زیدا لقائم verily &c.; and, if a neg. verbal prop., is negated by
By God, Zaid does not, or will not, stand. When a condition and oath come together, the correl. of the latter of them is suppressed because indicated by the correl. of the former; as اَنْ يَقُومُ وَاللَّهُ مَا يَقُومُ زِيَدٌ, where the correl. of the condition is suppressed because indicated by that of the oath (IA), [for] that the mentioned is the correl. of the oath is shown by its being corroborated, as in the [last, as well as in the first,] ex. and in لَتَنَصْرَاهُم لَيْلَةِ الْبَدْرِ وَلَا يَنْصِرُونَ LIX. 12. [And (by God,) if they, i.e. the hypocrites, do help them, i.e. the Jews, they, i.e. the Jews or the hypocrites, shall assuredly turn their backs, and afterwards will not be holpen, but God will (K, B) forsake (B), destroy (K), them, and the help of the hypocrites or their own hypocrisy, respectively, will not profit them (K, B),] and by the ind. in يَنْصِرُونَ (Sh); and اَنْ قَامَ زِيَدٌ وَاللَّهُ يَقُومُ عُمَّرٍ If Zaid stand, by God, 'Amr will stand, where the correl. of the oath is suppressed, because indicated by the correl. of the condition (IA): when, however, the condition and oath are both preceded by (IA, Sh) an owner of an enunc. (IA) [i.e.] something requiring an enunc. (Sh), the condition (IA, Sh) is preferred to the oath (IA) [and] must be regarded (Sh), whether it precede or follow (IA, Sh), so that it receives the correl., that of the oath being suppressed, as
Zaid, if he stand, by God, or by God, if he stand, I shall honor him (IA); Zaid, by God, if he stand, I shall stand (Sh); and the condition has been preferred, though rarely, when preceded by the oath, even though not preceded by an owner of an enunc., as

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

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

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

Nor will my counsel profit you, if I desire that I should counsel you, if God do desire that He should mislead you to be a case in point,
being a condition and indication of a correl., the whole
the indication of the correl. of ُأَنْ كَانَ الْخَرْجَ، and the full
phrase ُأَنْ كَانَ الْلَّهُ يَرِيدَ أنْ يَغْرَيْكُمْ فَإِنْ أَرَدتُنَّ أنْ أَنْصُمُ لَكُمْ لا يَنْفَعُكُمْ نَصْحِيَّ If God do desire &c., then, if I
desire &c., my counsel &c.; for which reason we (B was a
Shāfiʿī) say that, if a man said ُأَنْ كُلَّمَتْ الْمَيْتَاءَ اِنْ تَخْلَقَ الدَّارَ Thou art divorced if thou enter the house,
if thou speak to Zaid, and she entered the house and
afterwards spoke to Zaid, she would not be divorced (B);
(so that the second condition is prior in sense, as
in the first ex., a conclusion differently reached in the
case of the text by Z, who says that) the apod. of (the
second condition) ُأَنْ كَانَ الْخَرْجَ is what is indicated by
لا يَنْفَعُكُمْ نَصْحِيَّ, and this indicator is in the predica-
ment of what it indicates, so that (being virtually an
apod.) it is conjoined with a condition (ُأَنْ أَرَدتُ الْخَرْجَ, If God do desire etc., my counsel etc., if I desire etc.),
as the apod. is conjoined with the condition in ُأَنْ أَحْسَنتَ إِلَيْكُمْ اِنْ أَمْكَنتِي If thou behave
well to me, I will behave well to thee, if it be in my
power (K)]; whereas this requires consideration, since
there are not two consecutive conditions followed by a
correl., as in the [first] ex. and in
ُأَنْ تُسْتَعْيِذَ أَبًَا أَنْ تُذَهَّبَنَّا نَجِدْنَاهَا هُدًى مَعَالِيَ عَرْضِ زَانِهِ الأَمْرِ
[If ye seek succour from us, if ye be terrified, ye shall obtain from us asylums of glory that nobility has adorned (Jsh)] and

by Ibn Duraid, [Then, if I stumble after it, i.e. this if my soul seek escape from this, say ye two, Mayst thou not rise up (from this place of slipping)! (Jsh),] because in the text no correl. is mentioned, but only the two conditions are preceded by what is a correl. in sense to the first condition, [as B also says,] so that it ought to be supplied beside it, [that condition and its correl. being made an indication of the correl. of the second, and (DM) the o.f. being] If I desire &c., my counsel &c., if God do desire &c., while there is no reason for supplying the correl. after them both, and afterwards supplying it preceding beside the first condition (ML).
CHAPTER IV.

THE IMPERATIVE.

§ 428. The paradigm of the imp. [from every 

v. except اَكُلُ (L)] is upon the measure 
of the aor. (M, L) apoc. (L) act. voice second pers., the 

aug., however (M), [i. e.] the aoristic letter [404] (L), 

being elided (M, L) from it (L), as ضَارِبُ, ضُعُّ, and 

ضَحْرَبُ, ضَعُّ, ضَحْرَبُ, ضَعُّ, ضَحْرَبُ, ضَعُّ, 

and the like, where the initial [of the imp.] is mobile (M). When 

the imp. is formed from اَنْفَعُ, the disj. Hamza of the 

latter is put in the place of the aoristic letter, as 

اَكُرُمُ (L), the a. f. of being تُكَرَّمُ, like تُدْحِرُ, 

in accordance with which اَكُرُمُ is educed (M): and, 

when it is formed from anything else (L), if its initial 

(M), [i. e.] if the second letter of the aor. (L), be quies-

cent, you put a conj. Hamza, [in order that you may 

not begin with the quiescent (M),] as اَنْفُطِلُ, اَضْرَبُ, 

and تُسْتَتَخْرِجُ (M, L), from تُتَنْطَلُ, تَصْرُبُ, 

تُسْتَتَخْرِجُ (M), and from اَرْعَوُيِّ resultant of 

يَرِعُوُيِّ; but, if it be 

not quiescent, you retract yourself to the elision [of 

the aoristic letter], as 

وَالُ, دْحِرُ, قَمُ, عَدُّ, 

يَوْلُيِّ, بَحَرُ, يَقُومُ, يَعْدُ. (L). The imp. is formed
from the aor., not from the pret., because the two former are alike in indicating future time (D). The imp. of every v. to which a du. ٛ, pl. ٛ, or ٛ of the second pers. sing. fem. is attached, is divested of the ٛ [405], as انعلوا, انعل, and [the imp.] of that [v.] to which it is not attached is made quiescent in the final, if it be sound, as انعل, and is curtailed of the final, if it be unsound, as اغُّر, ارم, اخش [431]. The conj. Hamza is pronounced with Kasr so long as it is not before an original Damma or an accidental Kasra, as اذهب, where it precedes a Fatha, اضرب, where it precedes an original Kasra, and ارموا, where it precedes an accidental Damma; and with Damm before an original Damma, as اخرج; and before an accidental Kasra may be pronounced either with pure Damm, as غزى يا هند, or with Damm smacking of Kasr, as غزى, with a Damma inclined towards Kasra. The vs. اكل, اخذ, امر, deviate from the analogy of the other vs. that have the second [letter] of the aor. quiescent, so that the conj. Hamza is not imported before their initials [in the imp.], but instead of that their initials are elided for lightness, because of frequency of usage: sometimes, however, they occur regularly, as اوكَت, امر, which is frequent in مّرم with the
con. ... XX. 132. And enjoin thou upon thy family prayer and
VII. 198. Accept thou the easy and enjoin the right (L).
The sign of the imp. is [a combination of two things (Sh),]
(1) indication (IA, Sh) of requisition (Sh), [i. e.] of com-
mand, by means of its form (IA), and (2) reception (IA,
Sh) of the ی of the second pers. sing. fem., as 
& ماربی یقوی عيبيا
XIX. 26. Therefore eat thou, and drink,
and be calm, or cool, in eye (Sh), [or] of the corrob.

as and [therefore] to it belong

اءتى [orig. آهْتى, derived from اَعْتى i. q. the
Hamza being converted, as in ] اَرقت هیاک هرْتْتى and
from and (D),] with Kasr of the ط, [as of the ط of
) (aor. (inf. n.) عاطلي (inf. n. ) مهاتاه and (aor. عاطلي
مطاها, as says

Hassan (BS) Ibn Thabit, on being presented with a goblet
of diluted wine (H),

 ipt ناولناي ناردنها * قِتلت قِِتلت فِهنها لم يقِتلت
Verily what thou didst offer me and I rejected was diluted
(be thou slain! (1); then give thou it not diluted (BS),]
and (2) with Fath of the ل, contrary to the asser-
tion of Z that they are verbal ns. [187, 420], since they
indicate requisition and receive the ی (Sh): you say
[sing. masc. ی, pl. masc. یا, as یا برهانک] II.
105. Give ye your proof, not, as the vulgar say,
sing. fem. (D) [ی (Sh, D) with Kasr of the ی] (Sh), by Imra al-Kais, When I say, Give thou, grant thou me my request, she advances towards me with swaying gait, slender in the flank, plump in the place of the anklet (EM), pl. fem. یا, du. masc. or fem. یا, there being no distinction of gender in the du. of the imp., as there is none in the du. of the pron. in یا علیها and یا علیهما or in the sign of dualization in the کنای and the کنی; and an Arab, to whom a man said یا علیها and یا علیهما, said یا علیک, meaning By God, I do not give to thee (D); [so that] the saying that it is a verbal n. is refuted by its plasticity and by the attachment of the prominent nom. prons. to it (BS): and you say [in calling یا جل لله تعلیم, but reject the ی in continuous speech, as یا جل لله تعلیم, (pl. masc.) تعلیم یا جل], as

تعالوا، نجید دارس العهد بیننَا ِ كلانًا على ذاك الجفرِ ملومَ
Come ye, we will renew the obliterated covenant between us; each side of us is blameworthy on account of that churlishness (N), sing. fem. تَعَالَى with Fath of the ل (Sh, N), like عِلِّي and إِسْعَى (Sh), because it is the ع of the v., like the ع in تصاعد, and the ل of the v., which ought to have Kasr, has dropped off, the o.f. being تَعَالَى (N), though the vulgar, [the people of Makka (K),] say [تَعَالَى (K)] with Kasr of the ل, and a post-classical [(poet,) AlḤamdānī (K),] said, [when in captivity to the Greeks (Jsh),]

أَتْوَّلُ وَتَدْ نَأَتِبَ بْقَرْبِي حَماَّةَ

إِيَا جَارِتِي هِلْ بَاتِ حَالِكَ حَالِي

مَعَاذ الْهُرَيِّ مَا ذَكَّتْ طَرَقَةَ النَّوْرِ

وَمَا خَطَّرَ مِنْ قَبَلِ الْهُمْومِ بِبَالَ

إِيَا جَارِتِي مَا أَنْصَفَ الْدَهْرِ بِيَنَا

تَعَالَى أَقَسَمَ الْهُمْومَ تَعَالَى

تَعَالَى تُرِى رَحْمَةَ لَدَى ضَعْفَةۡ

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

§ 429. In the pass. voice the imp. is formed by means of the p. prefixed to the aor. in the same way as لا or لَم [419], as اَتِبَنَّا لَمْ تُضِرَّيَ بِهِ Let thou be beaten, thou, لَمْ تُضِرَّيَ بِهِ Zaid Let Zaid be beaten, and اَتِبَنَّا لَمْ تُضِرَّيَ بِهِ Let me be beaten, me; and similarly in the act. voice but not in the second pers., as لَمْ تُضِرَّيَ بِهِ Zaid Let Zaid beat and لَمْ تُضِرَّيَ بِهِ Zaid Let me beat, me, [165].

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

§ 431. According to the BB (M), the imp. is uninfl. upon (M, Sh) pause (M), [i. e.] quiescence [159], or its substitute, because it is uninfl. upon what its aor. is apocopated with, so that it is uninfl. upon quiescence in such as أَضْرُبُوا أَضْرَبْبُوا أَضْرَبْبُوا, and upon elision of the ن in such as أَضْرِبُوا أَضْرَبْبُوا, and upon elision of the unsound letter in such as أَخْشَى, أَخْشَى, أَغْزَى, أَغْزَى, as إنْهَبَ أَلِفْ أَنْثَى فُولَا لَا تُخْلَى لِيِنَأ. XX. 45. 46. Go ye two unto Pharoah; verily he hath become rebellious; and speak ye unto him with soft speaking, where إنْهَبَا and فُولَا are uninfl. upon elision of the ن (Sh); but the KK say that it is apocopated by means of the ل understood, which is wrong (M).
CHAPTER V.

THE TRANSITIVE AND THE INTRANSITIVE.

§ 432. The \( v. \) is divisible into trans. and intrans. (IA). The trans. (IA, M) is that which arrives at its obj. without a prep., as َضَرَبَتُ زِيدَا (IA), [and] is of three kinds, trans. to one obj., as َضَرَبَتُ زِيدَا, [trans.] to two, as َكَسَوْتُ زِيدَا َجَبَّرَة I clad Zaid with a coat and َعَلَمَتُ زِيدَا َفَاضِلا I knew Zaid to be excellent, and [trans.] to three, as َأَعْلَمَتُ زِيدَا َعَمْرا َفَاضِلا I made Zaid to know َأَمْرُ بِإِخْلَالٍ (M): the intrans. (IA, M) is that which does not arrive at its obj. save by means of a prep., as َقَامَ زِيدٍ, or which has no obj., as َقَامَ زِيدٍ (IA); [or it] is of one kind [only], that which is confined to the ag., as َذُهِبَ زِيدٌ (M). All vs., trans. or intrans., att. or non-att., share in two matters: (1) they govern the nom.; for, if non-att., they put the sub. into the nom., as َكَانَ زِيدَا َفَاضِلا, if att. and in their original mould, they put the ag. into the nom., as َقَامَ زِيدٍ, and, if att. but not in their original mould, they put the pro-ag. into the nom., as َوَقَضَى الْأَلَّمُ XI. 46. And the decree was fulfilled; (2) they put into the acc. [435] ns. other than [ns. of] five sorts,
(a) the assimilate to the direct obj., for according to the
majority it is put into the acc. only by eps., as حسنا وجهة,
(b) the pred., for it is put into the acc. only by the non-
att. v. and its variations, as يعجبنى كان زيد قائما
كونه قائما, (c) the sp., for it is put into the acc. only by
the n. vague in sense, as رطل زيتا, or the v. unknown
in relation, as طالب زيد نفسه, and its variations, as هو
طيب نفسه, (d) the unrestricted obj., for it is put into the
acc. only by the plastic att. v. and its variations, as ثم قياما
while كنت قائما وما أحسنت إحسانه, هو قائما قياما
are disallowed, (e) the direct obj., for it is put into
the acc. only by the self-trans. v., as ضربت زيدا (Sh).
The sign of the trans. v. is that a ٨ relating to other
than the inf. n. should attach itself thereto, namely the
٨ of the direct obj., as الباب اغلقتة The door, I shut it,
whereas the ٨ of the inf. n. attaches itself to the trans.
and intrans., so that it does not indicate transitiveness or
intransitiveness of the v., as الضرب ضربت زيدا The beat-
ing, I beat Zaid therewith, i.e. ضربت الضرب زيدا, and
القيام قمتة The standing, I stood therewith, i.e. قمتت القيام قمتة
the intrans. v. is that to which the ٨ of the pron. of other
than the inf. n. does not attach itself. The property of
the trans. v. is to govern its obj. in the acc., as تدبرت
I studied the books, unless the obj. be its pro-ag.,
in which case it must be put into the nom., as تَدِرَبْتُ الكتب. The books were studied: sometimes, however, the
direct obj. is put into the nom., and the ag. into the acc.,
when there is no fear of ambiguity, as in the saying خَرَقَ الثوب المسمار. The nail tore the garment; but that is not
regular and is confined to hearsay (IA). The v. as
regards the direct obj. is divisible into seven sorts: (1) it
requires no direct obj. at all (Sh), [i.e.] it is intrans. (IA,
ML), (a) when it indicates (Sh, IA, ML) (a) the coming
of a thing into existence, as حَدَثَ امْر. A matter came to
pass, نَبَتَ الزَّرْع. The seed-produce sprouted, and
[When winter presents itself (450), wrap ye me up warm;
for verily the old man, winter enfeebles him (J),] the
adv. in حَدَثَ لِي امْر being in my opinion an ep. of the
post-pos. nom., which, having taken precedence of it, has
become a d. s., so that it depends first and last upon a
suppressed [word], namely unrestricted being, or being
dependent upon the v. mentioned as a causative obj.,
whereas the discussion is concerning the direct obj., (b)
the coming of a sensible quality into existence (Sh),
[e.g.] cleanness or dirtiness (IA, ML), as طَالُ الليل. The
night became long, قَصَرَ النَّهَار. The day became short. خُلِقَ.
The garment became worn out (Sh), طَطُفَ (Sh, IA), نَجِسَ (Sh, IA, ML), دَنَسَ (Sh, ML), and جَلَّ (IA), "sensible" excluding such as عَلَمَ, which is trans. to two objs., فَرَحَ which is self-trans. to one, and فَرَحَتْ بِزَيد which is trans. to one by means of the p., as فَرَحْتُ بِزَيد.

I was glad at Zaid (Sh), (c) an accident, like مَرَضَ زَيْد

Zaid fell ill (Sh, IA, ML), أَحْمَرَ It became red (IA), بَطِرَ أَشْرُ (Sh, ML), (d) a natural disposition, as (IA, ML)

ْطَرَفُ, كَرَمُ, شَرْفُ (IA), شَجَعُ, جَبَّي, لُوْمُ, (e) color, as أَحْمَرُ, أَدْمُ, إِحْمَارُ, or (f) appearance, as دَعُّ, شَنَبَ, هَزْلُ, سُمَيْي;

(b) when it is made to imply the sense of an intrans. v., as أَتْبَعُ عِينَانَكَ عَنْهُمْ XVIII. 27. And let not thine eyes glance off from them, XLVI. 14. [63],

XXXVII. 8. [1], the saying مَنْ خَلَقَ اللَّهُ لَمْ يُحْلِمَهُ May God answer the prayer of him that hath praised Him!, and [63], which are made to imply the sense of يُعْفَ and استجابة, لَا يُصْغُونَ, بَارِكُ, وَلَا تَثْنَبُ, and يُفْسِدُ (ML); (c) when it is on the measure of (a) نَفَعَ with دَانَمَ, as لُوْمُ, كَرَمُ, شَرْفُ (Sh, ML), طَرَفُ (Sh), this being devoted to the vs. denoting natural disposi-
tions and to such like [vs.] as [denote attributes that] subsist in the ag. and do not pass beyond him, on which account the trans. turns intrans. when its measure is changed into فَعْلٌ for the sake of intensiveness and wonder, as فَيْهُمْ and فَيْهُمْ in the sense of ما أضربم饮料 وَلَدَدُه يَرِى Obedience befitting, or was allowable for, you and يَرِى الْيَمِينِ He reached Al-
Yaman, [no third (instance) having been heard (ML), the two vs.] are made to imply the sense of وَسْعٍ and إنَّكْسَرْ (Sh, ML), (b) إنْفَعِلْ (Sh), إنْفَعِلْ (ML), (c) [with Fath of the ع (ML)], or (d) [with Kasr (ML)], whose ep. is [only (DM)] on [the measure of (DM)] فَعْلٍ, [in (Sh)] such as ذَلِلُ فَعْلٍ (Sh, ML), which بناء with Kasr shows to be فَعْلُ with Fath, and قَوْى (ML), the words "in such as ذَلِلُ" being meant to exclude such as بُحْلُ, which is trans. by means of the prep., as بُحْلُ بِكَذَا He was niggardly of such a thing, [see (2)] (Sh), (e) انْفَعِلْ (IA, ML), إِنْفَعِلْ (IA, ML), إِنْفَعِلْ [with the two ل s rad. (ML)], as إحْرَّجُهِ [or with one of them
aug., as (ML) [اعتقاسی (IA, ML), (g) انفعل i. e. The cock ruffled its feathers [for fighting (L)], the saying

قد جعل النعاس يغرنديني * اطردة عني یسرنديني

[Slumber has begun to overcome me; I drive it away from me, and again it overpowers me (Jsh)] being anomalous, while there is no third to them, (h) انفعل i. q. اکوهد الفرخ The young bird trembled, (i) لاحصد الزرع and اغد البعير, صار ذا كذا indicating the being transmuted, as [488] ان اللهبعدها النخ [493]; (d) when it is an augmented quad., as تنحرج, (ML); (e) when it is quasi-pass. to what is trans. to one [obj. (IA)], as (IA, ML) ممدت امتداد تنحرج زيدا فهمت زيدا المستقلة ففهمها من انسار تنحرج, (IA) from انسار تنحرج, (IA) from یسر تنحرج, (ML); but the quasi-pass. of the doubly trans. is not intrans., but trans. to one obj., as فهمت زيدا المستقلة ففهمها I made Zaid to comprehend the question, and he comprehended it and علمت النصر فتعلمه. I taught him grammar, and he learnt it (IA); for the quasi-pass. abates a degree from the quasi-act., as I put upon him the garment, and he wore it and

أتمتة نقم
I made him to stand, and he stood; and the phrases استعطيته درهما فاعطاني درهما I asked him to give me a dirham, and he gave me a dirham and استشنه فنصحتني I consulted him, and he counselled me belong to the cat. not of quasi-passivity but of requisition and compliance, the essence of quasi-passivity being that one of the two vs. should indicate an impression and the other should indicate its ag.'s reception of that impression (ML): (2) it is perpetually trans. to one obj. by means of the prep., as غضبت من زيد I was angry with Zaid and جل بالضرب علية He became abased by reason of the beating and سمى بكذا He fattened on such a thing the gen. is a causative obj., not a direct obj.: (3) it is perpetually self-trans. to one obj., like the vs. of the senses, as يوم يرون الاماكنة XXV. 24. On the day that they shall see the angels, يوم يسمعون الصيحة L. 41. On the day that they shall hear the cry, شمت الطيب I smelt the fragrance, لا يذوقون فيها الموت XLIV. 56. They shall not taste death therein, لمست أوملست النساء IV. 46. Or if ye lie with women, [where هامزة and كس read لمستم (B)]: (4) it is trans. to one direct obj. now by means
of itself, now by means of the prep., like نَصَرُ، شُكَر بِ، and اشْكُرْوا نعْمَة الْلَّهِ، as XVI. 115. And be ye thank-
ful for the bounty of God, إِبَيْ أَشْكُرُ لِي وَلَدَيْكِ XXXI.
13. Saying, Be thou thankful unto Me and unto thy parents، نِصَصُتْ لَكُم، VII. 77.
And have counselled you، وَنَصْصَتُ لَهُ and and اشْكُرْتُ، I counselled him، الْبِيْت،
I directed my course to him: (5) it is now self-trans. to one direct obj., and now not trans. by means of itself or a
prep., like فَنُفِرْ نَاهَ، and شَمْحا، فَنُفِرْ فَنُفِرْ، and He opened
his mouth and فَنُفِرْ فَنُفِرْ and فَنُفِرْ فَنُفِرْ، His mouth opened: (6) it
is trans. to two [objs.]; (a) now trans. to them both, and now intrans., like نَصَرُ الْمَالُ, as The property
dwindled and لَمْ لَمْ يَنْفَصُو كُمْ شَيْاٰ IX. 4. And who after-
wards have not abated from you aught of the conditions of
the covenant, where, however, some allow شَيْاٰ to be an
unrestricted obj., i.e. نَصَرُ ما; (b) perpetually trans. to
them, the second of its objs. being like the obj. of شُكَر،
e.g. اَمْرٌ and اِسْتَغْفَرُ explained below, or the first of its
two objs. being logically an ag., as كُسْرُته جَبَةٌ and
اِعْتِيَاتِه دِينَارًا, since the first of the two objs. is wearing
and receiving, so that there is in it a logical quality of
ag., or its two objs. being orig. inch. and enunc., which
is the mental or factitive v. [440]; the first of these three
sorts, i.e. that which has its 1st obj. always free from the prep., and its 2nd obj., sometimes free from it, [in which case, however, the v. belongs to the cat. of extension (DM),] and sometimes fettered by it, comprises such as ⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿⦿_None available_
[I beseech God to pardon a sin that I retain not in my memory: the Lord of the servants, unto Him are directed the face and the work of each one of the servants (Jsh)), VII. 154. [514] and

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

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

And in order that I might by means of her be surnamed mother of such a one, I named him Zaid and And I named him John that he might live; but there was
not for a matter that God had decreed any way of escape among men, I called him Zaid and

Umm 'Amr called me her brother; but I was not her brother, nor was suckled by means of sharing the breast with her. III. 145. And assuredly God hath fulfilled unto you His promise and I was true to him in the promise, XXXIII. 37. We married thee to her and XLIV. 54. And We will marry them to fair large-eyed spouses, or I measured unto Zaid his food, and or I weighed unto Zaid his goods, e.g. LXXXIII. 3. And when they measure unto them or weigh unto them, they make the measure or weight deficient, where the 1st obj. of both [vs.] is suppressed: (7) it is trans. to three objs. [434] (Sh). The v. [perpetually] trans. to two objs. [by its own means] is of two kiuds, that wherein the two objs. are orig. inch. and enunc., like and its sisters, and that wherein they are not orig. so, like. In the latter case the o. f. is to put first that which is logically an ag., as
I gave Zaid a dirham, where should be put first, because he is logically an ag., since he is the recipient of the dirham, and Do ye clothe him that has visited you with the tissue of Al Yaman, where the 1st obj. should be put before the 2nd obj., because he is the wearer. But what is not logically an ag., may be put first, though this is contrary to the o. f., provided that there be no fear of ambiguity, in which case the o. f. is obligatory, as in اعطيت زيدا عمرا where the recipient must be put first, since the other, if put first, might be taken for the ag. Sometimes what is not must be put before what is logically an ag., as اعطيت البسمة صاحبة I gave the dirham to its owner, where though logically an ag., may not be put first, lest the pron. relate to a [word] posterior literally and in natural order, which is disallowed (IA).

§ 433. Transitiveness is occasioned by (1) the Hamza (M, ML) of anعل, as LXXI. 16. [40] (ML); the Hamza causes what was an ag. to become an obj., so that the v., if intrans. before the Hamza is prefixed, becomes after its prefixion trans. to one obj., as خرج زيد and اخرجت زيدا, if trans. to one obj. becomes trans. to two, as البست زيد جبة Zaid wore a coat and I dressed Zaid in a coat, and if trans. to two, becomes
trans. to three, as اعلم and [484] (IA): (2) doubling of the medial (M, ML), as قد ألقع من زكاتها XCI. 9.

_Verily he prospereth that purifieth it and_ 

昊رب الذي يسبركم 

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

[by Abū Dhu‘aib al-Hudhali reproaching Khalid Ibn Zuhair for having set a female friend of his against him, _And do not thou be impatient at a course of action that thou hast made current; for the first to be content with a practice is he that makes it current (Jsh),_] requires consideration, because سرته is rare and سرته common, nay it is even said that سرته is not allowable, and that in the verse the ب is dropped by extension (ML): (3) the prep.: these three causes attach themselves to the intrans. and make it trans., as اذهبته I removed him, فرحته I gladdened him, and خرجته بته I ejected him, and to the trans. to one obj. and make it possessor of two objs., as احفرته بترا I assisted him to dig a well, علمته القرآن I taught him the Kor’ān, and غصبته على الضيعة I forcibly dispossessed him of the estate; and the Hamza attaches
itself to the trans. to two objs. and transports it to
two [but only in the case of علماً and علم (ML),] as
(ML): transport by means of the Hamza is regular
in the case of the intrans., matter of hearsay in other
cases; and transport by means of reduplication is matter
of hearsay in the intrans., as exemplified, and in the trans.
to one [obj.,] as علمته الحساب I taught him arithmetic
[432], and has not been heard in the
case of the [v.] trans. to two objs.: the Hamza and
reduplication are combined in نزل عليه الكتاب بالحقيقة
Moslema لام بيديه ونزل التوراة والانجيل III. 2. [He
hath sent down unto thee the Scripture by instalments
with truth, confirmatory of what hath been before it of
the Scriptures, and sent down the Pentateuch and the
Gospel (each) whole unto Moses and Jesus (respectively) (B),
and Z says [in the K] that there is a distinction
in the two ways of making trans., نزل being said of the
Kur'an because it was revealed by instalments, and نزل
of the two [other] Scriptures because they were revealed
whole, and he himself says in the [prefatory] oration of
the K. Praise be to God, Who has sent
down the Kur'an as a discourse composed, ordered, and
has revealed it in accordance with the occasions of good
because he means by the first its being sent down from the Preserved Tablet to the lowest heaven, which is the sending down mentioned in XCVII. 1. [160], and by the second its being sent down from the lowest heaven to the Apostle of God by instalments in 23 years; but the text XXV. 34., [where is i. q. اخْبَرْ, like i. q. Wherefore was not the Kur'ān sent down unto him in one whole? (K, B),] embarrasses him: (4) the ِبَلَسَ زَيَدْ, as ِنَافَعْ. Zaid sat, جَالَسَ زِيَدًا. I sat with Zaid: (5) formation upon ِفَعَلْتُ with Fath [aor.] اِنْعَلَ with Damm [484] to import predominance, as ِكَرْمَتْ زِيَداً, i.e. I surpassed him in nobility: (6) formation upon ِعَفْنَلْ [493] to denote requisition, or ascription, of the thing, as ِعِتْرَجَتْ صَلَبٌ خِروجًا, صَالِحٌ. I sought to make the property come forth and ِعَتْحَسَتْ زِيَداً, [i.e. نَسَبَتْ الحَسَنَى إلى زِيَدًا. I accounted Zaid to be good; sometimes what has one obj. is [thus] transported to two objs. as ِعَسَّت الكِتابِ I requested him to write the epistle and ِعَسَتَ اللَّهُ الْذَنَبَ, while is allowable only because it contains the sense of ِعَسَتَ اللَّهُ الْذَنَبَ, I besought God to dispose me to repent of the sin, and
would not be allowable if it were employed in its original sense I besought God to forgive the sin, the saying that is of the cat. of إِخْتَارُ [432] being rejected, [because غَفُرُ, being trans. to one, as غَفُرُ اللَّهُ ذُنبُكَ God pardon thy sin!], when formed upon إِسْتَفْعَلُ to denote requisition, becomes trans. to two by the operation of this rule, and the saying that it is trans. to the 2nd by means of a prep., like إِخْتَارُ, is a departure from this established principle (MA): (7) making [the v.] to imply [the sense of another], as طَلَعَ and رَحِبَ [432], because they imply the sense of بلَغَ and وَسَعَ and فَرَّقَتْ زِيدًا, because they imply the sense of خَافَةٌ and أَهْلَكَ [83] or إِمْتَهَنَى He destroyed his mind; this is distinguished from the other causes of transitiveness by its sometimes transporting the v. more than one degree; thus قَصَرَتْ الوَتْرِ, [orig. trans. by means of the prep. (B),] is made trans. to two objs. after being intrans., as جَهَدَهَا لَا تَرَوْنُ نَصْحًا I will not withhold, or abate, from thee faithful counsel or zealous endeavour, because made to imply the sense of [or تَقْصُرُ (B)], whence the text لَا يَلْوَنُكُمْ خَبَارًا.

III. 114. [They will not fail you in corruption (B),]
and Naba, Hadith, Khber, Axbir are made trans. to three, because made to imply the sense of علم and أرى after being trans. to one by their own means and to another by means of the prep., as II. 31. and VI. 144. [434]:

(8) ellipse of the prep. by extension [514], as لَتَوَعَّدُوهُمُّ سَراً II. 235., i.e. سر meaning, Do not ye promise them marriage, واقدروا لهم كل مرض IX. 5., i.e. علیه, And lie ye in wait for them on every road, not an adv., because it is restricted to the place in which one lies in wait, so that it is not vague [64], and

i.e. [by سَیَّدَة بنت Juwayya alHudhali, It, i.e. the spear of AlKhatt, is tremulous by reason of the shaking of the hand, the part of it from its handle to either end vibrating with, فَي being i. q. مَع, it and its butt reaching its head, like as the fox runs in the road placing his hind legs by the side of his fore legs (Jsh),] also not an adv., because it is not vague: (9) according to the KK, transmutation of the vowel of the ع [into Fath after Kasr (DM)]; one says كَسِي زيد, so that it is intrans., as
by Abū Khalīd alKhāriji, *And I fear that they (his daughters) should be naked, if the damsels be apparelled: so shall the eye of their husbands glance slightingly away from lean though high-born dames (DM)*, but, when you pronounce the س with Fath, it becomes i. q. غطى and is trans. to one, like

مِكَأْرُكَ بِنَىٰ الرِّجْلِ خَيفَةٍ كَسَا وَجْهًا سُفَفَ منْتَشْر

[by Imra alKais, *And I ride in war a sprightly mare, whose face a spreading forelock has covered (Jsh)*, or, more commonly, i. q. أعطى كسوة, so that it is trans. to two, as كسوت زبدًا جبّة [432]; but, according to us, this belongs to the cat. of quasi-passivity [432], [for] one says كسوتة التوب فكسية I clothed him with the garment, and he wore it, whence also the verse, though the obj. is suppressed (ML), i. e. كسية الجوارب الثوابا wear (garments) and كسا وجوها جمالا has clothed (with beauty) (DM).

§ 434. The trebly trans. vs. (M, IA, Sh) are of three kinds (M), [the first two of which] comprise seven vs. (IA, Sh): (1) transported by the Hamza from the doubly trans., which consists of two vs. (M), أعلم and أرئى (M, IA, Sh), transported by the Hamza from the doubly trans. أعلم زيد عمرًا [440] (IA, Sh), as علم رأى [440] (IA, Sh), as علم رأى خالد بكرا

Zaid knew 'Amr to be departing and رأى خالد بكرا منطلقاً
Khalid thought Bakr to be thy brother, and having a third obj. added to them by the Hamza of transport when prefixed to them, namely what was an ag. before the prefixion of the Hamza, as اعلمت نوعلا عمرا

I made Zaid to know 'Amr to be departing and اريت خالدا

I made Khalid to think Bakr to be thy brother (IA), e.g. كذاك بريهم المه أعمالهم حسرات عليهم II. 162.

Thus shall God make them to see their works to be regrets for them (Sh): the [four] following predicaments of the two objs. of علم and راي hold good for the 2nd and 3rd objs. of علم and راي; (a) they are orig. inch. and enunc. [440], as اعلمت نوعلا عمرا قائما, the 2nd and 3rd objs. being orig. عمرو قائم; (b) the op. may be neutralized in relation to them [444], as in the saying الودكة اعلمنا الله مع الآكابر Blessing, or Prosperity, God has made us to know, is with the magnates, الودكة an inch. and an adv. in the position of the enunc. having been objs., orig. إعلمنا الله الودكة مع الآكابر; (c) the op. may be suspended from them [445], as اعلمت نوعلا لعمرو قائم اعلمت نوعلا لعمرو قائم I made Zaid to know, assuredly 'Amr is standing; and (d) both or either of them may be suppressed because of indication [443], as اعلمت نوعلا I have made Zaid to
know said in reply to "Hast thou made any one to know 'Amr to be standing?," and ٍ<l><i>c.</i></l> أعلمت زيدا عمرا, i. e. أعلمت زيدا قائمًا, or عمرا قائما, i. e. أعلمت زيدا قائما, said in the same case:

when, however, ٍ<l>r</l> and ٍ<l>r</l> are trans. to one obj. before the Hamza, as when ٍ<l>r</l> is i. q. أضر و علم ٍ<l>r</l> is i. q. أضر و علم, they become doubly trans. after the Hamza, as أضر و علم أضر و علم. [442], I showed Zaid, or made Zaid to see, 'Amr and أضر و علم أضر و علم. I informed Zaid of the truth; (thus) ٍ<l>r</l> أضر و علم أضر و علم. IV. 106. By means of what God hath taught thee means ٍ<l>r</l> أضر و علم أضر و علم (K, B), and is not from أضر و علم, else it would require three obs. (B); ] the 2nd of these two obs. is like the 2nd obj. of كسا and أضر و علم أضر و علم, as in أضر و علم أضر و علم, in that it cannot be an enunc. to the 1st, so that you do not say أضر و علم أضر و علم, like as you do not say أضر و علم أضر و علم, and is allowed to be suppressed with or without the 1st, or to be retained while the 1st is suppressed, even though there be no indication of that ٍ<l>r</l> أضر و علم أضر و علم [63, 443], as أضر و علم أضر و علم I gave information and أضر و علم أضر و علم, e. g. أضر و علم أضر و علم. XCII. 5. [And as for him that hath rendered (obedience unto God), and shunned (sin) أضر و علم أضر و علم. (B)], where both are suppressed, أضر و علم أضر و علم I informed Zaid and أضر و علم أضر و علم, e. g. أضر و علم أضر و علم.
XCVIII. 5. [And assuredly (thou,) thy Lord shall give unto thee, the لَبَنُت سَوْفُ (K, B), corrob. of the purport of the prop. (K), prefixed to the enunc. (B), the inch. being suppressed, in full وَلَبَنُت سَوْفُ (K, B), (victory &c. in the present world and the recompense laid up for the future), and thou shalt be satisfied (K)], where the 2nd is suppressed and the 1st retained, and I made known the truth and أَعْلِمْتُ أَرْهَاباً, e.g. حَتَّى يَعِضُوَّ الْجَزِيَّةَ عَلَيْ يَدَ, until I give the tribute (unto you) from a (compliant) hand (K, B), i.e. submissively (B)], where the 2nd is retained and the 1st suppressed (IA): (2) [orig.] trans. [by its own means] to one obj., [but] made to follow the same course as because of its agreement therewith in sense, and consequently made trans. in the same way as it, which consists of five vs. (M); [for] the remaining [five vs. trebly trans. (IA)] are (IA, Sh) such as are made to imply [433] the sense of the أَعْلَمَ [first] mentioned [above]; namely (Sh) أَعْلَمَ (M, IA, Sh), as (IA), by A'ila' ash-praising Kais Ibn Ma'dikarib, And I have been informed that Kais—nor have I proven him because of what they have asserted (the كَ denoting cause), since I know Kais to be the best &c. before their informing me thereof—is the best of the people of
Al'Yaman, where the 1st obj. is the pro-ag. the ٍّتَّ of the 1st pers. (J), نبأ (M, IA, Sh), as

by Ziyād, I was informed that Zur'a (and folly is hideous like its name ُسَفاَةَ) was addressing to me un- wonted sallies in the way of poems, where the prop. يُهْدِي the al ُبَّ in the place of an acc. supplies the place of the 3rd obj. (J), أخبر (M, IA, Sh,) as

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

(IA), by Al'Awwām Ibn 'Ukba Ibn Ka'b Ibn Zuhair, And I was informed that my beloved Laila the Saudā of AlGhamīm (the name of a place in AlHijāz, where she was wont to abide) was ill; wherefore I arrived from my family in Egypt visiting her (J), and حكَّثُ (M, IA, Sh), as
Or if ye refuse what ye are asked for, then of whom have ye been told that he has preeminence over us? where the ُب is the 1st obj., and the prop. أئُل supplies the place of the 3rd (J); these five (IA, Sh) vs. are like the trebly, not like the doubly, trans. أئِق (IA); [they] are orig. trans. to two objs., to the 1st by their own means and to the 2nd by means of the or ب or as أئِنْهم بإسْمٍ هم عن ب or لفما أئِنْهم بإسْمٍ هم. II. 31. Inform thou them of their names. And when he informed them of their names, ذَلْكَ أَنْبَأَهُمْ بِعَلُّمٍ VI. 144. Tell ye me of some knowledge, i.e. known matter, and أئِنْهم عن قِصَّة إِبْرَهِيمٍ XV. 51. And tell thou them of the guests of Abraham, though the p. is sometimes suppressed, as LXVI. 3. [23] (Sh): (3) trans. to two objs. and to the extended adv. [66], as أَعْلَمْتُ عَبْدُ اللَّهِ ثُمَّ أَعْلَمْتُ أَيْضًا الْيَوْمَ I gave 'Abd Allah a garment to-day and أَعْلَمْتُ أَيْضًا الْيَوْمَ سَرَقَ زَبِيد أَيْضًا الْيَوْمَ عبد اللَّهُ التَّرِيبَةَ اللَّيْلَةَ Zaid robbed 'Abd Allah of the garment to-night, though some GG disallow extension of the adv. in the case of the vs. possessed of two objs.

§ 435. The trans. and intrans. are equal in governing in the acc. [432] the four objs. beside the direct obj.
and also such of their coordinates [19] as are governed in the acc. by means of the v.: [so that] like as you govern those in the acc. by means of such as ضرِبُ، كَسَأ، أَعْلَمُ، and so do you govern them in the acc. by means of such as ذَهَبُ and قَرْبُ.
CHAPTER VI.

THE PASSIVE.

§ 436. The pass. v. is that which dispenses with its ag., the obj. being put into the place thereof and made the subject, while the v. is made to deviate from the mould of فَعَلَ (M). The pro-ag. is that of which the ag. is suppressed, while it is put into the place thereof, its op. being altered to the fashion of يَفْعَلَ or يَفْعَلُ (Sh). Say that ضَرِبَ زَيْدٍ Zaid was beaten (I) is a pret. v. pass., [literally whose ag. is not named,] not that it is constructed, [i.e. attributed (DM),] to that whereof the ag. is not named, because this is prolix and obscure; and that (I, ML) its nom. (ML) زَيْدٍ (I) is a pro-ag., not that it is the obj. of that whereof the ag. is not named, because this is obscure and prolix and applies correctly to (I, ML) the acc. (ML) أَعْطَى زَيْدٍ دِرَهمًا Zaid was given a dirham (I, ML with the var. دِينَارًا), [and besides] the pro-ag. is sometimes not an obj. [438] (Sh). The ag. is suppressed [and the v. attributed to the direct obj. or what occupies its place (L)]; the initial of the v. is pronounced with Damm unrestrictedly, [i.e. whether the v. be pret. or aor. (IA),] and the penultimate with Kasr in the pret. and
Fath in the aor. (L, IA, Sh), as منصٌب and منصٌب from (IA), this being what is meant by the alteration of the v. to فعل or فعل, and not these two measures, for these are possible only in the tril. v. (Sh); and [afterwards (Sh)] the direct obj. is put into the place of the ag. [in having the v. attributed to it (Sh)], and receives all its predicaments [20-23], so that it becomes a nom. [after having been an acc., an essential after having been a complement (Sh)], and necessarily posterior to the v. (IA, Sh) after having been allowed to precede it (Sh), and may not be suppressed: thus نيل خير نائل A most excellent gift was given was orig. نال زيد خير نائل Zaid gave a most &c., the ag. زيد having been suppressed, and the direct obj. خير نائل put in its place; and when خير نائل is said, خير نائل is not a prepos. obj., but an incl., the enunc. of which is the subsequent prop. نيل وهو, i.e. نيل, the obj. that stands in the place of the ag. being a latent pron.; and you may not suppress خير نائل, so as to say نيل (IA). When [the pret. of (L)] the pass. v. is a tril. uusound in the ع (L, IA), as باع and باع, it is dealt with as already mentioned, then lightened by elision of the vowel of its ف, to which the vowel of the ع is transported, so that تعلم andِ بِعِ are said, orig. تعلم.
and بيع, the Kasra being deemed too heavy upon the unsound letter following a ذامم, though some lighten by eliding the vowel of the و, and say بُيْعُ and تُولُ (L), [or more fully] three modes have been heard in its ف, (1) pure Kasr, as تَبِيلُ and بيع (which is the chastest diai. (J)), e. g.

[orig. حِبْكَتْ، the vowel of the س being transferred to the ح after the latter has been deprived of its own vowel, لَتْ, a certain رَداً wrapper, fem. as well as masc., was woven with two woofs when it was being woven; it dashes against the thorns and is not pierced (J)],

(2) pure ذامم, as تُوْلُ and بِعُ, [which is the worst diai. (J),] that of the بنو Dubair and بنو Fak'as, who [however] are [said to be] among the chaste speakers of the بنو Asad, e. g.

(1) said to be by رُبَّنَا. حُبُّ, the Kasra upon the س being deemed too heavy and therefore elided, and the س then converted into س, because quiescent and preceded by a ذامم, Would that— and will a "would that" profit aught?—would that youth were sold and that I bought, the 2nd ٌ being in the nom. as agr. of بَيْنْفُ, because

"
the word لَبِيتُ is intended, and the 3rd being corrob. of the 1st and having no sub. or pred. of its own (J)], (3) Ishmām, which is the utterance of the ف with a vowel between Damm and Kasr, [i.e. with a small preceding portion of the Damma and a large subsequent portion of the Kasra, whence the ك becomes clear, which (pronunciation) the Readers name زووم (J),] and is apparent only in pronunciation, not in writing, [which dial. comes next to the dial. of Kasr in chasteness (J),] e.g. قَتِيلٌ يَا أَرْضِ أَبْلُغُي مَآءً وَيَا سَمَاءً أَتْلُعَى رَغْيَضٌ خَالِصًا XI. 46., read among the Seven with Ishmām in قَتِيلٌ غَيْبُ and غَيْبُ, And it was said, O earth, swallow up thy water, and, O heaven, cease: and the water was abated. When [the pret. of] the pass. tril. v. unsound in the غ is attributed to a [mobile] pron. of the 1st, 2nd, or 3rd pers., you must, according to IM, pronounce the ف with Kasr or Ishmām, if the unsound letter be غ, as سميت, not with Damm سميت, lest it be confounded with the act. voice, which always has Damm [403], as سميت العبد I offered the slave for sale, and with Damm or Ishmām, if the unsound letter be غ, as بَعْتُ يا عبد Thou hast been sold, O slave, not with Kasr بَعْتُ بَعْتُ, lest it be confounded with the act. voice, which always has Kasr, as بَعْتُ التَّوْبَ I sold the garment; according to others, how-
ever, these modes are preferable, but not necessary, Damm with the ﺪ and Kasr with the ﺹ being on the contrary allowable. The same license as to Damm, Kasr, or Ishmām, that holds good for the ف of بَأَعْتُ ﻪِبُحْ, holds good for the ف of the reduplicated, such as حَبّ or حَبّ or pronounce with Ishmām (IA). No other letter beside the initial of the pret. pass. has Damm, unless its initial be an aug. ﺹ or a conj. Hamza (L): when the initial is (L, IA) an aug. ﺹ (L), [i.e.] the of quasi-passivity (IA), the second as well as the first has Damm (L, IA), as تَكْسَرْ, تَدْحِرْ from تَكْسُرْ, and when the initial is a conj. Hamza, the first and third have Damm (L, IA), اَنْتَدْرُ, اِسْتَحْلَى, and اِنْتَلْقُ, and the same license as to Damm, Kasr, or Ishmām, that holds good for the ف of بَأَعْتُ ﻪِبُحْ, holds good in the pass. for the letter next before the ﻪ of every v. on the measure of اِنْفَعَلْ or اِنْفَعَلْ that is unsound in the اِنْفَعَلْ, like اِنْتَقَ أَلْ (IA), [for] when an unsound letter comes next after the third, the same lightening is necessary as for بَيْعَ (L), so that three modes are allowable in the ﺪ and ﺹ, Kasr (IA), as اِخْتَيَارَ and اِخْتَيَرَ (IA), [for]
(L, IA), orig. and the Kasra being deemed too heavy upon an unsound letter after a Damma, and the Damma being therefore elided, and the Kasra transferred to its place (L), and Damm, as (IA) and (L, IA), said by him that lightens the tril. by eliding the vowel of its ع, and says لّت and (L), and Ishmām; and the Hamza is vocalized with a vowel like that of the ت and ق (IA). The pass. may be constructed to any obj. [438] except the 2nd obj. [439] in the cat. of علّمت, the 3rd in the cat. of اعلمت, and the causative and concomitate objs.; you say ضرب زيد Zaid was beaten, سیر يوم الجمعة Friday was journeyed on, سیر فرسخان Two parasangs were journeyed, and سیر سیر شدید Hard journeying was journeyed (M).

§ 437. The predicament of the obj. that becomes pro-ag. is the same as that of the ag.; so that like as the v. puts only one ag. into the nom., so it puts only one obj. into the nom. Consequently (IA) if the v. have two or moreobjs., [and be constructed to one (M), you make (this) one the pro-ag., and (IA)] the rest are governed in the acc. [as before (M)], as أعطى زيد ديرهم في علم أخرك منطقائ Thy Zaid was given a dirham (M, IA), علم اخرك منطقائ Thy brother was known to be departing, علم زيد عمرا خير الناس. اعلم زيد عمرا خير الناس.
Zaid was made to know 'Amr to be the best of men (M),
and Zaid was beaten with severe beating on Friday before the
governor in his house (IA).

§ 438. According to critical judges (Sh), when a
direct obj. [governed without a p. (M)] is found (M, IA)
in the sentence (M) after the pass. v., as well as an inf.
n., adv., and prep. and gen. (IA), the direct obj. must
be made pro-ag. [in preference to anything else, because
it is sometimes logically an ag.—for in أعطيت زيداً
ديناً I gave Zaid a dinār Zaid is a recipient, and in بثارب
زيد عمراً Zaid fought with ‘Amr the act proceeds from
Zaid and ‘Amr, and therefore they share in producing
the act, so that some even allow this obj. to have its ep.
in the nom. as ep. of a logical nom., like ضارب
زيد عمراً Zaid fought with the ignorant ‘Amr (Sh)—as
(437) (IA),] and (IA, Sh) nothing else
may be (M, IA, Sh) made the subject (M) [and thus]
substituted, [as pro-ag.,] for the direct obj., while it exists
(IA, Sh). You say من المال إلى زيد The property was
delivered to Zaid and بلغ بعطائوك خمس مائة Five hundred
were reached by thy gift; and do not put and خمس مائة
مال إلى زيد and the sub-

بteilت١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_
jects, and saying ُبُلْغُ بَعْطُائُكَ and ُدُنْعَ إِلَى زِيَدْ الْمَالَ ُخُمْسَ مَالَةً, like as you say ُمُنْعَ زِيَدْ الْمَالَ Zaid was given the property and ُبُلْغُ عَطَائُكَ خُمْسَ مَالَةَ Thy gift was made to reach five hundred: but if you intend to restrict yourself to the mention of the person to whom the delivery is made and of that which is made to reach, you say ُدُنْعَ إِلَى زِيَدَ Delivery was made to Zaid or Zaid was the person delivered to and ُبُلْغُ بَعْطُائُكَ Thy gift was made to reach. In like manner you do not say ضَرِبَ زِيَدًا ضَرِبٌ شَدِيدٌ nor أَمَامُ الْأَمِيرِ يَوْمَ الْجَمِيعَةِ nor ضَرِبُ شَدِيدٌ, but put him into the nom. and them into the acc. (M). Such is the doctrine of the BB except Akh (IA, Sh); and they hold that such instances to the contrary as have been transmitted are anomalous or otherwise explicable (IA). The KK hold that the direct obj., while extant, may be replaced, whether it precede or follow, by something else, as ضَرِبَ زِيَدًا ضَرِبٌ شَدِيدٌ or ضَرِبُ ضَرِبٌ شَدِيدٌ زِيَدًا, and similarly with the rest; and they (IA), the opponents [of the former doctrine] (Sh), adduce as proofs the reading of Abū Ja‘far لِيَبْعِثُ َقُومًا بِمَا كَانَ أَيْسَبُونَ XLV. 13. (IA, Sh) In order that what they have been earning, i.e. [the good, or the evil, or (B)] the requital, [not indeed the inf. n., because attribution to it, especially with the direct obj., is weak, but what is given in requital (B),] may be requited
unto a people (K, B), and

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

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

فقدت كلا الفرجيتي تحسب أنَّ مولى المحِزَّة خلَفَها وَأَمَامَها

where is a subst. for كلا, which is in the nom. as an inch., [(or) is enunc. of a suppressed inch. هُما (EM, BS), the prop. being expos. of كلا الفرجيتي (EM),] and تحسب الغ is the enunc. of the inch. [كلا], the cop. being the pron. in, [which relates to كلا (EM, N), And she became (448) so terrified that each of the two places of danger, she was thinking that it was meet for dread, the quarter behind her and the quarter before her, or (they were) the quarter &c. (N)]: and an ex. of the [prep. and] gen. is VI. 69. And if it ransom with all ransoming, it shall not be accepted from, being in the position of a nom., [the v. being
attributed to it, not to the pron. of كل عدل، which is in the acc. as an inf. n. (K, B)]; because if a latent pron. were supplied in يُولَحُد as pro-ag., منها being then in the position of an acc., that pron. would relate to كل عدل, which is an accident, it, i.e. all ransoming, shall not be accepted from it, whereas accidents are not accepted, but only substances, [while in ولا يولحُد منها عدل II. 45. the عدل is the ransom, Nor ransom be accepted from it (K, B);] but if يولحُد be taken in the sense of يقبل, it shall not be agreed to from it, that will be right (Sh).

§ 439. With two different objs. (M), [i.e.] in the cat. of أعطى [432] (IA), either the 1st or 2nd obj. may be made pro-ag. (M, IA), as كسي زيد جببة Zaid was clad with a coat or زيدا جببة A coat was put on Zaid, and مرت عموا Dirhem A dirham was given to Amr (IA), though it is better to make what is logically an ag. the subject, namely the recipient and the wearer (M); unless ambiguity would result from making the 2nd the pro-ag., as in أعطى زيدا عموا I gave Amr to Zaid, in which case the 1st must be made pro-ag., as أعطى زيد عموا Zaid was presented with Amr, and not the 2nd, lest ambiguity result, because either of them might be recipient, contrary to the 1st case; but the KK
hold that, when the 1st obj. is det. and the 2nd indet., the 1st must be made pro-ag., and the 2nd may not be, as علی زیدا درهم and not زیدا. When the 2nd of two objs. is orig. an enunc., as in the cat. of طلب [440], or when the v. is trans. to three objs., like اری and its sisters [434], the general opinion is that the 1st obj., and not the 2nd in the cat. of طلب, nor the 2nd or 3rd in that of علی [436], must be made the pro-ag., as Zaid was thought to be standing, not زیدا قائم, and علم زیدا فرسك مسرجا Zaid was made to know thy horse to be saddled, not زیدا فرسك مسرجا nor زیدا فرسك مسرجا.  

but IM and some others hold that the 1st obj. in the cats. of علم طلب and need not always be made the pro-ag., but that the condition is [only] that there be no ambiguity; so that you say علم زیدا طلب and زیدا فرسك مسرجا Thy horse was made known to Zaid to be saddled, [which Z apparently allows,] some even allowing زیدا فرسك مسرج; whereas if ambiguity result, the 1st must be made pro-ag., so that you do not say علم زیدا طلب عمو if 'Amr be the 2nd obj., Zaid was thought to be 'Amr, nor علم زیدا خالد منطقلًا Zaid was made to know Khalid to be departing.
CHAPTER VII.

THE MENTAL AND THE TRANSMUTATIVE OR FACTITIVE VERBS.

§ 440. and its sisters form a division of the vs. that annul inchoation. They are of two kinds, mental and transmutative [or factitive] (IA). The mental vs. are [(1) such as indicate certainty, of which IM mentions 5 (IA),] [not from رأى (Sh)] [not i. q. عرف (Sh)], [not i. q. حَقَّقَ (Sh), دَرَى (IM, Sh) in an insignificant dial. (Sh), and تَعَمَّل (IM, Sh) i. q. اعْلَم (IA, Sh), which keeps to the imp. (IM, Sh), and (2) such as indicate probability, of which IM mentions 8 (IA),] [not i. q. خَالَ (Sh), حَسْبَ (M, IM, Sh), عَدَ (IM), [not i. q. جَعَلَ (Sh), [like اعْتَقَد (IM)], and هَبَ, which keeps to the imp. (IM, Sh), when they are in the sense of knowledge of the thing as being of a certain quality, as علمت أنَّ أخاك كريمًا I knew thy brother to be generous, رأيته جوادًا I believed him to be, or regarded him as, liberal, and وجدت زبادًا ذا الحفاظ I found, or discovered, Zaid to be scornful. They are prefixed to the prop. of the inch. and enunc., when the intention is to make it proceed upon doubt or certainty; and they put both terms
into the acc. as obj. [533], though both still retain their original conditions and circumstances (M). [Thus] they are trans. to two objs. (IA, Sh), of which the 1st is orig. an inch. and the 2nd an enunc. (Sh): whereas other mental vs. are intrans., as جَنَّتُ زَيْد ا I disliked Zaid (IA). The following are cx's of the [mental (Sh)] vs. (IA, Sh) denoting certainty:—the saying [of Khidāsh Ibn Zuhair (J)]

[1 knew God to be the greatest of everything in resource, because what He wills is, and what He wills not is not, and the most numerous of them in hosts (J)]; though sometimes, [but rarely (J),] it is used in the sense of 

Verily they think it to be far; and We know it to be nigh, [which combines the two usages (J)]:

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

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

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

تعلَّمْ رَسُولَ اللَّهُ ﷺ أَنْكَ مدْرِكيُّ وَأَنَّ وَعِيدَ مُنْكَ كَأَلْحَدِ باليدِ (Sh), by Sāriya Ibn Zunaim, Know thou, O Apostle of
God, that thou art overtaking me, and that a threat
from thee is like the seizing by the hand (SM, Jsh), whence

وَقَلَتْ تُعلَّمْ أُنْ لِلسَّيْدَةِ غَرْةً وَلاَّ تَضِيعَهَا فَانْقَلَتْ قَالَهُ (by Zuhair (FA),] And I said, Know thou that the game
has carelessness; and, if thou neglect not it, i. e. this
precept, verily thou wilt be the killer thereof (FA, J):
whereas, if it be i. q. تَعَلَّمْ وَحْسَبَ Learn thou arithmetic
and the like, it is trans. to one [obj.], and is plastic; and
the difference between them is that this is a command to
acquire knowledge in the future through diligent prose-
cution of the means thereto, while the former is a com-
mand to acquire it in the present by means of what is
mentioned (J). The following are exs. of those denoting
probability: — حَلَّلَتْ زِيدًا أَخَاكَ I fancied Zaid to be thy
brother (IA): and ٌخَلَّانَ are alike in governing two
objs. in the acc., as

وَحْلَلَتْ بَيْتَيْنِ يُقَاعُ مَتَّعٍ يَخَالُ بِهِ رَأَيْيْ الصُّحُولُةِ طَائِرًا
And my tents have alighted in an inaccessible height, wherein the pastor of the beasts of burden is fancied to be a bird, or having their place supplied by or and its conj., as

by the Hudhali (BS) Abû Dhu'âib (Jsh), So that I have lingered after them in a weary life: but I think that I am overtaking, following them (DM, Jsh); sometimes it denotes certainty, as in the saying [of AnNamir Ibn Taulab as-Sa'âbi (J, Jsh)]

"I seek other white cloth, and I seek by its name."

(IA) The women so fair that they need not the aid of ornaments called me their paternal uncle, while I knew myself [446] to have a name. (What! shall the name be discarded,) and I not called thereby, when it is my first name?, which is rare (J): XVII. 104. And verily I think thee, O Pharaoh, to be outcast from good (Sh); sometimes it denotes certainty, as God save in supplicating Him for pardon (B); [thus] it may be interpreted in XXVIII. 38. as denoting certainty, And verily I know him to be, or am sure that he is, of the liars, like
Fqilat lem yinda baliki Mad`m* suratihim fi alfarisi almsd (K), by Duraid Ibn As-Simma, * And I said to them, make ye sure of [the coming of (N)] two thousand [horsemen (N)] completely armed, the chiefs of whom will be clad in the Persian coat of chain-mail, another ex. whereof is II. 43. (T, N) *who expect, or know for certain, that they must meet their Lord, where the codex of Ibn Mas`ud has َيَعْلُمُونَ (K, B); and it is as though َالْعَلِيِّ, resembling knowledge in preponderance, were unrestrictedly applied thereto, because the sense of expectation is implied; says Aus Ibn Hajar

فأرسلت respecting the belly. * And َمِتَّالا* ما بين الشراشف جاف

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

[َحَسْبَتِ الْقَنْصُوْلِ وَالْجَوْرِ خَيْرٌ تَجْرِا] َرَبَّاهَا إِذَا مَا الْمَوْرُ أَسْتَمْعُ نَاتِئًا

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

(Sh), by Abū Umayya alḤanafi, She thought me to be an old man, I not being an old man. The old man is only he that crawls along with crawling (Jsh), [also] an ex. of the rare [construction] (ML); generally is trans. to or (Sh) and its conj. (Sh, ML), which supply the place of its two objs. (J), as

LXIV. 7. They which have disbelieved have asserted [below] that they shall not be raised from the dead and [below] (Sh); it does not occur otherwise in the Revelation [see XXVIII. 62. in §443], and is like it in this [construction] (ML); is assertion (K, B, BS) of knowledge (K, B), truly or falsely (BS), whence
the saying of the Prophet [20] (K), and [for that reason (B)] is trans. to two objs., [like

(\textit{K}), by Jarîr, \textit{And that he that has lived, O Umm Mûlik, dies; nor do I assert thee to be in a place of separation from that (N),} the two objs. being, however, replaced [in LXIV. 7.] by \textit{إِن} and its annexure (K, B); it is generally used in what is false, as LXIV. 7., sometimes in what is true, as in the saying of Abû Tâlib addressing the Apostle

\textit{وَدَعَوْتُكَ وَزَعَمتُ أَنَّكَ نَاصِمُْ وَلَقَدْ صَدَقْتُ رَكَّتُ ثُمَّ أَمِيتُنا
And thou hast summoned me, and asserted that thou art a faithful counsellor; and assuredly thou hast spoken truth and been there trustworthy and the saying of Kuthayyir

\textit{وَقَدْ زَعَمتْ أَنَّيْ تَغِيرْتُ بَعْدَهَا حَكَمُهَا ذَٰلِكَ الَّذِي يَعْرِجُ لَا يُتَغَيِّرُ
And she has asserted that I have altered since I was with her: but who is he, O 'Azza, that alters not (BS): the saying [of AnNu'mán Ibn Bashîr as-Sahâbî (J)]

\textit{فَلَا تَعْدُدوُ الْمُلْكِ شَرِيْكَ فِي الْغَنِي}

\textit{وَلَكِنَّا الْمُلْكِ شَرِيْكَ فِي الْعَمَّ}
(IA) Then think thou not the friend to be thy partner in affluence; but the friend is thy partner in destitution, where occurs in the sense of opinion, and for that reason governs two obj. in the acc.; this is frequent, but its occurrence in the sense of حسب with Fath of the س, in which case it is trans. to one [obj.], is rare, as عدبت المال I numbered the cattle (J): the saying [of Tamīm Ibn Abi Mukībil (J)]

[Verily I was wont to think (J, Jsh), or believe (Jsh), Abū 'Amr to be a trustworthy man, until misfortunes befel us one day, where it occurs in the sense of opinion (J) or belief (Jsh), and therefore governs two obj. in the acc.; this is frequent, its occurrence in the sense of trans. to one (obj.) being rare, as حجبوت بيت الله, i.e. I directed my course to the House of God by pilgrimage (J)[].

وجعلوا: وجعلوا الملاكَة الذين هم عبادات الرحمي اناثاً XLIII. 18. And they have believed the angels, who are the servants of the Compassionate, to be females, [i.e. اعتقدهم (Sh); IM restricts جعل by its being i.q. اعتقده جعل, in order to exclude جعل i.q. صير (below), a transmutative, not a mental v. (IA)]: and the saying [of Abū Hammām asSalūlī (J)]

فقلت أجتني أبا مالك ولا أتهني امرأ هالكًا
(IA, Sh) Then I said, Protect thou me, Abū Mālik; and if not, then think thou me to be a perishing man (J), [or] believe thou me (Sh); i.q. ُّمَّزَمْ عِنْي is, contrary to ْعِنْي تُعَلَم, generally trans. to two plain objs., as in this verse, and seldom governs اِن and its conj., so that H even says that ُّمَّزَم is a solecism; [the correct expression is not اِنْ تُعَلَم or ُّمَّزَم اِنْ فَعَلَت, but اِنْ تُعَلَم or ُّمَّزَم اِنْ فَعَلَت, the attached pron. being affixed to it, as says Abū Dahbal alJumāḥī.

ُّمَّزَم اِنْ تُعَلَم or ُّمَّزَم اِنْ فَعَلَت, Reckon, or Hold, ye me to be a man of you that has lost his he-camel, and that has a compact of companionship. Verily the compact, its obligation is great (T), whence too the saying of 'Urwa Ibn Udayya.

اذَا رَجِئت أَؤْرَ اَلْحَبِّ فِي كِبَيْر
اِبْلَتْ نَحْوَ سَقَارَ الْقُومِ اِبِثْرَ;
هُبْنِي برِدُت بِبِرْهَ الْمَأْثَرِ;
فَنَفْي لِتَأْرِ عَلَى الْحُشَارِ تنْضَقُ

i.q. ِعَلْنِي, ِلْهِسْبِينِي ِعَلْنِي, When I find the heat of love to be in my liver, I advance towards the water-skin.
of the people, laying myself with cold water. Reckon, or Account, thou me to have cooled with the cold water only the outside thereof; for who is a match for a fire that burns upon the bowels? (D);] but he forgets the saying [addressed to ‘Umar Ibn AlKhaṭṭāb by two whole brothers, to whom he had adjudged nothing while awarding a third to the two uterine brothers (DM).]

Suppose, or Grant, thou that our father was a he-ass, [and make thou us to share by reason of the relationship of our mother (DM),] and the like (ML), [for] the occurrence of the uncontracted and its conj. supplying the place of the two objs. [is allowable, though] rare, like Grant, or Suppose, thou that our father was a stone cast into the sea (J); it is an imp. from [aor.], orig. He gave without a return, afterwards extended, so that they say [below], i.e. which is reducible to the 1st sense, because the meaning is God make me to become a gift in thy ransom!; says ‘Ukāiba al-Asadi

Then grant, or suppose, or hold, thou it to be a nation that has perished unheeded. Yazīd rules them, and Abū Yazīd (T); [so that] it [still] contains, as it were, the sense of the imp. from (D):
likewise trans. to two objs., as *زَيْدَ الْمَالَ* Give thou Zaid the property or *زَيْدًا لَزَيْدًا* Give thou the property to Zaid, and is common; but from is trans. to one, as *زَيْدًا* Stand thou in awe of Zaid, and is rare (J). The mental vs. are plastic and aplastic: the aplastic are اِلْعَلَمُ تَعْلِمُ, these two being used only in the imp.; the plastic are all the rest, these being used in the pret., aor., imp., act. part., pass. part., and inf. n., as طَلَّنَتْ زَيْدًا كَانَتَا, and طَلَّنَتْ زَيْدًا كَانَتَا, Etc., and طَلَّنَتْ زَيْدًا كَانَتَا, and طَلَّنَتْ زَيْدًا كَانَتَا. 

Zaid is such that his father is thought to be standing, where the 1st obj. becomes nom. as the pro-ag., and عَجِبْتُ مِنُ طَلْنَتِ زَيْدًا كَانَتَا. I wondered at thy thinking Zaid to be standing, with the same government and other predicaments as hold good for the pret. The transmutative (IA), [otherwise called] the factitive (Sh), vs. are also trans. to two objs. orig. inch. and enunc.: they are صَيَرَتِ الْطَّيْبِ النَّافِقَا, صَيَرَتِ الْطَّيْبِ النَّافِقَا, I made the clay to become an ewer (IA); جَعَلْ, جَعَلْ. 

XXV. 25. And make it to be as scattered atoms of dust seen in the rays of the sun; [وَهَبَ, as صَيَرَتِ الْطَّيْبِ النَّافِقَا, صَيَرَتِ الْطَّيْبِ النَّافِقَا, God make me to become thy ransom! (IA); ] }
Assuredly thou wouldst have appointed a recompense to be for it (IA), thus read by Ibn Kathir and the two BB (B); [اللهم ابتعد ابتعد, like from ابتعد, not from ابتعد (K, B) according to the BB (B),] as واتخذ الله إبراهيم خليلا

And God took Abraham to be a friend;

[when made to imply the sense of صبير (K, B, on II. 16),] as وتركنا بعضهم يومئذ يومئذ في بعض

And We will suffer some of them on that day to surge tumultuously among others (IA, Sh), whence [too] وتركهم في ظلمات II. 16. And maketh, or causeth, them to be in darkness, [orig. هم في ظلمات, the two terms being put into the acc. by ترك when prefixed (K),] and

فتركته جزار السباع ينشئة يقضمي حسن باناته والمصم (K, B), by 'Antara, And have I made to become the prey of the wild beasts! They seize him; they gnaw the symmetry of his fingers and the wrist (EM, N), and

وَرُزِّيتِهْ حَتَّى أَذاَ ما تُرَكَتْ

أَخَا الْقُومِ وَاسْتَغْنِي عَنِ السُّمَّاءِ شَارِيَة

(IA), by Furqan Ibn AlA'raf, And I reared him until, when I rendered him, or made him to become, the com-

t
rade of the people, and his mustache was independent of being wiped, i.e. he could wipe it himself; though, as some say (J), is a d. s. to the § in ترکتة, I left him the comrade, because, though it is literally det., [as pre. to a det., it is logically indet., since (J)] he does not mean any قوم themselves, but merely ترکتة قوماً لاحقاً بالرجال (T, J); and as (IA, Sh) لو يريدونكم بعد ايمانكم كفاراً رداً حسناً II. 103. That they might render you, or cause you to become, after your believing, unbelievers, out of envy {Sh}, [and]

ربي الحباثان نسوة آل حرب بعثة سدنه لله الصوود فرد شعرهم السود بيضاً ورد وجوههم البيض سوداً (IA), by 'Abd Allah Ibn AzZabîr alAsâdi, The newly befalling mishaps smote the women of the family of Harb with a certain quantity thereof, whereat they lamented with great lamentation; and it caused their black hairs to become white, and caused their white faces to become black (J), [though] is [otherwise said to be] a d. s. to the pron. of the 2nd pers. pl., might cause you to apostatize as unbelievers (B).

§ 441. اریت is used in the same way as طننت; so that one says اریت زیداً منطلقاً I thought Zaid to be departing, اری عمراً داهباً I think 'Amr to be going away,
and Where thinkest thou Bishr to be sitting? And in interrogation exclusively they say متى أكل يوم تقول انقل عمرا يداهها تقول زيدا منطلقا, in the sense of اجهالا الق, نظري, as below] and

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

متى تقول القلص الرواسما * يحملين ام قاسم وقاسم
(148)

(IA, Sh), by Hudba (J, Sh) Ibn AlKhashram al'Udhri (Jsh), where it is contiguous (Sh), When thinkest thou the quick-pacing young she-camels will carry to me Umm Kasim and Kusim? (J, Jsh),

\[\text{انني الدار تقول زيداً منطلقاً} \]

where it is separated by the adv. (Sh), After distance thinkest thou the dwelling will bring together my union with them, or thinkest thou the distance to be ordained? (SM, Jsh), and

\[\text{ابعد بعد تقول الدار جامعة} \]

(IA, Sh), by Kumait Ibn Zaid alAsadi (J), where it is separated by the obj. (Sh), Ignorant thinkest thou the Banu Lu'ayy, i.e. Kuraish, to be, by the life of thy father, or feigning ignorance? (J): if, however, it [be other than an aor., as قال, or be an aor. without a بت, as يقول, or be not preceded by an interrog., as أنت تقول, or (IA)] be separated [from the interrog.] by anything else (IA, Sh) than an adv. or [prep. and] gen. or reg. of its own, it does not govern two objs. in the acc., according to these [Arabs] (IA), [but] imitation is requisite (Sh), as أنت تقول زيداً منطلقاً Dost thou say, Zaid is departing? (IA, Sh); whereas, when the conditions mentioned are combined, the incl. and enunc. may be made acc. as objs. of تقول, or nom. by imitation (IA). But the Banu
Sulaim (M, IA, Sh) make the whole cat. of ُقَلْتَ like طَلَنَّتُ (M): [for they] treat ُقَلْتَ like طَلَنَّ as regards the government of the two objs. in the acc. without restriction (IA, Sh), i.e. whether the conditions mentioned be found in it or not, as ُقَلْتُ ذَا مُشَفَّقًا Think thou this one to be affectionate, whence the saying [of an Arab of the desert, who caught a ضَبْعْ and brought it to his wife (J, Jsh).]

ُقَالَتْ وَكَتَتْ رَجُلًا قَطَيناً هَذَا لَعَمَّ اللَّهُ إسْرَائِيلَ (IA), where ُقَالَ is treated like طَلَنَّ in government [not in sense (J)], She pronounced (and I was an intelligent man) this to be, by the life of God, one of the metamorphosed children of Israel, אֱסֶרַיִם (J, Jsh), because she believed the ضَبْعَ to be metamorphosed children of Israel, or, as some say, in both, She thought (J); so that they allow ُقَلْتُ زَيدًا, while others hold imitation to be necessary, ُقَلْتُ زَيدًا منطلقاً (Sh).

§ 442. Except ُهَبْ [and ُهُبْ, زَعْمَت, خَلَت, حَسُبَت], they have other meanings, according to which they do not exceed one obj. (M). ُطَلَنَّ [from حَلَنَّهُ Suspicion (M)] i.q. ُهَبْ, as in ُهُبْ مَا هُوَ عَلَى الْخَيْبِ بَطْنِيَّهُ LXXXI. 24.
[with the ٣ in the codex of 'Abd Allāh, and thus alternatively read by the Apostle (K), i.e. بعثهم (IA, K, B), from طنطنة, Nor is he (Muḥammad) by reason of what he announceth of the unseen obnoxious to suspicion (K, B),] is trans. to one obj., [as عُدِّمْ لِي مَالُ فَطَنْتُ زِيدًا Property of mine was wanting; so I suspected Zaid (Sh)]: similarly i.q. علم [is trans. to one obj. (IA)], as واللَّهُ أَخْرِجَهُ مِنْ بَطْرِي امْهَاتَكَ لَا تَعْلَمَنِي شَيْا XVI. 80. And God hath brought you forth from the bellies of your mothers, not knowing anything (IA, Sh): and رأي from رأي أبو حنيفة حل كذا as Abū Hanīfa held, or believed, the lawfulness of such a thing (Sh); [and رأي from i.q. رؤية I saw him [432] (M); [though when رأي denotes seeing in sleep, inf. n. رؤيا, it is trans. to two objs., like the علم before [440] mentioned, as اني اراني أعصر خمرا XII. 36. [Verily I see, i.e. saw, an imitation of a past state, myself (446) in sleep to be pressing grapes (K, B),] the ى being the 1st obj., and اعصر خمرا a prop. in the position of the 2nd obj., and similarly

أبو حنيفة يقرني وطلق ١٣٤١ ١٨١٠ رُمَعُرَ رُدُوعُ أثلاً أرهم رفقتين حتي ًإذا ما * تنطأني الليل وانحل انتخراً
[by 'Amr Ibn Ahmar alBahili (J),] the ٤ and م، [which is the sign of the pl. (J),] in اَرْمَاهُم being the 1st obj., and the 2nd (IA), Abu Hanash makes me sleepless (at times,) and Talk and Ammar and Uthalha (make me sleepless) at times from my anxiety about them; (in which verse there are two things to be avoided, curtailment from اِنَّهُ not in the voc., and separation of the con. from the coupled by means of the adv. اَعْرُنُّ dependent upon the suppressed enunc. ٥:٣٠) and when I sleep, I see, or dream, them to be my travelling companions, until, when the night recedes and comes utterly to an end, behold, I am like him that runs for sweet water to drink towards mirage, and obtains not moisture to moisten his throat withal (J), [but not always, for] in اِنَّهُ رَأَى أُحَدِ عَشَرَ كَرْبَةَ والشمس والثمر رايتهم لي سالدين XII. 4. Verily I saw in a vision eleven stars and the sun and the moon. I saw them bowing down to me رُؤْيِاضٍ is from رُؤْيِاضٍ, not from [because of ٥:٣٠] تَمْلُصُ رُؤْيِاضٍ XII. 5. Relate thou not thy vision and هذا تأويل رؤياب XII. 101. This is the interpretation of my dream (B),] and is an inception, [explanatory of their state, in which he saw them (B), in reply (1) to an assumed question "How sawest
thou them?" (K),] not a reiteration (K, B): and i. q. Hajja. 
I found the stray she-camel, when you light upon it:
and for جعل, and علم, تعلّم, تعلّم, نرى, جعل, trans. to one obj.,
see §§ 440 and 467:] and similarly اريت الشيء, I was
shown, or taught, the thing, i. q. عوفّنتى or I was
made to see, or know, it, as in II. 122. [And
show, or teach, Thou us our places of devotion in the pil-
grimage (K, B), transported (by the Hamza) (K) from
i. q. ابصر He saw or عرف He knew, on which account it
does not exceed two objs. (in the act. voice and one in
the pass.) (K, B): and انقول إن زيدا منطلقًا Sayest thou,
Verily Zaid is departing, i. e. Speakest thou that?

§ 443. One of their peculiarities is that, though you
may restrict yourself to one of the two objs. in such as
اعطيت زيدا, where the two objs. are diverse,
saying without mentioning to whom you
gave it, and اعطيت زيدا without mentioning what you
gave him, you may not [restrict yourself to one of
the two objs. in the cat. of طلعت (K on XXVIII. 62.),
and] say ُحسبت زيدا or ُมงคลأ, because of the loss of
what you have constructed your narrative upon. But
you may omit both objs. together in either cat., as... XLVIII. 12. And ye thought with the thinking of evil and the prov. Whoso hears, will think (M). According to the correct doctrine, [however] (IA), in this cat. the two objs., or one of them, may be suppressed when indicated, but not otherwise:
thus both are suppressed in (IA, Sh) ایبی شرکائی الذینی
... XXVIII. 62. Where are Mine associates, they (that) ye were wont to think (to be associates)? i.e. ولم ازعمک [تزعمون شرکاء requiring two objs., like انهم شرکاء این (440) (K)], or rather انهم شرکاء and its conj.
supplying the place of the two objs., as in وما نرى متعكم شفعاءكم الذینی زعمتم انهم فیکم شرکاء VI. 94. (Sh) And We see not with you your mediators, as to whom ye thought that they were in lordship over you partners with God (B), [and]

[by Kumait Ibn Zaid alAsadi, On the authority of what scripture, or in virtue of what usage, dost thou the love of them to be a shame unto me, and accountest thou? (J)], i.e. وْتَحْصِيب حبهم عارا على... III. 175.
And let not them that are niggardly of what God hath vouchsafed them of His bounty account (their niggardliness) to be good for them, the 1st obj. being suppressed [in this reading, because indicated by (K, B),] and the distinctive pron. [هو (K)] and 2nd obj. retained, and (Sh)

[by 'Antara, By God, thou hast alighted—and imagine thou not aught else (to be betiding) —in respect of me (J), i.e. of my heart (EM), in the place of alighting, the being i.q. في, of the beloved, the honored (J)], i.e. غيره رأيتا, [the 2nd obj. being suppressed, because indicated by the situation (J, Jsh)]: but without indication [suppression is not allowable in the case of both (objs.) or one; so that, when meaning طَلَّنتُ زِيدًا قَانِمًا (IA), you do not say, [according to the soundest (view) (Sh),] علمت طلنت [or علمت, restricting yourself thereto (Sh)], nor (IA, Sh), as all agree (Sh), علمت (IA) [or علمت زِيدًا طَلَّنتُ (Sh), or علمت قَانِمًا طَلَّنتُ (IA) or علمت قَانِمًا, omitting the 1st and 2nd obj. respectively (Sh). As for the saying of the Arabs طلنتُ ذَاكُ [40] I thought that; 

and you say طلنتُ به I thought about him, when you
make him the location of your thought, like as you say I thought in the house; but if you make the ب red., as in [503], it is not allowable to stop speaking thereat.

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

(M) by Munāzil Ibn Rabī‘a satirizing Ru‘ba Ibn al‘Ajjāj, What! with poems of the Rajaz metre, O son of baseness, dost thou threaten me, whereas in taking vengeance on an enemy by means of poems of the Rajaz metre, I have fancied, are baseness and impotence? (Jsh). The mental vs. have three states, being made to govern, being neutralized, and being suspended [445]. Being made to govern is their governing the two objs.; and is necessary when they precede the latter and are not followed by a suspensory, as I thought Zaid to be learned, and allowable when they intervene between them, as Zaid I thought to be learned, or come after them both, as Zaid to be learned I thought (Sh). Neutralization is the annulment of their
government, [literally and ideally (445), not because of a preventive (IA), when the v. is intermediate or last (Sh),] as (IA, Sh) زَيْدُ قَاطِمٌ طَنْنَتٌ Zaid, I thought, was standing, where has no influence upon زَيْدُ قَاطِمٌ literally or ideally (IA), [and] زَيْدُ عَالِمٌ طَنْنَتٌ Zaid was learned, I thought (Sh). That is not found in the rest of the vs. (M): neutralization and suspension are peculiar to the plastic mental [vs.], and hold good for the aor. &c., as much as for the pret., but do not occur in their aplastic sisters or in the transmutative vs. (IA). Neutralization is allowable in [these (IA)] plastic [mental (Sh)] vs. [elsewhere than in the beginning, i.e. (IA)] in the middle, [as زَيْدُ قَاطِمٌ (IA),] or at the end, [as زَيْدُ قَاطِمٌ طَنْنَتٌ (IA)]. In the middle to make [them] govern is better, [as some say (IA),] than neutralization, while some say that the two are equal; and at the end neutralization is better (IA, Sh) than making [them] to govern (Sh). But if they precede, neutralization is disallowed by the BB; so that you do not say طَنْنَتٌ زَيْدُ قَاطِمٌ, but must make [the v.] to govern, as زَيْدُ قَاطِمًا-shop, any supposed instance of such neutralization being explained by subaudition of the pron. of the case, as in اَجُو أَمَامَ أَنْ تَدُوَّرُ مُوَّدَتُهَا ṭَمَا إِخْلَالٌ لَّدِينَا مِنكَ تَنْوِيلْ [by Ka‘b Ibn Zubair, I hope and faintly expect that her love may (572, 720) approach; but I fancy not (the case
to be this), a bestowal of favor will be in our possession from thee, an enallage (1) from the 3rd to the 2nd pers. (J), i.e. إِخْلاَةً, the ی being the pron. of the case and the 1st obj., and لِدَيْنَا اللَّهٍ being a prop. in the position of the 2nd obj., so that there is no neutralization [and no suspension (J)], or by supplying the ل of inception, as in

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

§ 445. Another [peculiarity of the mental vs.] is that they are suspended (M). Suspension is the annul-
moment of the government literally, but not ideally, because of (IA, Sh) a preventive (IA), [i.e.] the intervention of what the head of the sentence belongs to, namely one of 10 things, between them and their two regs. (Sh), as I thought, assuredly Zaid is standing, where لزید قائم is not governed by طنننت literally, because the ل prevents that, but is in the position of an acc., since, if you coupled to it, you would use the acc., as طنننت لزید قائم وعمرا منطلقا, so that لزید قائم ideally, but not literally (IA). The plastic mental [vs.] must be suspended before (1) the ل of inception, [as ولقد علموا أني Ashton ما آه في الآخرة من خلاقي II. 96. (Sh) And assuredly they knew, verily he that hath purchased it in exchange for the Book of God hath not in the life to come any portion of good, the (2nd) ل being the ل of inception, which has suspended علموا from government (B)]: (2) the ل [of the correl. (Sh)] of the oath, as علمت والله اغنى, [i.e. علمت ليقومي زيد, I knew, by God,) assuredly Zaid would stand, and ولقد علمت نتائين منيتي إن المعاني لا تعشيش سهامه (Sh), by Labid, And assuredly I have known, (by God,) verily my fate will come: verily the fates, their arrows do at miss, the (2nd) ل being the ل of the correl. of an
oath supplied, and the two *props.* of the oath and *correl.* being together in the position of an *acc.* to the suspended *v.* (SM]): (3) an *interrog.*. [(a) *p.* (Sh), prefixed to one of the two *objs.* (IA), as \(\ldots\) XXI. 109. And I know not whether near or distant what ye are threatened with be; (b) *n.*., (c) an *inch.* or *enunc.* (Sh), one of the two *objs.* being an *interrog.* *n.* (IA), as XVIII. 11. (1), 

And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XX. 74. And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XXI. 109. And I know not whether near or distant what ye are threatened with be; (b) *n.*., (c) an *inch.* or *enunc.* (Sh), one of the two *objs.* being an *interrog.* *n.* (IA), as XVIII. 11. (1), 

And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XX. 74. And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XXI. 109. And I know not whether near or distant what ye are threatened with be; (b) *n.*., (c) an *inch.* or *enunc.* (Sh), one of the two *objs.* being an *interrog.* *n.* (IA), as XVIII. 11. (1), 

And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XX. 74. And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XXI. 109. And I know not whether near or distant what ye are threatened with be; (b) *n.*., (c) an *inch.* or *enunc.* (Sh), one of the two *objs.* being an *interrog.* *n.* (IA), as XVIII. 11. (1), 

And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XX. 74. And assuredly ye shall know which of us is severer in punishment, and \(\ldots\) I knew when the journey was or would be, (b) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog.* *n.* (IA), as \(\ldots\) XXI. 109. And I know not whether near or distant what ye are threatened with be; (b) *n.*., (c) an *inch.* or *enunc.* (Sh), one of the two *objs.* being an *interrog.* *n.* (IA), as XVIII. 11. (1),
Assuredly thou hast known, these speak not (Sh): (5) the neg. [ in the correl. of the oath, as علمت وَلَّدَة / ان زيد كائم
I knew, by God, Zaid was not standing (Sh),
(and) as تطّنون ان لْبْيْتَمْ إلا قليلاً XVII. 54. And shall think, ye have not tarried in the present life save a little,
the objection that this is not a case of suspension, because the condition of suspension is that, when the suspensory is suppressed, the op. should prevail over what follows it, and should therefore govern two objs. in the acc., whereas in the text, if you suppressed the suspensory تطّنون لْبْيْتَمْ would not prevail over لْبْيْتَم, since one does not say تطّنون لْبْيْتَم, being perhaps opposed to what is almost unanimously accepted, namely, that this condition is not prescribed in suspension, as is testified by the GG’s exemplification of suspension by means of this text and the like thereof (IA): (6) the neg. ل (IA, Sh) in the correl. of the oath, as علمت وَلَّدَة / ان زيد في الدار ولا عمر
I knew, by God, Zaid was not in the house, nor ‘Amr: َوَان أَدْرَاي لْعَلَّةٌ ثُنَى لَكْم (7) لعل XXI. 111. And I know not, peradventure it is a trial, or probation, for you:
(8) the cond. لَوْ، as
وَقَدْ عَلَمَ الْأَقْوَامِ لَوْ أَيْنَ حَاتِمًا * أَرَان نَزْءَ الْعَالِمِ كَانَ لَهُ وَفْرً
by Ḥātim aṭṬāʾi (Mb). And the peoples have known, if Ḥātim aṭṬāʾi had desired abundance of property, he would have had affluence (Jsh): (9) the َأَنْ ُعَلَمَتْ اِنْ زِيدًا ُقَاَمُ ّلِيَرِجُوْنَ [521], as I knew, verily Zaid was standing, mentioned by many of the Westerns: whereas apparently the suspensory is only the َلْ َأَنْ ُعَلَمَتْ اِنْ زِيدًا ُقَاَمُ، except that IKhz relates that َأَنْ ُعَلَمَتْ اِنْ زِيدًا ُقَاَمُ ُكَمْ with Kasr [in َأَنْ] is allowable notwithstanding the absence of the َلْ َأَنْ ُعَلَمَتْ اِنْ زِيدًا ُقَاَمُ, and that this is the opinion of S; and according to this the suspensory is َأَنْ ُعَلَمَتْ اِنْ زِيدًا ُقَاَمُ ُكَمْ: (10) the enunciatory ُكَمْ, declared by some, who attribute to it the text َيِدْرَا ُكَمْ أَهْلُكْنَا ُمِمْ َالْقُروْنِ اِنْهُمْ إِلَى ِهِمْ لا ُيرِجُوْنَ XXXVI. 30. 31., construing ُكَمْ to be enunciatory, governed in the acc. by ُإِهْلُكْنَا, and the prop. to supply the place of the two objs. of َيِدْرَا, Have they not known? How many have We destroyed before them, of the generations, (with the doom) that they should not return unto them! ُبَانِهَمْ َبَالْمَكْرِ اِنْهُمْ ِبِلَا ُالسْتَثِمَّلَ, as though ُبَانِهَمْ ِبِلَا ُالسْتَثِمَّلَ with extermination were said; and this is correct, though ُكَمْ need not be enunciatory, but may be in- terrog., known how many We have destroyed &c.?, which is corroborated by the reading of Ibn Masʿūd ُمِمْ أَهْلُكْنَا whom We have destroyed: whereas Fr allows ُكَمْ to be governed in the acc. by ُيَدْرَا, which is an inad-
vertence, [because \(^7\)\(^\prime\) is not governed by an op. before 
it (K),] whether it be construed to be enunciatory or
interrog., [because it is orig. interrog. (K)]; while S

\(\text{٣} \quad \text{٦} \quad \text{٥}\)

says that \(\text{٣} \quad \text{٦} \quad \text{٥}\) and its two regs. are a subst. for \(\text{٣} \quad \text{٦} \quad \text{٥}\), which is
dubious, because, if \(\text{٣} \quad \text{٦} \quad \text{٥}\) be construed to be a reg. of \(\text{٣} \quad \text{٦} \quad \text{٥}\);
then the objection advanced against Fr must hold good;
vid. the exclusion of \(\text{٣} \quad \text{٦} \quad \text{٥}\) from its quality of priority,
and, if it be construed to be a reg. of \(\text{٣} \quad \text{٦} \quad \text{٥}\), then
\(\text{٣} \quad \text{٦} \quad \text{٥}\) must prevail over \(\text{٣} \quad \text{٦} \quad \text{٥}\) [152], whereas it is not
correct to say We have destroyed the non-existence of
returning; but his saying will be rectified by its meaning
them to be a subst. for \(\text{٣} \quad \text{٦} \quad \text{٥}\) and what follows it, [according
to the sense, not according to the letter, meaning Have
they not known the frequency of Our destroying the gene-
rations before them, their being not about to return unto
them (K),] for \(\text{٣} \quad \text{٦} \quad \text{٥}\) is made to prevail in sense over \(\text{٣} \quad \text{٦} \quad \text{٥}\)
and its conj., Have they not known how many We have
destroyed &c., have they not known that they shall not
return &c.? (Sh). The prop. that the op. is suspended
from being in the position of an acc. [1] (Sh, ML) to
that suspended op., you may couple to its place with the
acc. (Sh); [so that] the acc. appears in the appos., as

\(\text{٣} \quad \text{٦} \quad \text{٥}\) \(\text{٣} \quad \text{٦} \quad \text{٥}\) \(\text{٣} \quad \text{٦} \quad \text{٥}\) \(\text{٣} \quad \text{٦} \quad \text{٥}\) \(\text{٣} \quad \text{٦} \quad \text{٥}\)

I knew who Zaid
was, and something else than that of his affairs (ML):
Kuthayyir says
And I used not to know before loving 'Azza what weeping was, nor the torments of the heart till she departed (SM), cited as evidence by IU (ML)], with a موجعات in the acc. (Sh, ML) as coupled to the place of مَأ ذَيَّكَ (Sh), because the government of the suspended is annulled as to the letter, not as to the place (SM); but you may assert that مَأ ذَيَّكَ is an obj. and مَأ red., [in which case there is no suspension (DM)]; or that the o. j. is مَأ ذَيَّكَ موجعات nor (know) the torments, a coupling of props., [in which case the acc. does not appear in the appos. (DM)]; or that موجعات belongs to the d. s. [to the in مَأ ذَيَّكَ (DM)], and موجعات is the sub. of مَأ, i.e.

And I used not to know before loving 'Azza, when the case was that no torments for the heart were existing, what weeping was (ML). For this reason that is named suspension, because the op. is neutralized as to the letter, but is op. as to the place; so that it is an inop. op., and is therefore named "suspended" by derivation from the "suspended" woman [Kur. IV. 128], who is neither married nor divorced (Sh), as
(K) Is it aught but a state of favor, or a divorce, or a being out of favor, or, between that, a suspension? (N).

Suspension does not occur in any other [vs.] (M): [see also what IA says in §. 444]. Suspension, [however,] is not confined to [mental vs. of] the cat. of طلأ ; but is allowable in every mental v., [i. e. every v. indicative of an idea subsisting in the mind, as عرف, نظر, تفكر, علم ] (DM): and therefore this prop. [that the v. is suspended from governing (DM)] is in the position of (1) an obj. fettered by the prep., [i. e. that the v. is trans. to by means of the prep. (498) (DM),] as أ ولم ينفقروا ما يصبجهم من جنة VII. 183. [And have they not reflected (upon the fact that) there is not in their companion Muhammad any diabolical possession?, م, being neg., and the prop., in the position of an acc., being a reg. of ينفقروا, in accordance with the sense of في عدل جنة صحبهم (DM),] XVIII. 18. [(1), i. e. And let him observe the answer of this interrogation (DM),] and يسالون أيام يوم الدين في LI. 12. They inquire when the day of reckoning will be; because one says نظرت لائهة and سالت عائحة and فكرت فيه, but here they are suspended by the interreg. [or by the neg. م] (DM)] from reaching the obj. literally, whilst ideally they are seeking it in accordance with the sense of that п.: (2) the unfettered obj., as عَرَقَت مِن أَبْوَك.
I knew who was thy father, because you say 

أَما تَرَى أَي بِرْقُ ۖ فَهَنَا زَيدًا

Seest thou not what lightning is here?, because the visual رَأَى and the rest of the vs. of the senses are trans. to only one, by common consent, except سَمَعُ attached to a concrete 

I heard Zaid read, or reading, in which case it is said to be trans. to two, the 2nd being the prop., and to one, the prop. being a d. s., [which is the truth (DM),] whereas, when attached to something heard, it is trans. to one by common consent, as L. 41. [432]: (3) the two objs., as XX. 74. [above], XVIII. 11. [1], and XXVI. 228., [the prop. يَنْتَقَبَونُ in this text being in the position of the two objs., not in that of the 2nd only with اَي as 1st obj. (DM),] because اَي is an unrestricted obj. to يَنْتَقَبَونُ [see above], not a direct obj. to يَعْلَمُ, while the whole verbal prop. is in the position of an acc. to the v. of knowledge, [supplying the place of its two objs. (DM),] whence

سَتَعْلَمُ لِيَلَّ يَا دَيْبٌ ۖ تَدْيِنْتِ ۖ وَأَيِّ غَرِيمٍ لِلتَقَاضِي عَرِيمَهَا

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

§ 446. Another [peculiarity of the mental vs.] is that you [may] unify in them the prons. of the ag. and obj., as علمتنی منطلقا I knew myself to be departing, وجدتْ فعلتْ كذا Thou perceivest thyself to have done such a thing, and زؤا عطیما He regarded himself as great (M). [Thus] دعانی لله in خال [440] governs two prons., the ب and the س, denoting one thing, i. e. the speaker, which is peculiar to the mental vs. (J): [see also other exs. in يَا تاذیی Alg (1) and XII. 36. (442)]. The Arabs, however, treat عمست and فقدت in the same way, [because they are the opps. of (AAz),] saying فقدتني عمستني and فقدتني عمستني: Jirān Al′Aud says لقد كان لي على ضرتيبي عمستني وعما الاقى منها متزوجم [Assuredly I have got from two rival wives (may I want myself!, i. e. perish!) and from that trouble which I undergo from them a place of retreat! (AAz)]. But that is not allowable in other vs.; so that you do not say شتمت نفسني ضربت نفسك, but I upbraided myself and ضربت نفسك Thou beatest thyself.
CHAPTER VIII.

THE NON-ATTRIBUTIVE VERBS.

§ 447. These are أَصْحَب, أَمْسَى, أَصْبح, صَار, كَان, مَا دَام, مَا قَتَى, مَا أَنفَك, مَا بَرَح, مَا زَال, بَات, طَلَّ, and لَيْسُ [24]. They are prefixed to the in. and enunc. in the same way as the mental vs., save that they put the in. into the nom., [the first nominativization, which was by reason of inchoation, passing away, and being succeeded by nominativization by reason of them (J),] and the enunc. into the acc. (M). The nom. is named their sub. [properly, and their ag. tropically (Sh), the ag. being properly the inf. n. of the pred. pre. to the sub., so that كَان زَيد قَانِمًا means تَبْتَ قِيَامَ زَيدُ فِي الْمَضِي (J)]; and the acc. their pred. [properly, and their obj. tropically (Sh)]. They are [of three kinds (Sh),] (1) such as govern thus unconditionally; which are [eight (Sh),] كَان, صَار, أَمْسَى, أَصْبح, أَصْحَب, بَات, طَلَّ, (2) such as must be preceded by [a p. of] negation, [literally or constructively (IA),] or quasi-negation, i.e. prohibition or deprecation, [in order to govern thus (IA)]; which are four, وَلَا, أَنفَك, بَرَح, زَال, and (IA, Sh) نَتَى, as (IA, Sh) يَزَالُون مَخَالِفِين. XI. 120. But they shall not cease to be
diverse, XX. 93. [414] (Sh), Zaid has not ceased to be standing, where the negation is lit., XII. 85. [454], where the negation is constructive, i.e. لا تَنَقْطَعُ صَلَاحُ شَهِرٍ وَلا تَزَالُ ذَاكِرٌ الْمُوَّاَمَةِ بِفُنْسِيَانِهَا ضَلَالٌ مُبِينٌ [Friend, or My friend, make thou ready for death; nor cease to be mindful of death, for forgetfulness thereof is a manifest error (J)], and [59] (IA); provided further that يُزَالُ be pret. of يُزَالِلُ, the pret. of being an intrans. att. v. in the sense of going away and removal, as إِنَّ اللّهِ يَمْسِكُ السَّمَوَاتِ وَالْأَرْضَ إِنْ تُزَالُ وَلَنْ يُزَالِ يَزَالُا إِنَّ إِمْسَاكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدٍ XXXV. 39. Verily God withholdeth the heavens and the earth from passing away: and I swear that, if they should pass away, not any should withhold them after Him, and the pret. of يُزِيلُ a trans. att. v. in the sense of مَّازِرُ, يَعْبِرُ ضَلَاثُ مِنْ مَعْرُوفٍ Zaid separated his sheep from the goats of such a one (Sh): (3) such as must be preceded by the [adverbial (IA)] infinitival مَّا [that acts as a subst. for the adv. of time (Sh), in order to govern thus (IA)]; which is, as وَأَوْصِنِي بِالصَّلَاةِ وَالزِّكْرَةِ مَا دَمَّرتُ حَيَاً XIX. 32, i.e. مَدةً دُوَافِي حَيَاً, And enjoined upon me prayer and
almmsgiving while, or so long as, I shall continue to be living, i.e. during the period of my continuance alive (IA, Sh), whereas in صحيحاً دام زيد صحيحاً Zaid continued well is a d. s., not a pred., as likewise in I wondered that Zaid continued well, this being infinitival, [but] not adverbial, i.e. صحيحاً من ما دام زيد صحيحاً I wondered at his continuing well (Sh). These vs. are (1) plastic, i.e. all except ليس and دام ليس and دام ليس. The non-pret. of the plastic governs like the pret.: i.e. the aor., as وليكون الرسول عليكم شهيداً II. 137. And the Apostle be a witness against you; the imp., as كونوا قوامين بالقسط IV. 134. Be ye constant in executing justice and كونوا حجازة أو حيداً XVII. 53. Be ye stones or iron; the act. part., as

وَمَا كُلُّ مِن يُبْدِئِ ابْشَاشَةً كَانَنا

اخاك إذا لم تلغي لك منجدا

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

[By open-handedness and forbearance does the youth become a chief among his people: and thy being the doer of it is easy unto thee, where the inf. n. of the non-att. كلّ is pre. to its sub., the ك of allocation, which is therefore in the position of a gen., and in that of a nom. in two (different) relations (J)]. Such of them, however, as are aplastic, i.e. دَامُ and ليس, and such as require negation or the like thereof as a condition [of their government], i.e. زال and its sisters, are not used in the imp. and inf. n. By att. is meant what contents itself with its nom.; and by non-att. what does not content itself with its nom., but needs the acc. also (IA). The non-att. vs. indicate accident, [and not only time] (BS): their non-attributiveness is merely that, while ضَرْبٍ is a sentence when it has received its nom., these do not become a sentence until they receive the acc. with the nom. (M). All these vs. may be used attributively, except ليس زال فتى, and يزال, aor. ليس زال فتى, and for these are used only as non-att.: exs. of the att. are دَانَ كَانَ دُوَ عَسْرَةٍ نَظَرَةٍ إِلَى مِيْسَرَةٍ II. 280. And if there be an indigent debtor, let there be a grant of delay until a time of
plenty, i.e. [90], and Wherefore ye shall extol the perfection of God when ye enter upon the time of evening and when ye enter upon the time of morning (IA).

§ 448. S mentions only ليَّسُ, ما دام صار كان, adding "and such vs. as are like them, namely such as cannot dispense with the pred." Among such as may be coordinated with them are رأى, عان أض صار, and جاء has occurred in the sense of in the saying of the Arabs [24] What has become thy want?; and similar to it is تُعدُ in the saying of the Arab of the desert اردهف شفرته حتى تُعدت كأنها حربة He made his broad knife sharp and pointed, so that it became as though it were a javelin (M).

§ 449. The sub. and pred. are (1) both det.: (a) if the person addressed know one of them, but not the other, the known is the sub., and the uknown the pred., as كان زيد أخا عمر said to him that knows Zaid, but not his brotherhood to 'Amr, and كان أخر عمر زيدا to him that knows 'Amr's brother, but not that his name is Zaid: (b) if he know them both, but not the relation of one to the other, then, (a) if one be more det., it should
be made the sub., as Zaid was the stander said to him that has heard of Zaid and of a man standing, so that he has a mental conception of each of them, but does not know that one is the other, though is allowable rarely; [according, then, to the preferable (construction), the pron. is not made a pred. to what is below it in determinateness, so that you say Zaid, he was the stander to him that knows them both, not Zaid, the stander was he (DM, with however, both here and below)]; (b) but if one be not more det., you have an option, as or such as however, [i.e. every dem. conjoined with the instrument of premonition (DM),] is excepted from [the rule in (a) as to] the two dissimilar in degree [of determinateness], for it must be the sub., because of the [p. of] premonition attached to it, [since the instrument of premonition requires priority (DM),] as and, except with the pron., for, while the chastest in the cat. of the inch. is to make the pron. the inch. and prefix the [p. of] premonition to it, as has been heard rarely, that is not feasible in the cat. of the annuller, because the pron. is attached to the op., so that the [p. of] premonition cannot be prefixed to it, [but is prefixed
to the dem. occurring as a pred., as (DM)]; (d) and they assign to اَن and اَل renderable by an inf. n. made det. [by prothesis (MA, DM), whether pre. to a pron. or anything else (MA),] the predicament of the pron. [in not being made a pred. to what is below it (in determinateness), according to the preferable (construction) (DM),] because, like the pron., it is not qualifiable, on which account the Seven read ما كان حِجْتِهِم اَل اَن قالوا XLV. 24. Not aught save that they said [&c.] was their argument and ان كان جواب تَمُوُّهُ اَل اَن قالوا XXVII. 57. Then not aught save that they said [&c.] was the answer of his people, and the nom. [in حِجْتَة and جواب (DM)] is weak, as making the pron. a pred. to what is below it in determinateness is weak, [like زيد كان التَمَّام اِيَّاه (DM)]: (2) both indet.: if each have a permissive for being made sub., you have an option as to which you will make sub., and which pred., as A better than Zaid was a worse than 'Amr, or the converse [كان خير مِن زيد شَرِّ مِن عمرُ (DM)]; but if the permissive belong to one of them only, you make it the sub., as: (3) dissimilar: the det. is then sub., and the indet. pred., [which is the rule of speech, as in the cat. of inchoation (M),] as
not the converse [DM]; except in case of exigency, like

[by AlKuṭāmī (M), Tarry thou before the separation, O Ḍubā'a; nor let (in) a place of tarrying be on thy part the farewell (Jsh)] and

[kān ẓiba'īna min bīt ṭaṣī, yūkōn mīrājēhā 'āsul ẓumā.]

[by Ḥassān Ibn Thābit, As though wine from Bait Rās (a town in Syria), whereof honey and water were the admixture (Jsh): these sayings and the verse of the Book


(M), by Khidāsh Ibn Zuhair, For verily thou wilt not care after a year, whether a gazelle (was, whether) it was, thy mother, or an ass, i.e. whether thou wast born of a slave mother, or not (SM, Jsh), where, however, ṭabī is sub.

to kān suppressed, expounded by the kān mentioned, or is an inch., whether a gazelle, it was, &c., though the former is preferable, because the interrog. Hamza is more appropriate to the verbal than to the nominal prop., and in either case the sub. of kān is a pron. relating to it, while in the latter case the evidence is in kān ḍar, the pron. of the indet. being here held by S to be indet. (ML), are instances of conversion, which security from ambiguity encourages (M): and as for the reading of Ibn
Amir in XXVI. 197. [where there is no exigency (DM),] if you make ☼ ُيُتَكَرُّث ل depends upon it, ☼ ُكُفُم being a d. s. (B), ☼ ُأَيْة is its ag., and ☼ ُأَيْة أَيْلُعْمِه a subst. for ☼ ُأَيْة أَيْلُعْمِه And was there not for them a sign, that the learned &c.?, or an enunc. to a suppressed ☼ ُهَيُّ (which was) that &c.; and if you make it non-att., its sub. is the pron. of the case, ☼ ُأَيْة أَيْلُعْمِه an inch., ☼ ُأَيْة أَيْلُعْمِه its enunc., and the prop. the pred. of ☼ ُكُلُّ [167], or ☼ ُأَيْة أَيْلُعْمِه is its sub., ☼ ُأَيْة أَيْلُعْمِه its pred., and ☼ ُأَيْة أَيْلُعْمِه a subst. or enunc. of a suppressed ☼ ُهَيُّ, And was not for them a sign, that &c., or (which was) that &c.?; but Zj's allowing ☼ ُأَيْة أَيْلُعْمِه to be its sub. and its pred., And was not a sign for them that &c., is refuted by what we have mentioned, [the indet., occurring as a sub., and the det. as a pred. (K),] though it is urged that the indet. has become particularized by ☼ ُأَيْة أَيْلُعْمِه (ML), so as to be approximately det. (DM). The pred. occurs as a single term, and as a prop. in its [various] divisions (M). This prop. must be enunciatory, what has been transmitted to the contrary being paraphrased [34], as

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

ما كان من البشر إلا وفيتهم محرومة لكي الأجال تختلف

Not any man has been aught but such that his manner of dying has been decreed; but the periods of death vary and ليست شيء إلا وفية إذا ما تأبلته عين اللبيب اعتبار

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

وكانا إنسانا ينفحون فاصبحوا وأكثر ما يعطونك النظر الشزر
And they were men bestowing gifts; but they have become such that the commonest of what they give thee is the sidelong glance of hate, in accordance with which is the saying of Ka‘b (BS). In II. 282. Unless it be merchandise present the acc. is read [by ‘Āsim in تجارة حاضرة, as the pred., the sub. being a pron. (relating to the pred.) (B),] constructively تجارة حاضرة, like

(177)

بني أسد هل تعلمون بالآفة * إذا كان يومًا ذا كواكب أشنع (K, B), i.e. بنو أسد込んだن بالآفة, if a day were a day dark, having stars, the sun being obscured by the dust of the conflict, hateful (N)]. In XXVI. 197. [167] may be made fem. while 아ية is put into the acc., And was not that the learned &c. a sign unto them?, like ثم لم تكن فتنتهم إلا أن قالوا VI. 23. Then not aught save that they shall say [&c.] will be the issue of their unbelief, being made fem. because the pred. is fem., like [182], whence the verse of Labīd

[Then he (the wild he-ass) went towards the water, and made them (the she-asses) to go before, lest they should
lag behind; and the making of them to go before was a custom of his, when they lagged behind: (or here) the v. is made fem., \( \text{تَقدِّمَةً} \), because by اقتُدِّمَ he means اقتُدِّمَةً, or, as some say, (because) femininization and masculinization of the inf. n. have been transmitted from the Arabs, as ارْجَعُنِي or ارْجَعُنِي صَرَّبْكَ Th\( y \) beating hurt me (EM)].

In XXVI. 3. خَضُعَبِيْنِ is correct as pred. to the اعَتاَقُها لَهَا خَضُعَبِيْنِ because the o. f. is فَطَلَوْا لَهَا اعَتاَقُها the اعَتاَقُها being interpolated to explain the position of the submission, and the sentence left in its o. f., And their necks shall become submissive thereto, like ذُهِبْتُ اَهْلُ الْيَمَامَةُ The people of AlYamāma are gone, as though اعَتاَقُها had not been mentioned; or because the اعَتاَقُها are qualified by submission, which belongs to rational beings, like XII. 4. [442]; or because the اعَتاَقُها are the chiefs and leaders, likened to the necks, just as they are called صَدْرُ رُؤْوسِ heads, صَدْرُ رُؤْوسِ forelocks, and صَدْرُ رُؤْوسِ breasts, as in

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

§ 450. كَانَ is (1) non-att., as already mentioned: (2) att. (M, IA), i. q. لَقِىَ دَخُلَ حَدِيثَ حَضَرَ جَدَّ رَتِّعٍ فَلَزَلَّ كَانَتِ الكَائِنَةِ The event happened, المقدُورِ كَانَ The predestined comes to pass, كَانَ نَيْكُونَ II. 111. Be thou. And it is (M), i. e. أَحْدَثُ فِي حَيَّةٍ Come thou into existence. And it cometh into existence (K, B), [and] [432] (J): (3) red. (M, IA), as أَنْ مِنْ أَنْفُلُهِمْ كَانَ زَيدًا Verily of the most excellent of them was Zaid, سَرَاءٌ بْنِي أُبِي بَكَرَةُ [below], and وَلَدَتْ فَاطِمَةَ بْنَتُ خَرِشْبٍ الكِلَمَةِ فِي بْنِي عَبَسِ لمْ يُوجَدَ كَانَ مُثِمِّلِمُ فَاطِيْمَة, the daughter of AlKhurshub bore the perfect ones of the Banû 'Abs: there was not found the like of them (M): according to IU and IM it is red. between two inseparables, like the inch. and enunc., the v. and its nom., the conj. and conjunct, and the ep. and qualified: but its redundance is
regular only between \( \text{ما كان} \) and the \( v. \text{of wonder, as} \) \( \text{اصغ علم من تقدم} \). How accurate was [481] the knowledge of them that have preceded!; and elsewhere is only matter of hearsay: [this, however, requires consideration, because in the Tauḍīḥ and A and elsewhere it is explicitly declared to be regular in all but the prep. and gen. \( \text{(J)} \):] it has been heard between the \( v. \) and its \( nom. \), like رأيت ناطمة العين [above]; and the \( ep. \) and qualified, like the saying [of AlFarazdak \( \text{(J)} \)]

[Then how will be thy state, when thou shalt pass by an abode of a people and of generous neighbours of ours?; though some say that \( \text{كان} \) is not \( \text{red.} \) here, because the \( \text{red.} \) does not govern, whereas it is \( op. \), the \( \text{being its sub. and} \) \( \text{ننا كانوا} \) \( \text{كارام} \) \( \text{ep.} \) \( \text{1st} \) \( \text{ep. of} \) \( \\text{جيلي} \), the 2nd being \( \text{كارام} \), or a \( \text{par.} \) between the \( \text{ep.} \) and qualified, neighbours that belonged to us, or (they belonged to us), generous; so that the saying


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

[The chiefs of the sons of Abu Bakr mount, orig. ستَسَمَّى, upon the branded Arab steeds (J, Jsh)]: it is red. generally in the pret., but anomalously in the aor. in the saying of the mother of 'Aqil son of Abu Tashlib

انت تكون ماجد نبيل* إذا نهب شمال بليل

(IA) Thou shalt be illustrious, excellent, whenever a moist north-wind shall blow, meaning for ever, where it is red. between the inch. and enunc.; and none of its sisters is red. (J): (4) that which contains the pron. of the case.

The text لَئِن كَانَ لَهُ قَتْب L. 36. For him that hath an attentive heart admits of all four (M): [for كَانَ may be non-att., att., or red., which is of weakest authority, in (a) such as L. 36. and زَيْد كَانَ لَهُ مَال, [i.e. every construction with the adv. after the annulling v., and a nom. n. after the adv. (DM)]; the adv. depending upon it, if it be att., and upon a suppressed استقرار in the nom., [as enunc. of the n. following (DM),] if it be red., in the acc., [as pred. of كَانَ (DM),] if it be non-att., unless the non-att. contain the pron. of the case, the استقرار being then in the nom. as enunc. of the inch., [and the prop. the pred. of كَانَ (DM)]: (b) فَانظر كَيف كَانَ عاقبة مُكَرَّهم
XXVII. 52. Then look thou, how the issue of their device was, except that the non-att. does not contain the pron. of the case, because of the interrog., [the pron. of the case being expounded only by an enunciatary prop. (DM),] and precedence of the pred., [the pron. of the case requiring the whole of its exponent to follow it, whereas here كَيفْ, (which would be) part of the exponent, i.e. the enunc., precedes (DM)]; كَيفْ being a d. s., if كَانَ be att., a pred., if it be non-att., and an enunc., if it be red.: (c) XLII. 50. 51. [418. A.], the pred., if it be non-att., being either لَبَشَرْ, [and the sub. كَانَ يَكْلِمُ اللَّهَ (DM),] or ثَمَّ by suppression of a pre. n., [i.e. كَانَ (DM): (d) زِيدٌ كَانَ زِيدٌ كَانُوا (DM)] Where was Zaid standing?; the pred., if كَانَ be non-att., being either كَانَ, and an adv. to it, or كَانَ an adv. to it or كَانَ, and, if red., [إِنْ is the enunc., and (DM) كَانَ is a d. s. (ML) to the covert pron. [26] in it (DM). The non-att. (BS) كَانَ has (M, BS) two senses, (1) attributability of its pred. to its sub. in past time, as كَانَ زِيدٌ فَقيرًا Zaid was poor; (2) mutation of its sub. from one quality to another (BS), the sense of صَارَ [451] (M), as
And the mountains shall be crumbled with vehement crumbling, and become scattered dust, and ye shall become three sorts, i.e. قَصَّارٍ and وَصَّرْتُ, whence the كَانَ in the verse [of Ka‘b]

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

(M) In a desolate trackless waste; and the riding-camels were in rapidity of pace as though they were the Katā birds of the hard and rugged ground when their eggs have become young birds towards which they walk rapidly (Jsh). The كَانَ of is elided, [allowably, not necessarily (IA),] in the apoc. of the aor., [contrary to analogy (IA), by assimilation to the unsound letters (B on IV. 44.), for lightness, on account of frequency of usage (IA), as ولم رَبِّ يَكُونُ من المشركين XVI. 121. And was not of the polytheists and ولم رَبِّ أَكَبَرَ غَيْبًا XIX. 20. Nor have I been a harlot (Sh)]; provided that it be not followed by a quiescent, [according to S (IA), the suppression not being allowable in لم يَكُنَّ الَّذِينَ كَفَّرُوا XCVIII. 1. They which
disbelieved were not, because of the presence of the quiescent (Sh), though Y allows that, and is anomalously read (IA); nor by an attached pron., [by common consent (IA),] the suppression not being allowable in the saying of Muḥammad [to ʿUmar respecting Ibn Ṣayyād (IA)] [163] If he be he, thou wilt not be made to prevail over him; and if he be not he, there will be no good to thee in slaying him (IA, Sh), because of the presence of the pron. (Sh), so that you do not say َأَنْ َيْكُنَّ and َوَأَنْ َيْكُنَّ. IM apparently makes no distinction in that [respect] between the non-att. and att. َكَلِّ: and َوَأَنْ َتَكُنَّ َحُسْنَةً يُضَافِهَا IV. 44. And if there be a good deed, He will double the recompense of it is read [by Ibn Kathīr and Nāfiʿ (B)], where it is att. (IA).

§ 451. صَارَ signifies (M, IA) transition (M), [i. e.] mutation from one quality [or place] to another (IA); and is so used in two ways, [non-att. and att.,] the 1st being [exemplified in] صَارَ َلَفْيِرَ َغْنِيًا وَالْطَّيْبِيِّ َخَرَّا The poor became rich, and the clay pottery, and the 2nd [in] صَارَ زِيدٌ إِلَى عُمَرَ Zaid went, or proceeded, to ʿAmr, whence َكَلِّ َحَيِّ صَارِ إِلَى َالْزَوَالِ Every living thing is tending to annihilation (M).
§ 452. and أَصْحَبُ (M, IA) (1) connect the purport of the prop. with the specific times, morning, evening, and the forenoon, after the method of كَانَ, [being thus non-att.] (M); [and] mean that the sub. is qualified by the pred. in the morning, evening, and forenoon, respectively (IA): (2) import the meaning of entering upon these times, like أَظهرَ, He entered upon the time of noon in the summer season and أَعْتمَ, He entered upon the third part of the night commencing from the end of twilight, being thus att.; [(thus) in شَجَّتُ أَلْخِ, دَخَلَ فِي رَبَّتِ الضَّحَى, the prop. after it being a d. s., and the, the, of inception (80), that has entered upon the time of the forenoon while it is &c. (BS); in أَصْبحُوا (458) نُأَصْبحُوا أَلْخِ is att. (J); and] 'Abd al-Wāsī' Ibn Usāma says

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

(3) are i.q., [being thus again non-att..] as أَصْبحُ, صَارَ, أَمَسَى فَتَبَرَّا زَيدَ غَنْياً and Zaid became rich and became poor; 'Adī says

ثمَ أَصْبحُوا كَانُوْمُوْنُ وَرَقَ قَلْفَتُ فَالشَّابِهُمُوْدَبَر.
Then they became as though they were leaves that had become dry, and that the east wind and the west wind had whirled away (M): [and] in

امَسَت سِعَان بَرَضٍ مَا بَيِّنَتْهَا أَلَا الْمَتَّاقُ النِّجَيْبَاتُ الْدَّراَسِيَّ.

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

لاَ فَتَحْ أَنَّى لَهَا أَحْضَرْنَا

أَخْلَى عَلَيْهَا الْمَغْرَّبُ أَخْلَى عَلَى لِبَى

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

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

فَللَّهِ أَرْجَعُ تَأَظَّنَتِ اِلْمَوْتَ أَطْلُبُ وَالْمَوْتُ مِنْ بَعْضِ الْحَيَّةِ اَحْوَى

I pasture cattle by day, and grind corn by night: and
death is more tolerable than some kinds of life (BS): (2)
i. q. صَبَرًّا, whence the text
وَإِذَا بَشَرَ أَحَدُهُمْ بِالآثِنَى طَلُّلٍ
وجهه مسَوًّا XVI. 60. And when one of them is informed of the birth of the female, his face becometh black (M):
[similarly] طَلُّلٍ is i. q. صَبَرًّا in
يَوْمًا يَتَّلِلُ بِعِينِهِ مصُطَّلُدًا # كَانَ ضَاطْحًا بِالْشَّمسِ مَطَالٍ
[by Ka'b.] On a day wherein the chameleon becomes burnt by the sun, as though the exposed part of him were baked by the sun (BS).

§ 454. Such as have in their beginnings the neg., [prohibitive, or deprecatory,] p. have one sense, perpetuity of the act by its ag. in his time (M): [for] مَّا زَالَ and its sisters signify the inseparability of the pred. from the sub. according to what the case requires, as مَّا زَالَ زَيْدُ ضَلاَحْتَا
Zaid has not ceased to be laughing and مَّا زَالَ عَمَّرُ أَزْرُقٍ
Amr has not ceased to be blue-eyed (IA). It is said that in أَلَّا يَأْسِلِي آَلَعْ [59] he intends benediction, but imprecates ruin upon it [the dwelling]: the reply, however, is that he guards himself first by saying أَسْلَيْ; and that مَّا زَالَ زَيْدُ يَصُلِيٌ
Zaid has not ceased to pray; for it means Since the act of
praying became feasible on his part, he has not omitted it in its appointed times, not since he was created, he has not ceased to pray night and day, without remission (BS). and, in most cases, [(aor.) يَرْبَحٌ (EM),] i.e. [or زَالَ (EM)], are used only in denial, as in the saying of AlA’šā

أَيَا إِبْنَا لَا تُنْفِكْ عَنْنَا * كَانَا بِخِيْرٍ إِذَا لَمْ تُنْفِكْ

O my father, cease thou not to be besides us; for verily we are in well-being when thou cease not to be beside us (D). The precedence of negation is absolutely made a condition of the government of زَالَ، يَرْبَحٌ، &c., only because they are neg., and, when a neg. is prefixed to them, become aff., so that زَالَ زَيدٌ means قَانُونِيَّةً مَظْقِى: and like negation are prohibition and prayer by means of لِّلَّا exclusively; which resemble negation because the object of them is omission, and negation denotes that (J). Since [then] in them negation is prefixed to negation, they follow the course of كَانَ ذِيًا مَقِيمًا in being aff.; so that ما زَالَ زَيدَ إلاَّ مَقِيمًا is not allowable, and Dhu -r-Rumma is taxed with error in saying

خَراجُ يَكُونُ لَا تُنْفِكَ إِلَّا مَنْتَخَةً

على الخسف أو نرمي بها بلداً قفرًا
(88) (M), the sense being a void exc., which is forbidden in affirmation, so that you make red., Long-bodied she-camels that cease not, i.e. that continue, to be made to kneel down in abasement, [or hunger (Jsh)], or wherewith we traverse a desert region (DM). The neg. is [sometimes] suppressed (M, IA); [as] says the wife of Sālim Ibn Ḫuḥṭan [al-Ambarî (T)]

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

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


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

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

وأبرح ما أدام الله قومي، بحمد الله منتقلًا مجدًا

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

§ 455. دَامُ means Remained and Continued (IA); تَمَّتْ جالِساً fixes the time for the act in جالِساً I shall sit so long as, or while, thou continuest to be sitting, as though you said دَوَامُ جَلْوَسْكَ during the continuance of thy sitting, like مُقْدَمُ السَّاحِر and إَتِيَ خَفْوَةَ النَّجْمِ [65]; and for that reason it needs to be adjoined to a sentence, because it is an adv., [so that] it cannot dispense with what happens in it.

§ 456. لَيْسَ means negation of the purport of the prop. in the present; you say لَيْسَ زِيدٌ قَائِمًا إِلَّا Zaid is not standing now, but not لَيْسَ زِيدٌ ثَانِيًا مَا Zaid is not standing, i.e. now; (M): [or] when used unrestrictedly, it denotes negation of the present, as لَيْسَ زِيدٌ قَائِمًا Zaid is not standing, i.e. now; but when restricted by a time, it is in accordance there-
with, as لِيَسَ زَيدًا كَانَا غَداً Zaid will not be standing to-morrow. كَانَ and its sisters are all vs. by common consent, except لِيَسَ, which the majority hold to be a v., but F in one of his two sayings and Abū Bakr Ibn Shukair hold to be a p. (IA): what proves it to be really a v. is that the pron. and quiescent تُ of feminization are affixed to it. Its o. f. is لِيَس The he-camel had the disease termed صيد [707] (M). The Banū Tamīm give لِيَس the predicament of ما in being made inop. when the negation is infringed by الا, as لِيَس الا The perfume is not aught but musk (ML).

§ 457. As regards precedence of the pred. these vs. are of two kinds: (1) in those that have ما at the beginning the pred. precedes the sub., but not the v.; (2) in the rest the pred. precedes the sub. and the v. (M). If the pred. of any of these vs., plastic or aplastic, be not necessarily prior or posterior to the sub., as in كَانَ فِي النَّادَرِ صَاحِبَهَا In the house was its owner, where the sub. may not precede the pred., lest the pron. relate to a [word] posterior literally and in natural order, and in كَانَ أَخِي رَفِيقِي My brother was my companion, where لَبِيعَة may not precede, if it is to be pred., because that would not
be known, the inflection being unapparent, it may intervene between the v. and sub.: the Kur'an says

لا يزال بواديه اخو ثقتة مطرح الى والدرسني ماكل

And in whose valley a valiant man confident in his own valour, having his weapons and worn-out garments cast away, devoured, ceases not to be, is like إلا ي آصلم آل الغ

[59] in the intervention of the pred. (BS). It has been disputed, however, whether the pred. of ليس [458] or دام may precede its sub.; but the correct [view] is that it may: says the poet [As Samau'al Ibn 'Adiyá (T, J) alGhassāni the Jew (J)]

سلي ان جهيت الناس عنا وعنهم ليس سواء أتَالام وجهول

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

لا طيب للعيش ما دامت منخصة لدانته بنكر الموت والدهر

[Life has no deliciousness, so long as its pleasures continue to be troubled by the remembrance of death and decrepitude, though, since it may be said that the sub. of دامت is a pron. relating to the pleasures, منخصة its pred., and
So long as he that I have confided in shall continue to be regardful of mine affection, he will be the one that I shall never be desirous of forsaking, where the pred. of دَمَ precedes its sub. مَهِ (J)]. The pred. of دَمَ may not precede the مَا, but may precede دَمَ alone, so that you say لَا أَصْحَبُكَ مَا كَانَتْ دَمَ زَيْدَ I shall not accompany thee so long as Zaid continues to be standing, like as you say لَا أَصْحَبُكَ مَا زَيْدَ كَلَمَتَ I &c. so long as thou speakest to Zaid. According to IM the pred. may not precede the neg. مَا, whether negation be a condition of government, as in مَا زَالَ and its sisters, or not; so that you do not say كَانَتْ مَا زَالَ زَيْدَ, though IK and An Nahhās allow it, nor كَانَ مَا كَانَ زَيْدَ, though some allow it: and he implies
that when the neg. is something else than the prece-
dence is allowable, as though some disallow it; and that the pred. may
precede the v. alone when the neg. is, as though some disallow it (IA).

11. Now surely on the day that it shall come to them it
shall not be averted from them the reg. of its pred. appears
to precede it (IA): hence it is argued that, since is governed by the pred. [of (IA)], and
precedes (IA), whereas the reg., [being a follower of the op. (K),] precedes only where the op. precedes,
the pred. of may precede (K, IA). In [597] all the is governed in the acc. by an instance where the reg. of the pred. precedes [another
sister of] (SM).
§ 458. According to IM كأن and its sisters may not be immediately followed by the reg. of the pred. when neither an adv. nor prep. and gen. This comprises two cases:— (1) that the reg. alone should precede the sub., the pred. itself being posterior to the sub., as کان طعامك زيذ أكلا, which is disallowed by the BB, but allowed by the KK: (2) that the reg. and pred. should precede the sub., and the reg. precede the pred., as کان طعامك آكلًا زيذ, which is disallowed by S, but allowed by some of the BB. It is deducible from his language that the pred. and reg. may precede the sub. when the pred. precedes the reg.; because then كأن is not immediately followed by the reg. of its pred., as کان آكلًا طعامك زيذ. Zaid was eating thy food: and this is not disallowed by the BB (IA). If the reg. be an adv. or prep. and gen. (IA, Sh), it may be put immediately after كأن (IA), [so that] كأن may be separated from its two regs. by the reg. of its reg. (Sh), according to the BB and KK (IA), without dispute (Sh), as كأن عندك زيذ مقيما Zaid was staying with thee and فيك زيذ راغبا Zaid was wishing for thee (IA), as is proved by CXII. 4. [404], ١٤٨, being sub. of يك and كفأ its pred. (Sh). S makes a distinction as regards priority or posteriority of the adv. between the non-essential and the predicative; approving of priority when it is predica-
tive, like ما كان فيها أحد خير منك Not any one better than thou has been in it, and posteriority when it is non-
essential, like ما كان أحد خيرا منك فيها Not any one has been better than thou in it: and adds that the people
of rudeness [the Arabs of the desert] read ولم يكن كفرًا لن أحد CXII. 4. (M), the adv. being orig. posterior as
adjunct of كفرًا (B). Instances where كان and its sisters are apparently followed immediately by the reg. of the
pred., [such reg. not being an adv. or prep. and gen.
(J),] are to be explained by holding that كان [or its sister] contains a latent pron., the pron. of the case: thus
the saying كان طعامك زيده [1], apparently like كان طعامًا للغ أكل, [which is allowed by the KK, because the reg. of
the reg. is in their opinion a reg. of the op., not extraneous to it, but disallowed by the BB, because in their opinion
the reg. of the reg. is not a reg. of the op., but extraneous to it, so that separation of the op. from its reg. by an
extraneous (word) results (J),] is explained by the hypo-
thesis of a latent pron., the pron. of the case, in كان, which is its sub., the subsequent prop. of عطية inch. and
عون enunc. being the pred., and واعده the obj. of
كأن so that كان is not separated from its sub. by the reg. of
the pred., because its sub. is understood before the reg.;
and the saying [of Ḥumaid Ibn Thaur al-Arkāt (J)]


apparently like [or rather] كَانَ عُلَامَٰكُمْ أَكْلًا زَيْدٌ عُلَامَكُمْ يَأَكُلُ زَيْدًا, which is allowed by the KK and some of the BB, namely IS, F, and IU (J), is also explained [by the majority of the BB (J)] through subaudition of the pron. of the case as sub. of لَيْسَ, [lest there result what has been before mentioned, and precedence of the verbal pred. of لَيْسَ before its sub. (457), which is disallowed (J),] being governed in the acc. by تُقَلِّي, which with its ag. المساكِين is the pred. of لَيْسَ (IA). And they, the guests, ate so many dates that they entered upon the time of morning, while date-stones were rising above their place of lodging in the night, although (the case) was not that the beggarly wretches were throwing away all of the date-stones (J).
CHAPTER IX.

THE VERBS OF APPROPINQUATION.

§ 459. The vs. of app. are انشَاءُ, كَرَبُ, كَانُ, جَعَلُ, أَخَذُ, عَلَقُ, مَلَقُ, حَرَّى, إِخْلَقُ, عَسَى, هَبُ, and هَلَلُ (Sh). They are a division of the annuling vs. It is not disputed that they are vs., except عَسَى (IA), which [correctly (IA)] is a v., [as is proved by the attachment of the ب of the ag. and its sisters to it, as عَسِيَّةٌ, عَسَيْتُ, عَسِيثُ (IA),] not a p. [of hope, like لَعَلَّ (J), absolutely (ML),] as held by Th and IS (IA, ML), nor when attached to the acc. pron., as in يا أَبَنَا عَلَكَ العَلَّ [169], as held by S according to Sf (ML). AH, however, imagines حَرَّى to be only حَرَّى Fit with Tanwîn, a n. not a v.; but he is mistaken, the saying of AlA‘shâ

إِن يَقُلُ هُنَّ مُي بَنِي عِبَادٍ شَهِيِّ

فَحَرَّى أَنْ يَكُونُ ذَاتٍ كَانَاٰ

If he say, They are of the Banû 'Abd Shams, mayhap that will be, and it will be being cited by lexicologists as an ex. of it (Sh). They [are named vs. of app., though they do not all denote app., but (IA)]
indicate (1) [the sub.'s (Sh)] app. [to the pred. (Sh)], i.e.ُ، ٍكَرْبَ، كَانَ؛ (2) [the speaker's (Sh)] hope [for the pred. (Sh)], i.e.ُ، ُحَرَى، عَسَى، وَخَلَّالُ، وَكَانَ، ُكَانَ؛ (3) [the sub.'s (Sh)] commencement [of the pred., which are numerous, seven being here mentioned, so that the vs. of this cat. are completed to 13, like those in the cat. of (Sh)], i.e.ُ، ُعَلَقَ، ُأَخَذَ، طَفَقَ، جَعَلَ، كَانَ، ُعَسَى، طَفَقَ، حَثَّ، and (Sh): therefore naming them vs. of app. is a sort of synecdoche (IA). They govern like ُكَانَ، and, were not their pred. distinguished by predicaments not belonging to كَانَ and its sisters, they would not be separated by a cat. to themselves (Sh). They [are prefixed to the inch. and enunc.; and (IA)] put the inch. into the nom. [as their sub. (IA)], and the enunc. into the [position of an (IA)] acc. (IA, Sh) as their pred. (IA). Their pred. is a verbal prop.; and فَطَقَ مَسَّ، مَسَّ، ُشَكَّا، بِالسُّوْقِ وَالعَنَانِ، XXXVIII. 32. And he began to cut off with the sword the legs and the necks is not pred. of فَطَقَ، but an inf. n. to a suppressed pred., i.e. ُيَسَعُ مَسَّ، مَسَّ، ُشَكَّا (ML). It is an aor. (IA, C, Sh) v., conjoined with [the infinitival (C)] or denuded of it (C, Sh), as عَسَى, رَبِّكُمْ اِنْ يَرَحْمُكُمْ XVII. 8. May be your Lord will have mercy upon you and ُيَكَانُ زَيْتَهَا يَضْيَى، XXIV. 35. Whose
oil well-nigh giveth light of itself (Sh): rarely a [single (C)] n. [after عَسَى (IA)], as in the saying [of Ru’ba Ibn Al‘Ajjāj (Jsh)]

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

[The young she-camel of the two sons of Suhail having begun to be so jaded that her place of pasturing is near to the camel-saddles (T, Jsh)]; or pret. v., as in the saying of Ibn ‘Abbās فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعَ أَنْ يَخْرُجَ أَرْسَلُ رُسُولٍ لا Then the man set about, when he was not able to go forth, sending a message or messenger (C): and has not been heard as an adv., prep. and gen., nominal prop., or verbal prop. without the aor., when pred. of كَانَ عَسَى or كَانَ عَسَى (IA). The nom. of the pred. of كَانَ and its sisters, except عَسَى, must be a pron. [relating to the sub. (DM)], as عَسَى زَيْدٍ يُمُوتُ, not يمُوتُ عَسَى زَيْدٍ whereas يُمُوتُ زَيْدٍ or يُقُومُ يُمُوتُ or يمُوتُ is allowable, so that the pred. governs the connected, [i.e. n. pre. to the pron. of the sub. (DM),]
in the *nom.*, though not the extraneous, as 

[save rarely, as جرَّعُ الرَّبَّ عَلَى (below) جرَّعُ الرَّبَّ (J)]: and in the saying of Hudba [Ibn Khashram al'Udhri (N)] جرَّعُ الرَّبَّ [461] is not sub. of كَأَنَّ عُسَيْرَ الكَرِبِ اللَّهِ, but an inch., whose enunc. is the adv., the *prop.* being *pred.* of كَأَنَّ, the sub. of which is the *pron.* of الكَرِبِ اللَّهِ;مientras que جعلت آنٌ تَرْبِيَ [467] is a subst. of implication for the of جعلت, not ag. of يَضْلَلثل. (ML). The vs. of this *cat.* are not plastic, except اَرْشَكُ كَأَدَرْنَ يَسْطُورُ, and from which the *aor.* is used, as اَرْشَكُ كَأَدَرْنَ يَسْطُورُ XXII. 71. *They are upon the point of laying violent hands and اَرْشَكُ مِنْ فَرَّلَلَ [466], and in the case of اَرْشَكُ is the tense most frequently used, the use of the *pret.*, though related by Khl and transmitted in poetry, as اَرْشَكُ سَلَفْ آنِ [466], being rare; and the *act. part.*, as

[by Abù Sahm al'Hudhalî, i.e. And our land is on the point of becoming after the cheerful companion a haunt of wild beasts, desolate (J)] and

[by Kuthayyir Ibn 'Abd ArRahmân, And I was almost
dying of grief on the day of the combat of ArRijām, when verily I was certainly pledged to what I was on the point (of undergoing), i.e. determined not to flee from encountering what I expected in it, being pred. of كُتْبُ in the preceding verse, and the pred. of كَأَنَّ, i.e. الاتِّبِعَةَ, suppressed; while Ibn Hishām mentions that some relate an inf. n. إِيَّاكَ (J)]. The author of the Insāf, however, relates the use of the aor. يعسَى and act. part. عُسَى from جَعَلُ, Jh the aor. of طَفَقُ, and Ks the aor. of جَعَلُ. The vs. أَوَسْكُعِ, عُسَى جَعَلِ and أَوَسْكُعِ are distinguished by being used non-attributively, as before mentioned, and attributively. The att. is what is attributed to أَنَّ and the v., as عِسَى أُنْ يَقُومُ It may be that he will stand, إِخْلَوَتَ أُنْ يَبْقَ أَنْ It was likely that he would come, and اَوَسْكُعِ أُنْ يَفْعَلُ It was near at hand that he should do; أُنْ and the v., in the position of a nom., being ag. of إِخْلَوَتَ, عِسَى أَوَسْكُعِ; and they being thereby enabled to dispense with the acc., which is their pred. This is when the v. after أَنَّ is not followed by an explicit n. that may be governed in the nom. by it. But, if it be so followed, as عِسَى أُنْ يَقُومُ [below], the explicit n. is governed in the nom. by the v. after أَنَّ,
(1) according to Shl, necessarily; أن and what follows
it being ag. to عسي, which is att. and has no pred.; so
that in the du., pl., and fem. you say عسي أي يقوم الزبديّن
and تقوم الهندات الزبديّن, without putting a pron.
in the v. [after أن], because it governs the explicit n.
after it in the nom.: (2) according to Mb, Sf, and F,
allowably: or by عسي, as its sub.; أن and the v. being
in the position of an acc. to عسي, [as its pred.,] pre-
ceding the sub.; and the ag. of the v. after أن being a
pron. relating to the sub. of عسي, allowed to relate to it
though posterior, because it is prior in natural order; so
that you say يقوموا الزبديّن عسي أي يقوما الزبديّن
and تقوم الهندات, putting a pron. in the v., because
the explicit n. is not governed in the nom. by it, but by
عسي (IA). The pred. of عسي and اخلوقي must be con-
joined with أن [as حرvi زيد أن يفعل Mayhap Zaid
will do and اخلوقي السماء إن نطر The sky was likely
to rain (Sh)]. The pred. of عسي is generally, [and
always in the Kur'an (IA),] conjoined with أن, as XVII.
8. [and فعسي الله أن يأتي بالفتح V. 57. Then may be
God will bring victory (IA)]; and is [seldom according to
S, only in poetry according to the majority of the BB (IA),] denuded of it, as

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

(is used in several ways (ML): [followed by ] it has two constructions (M): (a) according to the majority, this is like which is deemed dubious, because the pred. is renderable by the inf. n., while the sub. is concrete, whereas accident is not identical with substance; but it is replied that a pre. n. is supplied before the sub., i.e. , or pred., i.e. , or that it is of the cat. of and . (b) according to S and Mb (ML), is [a v. trans. (ML),] equivalent to (M, ML) in sense and government (ML), having a nom. and acc., save that its acc. must be with the v., renderable by the inf. n., like i.e. , the prep. being suppressed by extension (ML): it is best to make with its conj. a direct obj. by ellipse of the prep., and the v.
before it att.; S says that the is equivalent to that in which proves that after is not a pred.; and the truth is that the vs. of app. are coordinated with when the v. after them is not conjoined with , not when it is (C): (2) here is (a) att. (ML), equivalent to , having only a nom., save that its nom. is with the v., renderable by the inf. n. like i.q. (M); (b) non-att., being its sub., and his pron. in , not in , unless indeed the two ops. be assumed to contest , in which case the pron. may be in , the 2nd being made to govern: whereas in and it must be att., lest the conj. of be separated from its reg. [DM] and by the extraneous sub. of ; e.g. XVII. 81. [It may be that thy Lord will raise thee on the day of resurrection, and station thee in a station extolled (K)]: IM, however, says that in his opinion it is always non-att., but that and its conj. supply the place of the two terms, as in
XXIX. 1. Have the people thought that they should be left?, since no one says that has here become excluded from its general rule: (3) عسى الكرب الملون, which is uncommon, as عسى زيد يقوم [461] : عسى زيد قائمًا (4), which is more uncommon, as أكثرت الملون and the prov. عسى الغوير أبّنًا [460] Perhaps the little cave may be calamities: correctly, however, the pred. is here suppressed, i.e. أكثرن يزكون إلا برأسم and أكثرن أن يزكون (MA),] because that preserves the general usage, and because what is hoped for is his being abstaining, not the abstainer himself: عسى زيد سيقوم (5), which is very rare, as عسى طبيب الملون [578]: and in these [(last) three usages (DM)] عسلا, عساك, عسالي (6), which is uncommon [169, 462] : عسا زيد كائم (7) transmitted by Th, which is explained by its being non-att., its sub. being the pron. of the case, and the nominal prop. the pred. (ML).

§ 460. كان has a sub. and pred., its pred. being an aor. renderable by an act. part., as كان زيد يخرج Zaid was on the point of going out: but ما كنت آبًا [409] has been transmitted according to the o. f., like عسا
The pred. of َكَانُ is generally denuded of َبَعْدًا, as II. 66. [1] and َكَانَ تَزَيَّنُ from among their َقُلُوبَ. After that the case (167) was almost this, the hearts of a party of them were swerving (IA); and is [seldom according to IM, only in poetry according to the Andalúsians (IA),] conjoined with it, as َكَانَ دَمَيْنَيْنِ أَيْ تَقَيَّضَ عَلَيْهِ أَنْ عَدَتِ حَشْرٌ رَيْطَةٌ ِوُرِودٌ (IA, Sh), by Muhammad Ibn Manádhur, the poet of AlBáṣra (DM). The soul was well-nigh expiring over him, when he became the stuffing of a mantle and wraps, i.e. enfolded in his grave-clothes (J), and َما كَانَ أَنْ أَصُبْ أَوْ كَانَ مِنْ تَحْرُبُ words of the Prophet I was not on the point of praying in the afternoon until the sun was about to set (IA). They say َمِنْ تَائِنِ أَصُبُ أوْ كَانَ وَمِنْ أَسْتَجَبَ أَحْتَا أَوْ كَأَنَ (ML) He that acts deliberately succeeds or almost (succeeds), and he that acts precipitately fails or almost (fails), suppressing the pred. (DM).

§ 461. َكَانَ is applied to denote the app. of the act, as َكَانَ النَّمَّا مُبْطَيْنُ. The ostrich almost flies, because an element of flying is found in him, while َأَيْانَ is applied to denote the delay of the act and its occurrence in future time; so that, when put after َكَانَ, it is inconsistent with
the sense of the latter, and a kind of contradiction results in the sentence: whereas عَسِي is applied to denote expectation, the like of which ان is indicates; so that the occurrence of ان after it imports corroboration of the sense.

The Arabs have spoken a number of proverbs, in which كَانُكَ, in all of which ان is omitted, as كَانُ العروض يُكَونُ ملَكًا. The husband is almost a king and كَانَ المنتَجُ يُكَونُ راكِبًا. The wearer of sandals is almost a rider (D). In

[May be the trouble, which I have become in, it (459) will be such that behind it will be near relief (J)] عَسِي is assimilated to كَانُ; and in

[by Ru'ba Ibn Al'Ajjaj, A ruin, that has become obliterated after having been razed, has well-nigh vanished from length of wear and tear (Jsh) to كَانُ] عَسِي to كَانُ (M).

§ 462. The Arabs say عَسِيتِمَا عَسِيتَ يُقَالُ (1) and عَسِيتَهَا عَسِيتَ يُقَالُ، and عَسِيتِي عَسِيتَ (K), عَسِيتِ (M) is the dial.
Al-Ḥijaz (K, B on XLVII. 24.) in XLIX. 11. *Let not men mock at men; it may be that they be better than they; nor women at women; it may be that they be better than they* Abd Allāh reads عُسِيَّ and عُسِيَّ عَسَاء، so that has a pred., as in XLVII. 24. [below], whereas in the 1st reading it has none, as in II. 213. [464] (K): when a nom. pron. of the 1st or 2nd pers. or 3rd pers. pl. fem. is attached to عَسِيَّ عَسِيَّ عَسَاء، عَسِيَّ عَسِيَّ, its س may be pronounced with Kasr or Fath, the Fath being better known (IA): Nāfi' reads فَهِلَ عَسَيَّ اِنْ تَفْعَلَ تَرْلِيَتْمُ XLVII. 24. *May ye then be expected, if ye receive authority?* with Kasr of the س (K, IA), which is strange (K); and the rest read with Fath (IA): عُسَيَّ اِنْ يَفْعَلَ (2) and يَفْعَلُوا (M): the Banū Tamīm do not affix the pron. (K, B), saying تَفْعَلَ اِنْ عُسَيَّ and (K): عُسَيَّ عَسَاء اِنْ يَفْعَلَ, عَسَاء اِنْ يَفْعَلَ to عُسَيَّ عَسَاء اِنْ يَفْعَلَ (3) and عُسَيَّ عَسَاء اِنْ يَفْعَلَ, عَسَاء اِنْ يَفْعَلَ (M). [Similarly] when preceded by a n., may contain a pron. relating to the preceding n., which is the dial. of Tamīm [?], or be denuded of it, which is the dial. of Al-Ḥijaz (IA): عُسَيَّ
in (1) contains a latent pron. [relating to َزيد عسیأ َآن يَقُومُ], according to the dial. of Tamīm (IA), being non-att., with its sub. latent (ML), while َآن يَقُومُ is in the position of an acc. by it; so that in the fem., du., and pl., you say َزيد عسیأ َآن يَقُومُ, هنذ عسیأ َآن يَقُومُ, َزيد عسیأ َآن يَقُومُ, َزيد عسیأ َآن يَقُومُ (IA): (2) is devoid of pron., [according to the dial. of AlHijāz (IA), being att. (ML),] while َآن يَقُومُ is in the position of a nom. by it (IA, ML); so that you say هنذ َزيد عسیأ َآن يَقُومُ, هنذ عسیأ َآن يَقُومُ, َزيد عسیأ َآن يَقُومُ, and َزيد عسیأ َآن يَقُومُ. But the other vs. of this cat. must contain the pron., as َزيد عسیأ جعِل ينطماری. 

The two Zaidi set about versifying, not جعِل (IA).

§ 463. You say كدت تفعل، كدن يفعل to كدت فاعل، كدن ففعل, and كدت افعال, كدن افعال. And some of the Arabs say كدت with ذamm.

§ 464. عسیأ denotes the app. of the matter in the way of hope and longing; you say عسیأ اللّه َآی يشفي َمریضكَ May be God will heal thy sick, meaning that the nearness of his recovery is hoped for from God, longed
for: whereas كَانَ denotes its app. in the way of existence and realization; you say كَانَتْ السَّمَّى تَغْرَبُ The sun was almost setting, meaning that its nearness to setting had become realized (M). R, [however,] contends that it denotes longing not for the approach of the pred., but for its realization absolutely (MA). It signifies [the speaker's] hope in the case of what is liked, and fear in the case of what is disliked, both combined in وَعْسُ يَأْتُكُمْ وَعْسُ يَأْتُكُمْ شَيْءًا وَهُوَ خَيرٌ لَكُم وَعْسُ يَأْتُكُمْ وَعْسُ يَأْتُكُمْ شَيْءًا وَهُوَ شَرٌّ لَكُم II. 213. (ML), where the 1st عَسَى denotes hope (MA, DM), and the 2nd fear (MA), And it may be that ye dislike a thing, i.e. warring in the cause of God, pleasant as regards the recompense accruing from it, though apparently unpleasant, while it is good for you; and it may be that ye like a thing, i.e. fear of warring in the cause of God, while it is bad for you (DM).

§ 465. It is said that كَانَ, (1) when denied, is (a) aff. (IH, ML.) of the pred. (MA), as II. 66. [1] (ML), for they did the sacrifice (DM); or (b) in the past aff., as II. 66, and in the future like other vs., as

إِذَا غَيْرٌ الْحَجَرِ السَّحْبِيِّيِّ لَمْ يَكُن

رَجُلٌ الْهَمْرِ مِنْ حَبِّ مَيْتَةٍ يَبِرِح

(IH), by Dhu -r-Rumma, When desertion alters lovers, the constant passion of the love of Mayya will not be near
departing, the denied 

not importing affirmation, but intensifying the negation of (Jsh): and, (2) when affirmed, is neg. [of the pred. (MA)], as (5460), the soul not having actually expired (Jsh) : so that means that he did not, and that he did. So notorious is this that [Abu -l'Alá (Jsh)] alMa'arri has made a riddle of it, saying

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

§ 466. يوشك means Hastens, because derived from the وشيك, i.e. the hastener to the thing (D). يوشك is used like عسي in its two constructions [459], and like يوشك أن يجيء, زيد يوشك زيد أن يجيء; كاذ and يوشك زيد يجيء (M): its pred. is [generally (IA, Sh)] conjoined with أن, [as

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

وَلَوْ سُئِلَ الْنَاسُ أَفْتَرَبَ لَأَوْضَكْوَا
إِذَا قَبَلَ هَتَّوَا أَن يَعَلَّوْا وَيَنْشَعُوا

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

ذُوِّشَكَ فِي نَفْرِي مِن مَنْتِهِ أَتِي بِفَعْلِ غَرَانَةٍ يُؤَجَّها

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

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

كَرَبَ الْقَلْبِ مِن جَوَالِ يَذْوَبُ * حَبَيْبَ كَانَ الْوَلَاةُ هَنَاذِ غَضَوْبُ

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

وقد جعلت إذا ما قمت يتقلني

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

فاخذت أسال والرسوم تجيبي
وفي الاعتذار اجابة وسأوال

Then I took to questioning, and the traces to answering me; and in making excuse there is answering and questioning,

فراك علقتن تظالم من أجرنا
I know thee to have begun oppressing him that we have protected,

I commenced disclosing what was hidden,

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

We trod the countries of the foes, and their souls began to expire before the slaughter. These two are the most unusual of the vs. of commencement; and the best known, and the one that occurs in the Revelation, namely in two places, VII. 21. XX. 119., i.e.

And they began sewing one leaf upon another to cover themselves withal, where Abu-sSamnāl al'Adawī reads with Fath, a dial. var. transmitted by Akh, while there is a third dial. var. with pronounced with Kasr in place of the ف, and XXXVIII. 32. [459] (Sh).

جَعَلْ is (1) i. q. صَارَ طَفِقَ, being then intrans., as [459]; (2) i. q. اَوْجَدَ جَعَلْتَ الْغَمْ, being then trans. to one obj. [442], as VI. 1. [177]; (3) i. q. صَبِّرَ جَعَلْتَ الْأَرْضَ خَراَشَا, being then trans. to two objs., as
II. 20. Hath made for you the earth to become a bed, the making to become being now by deed, now by word or covenant (B on II. 20.).
CHAPTER X.

THE VERBS OF PRAISE AND BLAME.

§ 468. The vs. of praise and blame are (1) نعم and بَتْسَ (M, IH): (a) نعم and بَتْسَ are vs. (D, HM, IA), according to the majority of GG (IA), as proved by the affixion of the [quiescent (IA)] ت feminization (HM, IA), but ns. according to some of the KK, among them Fr, who adduce the prefixion of the prep. in the sayings ما هي بر ك الن لد نعم السير على بَتْس العبد, which is explainable, however, by making نعم and بَتْس regs. to a suppressed saying occurring as ep. to a suppressed qualified, which is the gen. governed by the p., i.e. نعم السير على عب ك مقول فيه بَتْس العبد. Most excellent is the journeying upon (an ass whereof it is said,) Most evil is the ass and ما هي بر ك الن لد نعم السير على عب ك مقول فيه بَتْس العبد. She is not (a child whereof it is said,) Most excellent is the child; and are aplastic, only their pret. being used (IA); applied to denote [general (M) superlative (D)] praise and blame (D, M), as واعتصموا بالله هو مولاه نعم المولى نعم النصير XXII. 78. And trust in God. He is your protector: then most excellent is the Protector, and
most excellent is the Helper! and their place of returning shall be Hell: and most evil is the resting-place! (D); and having four dial. vars., "فعل" their o. f., as

[by Ṭarafa (R).] Most excellent are the strivers in the pious matter!, "فعل" with Fat; or Kasr of the and quiescence of the "ع", and "فعل" with Kasr of both, as likewise has every v. or n. upon "فعل", whose 2nd [rad.] is a guttural letter, like "ساء" and "فخى" (M): (b) "ساء" (M, IH, IA), as VII. 176. [475] (M): (c) "فعل", [original or transmuted from "فعل" (R), (i. e.) formed from every tril. ṣ., for the purpose of praising or blaming (IA),] is treated like "بتس" and "بتس" (R, IA) in all their predicaments, as "علم الرجل" or "شرف الرجل" "زيت" or "رجل زيد", and, according to [R.] IM, and his son, "علم الرجل" "زيت", while others declare that transmutation of "فعل" to "فعل" with Damm of the "ع" is not allowable, because the Arabs, when using them in this way, preserved the Kasra of their "ع", and did not transmute it into Damm, so that we must say "علم الرجل" "زيت"
(IA); provided that it be made to imply the sense of wonder, for which reason its ag. is often (a) governed in the gen. by the ب, because it is i.q. ب, as وحسي أولئك, i.e. طرف بزيد, (b) anarthrous, as رفيقًا IV. 71. [And how goodly are those as companions!], read also وحسي (K), and

[by Imra al-Kais, I sat for the sake of gazing at it, I and my companions, between Dārij and Al'Udhaib. How far was mine object of contemplation!, ما being red. (EM)], (c) a pron. agreeing with what is before it, as جاوي الزيدان, i.e. ما اكرمها, which is not allowable in نعم and كرمًا, [474] (R): حتب (2) in (Jm) حبذا [476] (IH).

§ 469. The ag. of نعم, بنس, [and ساء (IA)], is (1) [explicit (M)], (a) synarthrous, [as نعم الرجل زيد, e.g. نعم الموال ونعم النصير VIII. 41. Most excellent is the Protector, and most excellent is the Helper! (IA): الله denoting the genus (D, IA) comprehensive by reason of community, so that it is in the sense of the pl., as in إن الإنسان لقي خسر CIII. 2. Verily man is in loss, i.e. Verily men are (D); properly, so that you praise the whole genus on
account of Zaid, and then particularize Zaid by mention, thus praising him twice; or, according to some, tropically, as though you made Zaid the whole genus for hyperbole: but, as some say, knowledge (IA): (b) pre. to the synarthrous, [e.g. 

وَلَعَمْ دَارَ المَتَقِنِينَ XVI. 32. And most excellent is the mansion of the pious (IA): (2) pronominal, specified by (a) an indet. [after it (IA), homogeneous with it (D),] in the acc. (D, M, IH, IA) as a sp., e.g. XVIII. 48. [160] (D, IA), i.e. بَنِتْسُ الْبَدْلُ بَدَلاً, it being made a pron., and expounded by the indet. acc. homogeneous with it (D),

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

تَقُولُ عَرْسِي وَهُدَى لِي في عُمْرَةٍ * بِنَسِ أَمْرًا وَإِنْتَيْ بِنَسِ الْمَرَةٍ

[My wife says, she being with me in a shouting, Such that most evil is he, i.e. man or the man, as a man (art thou); and verily I, such that most evil is, properly 

بُسْتُكُ, the ت being elided for the metre, woman or the
woman (am I), the particularized by blame, and ای, being suppressed (J)], and VII. 176. [475] (IA); or (b) [471], e.g. II. 273. [419] (IH). One should not say نعم الرجل, بَلْ مِنْ ذَمَّةٍ but من مدَّحه Most excellent is the man, he that thou hast praised and بَلْ مِنْ ذَمَّةٍ, as says 'Amr Ibn Ma'dikarib نعم القُوَّةَ عَنْدَ السِيفِ المُسْلَلِ وَالْمَسْرُورِ Most excellent is the people, my people, on the occasion of the drawn sword and the begged property. The ag. may not be particular: and therefore one may not say نعم أبو عليٌّ or نعم زيد, nor for the like reason the ag. is here an ep. to this, and the ل in it denotes determination of demonstration and particularity (D). And after the ag. is [a n. in the nom., which is (M, IA)] the particularized (M, IH, IA) by praise or blame (M, IA); the sign of which is that it should be suitable for being made an inch. with the v. and its ag. as its enunc. (IA). The particularized seldom precedes and as زيد نعم الرجل, بَلْ مِنْ ذَمَّةٍ; the ag. being still synarthrous, or a pron. expounded by what is after it, as in the saying of AlAkhtal [praising Bilal (Jsh)]
(224)

(R) Abu Mūsā is thy grandsire. Then thy grandsire, most excellent is he as a grandsire! And the chief of the clan is thy maternal uncle; most excellent is he as a maternal uncle! (Jsh).

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

\[
\text{تَزَوَّدْ مِثْلُ زَادٍ أَبِيكَ فِينَا} \quad \text{* فَنَعَمَ الْزَادُ زَادَ أَبِيكَ زَادًا}
\]

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

\[
\text{وَالظُلْبَيْوَنِ بِئْسَ الفَحْلَ فَحَلَمُهُ} \quad \text{* فَحَلَ لَوْمَامِهِ زَلاً مَنْطِيِّنِ}
\]

[by Jarīr, And the Taghlabīs, most evil is the sire, their sire, as a sire; and their mother is small in the buttocks, one that wears her waist-wrapper so that her buttocks may be magnified thereby: whence it is deductible that the sp. of the explicit (ag.) need not precede the particularized, contrary to the sp. of the pron., as in لَنَعَمِ مُوَتَّلَى اللّٰهُ (469) (J)]: (2) according to S [and Sf (J)], may not be combined, [because the sp. is for removal of vagueness, and there is no vagueness when the ag. is explicit: they make نَحَّالًا a corrob. d. s., or the combination a poetic license; and AH says that there is a pron. in نَحَّالًا, بُسُّ is a sp.
posterior to the particularized \textit{فعلهم}, and a \textit{subst.} for the latter: while \textit{ز"د أ} may be further said to be a direct \textit{obj.} to \textit{نَزُون}, and \textit{مثل} a \textit{d. s.} to it, though it is \textit{indet.}, because the \textit{d. s.} precedes the \textit{s. s. (J)}: (3) according to some, may be combined, if the \textit{sp.} impart a material sense additional to the \textit{ag.}, as \textit{نعم الرجل فارسا زيد}; but not otherwise, as \textit{نعم الرجل رجلا زيد} [and this is declared by IU to be right (J)].

§ 471. \textit{ما} occurs after \textit{نعم}, so that you say \textit{بَتْسَ مَا} \textit{نعم} or \textit{بَتْسَ} \textit{نعم مَا}, as II. 273. [419] and II. 84. \textit{Most evil is it as a thing that they have sold their souls for, [that they should disbelieve].} There is a dispute about this \textit{ما}: some say that (IA) in II. 273. [and II. 84.] (M) the \textit{ag.} of \textit{بَتْسَ} (B)] is a [latent (IA)] \textit{pron.}, and \textit{ما} an \textit{indet.}, [i. q. \textit{شيء}] (B), neither conjunct nor qualified (M) in \textit{نعم} (K), (but) qualified by \textit{اشتروا} (B), governed in the \textit{acc.} as (IA)] the \textit{sp.} [469] (M, IA) of the \textit{ag.}, i. e. \textit{بَتْسَ} \textit{شيءا} \textit{اشتروا للع} (M) [and] the particularized by blame being \textit{ان يُكَتِروا} (K): others say that \textit{ما} is the \textit{ag.}, a \textit{det. n.} [180]; which is the doctrine of IKh, who ascribes it to S (IA).
§ 472. The particularized \( \text{نعم الرجل زيد} \) (ML) is (a) \([\text{really (ML)}]\) an inch., whose \( \text{enunc.} \) is the preceding prop., [as though the o. f. were \( \text{نعم الرجل} \) (M)]; (b) [as allowed by many GG (ML),] \( \text{enunc.} \) of a [necessarily (IA, ML)] suppressed inch. (M, IH, IA, ML), i.e. \( \text{نعم الرجل} \) (M, IA), meaning \( \text{المدمروح زيد} \) [29]; (c) [as allowed by IU (ML),] an inch., whose \( \text{enunc.} \) is [necessarily (ML)] suppressed, i.e. \( \text{نعم الرجل} \) (IA, ML), which is refuted by the fact that the \( \text{enunc.} \) is not necessarily suppressed, unless something supply its place [29] (ML): the 1st making one sentence, and the 2nd [and 3rd] two sentences (M): (2) in \( \text{نعم الرجل} \) must be an inch. And in either case the \( \text{cop.} \) is generality or logical repetition of the inch., according as \( \ddot{\text{لل}} \) denote the genus or knowledge [27] (ML).

§ 473. When previously (D, IA) mentioned (D) [or] indicated (IA), [i.e. when known (M, IH), the particularized is sometimes suppressed (D, M, IH, IA), the genus alone being mentioned, as \( \ddot{\text{وهبنا لداود سليمي}} \) \( \text{نعم العبد} \) XXXVIII. 29. \text{And We gave unto David-Solomon. Most excellent was the servant (Solomon)/, i.e.} \( \ddot{\text{نعم العبد سليمي}} \), his name being suppressed because previously
mentioned and known to the person addressed (D), [and] as (227)

XXXVIII. 43. 44. Verily We found him to be patient. Most excellent was the servant (Job), i.e. (M, IH, IA) لیب، (IA), and being suppressed because indicated by what precedes it (IA), and فنعم الماءودن LI. 48. Then most excellent are the Spreaders, (We) (M, IH), i.e. فنعم الماءودن نحن (M). S declares that the sp. of the ag. of فنعم and بتُس is not suppressed [87] (ML).

§ 474. The v. is feminized, and the two ns. are dualized and pluralized: you say نعم or نعمِ المَرَأةُ هند [21]; they say هندَ الدار نعِمَ البلد This house, most excellent is the dwelling!, since the بلَد is the الدار, like [182]; and Dhu -r-Rumma says

أو حرة عيطل تبجع مجردة دعائم الزور نعِمَ زورَق البلد

Or a she-camel well-bred, long-bodied, broad-backed, large in the supports of the breast—most excellent is the skiff of the desert!: and you say نعم ونعم الرجالية اخواك نعیم، نعِمَ المَرَأةُ هند ودعت الرجالَ اخوتك النساء بنات عمك (M). The form of نعم and is
made sing. with the du. and pl. (HM): the pronominal
ag. of نَعْمَ is sing. [masc. (R)], not du. or pl.
(R, Sh) or fem. (R), latent, not prominent, as نَعْمَ and
رَجَالُ الَّذِينَ رَجَالَ رَجُلٍ الَّذِينَ or رَجُلٍ الَّذِينَ زَيد

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

§ 475. The particularized must be homogeneous
with the ag. (M, IH): and سَاءُ مَثَلُ الَّذِينِ إِذَا كَذَبُوا بِآياتِهِ
VII. 176. and LXII. 5. [1] are by suppression of the
pre. n., i.e. مَثَلُ الَّذِينِ, Evil as a similitude is (the simi-
litude of) the people who have treated Our signs as lies!,
[or سَاءَ اسْتَحَبَّ مُثَلَّ الَّذِينِ Evil as (possessors of) a
similitude are the people (K),] and مَثَلُ الَّذِينِ (M); while
سَاءَ مَثَلُ الَّذِينِ Evil is the similitude of the people, (their
similitude) is read (K, B) by AlJahdari (K), and the place
of الَّذِينِ may be [that of] a gen. as ep. to الَّذِينِ (M), the
particularized by blame being suppressed (M, B), i.e.
بَتَسَ مَثَلُ الَّذِينِ المَكْفَّرِينَ مَثَلْهُمْ (M). It must also be
particular, not being allowed, unless you qualify it by what removes the ignorance (R).

\[ \text{is said in praising, and } \] 476. \[ \text{in blaming, as} \]

\[ \text{by Kanza (T, J), mother of Shamla alMiškarî (T),} \]

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

[meaning مَحْبُوبِاً جَدَّا (M),] is orig. حَبٌ (M, R, IA), like the ب having been [made quiescent and (J)] incorporated into the ب: if دَا ḍa occur after it, the ج must have Fāṭh (IA): and if it be without (R, IA), the ّamma of its ع may be transferred to its ف, like as it may be elided (R), [so that] its ج may have Fāṭh or ّamm (M, IA), ّamm being more frequent (J), as

\[ \text{by AlAkhtal, And I said, Dilute ye it, and ward off its strength from you with its admixture. And very pleasant is it as diluted wine when it is diluted! (J); and similar is every } \]

\[ \text{when praise or wonder is} \]
meant by it, like [468]; [the wonderer says (K on IV. 71),] Jh cites

لا يمنع الناس مني ما أردت ولا أعطيهم ما أرادوا حسني ذا أدبا

Men withhold not from me what I have desired; nor give I them what they have desired. How good is this as discipline!, and is related (R). When a n. other than دا حب occurs after حب زيد, it may be governed in the nom. by حب زيد, or gen. by a red. حب بزيد. According to F, IB, IKh, who asserts that it is the opinion of S, and IM (IA), حب زيد in حب زيد (IA)] is a [pret. (IA)] v.; دا, [a dem. to الشي (T), denoting presence in the heart (J),] is its ag. (IA, ML); and the particularized (IA), زيد (ML), is an inch. whose enunc. is the preceding prop., [the cop. being the dem. (ML),] Such that dearly loved is this thing is Zaid, or enunc. of a suppressed inch. (IA, ML), i.e., زيد, Dearly, or Not dearly, loved is this thing: (it, i.e. the praised or blamed, is) Zaid (IA), or, as is said, a subst. for دا, which is refuted by its not taking the place of the first, [the ag. of حب being only a dem.
(DM),] and by its being indispensable, [the mention of what will make it known being necessary when it is suppressed (DM),] or, as is said, a *synd. expl.*, which is refuted by

\[ حبذا نفحات من يمانية * تأتيك من ذِيل الريابي احياناً \]

[by Jarir, *And pleasant are the fragrant breezes from a Yamani woman, that come to thee from the quarter of ArRayyan at times (Jsh)*, the *det.* not being explicable by the *indet.* (ML): but according to [Mb, IS, IHL, and (IA)] *IU, حبذا* is a *n.* [for the المحبورب (ML),] an *inch.*, the particularized being its *enunc.*, *The beloved is Zaid,* or an *enunc.*, the particularized being an *inch.*, *Zaid is the beloved,* [according to him that allows two constructions in حبذا زيد الفاضل (24) (ML); so that حب is compounded with دا, and made one *n.* (IA), the *n.* prevailing because what it indicates is a substance (J)]: and according to some, [among them IDh (IA),] *حبذا* is a [pret. (IA)] *v.*, and *زيد* its *ag.*; [so that حب is compounded with دا, and made a *v.* (IA), the precedent prevailing over the subsequent (J)]: which is the weakest opinion (IA, ML), because the particularized may be suppressed, as

\[ الا حبذا لوما الحياء وربما منعت الهوى ما ليس بالمتقارب \]
by Murrār Ibn Hammās (T, Jsh), or Mirdās Ibn Ham-
mām (T), at Ṭa‘ī, Now dearly loved is this, (the commemora-
tion of these women), if modesty (withheld me) not, though
often have I given my love to what was not near (T, Jsh)],
whereas the ag. is not suppressed (ML): or حَب ُّ is a v.,
and the explicit n. its ag., دَا being made otiose; [which
is open to the same objection] (J). حَب ُّ and دَا, [being
made like one thing (HM),] may not be separated (T,
HM). And حَب ُّ is uniform for the fem., du. and pl.
(HM): دَا is not altered on account of the alteration of
the particularized in gender and number, but keeps to
the sing. masc., because it resembles the prov., which is
not altered; so that, like as you say الصَّفُّ أَلْحُ بٍ [1] to
the masc. or fem., sing., du., or pl., uniformly, so you
say الزَّيدِيُّ or الْهَندَاُي or الْهَندَات (IA). A sp. or d. s. agreeing with the par-
ticularized may occur before or after the latter (IH), as
رُسُلَا حَبِّ حَبِّ مَحْمَدٍ رَسُولٍ and حَبِّ حَبِّ وَرَجُلٍ زَيدٍ رَجُلٍ or حَبِّ حَبِّ مَحْمَدٍ
(R). The acc. after حَبِّ is said by Akb, F, and
Rb to be a d. s.; by IAl to be a sp.; by some to be a sp.
if non-deriv., and a d. s. if deriv.; while some say that
the non-deriv. is a sp., and the deriv., if restriction of
the praise thereby be intended, as in

يَا حَبِّ حَبِّ الْمَال مَبْنَوْلَا بَلا سَرْفٍ
[O lovely is wealth when given bountifully without prodigality! (Jsh)], is a d. s., and otherwise a sp., as حبَّنَا رَأَبْيَا زَيدَ (ML), i.e. I wonder at the love for this rider who is Zaid, the purpose not being to praise him in the state of riding only (DM). The sp. may not be posterior to the particularized with نَمَّ in a case of choice, but may be here; because here it is from the explicit ذَا, and there from the covert pron.: and is necessary from the pron., allowable from ذَا; its omission being allowable here because the explicit is held superior to the pron. (R).
CHAPTER XI.

THE TWO VERBS OF WONDER.

§ 477. The v. of (IH) wonder has two forms, وَمَا أَنْعَلْتُ (IH, IA): أَنْعَلَ being proved to be a v. by the inseparability of the protective نَ [170] from it when the يَ of the 1st pers. is attached to it, as مَا أَفَقَّرْتُ إِلَى عَفَوٍ اللَّهُ How much I am in need of God’s forgiveness! ; and أَنْعَلَ, by the affixion of the corrob. نَ to it in

وَمُستَبَدِلٌ مِّنْ بَعْدِ غَضِيبٍ صَرِيبٍ

فَأَحَرَّبَ بِهِ مِّنْ طُولِ فَتْرٍ وَأَحْرَبَا

[And scarce any person taking in exchange after a hundred camels a small herd of about thirty camels, how meet is he for length of indigence, and how meet is (he)! , the being red., أُحْرَي أَنْعَلَ enunc. of the inch. وَمُستَبَدِلٌ i. q. the بِ , and بِ suppressed (J)], i. e. وَحَرِي , the light corrob. نَ being changed into ٌ in pause (IA). The two vs. of wonder are aplastic (IH, IA); only the pret. of أَنْعَلَ and imp. of أَنْعَلُ being used (IA). They are formed only from what the أَنْعَلُ أَنْعَلَ of superi-
ority is formed from (M, IH): the v. that they are formed from must be (1) tril.; (2) plastic; (3) such that what is meant by it admits of emulation, not like ماتُ and فنی, where one thing has no superiority over another; (4) att., though the KK allow مَا أكَرَى زيدًا قائماً; (5) not neg., necessarily, as in مَا عَجِّلْ فَلَانٌ بالدرار. Such a one has not benefited by the medicine, or allowably, as in مَا ضَرِبَتْ زيدًا; (6) such that its qual. is not upon انقل, which excludes the vs. indicative of colors, like أحول, حُب, أسود, سود, and or defects, like أمور, عور, and; (7) not pass., so that you do not say مَا أضرَبَ زيدًا meaning wonder at a beating inflicted on him, lest it be confounded with wonder at a beating inflicted by him (IA). AK mentions that مَا أسود زيدًا, مَا أبيض هذه الحمامه, مَا أصفر هذا الطائر, مَا أسمر عمرا, and مَا أحمر هذا الفرس are wrong when you mean by them wonder at the colors, but right when you mean by them wonder at Zaid’s princeliness, ‘Amr’s conversation by night, the bird’s whistling, the abundance of the female pigeon’s laying, and the stinking of the horse’s mouth from indigestion (D). اشتد, اشتد and the like are made connectives [for wonder (IA)] in other cases (IH, IA),
meaning what is not tril., or is from colors or external defects, or is not att. (R); the inf. n. of the v. wanting the conditions being governed in the acc. after افعل as an obj., and in the gen. after افعل by the ب; as ما اشتهد بدحرجته واستخرجته and دحرجته واستخرجته. How violent are his rolling down and his extracting! اقبح, اقبح بعورة عورة and اقبح بعورة عورة How hideous is his one-eyedness! and اقبح بعورة عورة How intense is his fairness! (IA), [and] (R). He that means to wonder at colors or visible defects forms the v. of wonder from a tril. v. corresponding with his intended praise or blame, and afterwards puts what he means to wonder at, as ما اشتهد لبضات هذا الثوب How beautiful is the whiteness of this garment! and ما اقبح عور هذا الفرس (D). [Similarly] the rule for [the v. of] wonder from the pass. v. is that the pass. should be a conj. to the infinitival ما occupying the place of the wondered at after ما اشتهدا, and the like, as ما اشتهد ما ضرب How severe was his beating! or How severely he was beaten! and ما اشتد ما سجى How rigorous was his imprisonment! or How rigorously he was imprisoned!.

But as for what is inseparable from negation, like نَسِى.
or has no inf. n., like یَدِعُ, یَنُعُ, یَبِسَ, یَئُمُ, and it is impossible to make their inf. ns. connectives for wonder from them, since there is no neg. inf. n. The v. of wonder is sometimes formed from something else than a v., as ما اَحَنْكُ هَذَهُ ٱلْقَائَةُ How voracious is this sheep!, like [353], and similarly ۚ ما يَبَلِّه وَاِلِابِّلْ اُرْسَةَ How skilful he is in the good management of camels and horses!, the v. not being used, though the ag. ۚ ما إِبِسَ and ۚ ما يَبَلِّه is; and from an aplastic v., as ۚ ما يَبَلِّه and ۚ ما يَبَلِّه and may be formed from internal defects, as ۚ ما آمَقْتَه and below], ۚ ما إِلْدَة ۚ ما شَرَه and ۚ ما كَبَرَه How quarrelsome he is!. Extraordinary are ۚ ما أَوَلَا لِلْمَهْرُوف ۚ ما يَبَلِّه and ۚ ما كَبَرَه How good, and bad, he is! with elision of the Hamza (R). Such as ۚ ما إِصْلَاتًا How liberally he gives, ۚ ما نَعْلَة لِلْمَهْرُوف ۚ ما يَبَلِّه How beneficent he is!, ۚ ما آمَقْتَه and ۚ ما آشَهَا How eagerly she is desired!, ۚ ما آمَقْتَه and ۚ ما آشَهَا How hateful he is! (M), ۚ ما أَخَصَرَه How concise it is! from a v. exceeding 3 letters and pass., ۚ ما آمَقْتَه and above] How stupid he is! from ۚ ما آمَقْتَه, and ۚ ما آمَقْتَه and ۚ ما آصَهَا and ۚ ما آصَهَا How well it may be! from an aplastic v. (IA), are anomalous (M, IA): and S mentions that they do not say ۚ ما إِلْدَة, but ۚ ما إِلْدَة ۚ ما أَكْرَمُ ۚ ما قَلَّتَه ۚ ما إِلْدَة How frequent is
his sleeping at noon! (M). The wondered at, i.e. the acc. after \textit{افعل}, and the gen. governed by the \textit{ب} after \textit{افعل}, may be suppressed when indicated, as

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

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

\textsection 478. \textit{ما افضل زيدا} is a \textit{pret. v.}, its \textit{ag.} a pron. relating to \textit{ما}, and \textit{زيدا} a direct \textit{obj.} (KN). The
sense of something has made Zaid generous, like Some matter has stopped him from going forth and Some concern has made him to go away from his place, meaning that his stopping and going away were not but for some matter; though this transport from every v., save what is excepted therefrom, is peculiar to the cat. of wonder (M). $\text{فعل}$ is (1) imp. in form, admirative in sense, orig. a tril. v., then transmuted into an augmented pret. v., i.e. $\text{فعل}$, like $\text{أعد} ذا كنّا $انقل, then transmuted into the requisite mood while the enunciatory sense remains, and made to imply the sense of wonder; so that, its governing the explicit n. in the nom. being bad, because of its being in the form of the imp., the ب is redundantly added in its ag., as in XIII. 43. [503], save that the redundance of the ب in the ag. of كفي is prevalent, not necessary, as is proved by the saying of Suhaim

عميرة ودع ان تجهزت غاديا
كفي الشيب والسلام للمرء ناهيا

[To 'Umaira bid thou farewell, if thou equip thyself going early in the morning. Enough are hoariness and
All-Islām for man as a prohibitive (SM, Jsh)], but in the ag. of this  إنَّلْ necessary, [except when the ag. is  إنَّ and its conj., like  ۱۴۸۰, because of the universality of suppression with  إنَّ (514) (J)], for rectification of the expression, since the latter becomes by means of it in the form of the real imp. امرِ ۴۷۲: so say the majority of the BB (BS): ۴۷۲ is an ag. according to S, so that there is no pron. in  إنَّلْ (IH): (2) imp. in mood and sense, the commanded being the person addressed, and the v. assuming his pron., which is necessarily latent in all numbers and genders, because it is a sentence that follows the course of the pron.: the speaker of  إنَّلْ wonders, while the speaker of  إنَّلْ commands another to wonder: so say Fr, Zj, IKh, and Z (BS): ۴۷۲ is said to be orig. ۴۷۲, i.e. Zaid has become possessed of generosity, but in my opinion is a command to every one to make Zaid generous, i.e. qualify him with generosity, the ۴۷۲ being red., as in II. 191. [503], for corroboration and particularization, or to pronounce him to be possessed of generosity, the ۴۷۲ being to make trans. (M): (3) imp., as these say, the commanded being, however, the inf. n. indicated by the v., so that ۴۷۲ ۴۷۲ ۴۷۲ ۴۷۲ ۴۷۲ means ۴۷۲ ۴۷۲ ۴۷۲ ۴۷۲ ۴۷۲ Make thou Zaid to be goodly, (O
goodliness), i.e. Continue in him and cleave to him; and according to this no apology is needed for the invariability of the sing. masc., because the commanded is sing. masc. in all cases: so says IK followed by IT. According to the [last] two opinions (BS) the ب [is red., if the Hamza denote making trans.; and (B on XVIII. 25.)] makes trans. (B, BS), if the Hamza denote becoming (B), depending [then] upon the v. before it; and the n. after it is in the position of an acc.: but according to the first it does not depend upon anything, like the rest of the red. ps.; and the n. after it is in the position of a nom. (BS). If a poet were constrained to suppress the ب with anything else than أَفِّلَةٍ after أَفَكِّلَةٍ, he would be obliged to use the nom. according to [the majority of] the BB, and the acc. according to the others (J).

§ 479. مَ [an inch. n. by common consent (J)] is (1) according to S [a complete indet. (IA), i.e., شَيْءٌ (J), not conjunct, nor qualified (M),] an inch., [allowable as such because of the sense of wonder in it, or because equivalent to the qualified, since the sense is مَ أَحْسِي (J), the prop. after it being its enunc.; [and مَ أَحْسِي is constructively جَعَلَ خَسَّاً (IA)]: (2) according to AKh conjunct, the prop. after it being its conj., and [an inch. (M),] the enunc. being suppressed; [constructively أَلِينَ أَحْسَى زَيدًا شَيْءٌ عَظِيمٌ 7 a
What has made Zaid goodly (is a great thing) (IA)]: (3) according to some, [Fr and IDh (J),] interrog. (M, IA), the prop. after it being its enunc.; constructively A thing that has made Zaid
goodly (is great).

§ 480. The reg. of the v. of wonder may not
preceede it, so that you do not say ما أحسى زيداً or nor بزيد أحسى؛ nor be separated from it
by an extraneous word, so that you do not say ما أحسى مطيعين الدراهم مطيعين؛ there being no
difference between the gen. and anything else, so that
you do not say مارا بزيد ما أحسى مارا for جالسا عندك ما أحسى. If, however, the
adv. or [prep. and] gen. be a reg. to the v. of wonder,
separation of the latter from its [first mentioned] reg. by
means of either is generally held to be allowable, [when
the reg. does not contain a pron. relating to the gen. (J),]
as in the saying of 'Amr Ibn Ma'dikarib
ُمَا أحسى فِي الحُبِّ وَلا أحسى فِي الإلزامِ عطاهَا
To God be ascribed the excellence of the Banû Salîm! how goodly in the fray is their meeting! and generous in scarcities their giving! and steadfast in noble deeds their continuing!, of 'Alî on passing by 'Ammâr [Ibn Yâsir al'Absî (Is)] and wiping the dust from his face

How grievous unto me, Abu-l-Yakzan, is that I should see thee prostrate, made to cleave to the stones!, and of one of the Companions, [Al'Abbás Ibn Mîrđas asSulâmî (Jah),]

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

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

THE TRILITERAL VERB.

§ 482. The v. is unaugmented and augmented (IA). The [unaugmented (L)] v. is tril. and quad. (SH, L), not quin., because it would then become heavy by reason of its universal affixes, the aoristic letters, the sign of the act. and pass. parts., and the nom. prons., which are like a part of the word (R). The unaugmented tril. [pret. (SH)] has three (M, SH, L, IA) measures (IA) [or] formations (M, SH, L) for the act. voice (L, IA), فُعَلُ, فَعَلُ, فَعُلُ (M, SH, L, IA), with Fath of the Ф, and Fath, Kasr, or Damm of the ء (L, IA), the two first trans. and intrans., and the 3rd intrans. (M), like ضَرِبَ and ضَلَّلَ, and فَطَرَ (L); and one for the pass., with Damm of the ف and Kasr of the ع, like ضَمِّي (IA). In لعلَّهُ IV. 85. Would know it is read by making the ل quiescent, like

قَانُ اهْتَىْ يَضْسَرَ كَمَا يَضْسَرُ بِاَلْٓفَتْرِ

مِنَ الْأَذْنِ دَبِرَ ْيَسْفَحْتَةَ وَغَرْبَةَ

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

The of the aor. from is pronounced with (1) Kasr or Damm (SH, L), the general rule (R), not Fath, when its or is not guttural; so long as Kasr is not prevented by the notoriety of Damm, as in خُلَقَ, يَخْرَجَ خَجَ، يَقُتُّلَ قَتْلَ، يَخْطُقُ, or by the v.'s being indicative of superiority, or by its ع or ل’s being a and nor Damm by the notoriety of Kasr, as in يَجِلَسُ جَلَسَ، يَصْرُبُ ضَرْبَ, يَعْبُسُ حَبْسَ, or by its ف’s being a or [or ] or its ع or ل a (L): they use the two dial. in many words, like يَعْلِفُ, يَنْسَلُ نَسلًا، يَشْتَمُّ شَتَمًا، يَنْفِرُ نَفْرًا، يَعْرَشُ عِرْشًا يَعْلِفُ حَسَنَ، يَفْسَقُ فَسَقَ، يَعْلِفُ (R): (2) Kasr, (a) when its ف is (SH, L) unsound (SH), a or (R, L) or (R), as يَعِدُ وَعْدٍ (L) [and يَسْرُ يَسَرَ ]; Damm being discarded because a followed by or before a Damma is deemed heavy (R): (a) the o.f. is iyya; but the is elided, because deemed heavy when quiescent between a pronounced with Fath and an inseparable Kasra; and the imp. and inf. n. are made to accord with the aor., as عَدُّ, وَلَعْ, يَقُعُ وَقَعُ، يَضْعُ وَضَعُ، يَهْبُ وَهْبُ (L): (b) in
the o.f. is Kasr of the ع in the aor. [690], so that the و is elided; the ع being afterwards pronounced with Fath because of the guttural letter: and similar is ُودع، not used in the pret., except by poetic license, as


[Would that I knew respecting the state of my friend, what is that which has destroyed him in love, so that he has abandoned it! (Jsh)] and ينذر is made to accord with ُودع, because syn. with it; but its pret. is not used even by poetic license: (c) the ُيسَر of يپِسَر is not elided, because it is lighter than the و, though some of the Arabs treat the ُسا like the و in elision, which is rare, saying ُيسَر ُيسَر (R): (d) ينجد وجد is weak (SH), the dial. of the Banū ‘Āmir; says Labīd Ibn Rabī’a al-‘Āmirī


(R) If thou hadst willed, it, i.e. thy saliva, would have quenched the thirst of the heart with a single draught leaving the thirsty ribs of the breast in such a state that
they would not experience heat of thirst (Jsh): (b) when its ع or ل is a ی (SH, L), as يِلُب كَلَّ and (L); but not necessarily, if the ل of the hollow or ع of the defective be guttural, as يَشِيْع شَخَ and يَجِل بَعِي لرس (R): (c) when it is reduplicated intrans., as يَهْرُن and يَحْرُن یَنِعَ; except 28 vs. with Damm, أب prepared himself to go away made a sound and یَجِل the man, یَجِل except 28 vs. with Damm, أب prepared himself to go away made a sound and یَجِل the man, یَجِل was clear and bright and یَجِل the man, یَجِل was clear and bright and یَجِل the man, یَجِل made a noise یَجِل the man, یَجِل made a noise یَجِل the man, یَجِل dused, یَجِل the man, یَجِل emigrated یَجِل the man, یَجِل covered یَجِل the man, یَجِل went at a pace falling short of quick and یَجِل the man, یَجِل became tall یَجِل the man, یَجِل entered یَجِل the man, یَجِل rose یَجِل the man, یَجِل rained یَجِل the man, یَجِل was proud یَجِل the man, یَجِل poured یَجِل the man, یَجِل down abundantly یَجِل the man, یَجِل was hurtful یَجِل the man, یَجِل doubted یَجِل the man, یَجِل was shed unavenged یَجِل the man, یَجِل was shed unavenged یَجِل the man, یَجِل pastured alone یَجِل the man, یَجِل became tall یَجِل the man, یَجِل entered یَجِل the man, یَجِل
became well-off after distress re-
turned to attack produced date-pods,
went quickly with either, and
became plentiful and luxuriant and
shed tears copiously and
gave milk copiously was
diligent, became abundant was
discarded ornaments on account of his
death fell was hot fell
in the earth, turned yielded milk abundantly and
flowed abundantly reared was niggardly was singular
was distant turned away was dry presented itself
when it is reduplicated trans. (SH, L), as, drew.
out: Kasr, however, occurs anomalously, like Damm in intrans. vs.; alone in loved, in accordance with which is the reading of Al'Uţaridî. Ⅲ. 29. [420], [(and) a poet says

I love Abû Tharwân from love of his dates; and know that courtesy to the neighbour is more courteous. But, by God, if it were not for his dates, I should not love him; nor would he be nearer that 'Ubaid and Mushrik, the poet's two sons (N)]; and with Damm according to rule in five vs., and made the decree, and the divorce, absolute made hard, gave to drink after a first draught carried and divulged abhorred (L): (b) when its or L is a (SH, L), as يَعْزَوُ غَزَّا, قَامَ يَقُومُ (L); but not necessarily, if the of the defective be guttural, as preceded, though necessarily, if the L of the hollow be guttural, as يَنْوَعُ نَبَأٌ and
when it is indicative of superiority to the competitor, and its ف is not a و, nor its ع or ل a سبَّنِي فسيَّتة He competed, or vied, with me in being foremost, and I surpassed him in being foremost, جالِدِي فجلدتة, أسبَّة He contended with me in fighting, and I overcame him in fighting, نخاسَّنِي, اجلدة فخصمة He contended with me in disputation, and I overcame him in disputation, but كسر, if the ف be a و, or the ع or ل a سبَّنِي فسيَّتة, واعْدِنِي فوعدتة فتانيَّ فقليَّة, He vied with me in promising and selling and hating, and I surpassed him in promising and selling and hating, أقلية, ابعة, أعدة; and, according to كس, فياض, if the ع or ل be a guttural letter, a حمانزة, ح, ع, ج, هزاة, همانزة, هزارَة, انهمة, فتانيَّ فقليَّة, whereas others hold that the guttural letters have no effect in this sort, which is shown to be correct by the saying of the Arabs شاعرَی نشَّرَتة [484] He vied with me in poetizing, and I surpassed him in poetizing, اشترَة with ذَلَّل of the ع (L): (4) فياض, when [ فَعَل does not denote superiority to the competitor, and (L) ] the ع or ل is a guttural letter (ش, ل) other than ل (ش), which is also a guttural letter (ر); so long
as it is not reduplicated, like كَرْعُ، دَعُ، شَعُ، سُمُ، nor notorious for Kasr or Damm, like يَهْنِي هَنَا، يَنْمِي نَامُ، صَلَعُ، يَبْرَزُ بِرَا، يَشْبَب شَبُّبُ، يَقُدُ تَعَدُّ، يَرَجُ رَجَعُ. e.g. يَنْفَع نَفْعُ، يَصَلُعُ. يَنْفَعَ ذَهَبُ، يَسْلَ سَلُ، يَرَجُ رَجَعُ. كَلُعُ، يَقُلَع قَلِعُ، يَقُرَ قَرَا، يَفْخُرُ فَخَرُ، يَنْصُرُ نَصُرُ، يَبْعُدُ. يَفْسُغ فَسُغُ، يَكْلَعُ. sometimes together with something else, [because the guttural letter makes agreement of the pret. and aor. in Fath allowable, not necessary (BS),] as نَضِمُ. يَدْنِغ دِنُغُ، يَصِبُغ صَبِغُ، يَجْنِج جَنِجُ، يَمْنِي مَنْيُ، يَنْضِمُ. يَرَجُ رَجَعُ الْقَلْب، امْحَرَة. A mishap of the book, (L): but is anomalous, يَبْنُ بَنِي أُبَيي آبَى. "Amirī, and an intermixture (SH) of يَرَكُنْ رَكْنُ and يَرَكُنْ رَكْنُ (R). The of the aor. from نَعْلُ is pronounced with (1) Fath, [the general rule (R), as سُلِمُ، يَعْلَمُ عُلِمُ يَسَلِمُ (L)]: (2) Kasr (SH, L), if the F be unsound (SH), a, these vs. being formed upon Kasr in order that the cause of elision of the, may be produced; though Kasr is not universal in every such v. (R): (a) anomalously (L), (a) with Fath, [which is more regular (R),] in [4 (or rather 5)] vs. whose F is not a (R), يَنْبَسُ بَنْسُ.
and يُبَيَّسُ يُبَيِّسُ يُبَيِّسُ يُبَيِّسُ يُبَيِّسُ يُبَيِّسُ (L), [in] and يُبَيِّسُ يُبَيِّسُ يُبَيِّسُ يُبَيِّسُ (R), more often, and يورع يورع [L]; (b) without it in [some vs. whose Fath is a (R),] يورع يورع [L], though S transmits بَرَت بَرَت بَرَت Bī'th Wēt Bī'th Wēt as a dial. var. (L), [in] Wādi al-Dānd, The marrow was compact, whereas in The fire-stick pro-
duced fire يَرِى يَرِى the Kasr of the لُم in the aor. is not ano-
malous, but an intermixture of two dial. vars., the aor. of رُزُوِّي الزنَد (L), يَرِى وَرِى وَرِى وَرِى وَرِى Wāti' Ṭayṭi' Wāti' Ṭayṭi' and بِقَبْقَبْ بِقَبْقَبْ (R, L): (b) with Fath also in the pret. in two words, بِقَبْقَبْ بِقَبْقَبْ (c) orig. in بَيَّس رَعُس بَيَّس رَعُس بطّل وَطّل, as is proved by the elision of the لُم; the لُم of the aor. being afterwards pro-
nounced with Fath because of the guttural letter (R).

And Tayyi say بَيْقَبِي بَيْقَبِي بَيْقَبِي بَيْقَبِي (SH); because they allow conversion of every final لُم pronounced with an uninflcational Fatha and preceded by Kasr into لُم, as for دَعَي دَعَي دَعَي بَقَبِي, and
(254)

The of the air. from فَعْلُ is pronounced with Damm (SH, L), as يُطْرِفَ طَرْفًا, يُشْرِفَ شَرْفًا, not otherwise (L), a rule not broken save in one word كَتَنُ (R). But [يَقْضِلُ فَضِلًا, as (M)] مَتَّا [يَقْضِلُ فَضِلًا] يَقْضِلُ فَضِلًا, as (M) يَقْضِلُ فَضِلًا (SH), [is an intermixture (M, SH) of two dial. vars. (M), يَقْضِلُ فَضِلًا, and (SH), يَقْضِلُ فَضِلًا] مَتَّا, يَقْضِلُ فَضِلًا, and [يَقْضِلُ فَضِلًا, as مَتَّا] مَتَّا, يَقْضِلُ فَضِلًا, and [يَقْضِلُ فَضِلًا, as مَتَّا] مَتَّا, يَقْضِلُ فَضِلًا,

My little daughter, princess of daughters, thou art my life, and we are not free from fear that thou shouldst die, نَعُم َيَقْضِلُ فَضِلًا, and likewise نَعُم َيَقْضِلُ فَضِلًا (R): and likewise نَعُم َيَقْضِلُ فَضِلًا [463] (M). The augmented tril. becomes, through the augment, of four letters, like ضَارِبٌ, or five, like اِسْتَخْرَجٌ (IA). The augment is homogeneous with the letters of the word or heterogeneous, as in ns. [369] (M). Among the formations of the augmented [tril.] v. are (1), نَعُلُ, as علم, نَعُلُ (2); فَاعُلٌ, as علم, فَاعُلٌ (3); ضَارِبٌ, as علم, ضَارِبٌ (4); اِسْتَخْرَجٌ, as علم, اِسْتَخْرَجٌ (5); هَدَمٌ, as علم, هَدَمٌ (6); نَفْسٌ, as علم, نَفْسٌ (7); خَلِيسٌ, as علم, خَلِيسٌ (8); كَلِبةٌ, as علم, كَلِبةٌ (9); Fَلْسٌ, as علم, Fَلْسٌ (10); التَّمْلُقٌ, as علم, التَّمْلُقٌ (11); تَطْرَص أَمْلَكَ, as علم, تَطْرَص أَمْلَكَ (12);ensive and took away, transmitted by AZ, and seemingly derived from
deluded; as 글할아 cut his
Khâla i.q. 글עתا علم (6) قطرة i.q. قطرة البصير نفعان (7);南京市

as سلقي الرجل فعال (8); as كتب نعتل (9) acted with slyness;

الكتب The pimp being said by As to be derived from
كلب Procuration; as جملة i.q. فعال (10) 단발
shaved; as قلنسا بالقلنسوة i.q. فعال (11) dressed
him with the cap; as جسر في كلما فعال (12) spoke
loud; as عديط الرجل فعال (13) stooled in coition; (14)
فعلن as زملق الفحل before insertion;
فعلن (15) سنبل الزرع i.q. اسبل put forth its ears;
فعلن (16) رهسي الشى i.q. concealed; (17)
فاذن as جوربة [485] and حوبل الرجل became aged;
فعلن (18) بيطر الدابة i.q. treated medically;
فعلن (19) ترمس الرجل absented himself from battle, derived
from الكلم buried and تمر سيب الميت uttered in a low tone
and concealed; as i.q. سيب سفعل (20) hastened; as فعال (21) هلقم النى i.q. swallowed;
فعلن (22) تفعلى (23) تكلم quasi-pass. of تكلم; as ترعى
تفعلى (24) تغزل; as سقى as sucked; i.e. رشف

[483]
was lowly, clad himself with the tunic, and wiped himself with the napkin; as big-bellied, as intensely black; lay on his back, and was wrathful; was dark and quick and active in his walk, from hastened; with one of the two L's aug., as bulky; was fat; bent his neck and stuck out his crop, coordinated with by means of the aug. and was on the brink of death and fled, from his body became agitated and altered, from became altered; with one of the two L's aug., as short and stunted, and trembled; as cut, as cut; as cut; as cut.
as was red, when its is permanent, not altering; as افعال (41); استخرج (40) became red, when it has a حمرة not permanent, e.g. فلاني يحمر تارة وتصرف أخرى. Such a one becomes red at one time and yellow at another; انفععل (42) as was long, انغدوش الشعر was wet, and انعلوى لاحولى. as علوتو المهر, انفعول (43) rode the colt back-backed, انجولو and انخروط went fast (L).

§ 483. The formations of the augmented [tril.] are (1) [commensurable with the quad., as being (M)] coordinated with (a) فعلت, فعلت hastened, [فعلت, فعلت شمل, نحرج (R),] e.g. برال البيك, انفعال, انلسي [أجنحة, جهور, تلتسي] ruffled the feathers of his neck, انفعال, انغل, انقلنس [انفعال انقلنس انغل انفعال] e.g. دنقع الرجل, انفعال, انقلنس انغل انفعال [انقلنس انغل انفعال انقلنس انغل انفعال became poor and clave to the earth (R),] (b) اتكلم, انجلبب, نحرج, وحولل, انكلم, اتكلم انجلبب انحرج انحولل انكلم انكلم انجلبب انحرج انحولل انكلم انكلم انجلبب انحرج انحولل which also requires consideration, because the aug. [485] ترهوك, انحلال [496] ترهوك, انحلال and are not coordinated [485] ترهوك, انحلال [496] ترهوك, انحلال, انحلال [496] ترهوك, انحلال [485] ترهوك, انحلال, انحلال [496] ترهوك, انحلال, انحلال [485] ترهوك, انحلال, انحلال [496] ترهوك, انحلال, انحلال [485] ترهوك, انحلال, انحلال, انحلال, تمسكيم, تمسكيم تمسكيم, تمسكيم, تمسكيم, تمسكيم, تمسكيم is not for coordination, but of the class of imagination and mistake; they thought that the 
was the word, like the
and of, whereas the regular form was
so that, &c., though really
were in their imagination upon (R); [the proof of
coordination being the unity of the two inf. ns. (M):] (2)
[commensurable with it, though (M)] not coordinated, as
(3) incommensurable with it, as
(M), (496), (4) (M, SH). And became low is said to be
[orig. (R),] [the Fath being made full (R),] in which case the prolongation is anomalous; or (498), i.e. he passed to another
, i.e. state, i.e. from dignity to lowness, or became
like the , i.e. in softness and lowness (R),] in which case the prolongation is regular.

§ 484. (R) denotes many meanings. And the conjug. of contending for superiority, [by which we mean that
one of the two matters should be superior to the other in the
meaning of the inf. n. (R),] is formed upon افعالا فعالته, [then trans. only (R),] as كرمى فكروته He vied with me in nobility, and I surpassed him in nobility, كرمة; [the v., when not of this conjug., like كرم, خصم, غلب, being transferred to it when this meaning is intended (R): except [when the ف is a، or the ع or ل a، as in (R)] the conjugs. of رميت, بعت, وعدت, [the aor. of] which is افعلة with Kasr; and, according to Ka, [when the ع or ل is a guttural letter, as in (R)] شاعرئي فشاعرة [482], اشعارى, اشعارته, اشعرى, انزععتى, انزععتى Fath, [whereas AZ has transmitted انخرته, انخرته, انخرته فانخرته, and اشعرى, اشعرى, اشعرى, اشعرى, اشعرى, اشعرى, with Damm. The conjug. of contending for superiority is not regular, however: S says "And it is not in everything that this occurs; for you do not say غلبته, انزععتى, انزععتى, انزععتى being used instead" (R)]. In, [oftener intrans. than trans., accidents, namely (R)] ailments, griefs, and their opps., are numerous, as سقم was sick, مرضى was ill, حزى, فرح rejoiced: and colors, defects, and appearances all occur upon it, [as أدم was tawny, شهب was gray, شتر had an inversion and contraction of the eyelid, رسم was crooked, رسم had little flesh in the posteriors and thighs, هضم was lank-bellied; though انفعل انفعل انفعل
are the most prevalent in colors, as was white, was red, was yellow, became blue, became green, from which colors and do not come (R): but [sometimes shares with it in colors, defects, and appearances (R), so that] was brown, was lean, was stupid, had an impediment in his speech, was foolish, with Kasr and Ğamm, occur; [and in diseases and pains, as: and in all these meanings mentioned is intrans.; feared him, was terrified at him, and dreaded him being orig. and (R)]. And is for the vs. of natures, [i.e. created qualities (R),] and the like, [what is not a nature sometimes following the course of one, when it has some duration (R),] as was beautiful, was ugly, was great, was small, was pure, and tarried (R): and is therefore intrans. The house was spacious to, or with, thee, [said by Az to be from the speech of Naṣr Ibn Sayyār, and not to be evidence (R),] i.e. being anomalous, [or rather made trans. because implying the sense
of سدنة (R); and the Damm in the conjug. of ruled him, [not orig. of the conjug. of فعل with Damm, nor transferred thereto, as is apparently the saying of S and the majority, because they say that قولت is transferred to بعدت and بعدت to قولت, in order that they may afterwards transfer the Damma of the and Kasra of the to what is before them, so that, after the elision of the and د, what may indicate them, i.e. the Damma and Kasra, may remain (R),] being for explanation [of the v. as one] of the scions of the د, not for transfer [from one conjug. to another (R)]; like which is the conjug. of خفت which [403], while in that of خفت they have had regard to explanation of the mode of formation (SH).

§ 485. جربة is (1) quasi-pass. of فعل, as قرفل. He put on him socks, and he put on socks and جربة قرفل. He put on him a shirt, and he put on a shirt: (2) a coined formation, as تسهوك walked softly and تسهوك undulated in his gait (M).

§ 486. كسرة is quasi-pass. of فعل, as فكرت. I broke it in pieces, and it broke in pieces: (2) denotes affecting, or endeavouring to acquire, as تسبع.
encouraged himself and takāmūl (M, SH): says Ḥātim [at-Tā'ī (Jsh)]

[Endeavour thou to acquire forbearance with the nearer relatives, and preserve their love. And thou wilt not be capable of forbearance until thou endeavour to acquire forbearance, orig. takāmūl (Jsh)]: S says “And this is not like n芝加哥 [487], because this one seeks to become forbearing”: and hence تَنْزِرْ تَقِيس and attached himself to the tribe of ʿAṣṭūfūl [in two senses peculiar to ʿAṣṭūfūl, believing the thing to be of the quality of its root (R)], as تَعَظَّم and believed himself to be great and grand (M, SH), and requiring, as تَبْيَبَة, تَنْبَتْه, and Tājgrāṭa (M), sought the settlement, and manifestation, of it (K on IV. 96., XLIX. 6.): Dhu-r Rumma says

Then O the nobleness of the inhabitants who have journeyed away from the abode! And O the baseness of the substitute taken in exchange!, meaning وَبَا لَوْم مَا استطلقت.
(263)

(K on IV. 2.), i.e. the wild cows and gazelles (N): (4) denotes repeated action in a leisurely manner, as swallowed it in successive gulps: and hence understood, one thing after another, [تَبصَرَ] looked, and listened (M); though apparently denotes endeavouring to acquire understanding, like التسمع (R): (5) denotes taking to, or for, oneself; [إِن تَبَسَّ”), تَبَسُّرَهُمْ], تَبَسَّرَهُمْ and التسمع (R): (5) denotes taking to, or for, oneself; [إِن تَبَسَّرُهُمْ], تَبَسُّرُهُمْ and I took the place as an abode and the dust for a pillow: and hence adopted him as a son (M): (6) denotes shunning, as and تَحْرَجَ, تَحْرَجَ (M, SH), i.e. shunned لَاتَمَنَّ وَسِينَ and crime (M): (7) mostly means the thing's becoming possessed of its root, as استَجَلََّ تَأَصَّلَ, and تَأَصَّلَ, i.e. became possessed of أَهْلَتْ أَبْنَاء, أَهْلَتْ أَبْنَاء, أَهْلَتْ أَبْنَاء a wife, أَصُلَّ, أُصُلَّ, أُصُلَّ a root, أُصُلَّ, أُصُلَّ a collection: so that it is quasi-pass. of فَعْلٍ denoting making the thing to be possessed of its root; really, as in أَحْسَنَ الْبَيْتَ فَتَأَلَّبَ I collected it, and it collected together and أُصُلَّ الْإِلَهَ أَصُلَّ الْإِلَهَ أَصُلَّ I made it to become firmly rooted, and it became firmly rooted; or constructively, as in تَأَصَّلَ أَهْلَتْ أَبْنَاء took a wife, since أَهْلَتْ أَبْنَاء is not used in the sense of made to be possessed of a wife: (8) is sometimes quasi-pass. of فَعْلَ meaning making the thing to be its root itself, really or constructively, as
The grapes became raisins and 
It became a fillet, i.e. encircling (R).

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

إذا تتجاوزت و ما بين مي خزر

When I make a show of looking from the outer angle of 
the eye, while there is not in me any looking &c. (M): (3) 
is i.q. فاعل [flagged [in the 
matter and passed the goal (M): there must
be intensiveness in it (R)]: (4) is quasi-pass. of نَعَلَ, as I made him to remove to a distance, and he removed to §c. (M, SH). IDh says that according to Th's school it is only from two [or more], and is not trans.; which is refuted by the saying [of Imra al-Kais (EM)]

(ML) I passed guards in my going to her (EM) and a band eager for me, for keeping secret the slaying of me, being [in the place of the gen. as (Jsh)] a subst. of implication for the pron. of (DM, Jsh).

§ 488. افعلُ (1) mostly denotes making [the tril. (R)] trans., as اجلسَتْ seated him: [(a) what was ag. to the intrans. is made obj. to the meaning of making to be, ag. to the root of the accident, as before, so that انْهَبَتْ زيداً means I made Zaid to be going away, Zaid being obj. to the meaning of making to be imported from the Hamza, ag. to the going away, as in ذهَبَ زيداً; and therefore, if the tril. v. be intrans., it becomes through the Hamza trans. to one, the obj. of the meaning of the Hamza, i. e. making to be or become: (b) if trans. to one, it becomes through the Hamza trans. to two, the 1st the obj. of the making to be, and the 2nd of the root of the v., as.
I made Zaid to be digging the canal, the 1st being made to be and the 2nd dug; and the made to be takes precedence of the obj. of the root of the v., because the meaning of agency is in it: (c) if trans. to two, it becomes through the Hamza trans. to three, the 1st belonging to the making to be and the 2nd and 3rd to the root of the v.; which is two vs. only, علم and أرى: (d) the tril. is sometimes trans. and intrans. in one meaning, as حزنته sorrowed and حزنته made sorrow to be in him; then we say حزنته denoting transport of the intrans., not of the trans., so that the original meaning is made him to be sorrowful: (e) the Hamza in سرعت was quick and سرعت was slow does not denote transport; but the tril. and augmented are both intrans., سرع and سرع, however, being more intensive, because, as it were, (denotative of) nature, like صغر and كبر: (f) if (Z and) IH said thatavel mostly makes the thing to be possessed of its root, it would be more general, because that of which the root is a prim. would be included in it, as أهداه gave him a gift, i.e. made him to be possessed of a جدة gift, and اذهبته gilded it, i.e. made it to be possessed of ذهب gold: (g) sometimes it denotes making the thing to be its root itself, as أهديت الشيء made it to be a هدية present or هدي animal led to Makka for sacrifice (R):] (2) denotes exposing
[to the thing (M), the Hamza importing that you make what was obj. to the tril. to be exposed to be obj. to the root of the accident, whether it become an obj. to it or not (R)], as [exposed him to slaughter and sale (M), i.e. exposed him to become slain, whether he were slain or not, and sold (R), whence (M) أقربته (M, R) made for him a grave, whether he were buried or not (R), prescribed for him a medicine (M), أشفية (M, R) assigned to him drink, whether he drank or not (R)]: (3) denotes [its ag.’s (R)] becoming possessed of such a thing, [i.e. of what it is derived from (R),] as [عند البعير became possessed of a pestilential swelling; [or of a thing possessed of what it is derived from, as جرب الرجل became possessed of camels having scab (R):] and hence [incurred blame (M, R), incurred suspicion, أضرم النخل The palm-trees came to the season when their fruit ought to be cut off (M),] احصى الزرع The seed-produce attained to the season for being reaped, [rejoiced at an announcement, انظر أبشر broke his fast (M),] and اسمى أصبعت entered upon the morning and evening, اجلبنا and أصلنا entered upon the time of the north wind and south wind, أنجذب and اتف المجبل and amounted to nine
and a thousand (R)]: (4) denotes finding [its obj. (R)] to be of a certain quality, [i.e. ag. to the root of the v., as 
أحدهمك] as (R) found him to be such as is praised, i.e. praiseworthy (M, SH): in found thee to be silenced, however, أنعل is transported from أنعل itself, like "أفحصت الرجل" silenced being said (R): 'Amr Ibn Ma'dikarib said to Mujāshi [Ibn Mas'ūd (R)] asSulami "للذاركم يا بني سليم باتناكم فما أجتاك وسالناكم فما ابطنناكم وهجينناكم فما انصلناكم"

To God be ascribed your excellence, O Banū Sulaim! We have fought with you, and not found you to be cowardly; and have asked of you, and not found you to be niggardly; and have competed with you in satire, and not found you to be silenced (M, R): (5) denotes depriving [its obj. of what it is derived from (R)], as removed his complaint [and عجمت الكتاب marked the writing with diacritical signs, when you remove, or do away with, the شكاية complaint and عجمة barbarism (M)]: (6) is i.q. فعل (M, SH), as alleged اقتلهه and cancelled the sale, تثلب البيع and Shulta and busied him, بيكر and went forth in the early morning (M): an augment of meaning is, however, unavoidable, though it be only corroboration: (7)
denotes praying, as \textit{prayed for rain for him, as} says Dhu-r-Rumma

\[\text{I halted my she-camel at a home of Mayya's, and ceased not to weep beside it and address it and pray for rain for it, until, from what I was revealing, it was well-nigh speaking to me, its stones (ارحامة being a subst. for the sub. of كان, vid. the pron. in it) and its playgrounds (FA); though the commonest in the cat. of praying is فعل, as جدعة [489]: (8) denotes other meanings not having any rule like the rules of the meanings mentioned, as مسترة saw him: (9) is seldom quasi-pass. of فعل, as فكورة فانظرer I made him break his fast, and he broke his fast and بشرة فافسر I rejoiced him by an announcement, and he rejoiced at the announcement (R).}

§ 489. فعل (1) mostly denotes multiplying [the root of the v., in the trans. (R),] as قطعت \textit{cut in pieces} and عُلقت \textit{shut}; [and intrans., as (R)] طُوفت \textit{going about} and the طُراف \textit{going round (M, R)] and موت المال \textit{The murrain fell among the camels, and death was frequent among them (R): it is
not said of one (M); you say غلقت الباب مرة, and not غلته from the inconceivability of the idea of repetition in the like, but جرحته; and غلقت إلا أبواب means multiplied his wounds, whereas جرحته wounded him admits of multiplying or not: says AlFarazdak

ما زلت أفتح أبواب وأغلقها حتى رأيت أبا عمرو بن عمرو

I ceased not to open doors and shut them until I saw Abu 'Amr Ibn 'Ammar, i.e. غلقة (R) denotes making trans., [explained in جرحته (R),] as glad-denied him; [where also it would be better to say making the thing to be possessed of its root, that it might be common to such as فُنُجُح القدر flavoured the pot, i.e. made it to be possessed of aromatic herbs or spices: but this is not trans. to three like أنَّ أفعال, except when made to accord with فُنُجُح (R);] and hence فقعته I imputed wickedness to him [and جدعته I said to him جدعتا أك God cut off thy nose! (M)]; (3) denotes depriving (M, SH), as جلدت البعير and فرِّدت the skin and the tick (M); (4) is i. q. فلما, [in the intrans., as مُحَثُّك and مُشى, e.g. ودربة قُفر مَشى نعماها * كمشي النصارى في خفاف الأردن}
Many a desert waste, whose ostriches walk like the walking of the Christians in boots of black leather; and trans. (BS).] as زلتة and زيلة (M, SH, BS) separated it, e.g نزيلنا بينهم X. 29. And We will separate their union, and sever the ties that were between them in the world (BS):

(5) denotes imprecating upon the obj. the root of the v., as جدعته [above]; or blessing him, as سقتة said to him سقية لَكَ [41]: (6) denotes becoming possessed of its root, as رقت became leafy: (7) denotes becoming its root, as عجرت becoming an جبة old woman: (8) denotes making its obj. to become in the state that it is in, as شبى الذي ضوا الأضواء وكفي الكومة وبصر البصرة Extolled: be the perfection of Him that hath made the lights to become lights, and made the round heap of red sand to become a round heap of red sand, and made the soft white stone to become soft white stone!: (9) denotes doing something in the time that it is derived from, as صبح came at morning: (10) denotes going to the place that it is derived from, as كف went to AlKūfa: (11) denotes other meanings not governed by rules like those mentioned, as جرب tested and كَلَم spoke (R).

§ 490. َفَاعلَ (1) denotes that another does to you what you do to him, as قاتلته and ضريته fought with him; and therefore, when you are the superior, you say َفَاعلَيْنَيْ قاتلته.
(M): inasmuch as قَالْ implies the sense of sharing with (R), the intrans. becomes trans., as شاعَرَتُهُ كَارَمَتَهُ; and the trans. to one [obj.] incongruous with the ag. becomes trans. to two, as جَذَبَتَهُ النُّوبُ [487], contrary to شاهِمَتَهُ شاهِمَتَهُ vied with him in reviling (SH), i.e. if the shared with here be the obj. of the root of the v., the trans. to one in the tril. is trans. to one here also, but, if the shared with here be other than the obj. of the root of the v., the v. then becomes trans. to two objs.: sometimes, however, the obj. added in the conjug. of قَالْ is the one affected by the root of the v. not by way of sharing with, as راجِعَتُهُ عَرَدَتْهُ and returned to him (R): (2) is i.q. سَافَرَتُ, as كَثَرْتُ (M, SH) i.q. سَفَرَت سَافَرَت went forth to journey, though there must be intensiveness in سَافَرَتُ: similar is نَارَلَتُ السَّمَعِ, i.q. نَارِلَتُ السَّمَعِ gave him the thing; and

XXII. 39. Verily God defendeth and يَدْفَعْ [is energetic in defending with the energy of him that contendeth for superiority in it (K, B)] are read (R): (3) is i.q. اَنْعَلَ (M), denotes making the thing to be possessed of its root, like اَنْعَلَ عَافَاكَ الْلَّهُ (R), as اَنْعَلَ (M, R)

God make thee to be possessed of health. وَاعِنَى سَمَعَكَ, رَاعِيَاً عَافْيَةً

Make thine ear to be possessed of mindfulness for us, like اَرَعَى, and اَرَعَى صَاعِرَتُ خَدَتُهُ turned away his cheek from
pride, i.e. ضَعْرَةٌ (R): (4) is i.q. فعلْ [i.e. denotes multiplying like فعلْ (R),] as [إِضْعَافَةٌ (R)] doubled [the thing, i.e. multiplied its likes, like نعمة, نعمة, i.e. multiplied his like ضعفة wealth. These (last) three cats. are most often trans. (R)].

§ 491. فَنَعَلْ is [intrans. (SH),] quasi-pass. of فَنَعَلْ, as كَسَرَتْ فَانْكَسَرْ I broke it, and it broke (M, SH); except what is anomalous (M), [or] seldom of انْعَلْ (SH), as انْفَقَتْ فَانْفَقَتْ I shut it, and it shut, [though may be quasi-pass. of فَسَقَتْ, because فَسَقَتْ and فَسَقَتْ are syn. (R),] and اَتَعْجَتْ فَانْزَعَعْ I disquieted him, and he was disquieted. It is peculiar to physical action and production of impression, [because this conjug. is applied to denote quasi-passivity, i.e. reception of impression, which is more appropriate and congruous in what is apparent to the eyes, like breaking and cutting and pulling, so that فَعَلْ, فَعَلْ, فَعَلْ are not said; whereas, though فَنَعَلْ, فَنَعَلْ is applied to denote quasi-passivity of and فَنَعَلْ are allowable, because the repetition in it seems to make it apparent and manifest, so that it becomes like the sensible (R): and therefore انْعَدَمْ is [said to be (SH)]
wrong; [while they say تَلَّتْ فَانتَقَلَ I said it, and it was said, because the sayer works in moving his tongue (M). But it is not universal in all that is (indicative of) physical action; so that فَنَذَهِبُ is not said, but فَتَرَدَّدْ فَانْتَطرَ I drove him away, and he went away (R)].

§ 492. (1) is [mostly (SH) partner with انفعَلُ in being (M)] quasi-pass., as غممتة فاغتم I grieved him, and he grieved [and شرية فاشتوى I roasted it, and it was roasted, and إنْغَم شروى being also said (M): S says "The conjug. in quasi-passivity is انفعَلُ; and انفعَل is rare, as جمعتة فاجتمع I collected it, and it collected and مزجتة فامتزج I mixed it, and it was mixed": since, then, it is not applied to denote quasi-passivity like انفعَلُ, it may denote it in other than physical action, as غممتة فاغتم, غمَّت. and it often serves instead of انفعَلُ as quasi-pass. of vs. whose is a رميتة, or as لامتة (مَّرَمَّتى I threw it, and it was thrown, not إنَّمَت. وإنْفة I bound up the wound, and it united, not إنُتَلَّم, وإنْفَيْنَة فانتفَي I removed it, and it was removed, not إنفَّت. وإنْفَيْنَة فانتفَي I joined it, and it was joined, not إنْفَصَل. وإنْفَصَلْ فانتصل though انْفَصَلْ and was effaced occur; because
these are letters that the quiescent ن becomes incorporated into (751), while the ن of اِنْفَعَل is the sign of quasi-passivity, so that its obliteration is disliked; whereas the ن of اِنْفَعَل in اذْكِر and اَلْلَّبَصِّر, not being peculiar to any meaning like the ن of اِنْفَعَل, becomes as it were not a sign, since the property of the sign is peculiarity (R): (2) is i.q. اِجْتَزَارُوا, as [707] became mutual neighbours, اَخْتَصَمُوا disputed one with another, [met together (M): (3) denotes making for oneself, as اِشْتَوَى (M, SH) and اِذْبَع prepared شَوَاء roast meat, and a ذَبْحَة slaughtered animal, for himself (M), i.e. [with an obj.] denotes your making the thing to be its root, which should not be an inf. n., apparently for yourself, as اِشْتَوَى اللَّحم made the flesh to be شَوَاء roast meat for himself (R): ولهم ما يدعون: XXXVI. 57. means And they shall have what they ask for themselves, like اِشْتَوَى and اِجْتَزَار when he roasts flesh, and melts fat, for himself (K, B): says Labid
Many a lad there was that his mother sent with a message, and we gave bountifully what he asked—that she sent, and his sustenance came to him, so that he roasted flesh for himself on a night of wind and melted fat for himself (K): and hence ʻātān ʻātān took, or received, something measured and weighed: (4) is i. q. ʻIll, ʻIll, ʻIll, ʻIlāt, ʻIlāt, read, ʻIlāt, ʻIlāt, and anūδlāt snatched away (M): (5) denotes (M, SH) exceeding the meaning thereof (M), practising versatility (SH), i. e. striving, and agitating, in producing the root of the v. (R), as ēkāstēs ēkāstēs in relation to ʻāl ʻāl and ʻāl ʻāl (M); for which reason God says Ⅱ. 286. It shall have what it hath earned, i. e. whether it strive in good works or not, and shall answer for what it hath striven to earn, i. e. shall not be chastised save for the sins that it hath striven to produce (R): S says “As for ēkāstēs, it says I obtained, whereas ēkāstēs is practising versatility and seeking; and ēkāstēls is equivalent to agitating” (M): but others than S make no distinction between ēkāstēs and ēkāstēs: ēkāstēs sometimes denotes something else not governed by rule, as ēkāstēl the الخطبة, made an exception in the speech (R)].

§ 493. ʻIll, ēkāstēs [mostly (SH)] denotes (M, SH) requiring the act (M), [or] asking, plainly, as ēkāstēl ʻIll.
asked him to write, or constructively, as `استخرجته' (SH): you say `استعملة' and `استعملة' when he requires his `briskness' and `working' and `hastening'; and `مر مستعملة', i.e. passed, requiring that from himself, tasking himself with it: and hence `استخرجته', i.e. did not cease coaxing and requesting until he went forth (M); [and] you say `استخرجته' `ولد' pulled out the peg, where requiring properly is not possible, as it is in `استخرجته' زيدا, save by seeking to accomplish the extraction of it and striving to move it, as though this were a requiring of it that it should come out: in `استخرجته', then, there is no indication that you extracted it at once or with striving, contrary to `استخرجت' (R): (2) denotes becoming transmuted [into the thing, properly or tropically (R),] as `استحضر الجلابين' [The clay become stone or like stone in hardness (R)] and

أَيْ زَيَّنَةُ الْبَيْضَةِ بَاَرَضَا تَسْتَنْسِرُ وَالَّتِيْ فِي أَسْوَاقَنَا تَسْتَنْسِرُ [Verily the small birds that do not prey in our land become vultures, and the she-asses in our markets become he-asses (Jsh)]: (3) is i. q. فعل `فرَّ' and `استقر` rested (M, SH), though there must be intensiveness in `استقر' (R), and `استنعا' and `smote his adversary' (M): (4)
often (R) denotes (M, R) finding to be of a certain quality (M), [or] believing the thing to be of the quality of its root (R), as 

\(\text{إِسْتَهِمَّتُ وَإِسْتَهْمَّتُ} \) (M, R) found him to be 

\(\text{عَظِيم} \) grand and 

\(\text{سَمِيْن} \) fat (M), [or] reckoned him to be 

\(\text{مَجِبَ وَمَجِبُ} \) possessed of 

\(\text{عَظِيمَة} \) grandeur and 

\(\text{سَمَى} \) fatness: (5) denotes 

\(\text{إِفْتَعَلَ} \) making for oneself, as mentioned in 

\(\text{إِفْتَعَلَ} \) as 

\(\text{إِفْتَعَلَ} \) prepared blame for himself: (6) denotes other meanings 

\(\text{إِفْتَعَلَ} \) not governed by rule.

§ 493.A. 

\(\text{إِفْتَعَلَ} \) generally denotes inseparable color 

\(\text{إِفْتَعَلَ} \) or sensible defect, and 

\(\text{إِفْتَعَلَ} \) accidental color or sensible 

\(\text{إِفْتَعَلَ} \) defect: but the 1st sometimes occurs in the accidental, and 

\(\text{إِفْتَعَلَ} \) the 2nd in the inseparable (R). [See § 494.]

§ 494. 

\(\text{إِفْتَعَلَ} \) is intensive (M, R) and corrob. (M) 

\(\text{إِفْتَعَلَ} \) in relation to what it is derived from (R); so that 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) was very rough, 

\(\text{إِفْتَعَلَ} \) produced 

\(\text{إِفْتَعَلَ} \) much green fodder, and 

\(\text{إِفْتَعَلَ} \) was very sweet 

\(\text{إِفْتَعَلَ} \) are intensiveness in relation to 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) 

\(\text{إِفْتَعَلَ} \) and is sometimes trans., as 

\(\text{إِفْتَعَلَ} \) rode the 

\(\text{إِفْتَعَلَ} \) horse bare-backed. 

\(\text{إِفْتَعَلَ} \) is a coined formation, not trans-

\(\text{إِفْتَعَلَ} \) ferred from a tril. v.: and is trans., as 

\(\text{إِفْتَعَلَ} \) [482]; and 

\(\text{إِفْتَعَلَ} \) intrans., as 

\(\text{إِفْتَعَلَ} \) and 

\(\text{إِفْتَعَلَ} \) [482]. Similarly 

\(\text{إِفْتَعَلَ} \) is.
coined, as [432]: and sometimes اَنْفَعَلْ, as اِقْطَرَ, and اَنْفَعَلْ, as اَنْفَعَلْ, hid himself; and اَنْفَعَلْ, and اَنْفَعَلْ, began to dry up.

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

THE QUADRILITERAL VERB.

§ 495. The unaugmented quad. has one (M, SH, L, IA) measure (L, IA) [or] formation (M, SH) for the act. voice (IA), دحرج (M, L), with Fath of the 1st and 3rd (L), trans. (M), like دحرج (M, IA) rolled the stone down, and intrans., like دربه دحرج (M) lowered his head (M); one for the pass., like دحرج ; and one for the imp., like دحرج. The augmented quad. becomes, through the augment, of five letters, like دحرج, or six, like دحرج [and دحرج] (IA). The augmented [quad.] has (M, SH, L) two (M), [or rather] three (SH), formations (M, L), تفعل (1) ل (L), as دحرج [495. A.] (SH, L); (2) اتعنال, as (M, L) دحرج (M, SH, L), e. g. دحرجت النعم فاحرنجست I crowded the camels together, and they crowded together, was joyful, اخندتم was haughty (L); (3) اشتعل, as (M, L) شدد (M, SH), hastened, اسبطر الشعر became long, استعد became swollen (L): which are intrans. (SH).
§ 495. A. نَفَعَلْ is quasi-pass. of the trans. نَفَعَلْ, like نَفَعَلْ of the trans. I rolled it down, and it rolled down (R).

§ 496. The [other] two formations of the augmented are [also] intrans.: and in the quad. are like إنفعلْ and إنفعلْ in the tril. S says "And there is not in the language إنفعالته, because it is like إنفعلتْ in trils.; they have added a ن and conj. 1, as they have in this:" and he says "And there is not in the language إنفعالته, nor إنفعلتْ, e.g. إصررتْ was red and اشتهبْتْ became gray; and the like of that from quads. is إنفاعلته was at rest and اشمسْتْ quaked" (M). And إنفعال coordinatied with لحرنجم, like لنُحسْ went back, is intrans., like what it is coordinated with: and similarly إنفعالْ acted as a devil coordinated with لحرنجم, and احرنجم coordinated with لحرنجم; though it occurs trans. in poetry, as إن بَرِى النِّعَاس احتَلْ Verily I see slumber overcome &c., as though the prep. were suppressed, i.e. يَسْرُنْيْ عَلَى وَيَغْرُنْيْ عَلَى 12 a
§ 496. A. The meanings mentioned for the formations mentioned are not peculiar to their pretes.: but are mentioned in the pret. because it is the root of the conjug. (R).
Part the Third.

The Particle.

Chapter I.

The Particle in General.

§ 497. The $p.$ is what indicates a meaning [realized (Jm)] in another (M, Z, III, Sh) expression (R), [i. e.] conceived in relation to it (Jm); i. e. is a word that indicates its meaning through the medium of something else (AA). It is not independently intelligible, so as to be predicative or predicably; but requires the addition of another matter (Jm). The expression that the meaning of the $p.$ is [realized] in is sometimes a single term, like the $[u.]$ made det. by the $j$; and sometimes a prop., as $\text{هل زيد قائم}$ Is Zaid standing?, since Zaid's standing is inquired about (R). The $p.$ is therefore inseparable from an accompanying $n.$ or $v.$, except in particular positions, wherein the $v.$ is suppressed, and the expression restricted to the $p.$, which acts as a substitute, as $\text{يا زيد} [556]$, $\text{نعم}$ [48], and $\text{ركن قد قام} [577]$ (M). Sometimes it needs a single term; and sometimes a prop., like the neg., interrog., and cond. ps. (R). The $p.$ is distinguishable from the $n.$ and $v.$ by its freedom from their signs. It is (1) [not peculiar, i. e. (IA)] prefixed to $n.$ and $v.$., like $\text{اهل انتم شاكرون}$ XXI. 80. Then will ye be
thankful? and ṭ-shell اتاك نبا the XXVIII. 20.
And hath the story of the adversaries come unto thee? (Sh): (2) peculiar to (a) ns., like دنفيس السما like [in LI. 22. And in heaven is your sustenance (Sh)];
(b) vs., like ل in CXII. 3. (404) (Sh)]. The ps. are [all (IA) uninf. (IA, Sh), upon quiescence, like هل; Fath, like ﴿; Kasr, like ﴿; or Damm, like ﴿ in the dial. that makes it govern the gen. (Sh). The species of p. are (1) the preps., (2) the ps. assimilated to the v.,
(3) the cons., (4) the neg. ps., (5) the premonitory ps., (6) the voc. ps., (7) the ps. of assent, (8) the exceptive ps.,
(9) the ps. of allocation, (10) the connective ps., (11) the expos. ps., (12) the infinitival ps., (13) the excitative ps.,
(14) the p. of approximation, (15) the ps. of futurity,
(16) the interrog. ps., (17) the cond. ps., (18) the causative p., (19) the p. of reprehension, (20) the لs, (21) the quiescent ﴿ of feminization, [(22) the Tanwin (AA),]
(23) the corrob. ﴿, (24) the ﴿ of silence (Z); (25) the ش and ﴿ of pause, (26) the p. of disapproval, (27) the p. of trying to remember (AA). The conjunct ps. [177,
571] are not mentioned [under that name] by [Z or] IM: they are five, (1) ان, conjoined with the plastic v., pret.,
as عجبت من ان قام زيد I wondered that Zaid stood;
and aor., as عجبت من ان يقوم زيد should stand; and
imp., as اشتُرت إلیه بناء قَمّ I signed to him, Stand: whereas, if an aplastic v. occur after it, as وان ليست الإنسان إلا ما سعى LIII. 40. And that (the case is this,) man hath not ought save that he hath wrought and وان عُسِي أن يكون قد أقترب أجلهم VII. 184. And that (the case is this,) haply their end may have drawn near, it is contracted: ٤٩٤١١٢ (2) أن, conjoined with its sub. and pred., as اولم يفهفنا أن إنزنا XXIX. 50. And hath it not sufficed them that We have revealed?: and the contracted أن is like the uncontracted, being conjoined with its sub. and pred.; but its sub. is suppressed [525], whereas the sub. of the uncontracted is mentioned: (3) كي, conjoined with an aor. v. only, as جئت كي تعود زيدا Thou camest in order that thou mightest honor Zaid: (4) ما لا أصحب ما دمت منطلقا I shall not accompany thee so long as thou continuest to be departing; and not adverbial, as عجبت معا ضربت زيدا I wondered that thou didst beat Zaid: conjoined with the pret., as exemplified; and aor., as لا أصحب ما يقترب زيد so long as Zaid shall stand and عجبت معا تضرب زيدا that thou wast beating Zaid; and nominal prop., as
that Zaid was standing and so long as Zaid is standing: the adverbial infinitival being oftenest conjoined with the pret., or with the aor. denied by as, as

not beat Zaid; seldom with the aor. not denied by as

[by Allâhu 'tâ'la, I roam about so long as I roam about; then repair to a home whose housewife is a slut (J)]: (5) I wished that Zaid had stood; and aor., as I would stand. The sign of the conjunct p. is its replaceability by the inf. n., as i. e. (IA). The inf. n. [however] is not given the predicament of or and its conj. in suppressibility of the prep. [514]; nor in supplying the place of the two terms of attribution, which question is common to and in the cat. of [440], but peculiar to and its conj. in that of [459] that is then non-att. (DM),] and to in that of [591]: nor are they given its predicament in being a subst. for the adv. of time [65]. You say
and unless you mention the enunc. [e.g. حاضرة] (DM); and the conjunct ps. must be followed by a conj. explaining their meaning (IA). The of females is a p. in the dial. of female, in the dial. of the pron. being alone: (2) substituted for the interrog.

Hamza, as [690]: but rightly this should not be reckoned, because not an o. f.; though some assert that the o. f. is ُهُذَا, the ِهِذَا being elided. ُهُذَا and its branches are ps. in such as زَيْد هو الفاضل, when parsed as a distinctive [166] having no place in inflection; but some say ns. The ة is (1) the sign of male persons in the dial. of Tayyi or Azd Shanu'a or Balharith, as يتبعون which [21], according to S a p. indicating plurality, as the كَافَت is a p. indicating.
femininization; and sometimes used for irrational objects, when treated like rational beings, as اكلونی للغ, devouring here, says ISh, being i. q. injustice and wrong, like

اكلت بنيك اكل الضب حتى وجدت مرارة الكلا الوبي.

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

وانتى حينشما يثنى الهوى بصرى * مى خونسا سلكوا ادنو كانطور [And that I, whenever inclination turns mine eye, draw near to wherever they have gone along, and gaze (Jsh)], and the و of rhymes, as

سُقيت الفيت آيتها الخياوم [1]: (3) the و of trying to remember [623], as when he that means to say يقوم زيد, and, forgetting زيد, wishes to
prolong the sound, in order that he may try to remember, says: but rightly this is like the one before it: (4) the ج substiuted for the interrog. Hamza preceded by ذم, like the readings ولية البشرو وامتنم لـ77. 15. 16. And unto Him shall be the resurrection. Have ye become safe? and قال فرعون وامتنم بـ VII. 120. Pharaoh said, Have ye believed in Him?: but rightly this also should not be reckoned, because substituted. The (1) denotes disapproval, as أهراة What! 'Amr?: (2) denotes trying to remember, as رأيت الرجل I saw the man: but rightly these two should not be reckoned: (3) is the sign of the du., as

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

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

between Naimus the nasr and the lam anam, as if they were in a way of half a verse. 13 a
[by Ḥurākā Bint AnNuʿmān, While we rule the people, and the dominion is our dominion, lo, we are among them subjects taken as servants! (T)]: but some say the 1 is part of the restringent مَا; and some say an impletion, بَيْنُ being pre. to the prop., which is confirmed by its being pre. to the single term in

بيِنَا عَنْحَاقَةُ الكِماةِ وَرَوْةَةٌ يِوْمًا اِتِبَاعُ لَهُ جَرَيُّ سَلَفُ

[by Abū Dhuʿaib alHudhalī, Amid his embracing, i.e. combating, the brave armed men and his eluding, one day was appointed for him a bold daring man to repel him (Jsh)]: (5) separates the two Hamzas [661], as اَنْذَرُتِهِمْ II. 5. [28], allowably not necessarily, whether the 2nd Hamza be softened or sounded true: (6) separates the of females and the corrob. نِّ, as أَضرِبْنَانِ, necessarily:

(7) [55]: (8) is a subst. for a quiescent نِّ, either the corrob. نِّ, as XCVI. 15. [649] وَلَيْكُونَا, XII. 32. And shall surely be, and لَا تَعْبِدُ إِلَّا نِّ [649]; or the Tanwīn of the acc. [640], as رَأِيَتُ زِيدًا in the dial. of others than Rabīʿa, [who pause with quiescence upon the acc. pronounced with Tanwīn (DM)]. But the 1 substituted for the نِّ of اَذُنِّ may not be reckoned: nor the 1 of multiplication, as قَبْعُورَٰٰي; of feminization, as حَبْلِي; of coordination, as أَروْطَٰلِي; of unbinding, as ماَ هَاجَ اِشْجَانَا وَشَجَوَا كَدَ شَجَا. مِنْ طَلَّلَ كَالْأَنْصَمِي اَنْهَجاَ.
[by Al'Ajjūj, *What has aroused sorrows and a sadness that has saddened, because of a ruin like the striped Yamani garment that has become worn out?* (Jsh)]; of dualization, as ِالْرِّيَابِ; of impletion, in imitation, as ُمَا, or elsewhere in case of necessity, as

أَعُونُ بَالْلَّهِ مِنَ العَقرِابِ. أَشَائِلَتْ عَقِدُ الآذَنَابِ

[I seek refuge with God from the scorpions raising the joints of the tails (Jsh)]; that the vowel is made manifest by in pause, i.e. the I of ِعْلَمُ according to the BB [161]; or of making dim., as ِذَا and ِالْلِّذِي لَا وَلِدُّهُ; [or substituted for the Hamza of ِعَن on prefixion of the interrog. Hamza, as ِلَمْ نَأَوَّلَ (DM)]. The ُيِمْسَرْخُ of (1) disapproval, as ِيُزْدَيْدُ [618]; (2) trying to remember, as ِتَدْعُي [624]; but rightly they should not be reckoned, like the ُيِمْسَرْخُ of making dim., of the aor., of unbinding, [as ِرَكَانُ ْتَدْيِي (DM),] and of impletion, [for imitation, as ِمِنْي, or anything else (DM),] and the like, [e.g. of the ِدَعُ and perf. pl. masc. in the gen. and acc. (DM)]1; because they are parts of words, not words (ML).
CHAPTER II

THE PREPOSITIONS.

§ 498. The prep. is what is applied to conduct, [i.e. make trans. (R),] a v. or its like, [the act. part., &c., as in the d. s. (75) (R),] or its sense, [the adv. and prep. and gen. (R),] to what follows it (IH), whether a plain n., or renderable by a n. (Jm): so that its gen., being a direct obj. to that v., is acc. in place; and may therefore be coupled to with the acc. in وَأَرْجَلْكُم V. 8. [130. A.] (R). They are (1) [ps. only, vid. (M, R)] حَتَّى, إِلَي, مَن; نَفْئ, the ب, the ل, رَب, and the ر and [of the oath (M, III, KN); (2) ps. and ns., vid. (M, R)] عَلَى, the مْنَتْ, and مَدْنَى (M, III, IM, Sh, KN); (3) ps. and vs., vid. (M, R) خَالًا, عَدًا, and حَاسُتَا (M, III, IM); (4) كَي [513] (IM, Sh), لَحَلَّ, and مَلَى (IM). These 20 ps. are all pecu-
lar to ns., and govern the gen. (IA). The preps. govern in the gen. (1) the explicit n. and the pron., the general rule, vid. ب, the ل, and فِئ, as XXXIII. 7. And from thee and from Noah, إلى الْجَمِيعَة V. 53. Unto God shall be your returning and X. 4. [41] طَبِيقًا عَنْ طَبِيْقٍ LXXXIV. 19. Degree
after degree and رضى الله عنهم ورضوا عنه V. 119. God shall be satisfied with them, and they shall be satisfied with Him, وعليها وعلى الفلك تحملون XXIII. 22. And upon them and upon the ships ye are carried, وامنوا بالله ورسوله وامنوا به IV. 135. Believe in God and His Apostle and XLVI. 30. And believe in Him, لله ما في السماوات وما في الأرض II. 284. Unto God belong what is in the heavens and what is in the earth and كل له كاترون II. 110. All (of them) are obedient unto Him [117], ون في الأرض ايام لمعتي ودنبها ما تشتري الانفس للمؤمنين I. 20. And in the earth are signs for the sure knowers and XLIII. 71. And in it shall be what the souls desire [177]: (2) only the explicit ن., but not any particular one exclusively, vid. the ك, دوحت, and the م: (3) two particular words, vid. the which governs only الله and رَبُّ الكَعَبَة pre. to the الكَعَبَة or the الَّذِي, as XXI. 58. And, by God, I will assuredly outwit your idols and or ترب الكَعَبَة or ترب الكَعَبَة By the Lord of the Ka‘ba or my Lord: (4) a particular one, and a particular sort, of the explicit نس., vid. كي, which governs only (a) the interrog. مَا, as For what?; (b) the understood أَيْ and its conj., as جئتَ
with this v. being renderable by an inf. n. governed in the gen. by the, as though you said: (5) a particular sort of the explicit ns., vid. the gen. of which is only a n. of time, definite, not vague, and past or present, not future, as [or ]: (6) a particular sort of the prons. and explicit ns., vid. the, which governs only (a) a pron. of the 3rd pers. sing. masc., whereby the sing. masc. or anything else is intended, necessarily expounded by an indet. after it agreeing with the sense intended and governed in the acc. as a sp., as , and , and , and , and . Scarce any man and two men and men and woman and two women and women, all of which is rare; (b) a qualified indet. explicit n., as . Scarce any good man have I met, which is frequent (Sh).

The adv. and prep. and gen. must depend upon (1) the v., or (2) its like, [i.e. the deriv. n. governing like the v. (DM),] as [The way of them that] Thou hast been gracious unto, not of them that Thou art wroth with and
[149], by Ibn Duraid, *And the white hair has become glowing in its black hair with (a glowing) like the glowing of the fire in the dry log of *عَصْا* (Jsh)*; or (3) what is renderable by its like, as XLIII. 84. [177], *مَعْبودٍ worshipped, and

وَأَن لسانِي شهدة يشفى بها وَهُوَ علی من صحة الله علیم [And verily my tongue is honey whereby convalescence is attained: but it (161) against him (that) God has poured it out (upon) is colocyth. orig. علیم على من صحة الله علیم (DM)], the mentioned depending upon علیم because renderable by صعب hard, شاق troublesome, or شديد severe; or (4) what points to its sense, as

أنا أبو المنهل بعض الأحياء ليس على حسبى بصوان [I am Abu-lMinhāl sometimes. Mine ancestral glory is not a safeguard over me, but my safeguard is valour and munificence (Jsh)] and

أنا إلى ملوبة أن جد النقر وجدت الخليل إلـى زمر [by Fadaki {Ibn A‘bad (Jsh); alMinkarî (KF, Jsh), I am the son of Mūwīya, when the cry used for rousing the
horse becomes vehement, and the cavalry come in troops, in squadrons (Jsh), and depending upon the two proper names because of the sense of the valiant or the munificent in them: and, if none of these four things be found, one is supplied as a substitute. VII. 71. And (We sent) unto Thamūd their brother Sālih, in nine signs unto Pharaoh, II. 77. And (do good) unto parents with doing good or And (enjoined upon them) respecting parents doing good, and the [In the name of God (I recite or rehearse), like and Mayst thou bring home thy wife or wed) with close union and begetting of sons! and with happiness and prosperity!, and

(K), by AlFaraizdak, Then I said, (I invite you) to the food. Then a party of them said, We envy mankind in their eating food (N)]. As to whether they depend upon (1) the non-att. v.:—those who assert that it does not indicate accident, vid. Mb, R, LJ, Jj, IB, and Shl, disallow that; but the truth is that these vs. all indicate it, except لئِسِ, [which also, says R, indicates an accident, i. e. negation
(DM): (2) the aplastic v.---F says on 182 that the adv. is dependent upon 3 the p.:—
that is commonly disallowed; but IH says on 5
LXVIII. 2. Thou art not by the grace of thy Lord possessed by a devil that the [1st] ب
depends upon the neg., since, if it depended upon ب يمجننی، it would import negation of a particular demoniac possession, that which is from the grace of God, whereas the meaning is not negation of a particular demoniac possession. Six preps. do not depend, (1) the red. prep., as in XIII. 43. [503] and 3. Is there any creator other than God?; because the dependence means the ideal attachment [of the op. to the gen. (DM)], some vs. failing to reach the ns., and being therefore aided thereto by the preps.; whereas the red. enters the sentence only to strengthen and corroborate it, not for attachment: but the strengthening ل may be said to depend upon the strengthened op., as مصدقة لئما معهم II. 85. Verifying what is with them, L.XXXXV.
16. [31], and إن كنتم للربيا تيبرون XII. 43. If ye be interpreters of the dream; being really not a pure red., because of the weakness imagined in the op., which makes it quasi-intrans.: (2) لحال in the dial. of 'Ukail; because I4 a
it is quasi-red., its gen. being in the position of a nom. by
inchoation, since what is after it is in the nom. as an
enunc., as

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

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

d.s. in فِي الافتُق or رأيت الهلال بين السطاب I saw the new moon among the clouds or in the horizon, because they are after a pure det.; and susceptible of being either in

يُعجِبُنِي الزهرُ فِي اکمَةٍ والنمر على اغصانه Flowers please me in their calices, and fruit upon its boughs, because the generic det. is like the indet., and in

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

ما في الدار أحد and جاَءَ الذئب مررت بِرجل معه صقر and إنَّ الدار زيد and مررت بِزبد عليه زيد عندك أخوة and فِي الدار ابْوَة جَيَّة, there are three opinions as to the nom., that it is (a) preferably an inch., whose enunc. is the adv. or [prep. and] gen.; (b) preferably an ag., which IM adopts, the o.f. being absence of hyst.-prot.; (c) necessarily an ag.:
and, when it is parsed as an ag., then whether its op. be the suppressed v., or the adv. or [prep. and] gen., because substs. for استقر, and approximate to the v., as being supported, [the v. being supported upon the subject especially, and upon such as the interrog., which is mostly prefixed to vs. (DM),] is disputed; the preferable opinion being the 2nd, because the d. s. may not precede in زيد في الدار جالسا, whereas, if the op. were the v., it might, and because of فترادي [26], the pron. being latent only in its op., [so that the adv. is the op. of the pron., and therefore, if there be no pron. in it, because of the presence of the nom. after it, is the op. of that nom. (DM)]: (2) if they be not supported, as عندك في الدار زيد, or عندك, the majority hold inchoation to be necessary; but Akh and the KK allow both constructions. They must depend upon a suppressed [op.], (1) when they (a) occur as (a) an ep., as فخرج على السما... II. 18. [24], (b) a d. s., as قومته في زينته XXVIII. 79. Then he went forth unto his people with [502] his pomp, the élite of مستقرأ in عنده XXVII. 40. And when he saw it resting before him meaning motionlessness, not unrestricted existence and coming to pass, so that it is a particular being, (c) a conj., as مهي في السموات والارض ومن عندع لا يستكبرون XXI. 19. And unto Him belong they that are in the heavens
and the earth: and they that are before Him deem not themselves too great, (d) an enunc., though it sometimes appears in poetic license, as لَكَ الْعَزَّ الْغَيْبَ [26]; (b) govern the explicit n in the nom., as X i V. 11. and II. 18. [24]:

(2) when the op. is (a) used suppressed in a prov. or the like, as حَيْنَئَنَّ الْآَنُ [67] and بَالْرَفَاءِ الْغَيْبَ [67] and اِيَّامُ الْجَمِيعَةُ صَمَّتُ نَفْسَهَا, when allowed on the authority of the reading [of Ibu Mas'ūd (K) LXXVI. 31. [And (hath prepared) for the evil-doers, hath prepared for them (K)], though most hold that the prep. must be dropped and the n. governed in the nom. or acc. [62]: (3) in the oath with any [prep.] other than the ب, as الْلَّيْلِ إِذَا يُغْشَى [658]; and, if the v. were expressed, the ب would be necessary. The necessarily suppressed op. is a v. without dispute in the oath and conj., because they are only props.; and in the ep. in رَجِلُ نَيْ [32], because the is allowed in رَجِلُ صَالِحٌ مَّلِلَ الْغَيْبَ, but disallowed in رَجِلُ صَالِحٌ مَّلِلَ الْغَيْبَ, the saying

كُلُّ أَمْرٍ مَبْعَدٌ أَوْ مَدْارٍ * فَمَنْ طُوِّبَ بِحُكْمَةِ المُتَحِالِ
[Every matter, removing far or bringing near, is suspended upon the justice of the Most High (Jsh)] being extraordinary: and most supply the v. in the enunc., ep., and d. s., because it is the o. f. in government; but some the qual., because the o. f. in the enunc., ep., and d. s. is the single term, and because the v. in them must be constructively a qual., and, say they, because lessening the supplied is better, [the v. with its ag. being a prop., but the qual. with its nom. equivalent to the single term (DM),] which is of no account, because we do not suppress the pron., but transport it to the adv., so that the suppressed is a v. or qual., each a single term: and in distraction it is supplied according to the exponent, the v. being supplied in 
أَيْوَامُ ٱلْجَمْعَةِ تَعْتَفَكِ فِيَـهُ (Wilt thou devote thyself to prayer) on Friday, wilt thou devote thyself to prayer on it?, and the qual. in 
أَيْوَامُ ٱلْجَمْعَةِ أَنتِ مَعْتَفَكُ فِيَـهُ. In the oath it is اسم; in distraction like the spoken; in the prov. [and the like (DM)] according to the sense; and in the remainder unrestricted being, i.e. مستقرٌ or their aor., if the present or future be meant, and استقرٌ or their qual., if the past, and, when you are ignorant of the meaning, the qual., it being suitable in all times; not particular being, like ٰقَانِمٌ and جَالِسٌ, save because of indication, in which case the
suppression is allowable, not necessary, and a *pron.* is not transported from the suppressed to the *adv.* and [*prep. and*] *gen.* It is generally supplied preceding them, like the rest of the *ops.* with their *regs.*: but sometimes following, preferably, as in في الدار زيد, because the suppressed is the *enunc.*, which is *orig.* posterior to the *infl.*; or necessarily, as in إن في الدار زيدا, because it is not followed immediately by its *nom.*; while he that supplies it as a *v.* must supply it following in both cases, because the *enunc.*, when a *v.*, does not precede the *infl.* As they allow themselves more latitude in the *adv.* and [*prep. and*] *gen.* than in anything else, they (1) separate therewith (a) the *non-att. v.* from its *reg.* [458]; (b) the *v.* of wonder from the wondered at [480]; (c) the annulling *p.* from its anulled, as قالت تلخصني المغ [34]; (d) the *interrog.* from its *treated like* أبعد بعد طن, as قالت أبعد المغ [441]; (e) the *pre. n.* and *prep.* from their *gens.*, as *أشتريت بولاية درهم* [1,125] and *هذا غلام والله زيد* I bought it for (by God!) a dirham; (f) اذن *ئني* and لني *ئني* from their *subjs.*, as

إذن والله ترميمهم بِضرِب

يُشيم الطفل من قبل المشيمب
[by Hassan Ibn Thabit, In that case, by God, we will cast them into a war that will make the little child hoary before the entry into the period of hoariness (Jsh)] and

[I will not, so long as I see Abu Yazid fighting, leave off fighting and witnessing the fray (Jsh)]: (2) make them precede (a) the sub., when preds. in the cat. of اِن [34], as اِنُّي نِّي ذِلِّك لْعَبْرَة III. 11. Verily in that is an ensample, or regs. of the pred. in the cat. of ما [107], as

باهِية حَزْم لَكِد، رَأَيْت أَمِنًا
فَمَا كُلْ حَبِيبٌ مِنْ تَوَاةٍ مَوَاتِيًا

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

وَقَالُوا تَوقَرَهَا المَنْزِلُ مِنْ مَنْى
وَمَا كُلُّ مِنْ رَأَى مَنْى أَنَا عَرْفَ

[by Muzahim Ibn AlHarith alUkaili, And they said, Inquire thou about her at the halting-places of Minâ; but not every one that has come to Minâ am I acquainted with that I should inquire (SM, Jsh)]; (b) [the conjunct., when regs. of the conj. of ال as وَكَانُوا فِيِهِ مِنْ الزَّاهِدِينَ]
XII. 20. And were of the listless about him in one saying; (c) the v. denied by مَا، as

وَنَحْنُ عَنْ فَضْلِكَ مَا أَسْتَغْنِيْنَا
قَتَبَتُ الْإِقْدَامَ إِنْ لَاتِنَا
وَأَنْزَلَنَّ سَكِينَةَ عَلَيْنَا

[by 'Abd Allāh Ibn Rawāha as-Sahābi, And we have not become independent of Thy favor. Wherefore make Thou the feet steadfast if we encounter them; and do surely send down mercy and blessing, whereby the heart may become calm, upon us Companions (Jsh)]; (d) the id. op., as أَكْلُ يُومٌ لَكَ ثَوْبٌ Every day hast thou a garment?.

Some preps. sometimes act as subs. for others; though the BB and their followers hold that the p. retains its own sense, the op. being made to imply the sense of an op. trans. by means of that p., because the use of a trope is easier in the v. than in the p. (ML).

§ 499. مَنْ denotes (1) beginning (M, Z, IH, IA, ML) of extent (M, AA, R, IA, ML), in other than time, [according to the BB, whether its gen. be a place or otherwise (R), as مِنَ المسجدِ الحرامِ إلى المسجد الاقصى XVII. 1. From the Sacred Mosque at Makka to the Farthest Mosque at Jerusalem (IA, ML) and إنَّهُ مِنْ سُليمانِ XXVII. 30. Verily it is from Solomon (ML)]; and in time [also, accord-
ing to the KK (R, ML) and Akh, Mb, and IDh (ML)], as
IX. 109. Assuredly a Mosque that was founded upon piety from the first day
(R, IA, ML), as لمسجد أسس على التقوى من أول يوم
LXII. 9. When the call is sounded for prayer on [below] Friday,
إذا نُودى للصلاة من يوم الجمعة، we were rained upon from Fr:
(R), by Zuhair, Whose are the dwellings in the height of the abodes of Thamūd, that have been empty of inmates from many years and from past time? (Jsh), فمطرنا من
And we were rained upon from Fr:
الجامعة إلى الجمعة the day to Friday in tradition (ML), and
装卸ت من إماني يوم حليمة
إلى اليوم قد جربن كل التجارب (IA, ML), by AnNābiga (ML) `adhDhubyānī, They have been chosen from the times of the day of Ḥākima until to-day, having been proven with all provings (J): in the two texts indeed مي
فني, being often so in advs., as
ومن بعدة جئت من قبل زيد and I came in a time before, and after the time of the coming of Zaid and
ومي بينا وبينك حجاب XLI. 4. And in between us and thee is a veil, and the meaning is on account of (the lapse of) years &c. ; but apparently the opinion of the
KK is correct: the inceptive مَيْ is known by the appropriateness of the الي, or what imports the sense thereof, in opposition to it, as أُرَبَّيْنَ بِاللَّهِ مِنَ الشِّيَاطِينِ الرَّجَيمِ. I betake myself for refuge, or flee, unto God from the accursed devil (R): (2) partition, [as خَذِّ مِنْ أُمُورِهِمْ صَدَقَةٍ. IX. 104. Take thou of their goods an alms (R), whence وَمِنَ النَّاسِ مَن يَقْولُ آمِنًا بِاللَّهِ. II. 7. And of the men are they that say (182), We believe in God (IA): its sign is its replaceability by others, like Ibn Mas‘ūd’s reading حَتَّى تَنفَفَرَا بِعِضْعَ مَا تَصْبِحُون. III. 86. Until ye expend part of what ye love (ML)]. (3) explanation (IH, AA, IA, ML) of genus (IA, ML), being replaceable by الَّذِي (AA), after (a) مَا, and (b) مَهْمَا, often, because of their excessive vagueness, as مَا نَسْئُ مِنْ أَيْتَةٍ. II. 100. Whatever verse We abrogate and VII. 129 [419]; (b) something else (ML), as نَاجْتُبْنَاهَا الرَّجْسَ مِنَ الأُروَانِ. XXII. 31. (AA, R, IA, ML) Wherefore shun the abomination, which is idols (AA): the مَن in لَقِيمُ مِنْ زَيدَ اسْتَنَدَ, however, is not this one; but a pre. n. is suppressed, i. e. I met from (meeting) Zaid a lion (R): (4) exchange, as أَرْضُتُمْ بِالحِيْوَةِ الدُّنْيَا مِنْ الْآخِرَةِ. IX. 38. Have ye become satisfied with the present life in exchange for the life to come? (R, IA, ML),
Then would that we had instead of the water of Zamzam
a draught chilled, that had been all night on the mountain-
peak! (R),

We would make instead of you angels in the earth
succeeding you, the saying, [says IM (ML),]

جارية لم تأكل المرق * ولم تذوق من البقر الفستقا

(IA, ML), by Abū Nukhaila [Ya’mar Ibn Ḥazn, This
is a maid that has not eaten the broad thin cake of
bread, nor tasted instead of herbs the pistachio (J)].

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

اختوا المحافي من النصيب غيابة
ظلما ويكتب للأمير إنيلا

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

being in the acc. by imitation, because they record ادئ
فالتين إنيلا

Such a one has paid &c. (ML): it is known by its replaceability by بدل (B): (5) causation (B, ML), as
LXXI. 25. Because of their sins were they drowned. [1]

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

لا تنكشی عجوزاً این آبیت بها
واخلع قبلك منها معنا هرا

Do not thou wed an old woman if thou be brought her: and strip off thy garments on account of her, going far, fleeing may mean (T): (6) i.q. the ب, as ينظرتون من طرف خفي XLII. 44. Looking with faint eye, says Y (ML): [and,] with Damm and Kasr of the ِب, i.q. the ب of the oath, prefixed only to ِزب, as من ريي زب ِلله, to the ِلله, prefixion of each to the reg. of the other being anomalous, as and ِلله By God; a prep. according to S, whose ِم may be pronounced with Damm in the oath exclusively, while some say the ِم is abbreviated from ِيمییئی, and the ِم from (R): (7) i.q. في (R, BS, ML) in
by Ka'ab, But she is a mistress in whose blood are mingled tormenting and falsehood and faithlessness and sickliness (BS), as in XXXV. 8. Show me what they have created in the earth and LXII. 9. (BS, ML); [and] in advs., as above (R): (8) i. q. "فويل من دن" للقاسية "قلوه من ذكر الله" XXXIX. 23. Then woe unto them whose hearts are hard to the mention of God! and يا وبلنا قد كنا في غفلة من هذا XXI. 97. O woe unto us, we have been in heedlessness of this!: IM asserts that (ML) the [comparatival (R)] [in such as] زيد أفضل من عمر (ML)] denotes passing (R, ML), as though Zaid has surpassed 'Amr in excellence were said: (9) i. q. "عند" لـ "لن تغنى أموالهم ولا أولادهم من الله شيتا" III. 8. Their goods shall not avail them, nor their children, before God aught, says AU: (10) i. q. "ربما"، when conjoined with ما، as

وأنا لسما نضرب الكبش ضربة
على رأسه تلقى السايم من الفم

[by Abü Ḥayya anNumairī, And verily we often strike the chief a stroke upon his head that casts the tongue out of the mouth (Jshi), say Si, IKh, ITr, and Am, who thus
explain S's saying And know thou that they sometimes suppress such a thing: (11) i. q. XXI. 77. And We helped him against the people: (12) distinction, which is the one pre-fixed to the 2nd of two opposites, as "وَلَّهُ يَعْلَمُ النَّفْسُ مِنَ النَّاسِ" III. 173. Until He distinguish the bad from the good, says IM: (13) "I saw it from that position, making it an extreme for your sight, i. e. a place of beginning and ending" : (14) designation of generality, which is the red. in "مَا جَآَرَنِي مِن رَجُلٍ" Not any man has come to me; for before its prefixion this admits of meaning negation of genus and negation of unity : (15) corroboration of generality, which is the red. in "مَا جَآَرَنِي مِن أَحَدٍ" or "مُنْ دِيَارٍ مَّا جَآَرَنِي مِن أَحَدٍ" Not any one has come to me; for and are forms of generality (ML) after negation (DM). [Thus] it is [sometimes (AA)] red. (IH, AA, IA), i. e. suppressible (AA), in the non-aff. (IH) sentence (Jm), as "مَا جَآَرَنِي مِن أَحَدٍ" (AA, IA), i. e. "مَا جَآَرَنِي مِن أَحَدٍ" (AA). The conditions of its redundance [in the two sorts (ML), according to the majority of the BB (IA),] are (1) precedence of negation, prohibition, or
interrogation [by means of]... VI. 59. Nor doth any leaf fall but He knoweth it,
Let not any one stand, and He... LXVII. 3. Seest thou any flaws?; and F adds cond-
dition, as

(ML), by Zuhair, And whatever any disposition be in a man, though he fancy it to be unnoticed by men, it will be known (EM): (2) indeterminateness of its gen. (IA, ML): (3) its [gen.'s] being an ag., direct obj., or inch. It is red. in the acc. and nom. in XXIII. 93., where you may construe to be att., God hath not gotten any offspring, nor hath there been with Him any god, because its nom. is an ag.; or non-att., nor hath any god been with Him, because its nom. is like the ag., and orig. an inch. The restriction of the obj. as direct is IM's phrase, as though its redund-
ance were disallowed in the concomitâte, causative, and adverbial objs. because i. q. the gen. governed by... the ل, and with which مي is not combined; but no cause appears for the disallowance in the unrestricted obj., and AB thus explain ما نَرَّفَنا نِي الكُتّابِ مِنْ شَيْءٍ
VI. 38. We have not been remiss in the Writing at all, i.e. نَقْرِيطِاً. By analogy it should not be red. in the 2nd obj. of or 3rd of أَعْلَمْ, because orig. an enunc.; and the reading [of Abû Ja'far alMadani (K)] ما كان ينفي لنا لِيُنْتَخَذَ مِن دُونِك مِن أَولِياء XXV. 19. It behoved not us to be taken besides Thee to be lords is anomalous. Akh does not prescribe the two 1st conditions, citing ولاَدَقَ جَآَكَ مِن نِبَا الْمَرْسِلِينَ VI. 34. And assuredly the tale of the Apostles hath come unto thee and يَغْفِر لَكُم مِّن ذَنْبِكُم XLVI. 30. He will forgive you your sins; nor the the 1st, citing قد كان من مطر There has been rain and رُئِيَ للها حَبَّهَا عِندَنَا فَمَا قَال مِن كَأْشِم لَم يَضْرُّ by 'Umar Ibn Abî Rabî'a [alMakhzûmî, And her love grows for her beside us, so that what a dissembling foe has said harms not (Jsh)]. The prefixed to and say the majority, denotes beginning of extent; but IM asserts that it is red. In إِنْتَكُم لَتَاتُونَ الْرِّجَالِ شَهِيْةَ مِن دُرِّ الْنِّسَاء VII. 79. What! Will ye indeed lie with men out of lust (begun) from others than women? [i.e. from men (DM),] من denotes beginning (ML). In وَأَمَاتُ نَسَاكُم رَبَّتْكُم الَّذِي فِي حِجْبِكُم مِّن نَسَاكُم الَّذِي نَخْلَتُم
And the mothers of your wives, and your step-daughters, who are in your bosoms, by your wives that ye have gone in unto, denoting beginning [of extent, like بنات رسول الله صلمنَّمُهُمْ خُرَبِيَّة The daughters of the Apostle of God by Khadija (K)]; not upon themahat também denote (16) connection, i.e. connected with your wives, like IX. 68. The men hypocrites and the women hypocrites are some of them connected with some (K).

When thou contrivest wickedness concerning Asad, verily, I am not connected with thee, nor art thou connected with me (K, B), and [the Prophet's saying (K on XXI. 31.)]

ما أنا من دين ولا الدن منى I am not connected with pastime, nor is pastime connected with me (K). And 'Amr Ibn Sha's says

كانت مني أورتدي من صحبتي فكوني لك السعي ربي للانتم

Wherefore, if thou be (17) agreeing with me, or desiring my society, be to him good like the clarified butter that the skis have been seasoned with inspissated date-juice for,
that it may not go bad; from Such a one is of us, i.e. agrees with us (T). is exclusively distinguished by governing in the gen. , and also and when ns. (R).

§ 500. **الى** denotes (1) ending (M, Z, IH, IA, ML) of extent (M, R, IA, ML), temporal and local, as ثم انعموا الصيام إلى الليل II. 183. Then complete the fast until the night (R, ML) and XVII. 1. [499] (ML); and governs the last [part] and anything else, as سرت الباحة إلى **الى** الصَّفَة or **الى** نصفة آخر الليل (IA); the two limits, beginning and end, are oftener not included in the limited; so that in اشترئت من هذا الموضع إلى ذاك الموضوع the two places are apparently not included in the buying, but may be with context (R): [for.] when a context indicates the inclusion of what is after it, as ذكرت القرآن من أوله إلى آخره I recited the Kur'an from its beginning to its end, or its exclusion, as II. 183. and II. 280. [447], it is acted upon (ML); but [otherwise (ML)] what is after the is not [necessarily (AA)] included (AA, ML) in the predicament of what is before it (AA): (2) i.e. **مع** (III, ML), seldom (IH), when you join a thing to another (ML), as in ولا تأكلوا أموالكم إلى أمولكم IV. 2 Nor devour...
their goods with your goods (R): so say the KK and many of the BB on the III. 45. Who will be my helpers with God? and Camels from 3 to 10 with camels from 3 to 10 are a herd of camels, i.e. Little joined to its like becomes much: (3) explanation of the agency of its gen., after a v. of wonder or n. of superiority importing love or hatred, as to XII. 33. My Lord, the prison is more pleasing unto me: (4) i.q. the ل, as And command belongeth unto Thee (ML): (5) i.q. في, as is said [by many (ML)], in

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

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

أَيْسَقِيَ فَلا يَرْوَى إِلَى أَبِي أَحْمَرْأ

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

أَمْ لَا سَبِيلٌ إِلَى الْشَّ بَابٍ وَذَكْرَةٍ

(ML), by Abū Kabīr al-Hudhāli, *Or is there no way to youth, when its remembrance is more delicious to me than mellow wine?* (Jsh), [and,] it is said, in ًكَبِيرٍ يَغْيَبُ حَبِيبٍ Thou art dear, or hateful, to me and ًكَبِيرٍ جَلَسَتُ إِلَيْهِ I sat by him (R): (8) corroboration, which is the red., authorized by Fr, citing the reading ًجَعَلَ أَنْتَهَيْتَ أنْتَهَيْتَ girl from the nasās َتَهْيَيْتِ إِلَيْهِمْ XIV. 40. Wherefore make Thou hearts of men to love them (ML).

§ 501. ًعَتَى a Hudhāli *dialect.* var., a prep., con., and inceptive p. (R), used in one of three senses,
ending of extent, prevalently, and causation, and i. q. اَيُّهُ in exception, the rarest of them and mentioned by few (ML), is (1) [a prep. (R, I, ML),] syn. with الى (M, R, I, ML) and اَعْلَى (R, I) and sometimes اَنَّ (I); governing, when syn. with اَعْلَى [or اَنَّ], only an inf. n. paraphrased by the v. governed in the subj. after it by the understood اَنَّ, as اَسْلَمَ اَلْخَ [414], not اَحْتى دَخُوْلُ الْجَنَّةِ; and, when syn. with الى, the same, as اَسْلَمَ اَلْخَ اَرْتَبَ اَحْتى تَغَيَّبَ اَلْشَّمْسِ I journeyed until the sun set, and the plain n. also, as XCVII. 5. [below] (R): it differs from الى in that [(a) it must be preceded by a thing having parts, expressed, as نَمَتْ الْقَوْمُ اَحْتى زِيدَ; or supplied, as نَمَتْ الْلَّيْلَةِ اَحْتى الصَّبَاغَ, i. e. نَمَتُ الْلِّيْلَةِ (R);] (b) its gen. is not a pron., [the saying

أَنْتُ حَتَّى نَقُضِدُ كَلُّ ذِي * تَرَى مِنْذَ اَنْتُ أَنَا لَا تَغَيَّبُ being a poetic license (ML), She came unto thee, betaking herself to every road, hoping from thee that she should not be disappointed (Jsh), (and) اَحْتى in

واَكِفَةٌ مَا يُخَشَى وَاعْتِيَةٌ سَؤُلَةٌ وَالْحَقَّةٌ بِالْقَوْمِ اَحْتى لَا حَقِّ
being inceptive, i.e. حَتَّى هُوَ, And I will suffice him against what he dreads, and give him his request, and join him to the people, so that he shall be joined, and the saying

فلآ وَلَهُ لَا يَلَقُ أحَدَهُ * فَتَيْ حَتَّى يَبْيِي أَيْ زِبَالٍ

anomalous (R), Then no, by God, men will not find a hero until they find thee, O son of Abū Ziyād (J)]; and, [when preceded by a thing having parts (ML),] must be the last, or contiguous to the last, part [of the thing (M)],

I ate the fish even to its head [and Sَّلَامُ هَيْ حَتَّى مَطْلَعٍ الفَجْرِ XCVII. 5. Peace is it until the time of rising of the dawn (R, ML), the time of rising of the dawn not being part, but contiguous to the last part, of the night (R), not حَتَّى نَصِفَا, [the saying objected by IM

عَيْنَت لَيْلَةٌ مَّا زَلَتْ حَتَّى نَصِفَا رَاجِيًا نَعْتَ يُؤْسِا

not being a case in point, because he does not say إلى لَيْلَةٍ, though he means it (ML), She appointed a night; and I ceased not until its middle to be hoping, then returned despairing (Jsh); and ought to be precise, because it is a limit, فَنُرِّهِمْ يَنْحَوْرُهُمْ حَتَّى حَيِيٍ XXIII. 56. Then leave thou them in their ignorance until a time being i.q. the precise, i.e. the time of their chas-
tisement (R)): (c) what is after it is [apparently (R)] included (M, R, ML) in [the predicament of (R)] what is before it (M, R), when there is no context requiring its inclusion, as in

[by Abu Marwan anNahwi, He threw away the letter, that he might lighten his luggage, and the provision for the journey, even to his sandal, he threw it away (Jsh)], or its non-inclusion, as in

(ML) May the rain water the earth as far as places related to them, and may good cease not to be cut off from them!

(Jsh); so that in the ex. of the fish the head has been eaten (M): (d) the v. made trans. by must dispose of all the parts of the [thing] divided into parts before , part by part, until it reaches the part or [thing] contiguous after ; while, if be preceded by a thing having parts, and followed by a part or [thing] contiguous, its predicament is the same, but otherwise not

(R): (e) I wrote to Zaid and I journeyed from AlBasra to AlKufa are
allowable; but not or the aor. subj. may occur after , as constructively and the o. being renderable by an inf. n. governed in the gen. by whereas is not allowable: the subj. is governed by understood, not by itself; and prefixed to the aor. subj. is syn. with , as XX. 93. [411], and the causative , as II. 214. And they will not cease to fight with you in order that they may pervert you, both admissible in , XLIX. 9. Fight ye against that which doeth wrongfully, until it, or to the end that it may, return to the command of God; and in exception, as


[by AlMukanna' alKindi, Giving from superfluities is not liberality, unless thou be bountiful when what is with thee is little (T)] and

, by Imra alKais, By God, the blood of my sire shall not go in vain, unless I destroy the tribes of Malik and
Kāhil (Jsh): (2) a con. [540], [like the prep. in the sense of ending, but not syn. with مَعَ (or لَا) (R)]: (3) an inceptive یَتُمَّ. (M, R, I, ML), as

سَرِّبَتْ يِهِمْ حَتَّى تَكِلْ مَعِيْهِمْ

حَتَّى الْجُبَاتُ مَا يَقْسِمُ بَرَاسِيْ

by Imra al-Kais, Have I made to journey by night, so that their riding-beasts are weary, and so that the generous coursers are not led with leading-ropes (M), prefixed to (a) the nominal (R, I, ML) prop., as ﷺ نَّمَا زَالَتْ الْقُتْلِيِّ الْعِجْبُ (I, ML) and

فَوْا عَجْبًا حَتَّى كَلِبٍ تَسْبِينِي كَانَ أَبَاهَا نَهْشَلٌ أَوْ مَجَاشْعُ

by Al-Farazdak, Then, ah my wonder! men revile me, so that even the tribe of Kulaib reviles me, as though its forefather were Nahshal or Mujashi’! (ML); (b) the verbal (R, ML), whose v. is (ML) an aor. [ind. (I)], as II. 210. [414] with the ind. [and

يُغَشُّونَ حَتَّى مَا تَهِمُّ كَلِبَهُمْ أَلَا يَسَالُونَ عَنِ السَّوَادِ الْمَقْبِلِ]

by Hassan (ML) Ibn Thabit, They are visited by a multitude of guests, so that their dogs whine not. They ask not concerning the approaching person (Jsh), or a pret., as ﷺ حَتَّى عَفَوا وَقَالُوا VII. 93. So that they multiplied, and said (I, ML) : and importing either vilifying, as ﷺ نَّمَا زَالَتْ الْعِجْبُ (R). The
position is sometimes suitable for the 3 kinds of

Thou includedst them all with bounty, even to, or even, their erring ones, or so that even their erring ones (were included); so that thou wast master of possessor of error and possessor of right direction and even to, or even, or so that even, his sandal, he threw it away are related with the three cases, though the nom. in the 1st verse is anomalous, because the enunc. is not mentioned, as say the BB, who require, when you say

§ 502. في denotes (1) adverbiality (M, IH, IA, ML), often (IA), (a) real (DM), local or temporal, both combined in

The Greeks have been overcome in the nearest of the land of the Arabs unto them; but they after their being overcome shall overcome in from three to nine years;

(b) tropical, as بَلْمَ نَفَيْ اِلْقُصَاصِي حَبَرٌ II. 175. And in the retaliation ye will have life: (2) accompaniment, as
VII. 36. Enter ye [in, or among, (an aggregate, and crowd, of) races, accompanying them, i.e. (K)]
with races and XXVIII. 79. [498] (ML); [similarly]

وَحَقَّ عَلَيْهِمْ الْقُولُ فِي أَمَّمٍ

XLI. 24. means And the sentence of chastisement became due upon them in, or among,
(an aggregate of) races, like

أَنّكُ عَنْ أَحَسَبِ الصَّنِيعَةِ مَ

فُكَّا فُي اخْرِيِّينَ قُدْ أَنْكَرَوا

[by 'Urwa Ibn Udayya, If thou be perverted from the best of kind dealing, thou art amongst others that have been perverted from that also (N)], i.e. in, or among, (an aggregate, and number, of) others, not singular in that (K):

(3) causation, as اِنَّ امْرَأَةٌ دَخَلَتِ النَّارُ فِي هَيْرَةٍ حِبْسَتُهَا

Verily a woman entered Hell-fire about a she-cat that she

tied up (IA, ML), words of the Prophet (IA), and

ذَلِكُ الَّذِي لَمْ يُنْتِلِ فِي

XII. 32. Then that is he that ye blamed
me for (enticing) [126] (ML): (4) i.e. (IH, BS, ML), seldom (IH), in Ka'b's saying

ثَبَرْ مِثْلُ عُسْبَةِ النَّخلِ ذَا حَصْلٍ

في غَارِذٍ لَمْ تَخُونَةَ الْلَّهَٰلِيلِ

That passes a tail like the leafless branch of the palm-tree,
possessed of tufits of hair, over an udder that the outlets of
the milk have not wasted (BS), as in XX. 74. And will assuredly crucify you upon the trunks of palm-trees,

(BS, ML), by 'Antara, He was a man of valour, tall of stature, as though his garments were put upon a great tree, for whom sandals of the kingly ox-hide tanned with قُرّطا are cut out, [strong (Jsh),] not a twin (EM, Jsh), and

[by Suwaid Ibn Abi Kāhil al-Yashkuri (Jsh)], They have crucified the man of 'Abd Shums on the trunk of a palm-tree: then may the tribe of Shaibān sneeze not save with a mutilated (nose): (5) i. q. the ب, as

[by Zaid al-Khail; And horsemen of us ride on the day of battle, skilful in spearing the aortas and the kidneys (Jsh)]: (6) i. q. هم نرذوا أيديهم في أفواههم إلى XIV. 10. And they put their hands to their mouths: (7) i. q. هم, as
[by Imran al-Kais (Jsh), Now, happy be thou at morn, O thou worn ruin! And shall he be happy that was here in time past? And shall he be happy the most recent of whose meeting with his mistress was thirty months ago out of three years? (DM)]: (8) comparison, which is the one introduced between a preceding inferior and subsequent superior, as فَمَا مَتَاعُ الصَّحِيْحَا الدُّنْيَا فِي الْآخِرَةِ الْأَقْلِ. IX. 38. For the commodity of the present life in comparison with the life to come is not aught but little: (9) compensation, which is the one red. for compensation for another suppressed, as ضِرْبَتْ مِنْ رَغْبَتْ فِيْهَا, orig. ضِرْبَتْ فِيْهَا رَغْبَتْ. I beat him that thou likedst, allowed by IM alone: (10) corroboration, which is the one red. not for compensation, allowed by F in case of necessity, as

[by Suwaid Ibn Abi Kahlil al-Yashkuri, I am Abu Sa'd, when the night is dark, its blackness being fancied to be like the blackness of black leather, i.e. سَوَادَةً (Jsh)]; and by some in hera XI. 43. And he said, Go ye on board it (ML), i.e. ارْكِبُوهَا (DM).
§ 503. The ب denotes (1) adhesion, [as بَدَاءٌ], disease has adhered to him (M, R), and infected him (M), real, as أَمْسَكَتْ بَزَيدَ I laid hold of Zaid; and tropical (ML), as مُصَوَّرَتْ بَزَيدَ (IA, ML), i.e. I made my passing to adhere to a place near Zaid (ML)]: (2) instrumentality, [as كَتِبَتْهُ بِالْقُلمَ I wrote with the pen (M, R, IA, ML) and بَنَوْفِيٍّ إِلَّهِ حَجَجْتَ With God's assistance I performed the pilgrimage (M, R), whence, it is said, the ب of the بَسْمَة (ML),] (3) accompaniment (M, III, IA, ML), i.e. مَعَ (R, IA), as V. 66. [68] (R, ML) and الْحَيَابَ بِسَلَامٍ XI. 50. Descend with safety (ML), whence, [it is said (ML),] فَسَبَّبَ بِعَدْمِ رِبْكَ XV. 98. Then extol thou God's perfection with praise of thy Lord (IA, ML): (4) requital, [as هَذَا بِذَاتُكَ ادخلوا الجنة بما كنتم تعملون] XV. 34. Enter ye Paradise in return for what ye were wont to do (ML), whence أَوْلَئِكَ الْذِّينَ اشتروا الصيرة الدنيا بالآخرة II. 80. Those are they that have purchased the present life in return for the life to come (IA): (5) making trans., [which is also named the ب of transport, and is the one that alternates with the Hamza in making the ag. become an obj., oftener with the intrans. v. (ML), as ذَهَبَ إِلَّهُ بَنُورَهُ II. 16. (178)
(IA, ML), also read اذهب الله نورهم, which means the same (ML), orig. گذهب نورهم (DM); but sometimes with the trans., as II. 252. (29) God's making men some of them to repel some, orig. دفع بعض الناس بعض (ML), or rather دفع بعض الناس بعض (DM): (6) adverbiality (IH, IA, ML), as ولقد نصركم الله ببدر III. 119. And assuredly God helped you at Budr and LIV. 34. [64] (ML), whence وإنكم لنورون عليهم مصحيين وباليل XXXVII. 137. 138. And verily ye pass by them, when entering upon the time of morning and at night (IA): (7) causality, [a branch of instrumentality (R), as فبطلتم من الذئب هادرا] IV. 158. And because of wrong from them that were Jews (R, IA) and غلب تدثر بالدحر كانها جين البدي روا سيا اقدامها (R), by Labid. They were men thick necked like lions, threatening one another because of rancours, as though they were the Jinn of the valley AlBudi, their feet steadfast in disputing and wrangling (EM), whence إنكم ظلمتم انفسكم باختانكم العجل II. 51. Verily ye have wronged your own souls because of your taking the calf for yourselves as a god, فكلا إخذنا بذنية XXIX. 39. And every one did We chastise for his sin, لقيت بزيد الأسد I met because of (my meeting) Zaid the lion, and
Their camels have been watered because of the brand with an iron heated in the fire; and fire sometimes cures of the heat of thirst (Jsh): (8) i. q. (R, IA, ML), as LXX. 1. An asker asked about a chastisement befalling (R, IA), said by some to be peculiar to asking, as فاسَّالْ بِهِ خَبِيرًا XXV. 60. And ask about it one having knowledge, and by some not, as يسَى نورهُم بِيِبِنْ أيْدِيهِم وِبِبِيْمانِهِم LVII. 12. Their light running before them and from their right hands and يوم تشقق السماء بالعام XXV. 27. And on the day that the heaven shall be rent asunder from the clouds (ML): (9) partition, as is said (R, ML) by As, F, Kb, IM, and, some say, the KK (ML), i. q. (R, IA), as عينا يشرب بها عابِد الله مَعِي LXXVI. 6. A fount whereof the servants of God shall drink and, [it is said (ML),] V. 8. [130. A.] (R, ML), whence [by Abū Dhu’āib alHudhālī, describing the clouds, They drank of the water of the sea, then rose aloft from green deeps, having rushing and noise (Jsh), and 4* 3* قُلْتُمْ فَأَخَذَتُهَا بِقَوْرَنَا * شَربُ النَّزِيفِ بِبَرِّ مَاءِ الحَبَّ يِطَّى َّثْرِمَ 18a
(ML), by Jamil, And I kissed her mouth, taking hold of her locks, and drank from it as the parched man drinks of the cool clear water running over pebbles (SM)]: (10) exchange, as [73] (IA, ML) and in tradition ما يسرئني بها حمر النعم Red camels delight me not in lieu of them (IA): [thus] XIII. 24. may mean Instead of the hardships and wearinesses of patience that ye suffered (are these delights and blisses), like

أرى الوحش ترعى اليوم في سحابة الجمع
بما قد أرى فيها أوانس بدنا

(K) I see the wild animals grazing to-day in the area of the prohibited pasture instead of my sometimes seeing in it sociable, plump women (N): (11) superiority of position, as من أن تأمنه بقنطر III. 68. He that, if thou give him charge over an hundredweight, وَاذًا مروا بهم يتعامرو لXXXIII. 30. And, when they pass by them, to wink one to another, and

أرب يبول البشاطي براسه

on the evidence of هل امتكم عليه إلا كما امتكم على اخذي XII. 64. Shall I give you charge over him save as I gave you charge over his brother before?, XXXVII.

337, and the 2nd hemistich
[by Rāshid Ibn 'Abd Rabbihī as-Sulāmī as-Sāḥibī, Is he a lord that the two foxes piss upon the head of? Assuredly vile is he that the foxes have pissed upon the head of! (Jsh)] : (12) swearing, being its original p., and therefore exclusively distinguished by expressibility of the v., pre-fixion to the pron., and employment in adjuration [654]:

(13) [ending of (DM)] extent, as وَقَدْ أَحْسَنَ بَيٍّ XII. 101.
And hath shewn favor unto me: [one says أَحْسَنَ الْيَّةَ and بَيٍّ, and similarly أَسْأَرَ الْيَّةَ and بَيٍّ, as

ِسْيَتَى بِنَا أَوْ أَحْسَنِي لَا مَوْلُمةٍ ﺔَلَدِينَا ﺔَلَا مُقَلِّبَةٍ ﺔَلَا نَقْلَتَ (K), by Kuthayyir, Do evil unto us or do good, not blamed in our opinion, nor hated if she hate (N) :] (14) corroboration, which is the red. (ML). It is red. (M, IH, IA, ML) in the acc., as وَلَا تَلْقَّوا بِإِيْدِيهِمْ إِلَى التَّهَلَّكَةَ II. 191. And cast not yourselves to perdition, LXVIII. 6. Him of you that is the demented, and

ِهِنَّ الْحَرَائِرَ لَا رَبَّاتٌ أَخَرَّةٌ ﺔَسْرَ المَحَاجِر لَا يَقْرَأُ ﺔَلِسْوُر [by ArRā'ī, They are the well-born dames, not mistresses of mufflers, black in the parts of the face appearing from out of the muffler, that recite not the Chapters of the Kur'ān (SM)]; and nom., as كَفَى بَيْلَةٌ ﺔَشْهِدَا XIII. 43.

God sufficeth as a witness, ٍبِيَسَبِّكْ زِيدٍ [24], and
by Imra al-Kais (M), *Now has it come to her (and mishaps are many) that Imra al-Kais the son of Tamlik has taken up his abode in a city of Greece?* (Jsh); [and] strangely in gen., as

(1) in the enunc. or pred. (IH,IA,ML), regularly (IH,ML), often (IA), when non-aff. (ML), in negation (IH,IA) by means of [اليس الله بكاف] (R,IA), as [اليس عبدة XXXIX. 37. Is not God sufficient for His servant? and وما ربك يعاف يعافون (ML) their work. XI. 123. *And thy Lord is not heedless of what they do* (IA), and interrogation (IH) by means of هل زيد بقائم, هل. Is Zaid standing? (R); seldom when pred. of لَا, as

\[ \text{نَفَسُ لَيْنَ شَفَعَ} \]
[by Sawād Ibn Kārib as-Saḥābī, Then be thou, O Apostle of God, an intercessor for me on the day that no other author of intercession will avail Sawād Ibn Kārib so much as a white filament in the left of a date-stone (J)], or of كان [538] denied by [ما] or [لم], as

واين مدخت الأيدي إلى الزان لم أكن

باعجلهم إن أشع القوم أجعل

(IA), by Ash-Šanfara al-Azdī, And, if the hands of the people be stretched out to the provisions, I am not the hasty one of them, since the greedy one of the people is hasty (J); sometimes when an [original] enunc. denied in the cat. of طلٰن I did not think him to be going out, or a pred. of ان after the cat. of رايت denied, as

ولم يزروا ابن الله الذين خلق السموات والأرض ولم يعى بخلقه بقدر

XLVI. 32. What! thought they not that God, Who created the heavens and the earth, nor was unequal to the creation of them, is able?, [as though البس الله بقدر were said (K)]; anomalously (R), as matter of hearsay (ML), when aff., as X. 28. [1] is the like thereof [and

فلا تطلع أبنت الله فيها ومنعها بشيء يستطاع

Wherefore covet her not (mayst thou avoid being cursed!). And debarring thee from her is a thing that is practicable
(ML], according to Akh [and his followers, while IM says on زيد/that زيد is a postpos. inch. (ML); and seldom when pred. of لکن, as

ولکن اجزا لر فعالت بهبیبی
وهل یتیکر المعروف فی الناس والاجر

But a recompense, if thou didst, would be easy. And are kindness and recompense disapproved among men]: (2) sometimes after لیح‌ا, as

I have repented of language that has been from me. Then would that it had been in the hollow of a pannier! (R)]; (3) in the d. s. [whose op. is (ML)] denied, [as

فما رجعت بخائبة رکاب * حکیم بین المسیب منتها

ML) And riders of camels returned not disappointed, whose goal was حکیم ابن ال‌مسیب (Jsh) and

کاذن دعیت الی باسات داهمة * فما انبعث بپرورود ولا رکا

ML) How oft was I summoned to a sudden calamity, and urried not, frightened or incapable! (Jsh), as IM mentions (ML]) : (4) in the [direct (R)] obj., [as matter of say, often (R),] as

次数 بهو ضیمه اصحاب الغفل * تضرب بالسیف ونجز بالله
We are the Banū Ḍabba, the companions of victory. We smite with the sword, and hope for the removal of grief (Jsh), II. 191., XIX. 25. And shake towards thee the trunk of the palm-tree, فليمدك بسبي إلى السماء XXII. 15. Let him stretch a rope to the roof, وصي برن نبية بالحدث XXII. 26. And whose purposeth iniquity therein, XXXVIII. 32. (459), and سود المهاجر الغ (ML) ; and [regularly (R), often (ML),] in the obj. of تيقدت, سمعت, جهلت, علمت, عرفت, and احسنات (R), and the like (ML), سمعت, بزيد, and meaning I heard, and knew, (the state of) Zaid (R); seldom in the obj. of the doubly trans., as

تبله دعوتك في المناه خريدة تستقي الضجيج بارد بَسَم (ML), by Ḥassān Ibn Thābit, A bashful maid, that quenches the thirst of the bedfellow with cool saliva from much smiling teeth, has made thy heart lovesick in sleep (Jsh); and occasionally in the obj. of the singly trans. كفي, whence the tradition كفي بالمر كذبا ان يحينف بكل ما سمع. It suffices the man as to lying that he should tell all that he has heard,
by Hassan Ibn Thabit, And the Prophet Muhammad's loving us suffices us as superiority over any person (182) other than us (Jsh), and

کفی بحسکـ، نحوـ لا انتـي رجل
لولا مشاطبتي إياك لم تربني

by Al-Mutanabbi, It suffices my body for emaciation that I am a man so wasted that, were it not for my speaking to thee, thou wouldst not see me (ML): (5) in the inch. حسبـك [R] in بحسـکـ، درهم (ML), regularly (R); and (in)

I went forth, and, lo, there was Zaid! خرجت فَنَا بَريَد
كيف بِكِ اذَا كانا كذا

How wilt thou be when such a thing takes place?, and, according to S, LXVIII. 6. Which of you is &c.: and strangely in what was orig.

an inch., i.e. the sub. of ليسَ، provided that it be post-
poned to the position of the pred., as in the reading ليسَ

II. 172. It is not piety that ye should turn

and

اليس عجيبة باي الفتى * يصاب بعض النفي في يديه

(ML), by Mahmud an-Nahlasi, Is it not marvellous that the youth is smitten by part of what is in his hands? (Jsh): (6) in the ag. (R, ML), (a) necessarily in such as لحسک.
in the saying of the majority [478]; (b) prevalently in the ag. of the كُفَّى, [when i. q. حسب, intrans. (DM)], as XIII. 43., though Zj says it is prefixed because كُفَّى implies the sense of اكْتُفِي Be content [with God &c.], which is verified by their saying [421], i.e. كُفَّى * لَيْفَعِل and necessitated by their saying لَيْفَعِل with omission of the ت, the separative making [omission of the ت (DM)] allowable not necessary, as is proved by VI. 59. [499], [whereas we do not see them express the ت in it at all (DM)]; but not when i. q. َأَجْزَا and َغَنِى, nor when i. q. َرَثُى, the 1st trans. to one, as تَلِيل مِنْك يكُفِينِي وَلِكِن كُلِّيَك لَا يُقال لِه تَلِيل [A little from thee satisfies me; but thy little, "little" is not said of it (Jsh)], and the 2nd to two, as َفَسِيْكَفِيكِهِم َالله II. 131. And God will guard thee from them, though it occurs red. in the ag. of the كُفَّى trans. to one in AlMutannabbi's saying

كُفَّى فَعَلَا فَخَرَأ بَاتِكْ مِنْهُمْ

وَدَهْر لَنَّ أَمْسِيَت مِنَ أَهْل أَهْل [i. e. َلَوْيَفَحَتْ دَهْر says IJ, It suffices Thu'al for glory that thou art of them; and (let) an age worthy of thy having

19a
become one of its people (glory)\(^1\) (W); (c) by poetic license, as

[by Kais Ibn Zuhair al'Absi, Came not to thee (and tidings grow apace) what the milch-camels of the sons of Ziyad experienced? (Jsh),] and

What [181] is in store for me to-night, what is in store for me? My two sandals and my shirt have perished! (7) in the corrobs. عَيْنَى نَفْسٍ and whence, as some hold, II. 228. [235] shall themselves wait (ML). It is understood, often with الله in the oath [655], as (By) God, I will surely do; and anomalously, seldom, in something else, as in Ru'ba's saying خَيْرٌ [515] (R).

§ 504. The ج is pronounced with Kasr with the explicit ع., [except the invoked to help next to يا (ML), and similarly the wondered at (DM), with which it is pronounced with Fath (ML), because they occupy the place of the pron. in أَدْعَوْكَ (DM)]; and with Fath with the pron. (R, ML), except the ي of the 1st pers., with which it is pronounced with Kasr (ML). The ج denotes (1) peculiarity (M, IH, ML), by reason of ownership (R),
as the property belongs to Zaid (M, R); or otherwise, as the horse-cloth belongs to the horse (R), whence this is by Habib (ML): (2) ownership (IA, ML), as II. 284. [498] and (3) quasi-ownership, as (IA): (4) making owner, as (5) making quasi-owner, as I gave to Zaid a dinar: (6) deserving, as I. 1. [141] and LXXXIII. 1. [25] (ML): (7) causation (IH, IA, ML), as واثي للعروري الالغ [72] (IA), like

 أيام عقرت للعذاري مطبتي في عيدبا ممن كورها المتصال

[by Imra al-Kais, And a day when I slaughtered for the maidens my riding-camel—then O my wonder at her carried saddle! (EM)]: whence the 2nd in. [48]; and the prefixed literally to the aor., [but in sense to the inf. n. (DM).] in XVI. 46. [411]: (8) corroboration of negation, which is the one prefixed literally to the v., when preceded by or non-att. and attributed to what the v. conjoined with the is attributed to, as III. 174. [411] and IV. 136. God was not minded to forgive them, which
most name the ل of denial, but Ns says should rightly
be named the ل of negation; the reason of the corrobora-
tion in it, according to the BB, being that the o.f., is
ما كان قاصدا للفعل, and negation of the intention of doing
is more intensive than negation of doing: كأن, however, is sometimes suppressed before the ل of denial, as
فما جمع ليغليب جمع قومي * مقاومة ولا فرد لفرد

And not a host (has been intending) to surpass the host
of my people in withstanding, nor has a single man
been a match for a single man of my people (ML):
(9) i.q. إلى (R, ML), ending of extent, seldom (IA), as
استمع الله إلى من حمدته [432], i.e. سمع الله الخ

May
God hearken unto him &c. (R), whence
كل يجري لأجل المسمى XIII. 2. Every one runneth its course until a
period named (IA, ML) and
بان ربت أوعي لها XCIX.
5. Because thy Lord hath inspired her (ML): (10) i.q.
على [in superiority of position, real (ML)], as
XXXVII. 103. And he threw him down upon the side
of the forehead, وخرج وليخفي والقتا, XVII. 109. And they fall
down upon the chins, [and

(ML) I pinned to him with the spear-head his shirt; and
he fell prostrate upon the two hands and upon the mouth
(Jsh); and tropical, as (341) XVII. 7. And, if ye do evil, your evil-doing will be against them (ML)]:

(11) i. q. في، [as is said, in جمع الناس ليوم III.
7. Wilt gather mankind together on a day (R), as in وضع الموازين القسط ليوم القيامة XXI 48. And We will set up just balances on the day of resurrection and مضى لسبيلة He went on his way, whence, it is said يَا لِيْتَنِي قمت للضبوط LXXXIX. 25. O would that I had prepared righteous works in my life! (ML)] : (12) i. q. بعَدَ (R, ML), as is said, in كتبته لثلاث خلوات I wrote it after three nights that passed (R), as in أقيم الصلاة لدلوك الشمس XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صوموا لرؤيتكم وانطروا لرؤيتكم Fast ye after the sight thereof, and break your fast after the sight thereof, and

فَلما تفرقتنا كأي ومالكًا * لطول اجتِبَاع لم نبت ليلة معا (ML), by Mutammim Ibn Nuwaira alYarbi, And, when we parted, it was as though I and Malik after length of union had not spent a night together (Jsh) : (13) i. q. قبل, as is said, in كتبته لخمس خلوات I wrote it at five nights passed, whence, according to IJ
and Z], AlJahdari's reading

L. 5. [But they charged falsehood upon the truth at its coming to them (K)]: (15) i. q. مع, as some say, citing this verse, [notwithstanding length &c. (Jsh)]: (16) i. q. سمعت لِه صَرَاحُا, as I heard from him a cry and Jarir's saying

[We have excellence in the world, while thy nose is abased; and we shall be more excellent than you on the day of resurrection (Jsh)]: (17) communication, which is the one governing the n. of the hearer of a saying or of what is in its sense, as قالت لِه I said to him, أذنت لِه I gave leave to him, and دسرت لِه I expounded unto him (ML): (18) i. q. عَلِي (IH, ML), with saying (IH), as وقال الَّذِينَ كفَرُوا للَّذِينَ آمنُوا لو كان خيراً ما سيقونا إليه XLVI. 10. And they that disbelieved said of them that believed, If it had been good, they should not have outstripped us in betaking themselves to it (R, ML): so says IH, but IM and others say it is the ل of causation, [for the sake of blaming them that believed (DM)]; and, whenever the ل is prefixed to other than the [person] spoken to, it is to be rendered according to one of these senses, as قالت أخراهم
VII 36. Their last will say of, or for the sake of blaming, their first, Our Lord, these led us astray and

καὶ οἴοντον τοῖς γυναῖκας τῶν οδύνων, λέγοντες ὅτι 

[by Abu-l-Aswad ad-Du‘alī (Jsh), Like the fellow-wives of the beautiful wife, saying of (DM, Jsh), or for the sake of blaming (DM), her face out of envy and hatred, Verily it is ugly (DM, Jsh)]: (19) eventuality, which is also named the ل of result and the ل of ultimate condition, as XXVIII. 7. [411],

[Then for death do mothers nourish their lambs, like as dwellings are built for the ruin of houses (Jsh)], and

قَلْنَاءِ النَّعْمَا مَا تُدْ وَالِدَةَ 

[by ‘Abd Allāh Ibn AzZibār al-Kūrashī, Then, if death have annihilated them, what the mother bears is for death (Jsh)]: (20) swearing and wonder together, which is peculiar to الله, as

الله يُبْقِي عَلَى الْأَيَامِ ذُو حُجَيْدٍ يُصْمَحُ بِالْخُيْلَ رَاسِمَ 

[by ‘Abd Manāt al-Hudhali, By God, a possessor of knotted horns will not last out against the days in a high mountain wherein are wild jasmine and myrtle (Jsh)]: (21) wonder divested of swearing, which is used in the voc,
as in their saying ḥayy al-maḥār ḥayy al-ḥusbān. Oh! the water! And oh! the fresh herbage!, when they wonder at their abundance, and [48] niyayā lūk min li'bīl al-ghūl; and elsewhere, as in [85] and

(ML), by AlA'shā, Youth and hoariness, and poverty and wealth—then to God be ascribed this fortune, how it has fluctuated! (Jsh): (22) making trans., as XIX. 5. [423] (IA, ML), as exemplified by IM; but in my opinion it is better exemplified by ما أضرّ زيدا لعبور وما أحبه ليدمر How hard Zaid strikes 'Amr, and how dearly he loves Bakr!: (23) corroboration, which is the red. (ML): (a) it is [sometimes (M)] red. (M, IH, IA), as رذف لكم XXVII. 74. Have become close behind you (M, R) and فَلا وَالله al-ghūl [134], though here the 2nd may be a lit. corrob. (R): regularly, as ضربت لزيد, whence XII. 43. [498]; and by hearsay, as ضربت لزيد (IA): and hence the ل (R, ML) (a) intervening between the trans. v. and its obj., as

وَمَن يَكُذّبُ ذَٰلِكَ عَظِمَ صَلِّي رَّجُلَ بِهِ لِيُسْرُ عُرْفَ الْدُّهُرِ فَالدُّهُرُ كَأَسَرَة
[by Tauba Ibn AlHumayyir, And whoever is possessor of a hard bone, by reason whereof he hopes to break the rod of fortune, fortune breaks him (Jsh)] and

[by Ibn Mayyadu, And thou hadst dominion over what is between AlIrak and Yathrib with a dominion that protected Muslim and confederate (Jsh)], but not XXVII. 74., being made to imply the sense of اقترب, have drawn near to you (ML); (b) after which ابن is supplied, after the vs. of الأمر and الأراده (R), in such as IV. 31., VI. 70. [411], and

[by Kuthayyir, I desire to forget the remembrance of her; and it is as though Laila were imaged to me in every road (Jsh)], as is said; (c) named interpolated, which is the one intervening between the pre. and post. ns., as يَا برَسُونَ للحرِّ العَلى [101], and governs what is after it in the gen. in preference to the pre. n., because the ل is nearer, and because the prep. is not suspended, whence لِأَنْ لَزِيدَ and لَا عَلَّامَيْ لَهُ لَا إِخَاصُ لَهُ, according to S; (d) named the ل of strengthening, which is the one made red. to strengthen an op. weak because either posterior, as هدى

20a
VII. 153. Guidance and mercy for them that fear their Lord and XII. 43., or subordinate in government, as II. 85. [498], LXXXV. 16. [31], and مَرِيَّة لِزَبِيد خَسِى My beating Zaid is good, both combined in وَكَنَّا لِحِكَمَتِهِ شَاهِدِينَ XXI. 78. And We were witnesses of their judgment; and, as IM says, is not made red. with a doubly trans. op., [when both objs. precede or follow the op., whereas, when one precedes and the other follows, this is allowable by common consent (DM)]; but is prefixed to one of the two objs., notwithstanding their posteriority, in by Laila [alAkhyaliya, O AlHajjaj, thou shalt not give the rebellious their desires, when God gives not to the rebellious their desires (Jsh)], which is anomalous because of the strength of the op.; (e) of the person invoked to help, according to Mb, which IKh prefers, because it may be dropped, while many say it is not red., and the KK assert that it is a remnant of a n., i.e. يَا أَيُّهَا الَّذِينَ أَزِيدُ O family of Zaid: (b) contrariwise the ل is suppressed, as وَالْقَمْ حَبَّانَة أُرْجَا III. 94. Seeking (for) it crookedness, لَا نَزَّلَتْ مِنْ نَزْلٍ XXXVI. 39. And the moon, We have appointed (for) it mansions, LXXXIII. 3. [432], ولَقَدْ جَنِينِكَ أَكْمَا وَعَسَأْلاً * ولَقَدْ تَهَيَّئْتَ عِنْ بَنَاتِ الأَرْبَ
[And assuredly I gathered (for) thee mushrooms and large white mushrooms; and assuredly I interdicted thee from the small dust-colored mushrooms (Jsh)], and

[And their young man went away, then called out, "A male ostrich shall I hunt (for) you, or a wild ass?" (Jsh)]:

(24) explanation: this is what explains (a) the obj. from the ag.; which [ال] depends upon a mentioned [op.], and occurs after a v. of wonder or n. of superiority importing love or hatred: you say َما َأَحْبَنَي and َما َأَبغْضَنِي; then, if you say َلَعْلَّي, you are the ag. of the love and hatred, and he their obj., How I love, or hate, such a one!; but, if you say َلَا َئَلَّا, the converse is the case [500], How loved, or hated, I am by such a one!: (b) agency not liable to be confounded with objectivity, and (c) objectivity not liable to be confounded with agency, when the [gen.] accompanied by each [ال] is either not known from what is before the ل, or known, but explained to strengthen and corroborate the plainness; in all of which the ل depends upon a suppressed [op.]: the ex. of the one expl. of objectivity is َسْقَيْاَ لَزِيد [41] and َجَدَعَا لَه [489], the ل being expl. of the blessed or cursed, if he be not known, and corrob. of the plainness, if he be known, and the full phrase being َأَرَادَتْي لَزِيد [a reply to a supplied question (62) (DM)];
and the ex. of the one expl. of agency is نَبَّأ لِلْيَدَى and وَيْسَا لَهُ May Zaid become lost! and perish!, these [acc. inf. ns.] being i. q. and Hالك خَسْرَةُ and in يَعْدَكُمْ إِنْكُمْ أَذا مَتْنَمْ وَكِنْتُم تَرَابًا وَعَطُامًا إِنْكُمْ مَخْرِجُونَ هَيْهَاتُ هَيْهَاتُ لَمْ تَوَعَّدُونَ XXIII. 37. 38. Doth he threaten you that ye, when ye die and are dust and bones, that ye [524] shall be brought forth? Far, far off is it, (my meaning is) for what ye are threatened with! the ag. [of هَيْهَاتُ] is said to be a latent pron. relating to the resurrection or the being brought forth, so that the ل denotes [corroboration of (DM)] explanation [of the ag. (DM)]; and in رَقَالَتْ هَيْبَةٌ لَكْ XII. 23. And said, Come thou, (my meaning is) for, or (I say) unto, thee هَيْبَةٌ is said to be i. q. إِبْلَ and تَوَعَّلَ, so that the ل denotes [corroboration of (DM)] explanation, i. e. أَتْوَلْ لَكْ or أَرَادْتَ لَكْ (ML), the supplied question in the latter case being "Unto whom sayest thou?" (DM).

§ 505. وَرَبُّ is a prep., [according to the BB (R),] contrary to the opinion of [Akh and (R)] the KK that it is a n. [uninfl. (DM)]: and in the saying [of Thābit Kuṭna, (Jsh)]

أَيْ يَقْتُلُنَّكُمْ قَتْلًا لَا يَكُن
عَارًا عَلَيْكُمْ وَرَبَّ قَتِلَ عَارٌ
[cited by Akh as evidence of its being a n. (R),] it is not an inch., [whose enunc. is عار(R),] as is said [by him (R) (and) by them (ML)]; but عار is enunc. of a suppressed [inch. (R)], the prop. being an ep. of the gen. (R, ML), whose enunc. is suppressed, i.e. زب [144] (DM); or is enunc. of the gen., which is in the position of an inch. (ML), If (they boast because, or it appear that,) they slew thee, verily thy slaughter was not a shame upon thee: and many a slaughter is a shame! (Jsh). رب denotes (1) paucity (M, IH, ML), orig. (R), [but] seldom, whence

وَبَيْضُ يَسْتَسْقِى الْعَمَّ عِنْدَهَا

Than a term of ten months for the expectant[below], by Abū Ta'lib, [And (scarce any) fair man, through the grace of whose face rain is besought (from) the clouds, i.e. (514), the support of orphans, a defence for widows! (Jsh),] meaning the Prophet, and

اَلَّا رَبِّ مُرْؤِفٌ رَبِّ يُؤْفِق

وَذِنَّى وَلَدٌ لَّمْ يَلْدِهَا الْبَرَاءَ

وَذِنَّى شَامَةٌ سُودَادَ فِي حَرَٰجٍ

مَخْلَصَةٌ لَا نَقْبَيْنَ لَأَرَأَيْنَ
[Now scarce any child not having a father, and parent that two parents have not begotten (663), and possessor of a black spot in the raised part of its face, perpetuated, that ends not after a time! (Jsh)], meaning Jesus, Adam, and the moon (ML): (2) multitude, [so (R)] often (R, ML) that it has become in this sense quasi-proper, and in that of paucity quasi-tropical, needing context [to explain it], as

\[\text{ماَرِى یَا َرَبَّمَا غَآرَة} \] (R), by Damra Ibn Damra anNahshalti, Mawīya, O many a raid spreading abroad like the burn with the branding-iron! (Jsh), whence

\[\text{ربما يوم} \] َءَلَٰٓذَئِينَ كَفَرَوا لَوْ كَانُوا مُسْلِمِينَ XV. 2. Often shall they that have disbelieved wish that they had been Muslims! [O many a faster therein shall not fast therein hereafter! And O many a spender of the night in prayer therein shall not spend the night in prayer therein hereafter! (DM)], heard from an Arab of the desert after the ending of Ramadan,

\[\text{فيَآ رَبَّ يَوْمَ قَدْ لَهَوَت} \] ُرَلَيْةٍ * بَانِسَةٍ كَانَتَا خَطْأَ تمثَالٍ [by Imra alKais, And O many a day that I have sported (in), and night (that I have sported in) (147), with a familiar woman, as though she were in beauty a lineament of a portrait! (Jsh)], and

\[\text{ربما أوفيت في علم} \] * تَرْفِعَ ثَوْبِي شَمَالَاتٌ
(ML), by Jadhima alAtrash, *Often have I gone up into a mountain! North winds do raise my garment!* (SM).

The following peculiarities (M, ML):—(1) it is put at the head (IH, ML) of the sentence (IH): (2) it governs only an *indet.*, [(a) explicit (M, IA, ML), qualified (M, IH, ML) by a single term or *prop.*, as *ربَّ رجل جوار* or *ابو كريم جاوي* or *Scarse any man munificent or that has come to me or whose father is generous* (M), according to the correctest (IH) opinion, that of F, IS, and their followers (147) (R)]; and [(b) sometimes (IH, IA), anomalously (IA).] a [vague (IH), *indet.* (R),] *pron.* [168] (M, IH, IA, ML) of the 3rd *pers.* (IA), *sing.* *masc.* (IH, ML), contrary to the opinion of the KK that it agrees with the *sp.* (IH) in number and gender (Jm), expounded by (M, IH, ML) an [*indet.* governed in the (IH)] *acc.* (M, IH) as a *sp.* (Jm), [vid.] what agrees with the sense [498] (ML), as

(IA) *Many a frail person have I quickly set the fracture of the bones of,* and *many a perishing man have I saved from his perdition!* (J): (3) the *v.* (M, IH, DM) or (DM) the [like (DM)] *op.* (ML) made *trans.* by it (M, ML) *(a)* must be posterior to it (M); *(b)* is mostly suppressed, [because of the presence of (explanatory) contexts (Jm), as says AlA‘shâ]
Many a bowl that thou emptiest that day, and captives of a band, foemen! and being eps. of and (147), and the v. suppressed (M); (c) is [mostly (ML)] a pret. (M, IH, ML), as [by Imra al-Kais, For (many) a woman like thee pregnant have I visited at night, and many a one giving suck, and have distracted her from a child possessor of amulets, a year old! (EM)], [above],

[Then said the mother of 'Amr, and afterwards the boon-companions, Nay, (many) a city possessed of ascents and mounds! (Jsh)], and

[by Jamil, (Many) a vestige of a dwelling, in the ruins whereof I have stood, have I been on the point of ending life for the sake of l (J)]: (5) it is red. in inflection, not
in sense; so that the place of its gen. in ُرَبُّ ُرَجُلٍ ُصَالِمَةً is a nom. as an inch., in ُرَبُّ ُرَجُلٍ ُصَالِمَةً ُلَقِيَتْ is an acc. as an obj., and in ُرَبُّ ُرَجُلٍ ُصَالِمَةً ُلَقِيَتْ is a nom. or acc. [498]: (6) its [gen.’s (DM)] place may often be observed, as

وَسِيلَ كَسَبِيْقٍ ُسَنَّةٍ وَسَنَّةٍ ﷺ ذُرَّتْ بِمَدَالِِلِ الْوَجِيْزِيِّ نَهْوُضِ (ML), by Imra al-Kais, And (many) a wild bull, like mount Sunnaik in height, and huge cow, have I frightened with a horse sweating much at mid-day, galloping much! (DM). َمَا [affixed to it (R, IA, ML)] (1) mostly (R, ML)] restrains it (M, R, IA, ML) from government (IA, ML): and it is then prefixed to the verbal prop. (M, R, ML), mostly (ML), [or,] as S says, only, ُرَبِّا ُعَجَّمَلِ ُعُقُّ [below] being anomalous according to him, but regular according to Jz (R); the v. being [mostly (ML)] a pret. [in letter and sense, as ُرَبِّا ُعُفِّيْتِ ُعُقُّ (ML)]; and sometimes (R, ML) an aor. (R), future, as XV. 2., the proof that what follows it may be future being the saying [of Ja’far Ibn Mālik (Jsh)]

ْفَلَٰ ُأَهْلِكَ ُنَّبِيّ ُسِيْبِيْكِ ُعَلَى ُمِهِنَّبٍ ُرَخَصٍ ُبَنَانِ ُبِنَانِ [Then, if I perish, many a pure-minded youth, delicate in the tips of the fingers, will weep for me! (Jsh)] and the saying [of Hind Bint ‘Utba, wife of Abū Sufyān (Jsh)]

21a
(354)

ُيَا رَبُّ ۖ قَاتِلَةُ ۗ غَدًا ۖ ۚ يَا لَهِفْ اِمْ مُعاویَةَ

(ML) O many a woman saying to-morrow, O the grief of the mother of Mu‘awiya! (Jsh): and to the nominal prop. (M, ML), as

ربَّما التَّجَالُ الْمُؤَذِّلَ فِيهِمْ ۚ وَعْنَاجِي بِبَينَهِنَّ الْمُهَارِ

(M, IA, ML), by Abū Duwād (ML) Juwairiya Ibn AlHajjāj alIyādī (Dh, Jsh), Often were the herd of camels with their pastors and owners, gotten for tribute, among them, and fine horses, among which were the colts! (Jsh): (2) is sometimes red. (R, IA), not restraining it from government, which is rare (IA): and it is [then] made op. (ML), as

ربَّما ضَرَبَتْ بِسَيفِ صَقِيلِ ۗ بَيْنَ بَصَرٍ وَطَعْنَة نَجَالَةٍ

(R, ML), by ‘Adī Ibn ArRa‘lá alGhassānī, Many a stroke with a polished sword amid the places of Buṣrā chanced to light, and thrust whose wound was gaping! (Jsh), like مَارِي الْعُمَّ رَبَّما (R, IA). The v. is sometimes suppressed after ربما, when there is a context [to explain it], as

فَذَاكَ أَن يَلْتَنِي الْكَرَبِيَةُ بِلَقَاهَا

حَسَبًا وَأَنَّ يَسُفَغُّ يِبِمَا فَربَما

Then that man, if he meet disaster, will meet it praised among men; and, if he become rich one day, (that is) often (to be expected), i.e. ۚ وَفِي بَعْضٍ يَتَرَقَّبُ ذَلِكُ (R).
has [16 (ML)] dial. vars., [رب (R, ML), the commonest رب (ML),] رب، رب، رب، رب، رب، ربت، ربت، ربت، ربت، ربت، ربت، R),] and ربت M, ML). The of رب, [ as in

وليل نموج البحر ارخي سدولا

ULAYI (ML), by Imra al-Kais, And (many) a night like the wave of the sea, that let down its curtains upon me with divers kinds of troubles to try me! (EM),] is prefixed [only (ML)] to a [qualified (IH)] indet. (IH, ML); as وبلدة [88] (R): and is really the con. و, the gen. being governed by رب suppressed, contrary to the opinion of the KK [515] and Mb. Their argument is that odes begin with it, as in

وقاتم الأدبي خارٍي محترقين

مشتية الأعلام لاعق الحضقين [608], by Ru'ba [Ibn Al Aj'aj, And (many) a place dusky as to the edges from the dust, empty as to the wide thoroughfare, confused as to the marks of the way, much glistening as to the quivering of the mirage (have I traversed)! (J)]: but the coupling may be to something in the mind of the
speaker; and that it is a con. is made manifest by the fact that the con. is not prefixed to it, as it is to the of the oath, as [482] (ML).

§ 506. The [of the oath (M, IH, ML), used as a subst. for the denoting adhesion (M, R) in (M), only (IH) upon suppression of the v. (M, IH), depending only upon a suppressed (ML) (DM); denoting only swearing (IH, IA) not being adjuration (IH);] is prefixed only to an explicit n., [as XXXVI, 1. By the wise Kur’ān: and, if it be followed by another , as XCV. 1. By the fig-tree and the olive-tree, the 2nd is a con.; otherwise each of the two ns. would need a correl. (ML)]. The [used as a subst. for the (M, R) in exclusively (M); like the (IH, IA) in its three peculiarities (R), (but) peculiar to wonder (ML);] is prefixed only to (M, IH, IA, ML) a [single (M)] explicit n. (M, IA), (IH, IA, ML): and [to pre. to , so that (IA) is (M, R, IA, ML) transmitted by Akh (M, R), [being] sometimes said (IA, ML), and [498] (R, ML), which are anomalous (R); and By the Compassionate (IA, ML); and, as Khf mentions in the exposition
of the Book, \( \text{تحياتك} \) *By thy life*, which is strange. The *v.* of *swearing* may not be mentioned with them (IA).

§ 507. \( \text{علي} \) is firstly a *p.* Many assert that it is only a *n.*, [an *adv.*, i. q. فير (DM)]; and ascribe this [assertion] to S: but we have (1) the saying [of 'Urwa Ibn Hizam al'Udhri (Jsh)]

\[\text{تهبنتبدي ما بها من صبابة واحفي النفي لولا الآسي لقضاني}\]

[She utters a yearning cry, and reveals what is in her of desire: but I conceal what, were it not for examples to take comfort by, would kill me (Jsh)], i. e. لقضي علي, so that it is suppressed, and its *gen.* made an *obj.*, [whereas suppression of the *adv.* of place, and substitution of the *post. n.* for it, is not only rare, but peculiar to the case where the *post.* is an *inf.* *n.* (65) (DM),] and, as explained by Akh, II. 235. [433], i. e. تئاكع علي سر meaning لاتعدى لزم صراعلك المستقيم VII. 5. Assuredly I will lie in wait for them (upon). Thy right way, i. e. نزلت على الذين نزلت, i. e. على صراعلك, like. XXIII. 35. And drinketh of *what ye drink* (of), i. e. منة (ML), whereas suppression of the *rel.* governed in the *gen.* by the like of what the
conjunct is governed in the gen. by is authorized when
the word governing the gen. is a p., not a n. [177] (DM).

\[
\text{Zaid is upon the flat roof (R, IA), with respect to the gen., mostly, as XXIII. 22. [498], or to what is near it, as }
\]

\[
\text{Or shall find upon (the place near) the fire guidance (K, B)} \text{[and}
\]

\[
\text{Such a one is ruler over us (M),cannot upon a fit time a question, XIX. 72. [It is an ordinance decreed imposed upon thy Lord by Himself (K, B)], and }
\]

\[
\text{Verily I have relied upon God (R), whence XXVI. 13.}
\]

\[
\text{And they have against me a charge of crime and }
\]

\[
\text{We have made some of them}
\]
superior to some (ML): (2) i.q. ِفِي وَدُّخلَ الْمَدِينَةَ XXVIII. 14. And he entered the city in a time of inadvertence [and followed what the devils recited in (the time of) the kingdom of Solomon (ML)]:

(3) i.q. ِعَيْنَ اِذَا رَضِيتَ ْعَلَى بُنُو ثَمَيْرٍ َلِعَمِّرِ اللَّهِ ِعِجَبْنِي ِرَضَاهَا (IA, ML), by AlKuhaif Ibn Khumair alʿAmrī, When the Banū Kushair are satisfied with me, by the life of God, their satisfaction pleases me (Jsh), and

[88] (ML): (4) I.q. مَعَ (K, ML) in لَيْلَةِ الْآخِرَةِ َرَهِبَ لِيَكُفَّ ِالْكَبْرَ ِإِسْمَعِيلَ وَإِسْحَاقَ XIV. 41. Praise be to God, Who hath given to me notwithstanding old age Ishmael and Isaac, like

(4) يَسِبْعَ عَلَى مَا تَرَى مِنْ كَبْرِي َأَعْلَمُ مِنْ مَنِ هُمْ لُكْرَ الْكَنَفِ (K) Verily I notwithstanding what thou seest, O beloved, of mine old age know from which end the shoulder is eaten, a prov. applied to the sagacious man (N), as in II. 172. And giveth property notwithstanding the love of it, and O Lord, let there be mercy for the people on their wrong-
doing: (5) causation, like the

II. 181. And that ye may magnify God for that
He hath guided you and

[by 'Amr Ibn Ma'dikarib azZubaidī, Therefore thinkest
thou the spear burdens my shoulder, when I thrust not
when the horsemen charge? (Jsh)]: (6) i.q. اذّ
مان كِتَّبَ الْأَيَةَ عَلَى النَّاسِ يَسْتُوْفِونْ
LXXXIII. 2. When they take
by measure from men, take fully: (7) i.q. the
حقَّيْقَيْنِ اذّ ان لَّا أَقُوُّلُ عَلَى اللَّهِ
VII. 103. Meet not to say of God,
[like I shot with the bow (508) (B),]
read by Ubayyy with the
[ i.e. بُنِوَ (K),] and their
saying ارْكِبُ عَلَى أَسْمَ اَللَّهِ Mount thou in the name of
God: (8) emendation and digression, as

جَعَلَ الْمَلَائِكَةَ مِنْ بَعْضِ الْأَرْضِ

بُعْثًا تَتَغَشَّى الْأَلْسَنَّةَ
[by Abū Khirāsh alHudhali, And, by God, I shall not forget a slain man that I was bereft of in the region of Kūsā so long as I remain upon the earth, although the fact is this (167), wounds become effaced, and we are occupied only with the nearest event, even if what passes be great (T),] and

[by ‘Abd Allāh Ibn AdDumaina alKhath'āmī, With every medicine have we dosed overselves, and it has not healed what ails us, although nearness of the abode is better than distance. Albeit nearness of the abode is not profitable, when the one that thou lovest is not affectionate (T)]; and the dependence of this upon what is before it is like that of حاشا, because it conducts the sense thereof to what is after it by way of digression and exclusion; or it [with its gen. (DM)] is enunc. of a suppressed inch., i. e. واتّفقيّة على كذا, which construction IH prefers. It is red., (1) for compensation, as in

إن الكرم وأبيك يضمن
إن لم يجد يوماً على من يتكلم

22 a
Verily the generous, by thy father, himself works, if he finds not one day one that he relies (upon) for that work (Jsh)], i.e. من يَتَكَّلُ عَلَيْهِ, as IJ says; (2) otherwise, as in the saying of Humaid Ibn Thaur [alHilal alSahabi (Jsh)], إِبَأَيُّ اللَّهِ إِنْ أَسِرَحَتْ مَالِكَ, على كُلِّ إِفْتَاتِي الْعَضْد़ة ُّ تَرْقُق as IM says, which requires consideration, because رَأَفَتْ means pleased him, which has no sense here, what is meant being تَرْقُق (ML), God dislikes everything but that the tree, i.e. wife, of Malik should overtop all the branches of the great thorn-trees, i.e. the rest of women, in beauty (Jsh). And it is [secondly (ML)] a n. (M, IH, IA, ML), i.e. فَوْقَ (IA, ML), (1) when is prefixed to it (IH, IA, ML), as غَدَتْ مِنْ عَلَيْهـ بعـد مَا تَضَطَّرَّهـا تُصَلُّ وَعَنٌ قُضِيَ بَيْزَاد مَجَهَّل (M, R, IA, ML), by Muzahim Ibn AlHarith alUkaili, She went in the early morning from over it, i.e. her chick, after that the term of her abstinence from water was complete, making a sound from her intestines from severity of thirst, and off an egg-shell in rugged ground, a place wherein were no marks to guide the wayfarer (J), i.e. من فوَتَتْ (M, IA): (2) adds Akh, when its gen. and the
ag. of what it depends upon are prons. for one denominate, as امسك عليك زوجك XXXIII. 37. *Keep thou thy wife to thyself and *

[by Akhzam as Simbisî, And reckon thou matters easy for thee; for verily matters, their measures are in the hand of God (Jsh)], because the v. of the attached pron. is not trans. to its attached pron., except in the cat. of خلق and in عدم [446]; but this requires consideration, because, if it were a n., فَرَق might take its place, and would be a n. in واصم اليك XXVIII. 32. *And draw towards thee and XIX. 25. [503]; and all such exs. are to be explained by dependence upon a suppressed op., [i. e. اريد اليك (DM),] as in ستَّيْك [504], or by suppression of a pre. n., i. e. إلى نَفَسك على نفسك (ML). It is then uninfl. (R, J) upon quiescence (J); and is not inseparable from prothesis, as

And she takes the water of the cistern with a taking from above [201], with a taking by means whereof she traverses the middle of waterless deserts (R).
§ 508. [is firstly a prep.: and (ML)] denotes (1) [distance and (M)] passage (M, IH, IA, ML) from its gen. (R), often (IA), as I shot from the bow (M, R, IA, ML) [He removed him far from hunger by means of feeding (R)], [He held back from the position of his right hand in sitting (R)], [He holds back from the position of his right hand in sitting (R)]. XXIV. 63. (M, R)
Then let them beware that transgress His commandment (R), I journeyed from the country, and I was averse from such a thing (ML): (2) causation [in LIII. 3. Nor speaketh he of his own inclination, as in I said this from knowledge (R), whence IX. 115. And Abraham's begging forgiveness for his father was not but because of a promise, XI. 56. Nor are we forsakers of our gods because of thy saying, and, says Z, فَأَنْزَلْلَهُمَا الْشَيْطَانُ عَنْهَا II. 34. Then the devil made them to slip because of it, if the pron. belong to the tree, like وَمَا نَحْنُ بَتَارِكِي الْهَيْثْنَا عَنْ قُولَكَ XVIII. 81. And I did it not of mine own judgment (ML)]: (3) i. q. the ب, as LIII. 3. Nor
speaketh he his own inclination (R, ML), says AU (R): (4) i. q. على (IA), superiority of position (ML), as

لا أسعى عمست لا أفضلت نفي حسب
على رأي أنت ديني فنحفرني

[by Dhu-Isba (ML) al'Adwani, To God be ascribed the excellence of the son of thy paternal uncle! Thou hast not exceeded me in ancestral glory, nor art thou my master that thou shouldst rule me! (Jsh), and فَأَمَا يٓبِحْلُ عَنْ نفْسِه... XLVII. 40. Is niggardly only to himself, whence, it is said, أنى أحبت حب الخير عن ذكر زبي... XXXVIII. 31. Verily I have preferred the love of wealth above the remembrance of my Lord (ML)]: (5) i. q. عما تليل ليصبحي... LXXXIV. 19. [498] (IA, ML), بعد نادمي... XXIII. 42. After a little [565] assuredly they will become repentant, and

우물 ولدت عن المنهل

And (many) a watering-place that I came to after a watering-place! : (6) exchange, as II. 45. [144] and in tradition صومى عن أمك Fast thou on behalf of thy mother: (7) adverbiality, as

لا تنف عن حمل الريعة وانيا
[by AlA'sha, And give unto the chiefs of the tribe where thou meetest them, and be not slack in undertaking payment of the bloodwit (Jsh)], as is said to be shown by

XX. 44. And flag not in rememberance of Me: (8) i.q., as

XLII. 24. And He is the One that accepteth repentance from His servants and amongst them ahsan ma 'umula

XLVI. 15. Those are they from whom He will accept the best of what they have wrought: (9) instrumentality, says IM, exemplifying it by رمیت عی القوسی I shot with the bow, because they say also رمیت بالقوسі, both transmitted by Fr, who transmits also [507]. It is red. for compensation for another suppressed, as

انجزع این نفس آتاه حمامها

فهلآ الیتی عی بیتی جنبیت تدفغ

[Dost thou repine, if a soul, its doom come to it? Then wherefore dost thou not defend that which is between thy two sides? (Jsh)], meaning, says IJ, فهلآ تدفغ عی الیتی بیتی جنبیت. It is secondly an infinitival p. [580] (ML).

And it is [thirdly (ML)] a n. (M, IH, IA, ML), i.q. جانبب (R, IA, ML), (1) when می is prefixed to it (IH, IA, ML), frequently (ML), as
(367)

(507)

(367)

(R, IA, ML), by Ḫaṭṭarī Ibn Al-Fujiš'a, And assuredly I see myself to be like a jousting-ring for the spears from the side of my right hand at one time, and from before me at another time (J), i.e. من جانبي يميني (IA); which is red according to IM, but denotes beginning of extent according to others, who say that قعدت على يمينه means I sat on the side of his right hand, closely or the contrary, whereas, if you put من, the sitting must be close to the beginning of the lateral space: (2) when على is prefixed to it, rarely, the only ex. preserved of it being على على يمينه مرتび الطير سباحًا

[Upon the side of my right hand passed the birds, passing from left to right (DM)]: (3) says Akh, when its gen. and the ag. of what it depends upon are prons. for one denominate, as in the saying of Imra al-Kāis

ودع عنه نهبا صيع في حجراته
ولكن حديث ما حديث الرواحل

[And leave thou alone the mention of spoil, by the sides whereof shouting was raised. But tell me a tale: what is the tale of the riding-camels? (Jsh)]; but the reply to this has been given before [507], and one proof that علم is not a n.
here is that may not take its place (ML). It is then uninfl. (R, J) upon quiescence (J); and is inseparable from prothesis (R).

§ 509. The ك denotes (1) comparison (M, IH, IA, ML), often (IA), as Zaid is like the lion: (2) causation, [when conjoined with م, infinitival (ML),] as II. 194. And celebrate Him because He hath guided you (IA, ML); or red., as ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

XXVIII. 82., i.e. اعَجَبُ لَعَدْمُ فَلَحِيَمُ I marvel, or Marvel thou, because the unthankful prosper not (DM): (3) superiority of position, mentioned by Akh and the KK, as كَفْ يَمِيرَ Well, i.e. على خير, mentioned by them as said in reply to "How hast thou entered upon the time of morning?", and, it is said, كَفْ كَمَا أنتَ Be thou conformable to what thou (art, or wast, conformable to), i.e. ﷺ على ما كَفْ كَمَا أنتِ haste, when conjoined with مَا [see below], as ﷺ سَلَّمْ كَمَا تَنْخَلَ Salute thou as thou enterest, [i.e. hastening to do it upon entering (DM),] and ﷺ صَلِّ كَمَا يَدْخُلُ الْوَقُتُ Pray thou as the time sets in, mentioned
by IKHz, Sf, and others, but very strange: (5) _corroboration_, which is the red., as

XLII. 9. Not aught is like Him, i.e., say most, لَيْسَ شَيْءًا مَثَلًا; but some say the كـ is a n. corroborated by مَثَل, like the converse in

وَلَعَبَتْ طَيْرٌ بِهِمِ ابْتِلَّ فَصَبَرْنَا مَثَلًا كَعَصْفِ مَأْكُولٍ (ML), by Ru'ba Ibn Al' Ajjaj, _And birds sported with them, bevises; so that they were made to become like leaves eaten into holes (Jsh). It is red. (IH, IA) for corroboration (IA), when not liable to be confounded with the essential (R), as_

[by Ru'ba (IA), These horses are _lank in the bellies: in them is much length with slenderness (J)], i.e. فِيَهَا المَقْتَ (R, IA), XLII. 9., i.e. كَهْبِي Light, i.e. كَهَيْنَا, transmitted by Fr as said by an Arab in reply to “How make ye dried curd?” (IA): and is judged to be red. upon prefixion of it to مَثَل, as XLII. 9.; or of مَثَل to it, as فَاصْبَحْنَا مَثَلًا كَعَصْفِ الْغَلْ (R). The كـ is peculiar to the explicit n. (IH, IM): it is not prefixed to the pron. (M, R), مَثَل being used instead (M), contrary to Mb’s opinion, since it would lead to combination of two كـs, when you compared to the 2nd pers. (R); and such as

23a
[by Al' Ajja], He left the places named Adh Dhinābāt on the left, near him, and the high place named Umm Au'āl like them or nearer (J)] is anomalous (M). It is sometimes [anomalously (IA)] prefixed [in poetry (R)] to the [gen. (R)] pron. [of the 3rd pers. (IA)], as

[by Ru'ba Ibn Al' Ajja], And thou wilt not see a husband, nor wives, like him, nor like them, save a jealous husband (Jsh)] and خُلَى أَخُ [and to the detached acc. (pron. of the 2nd pers.), as

فَأَجْرِ وَأَحْسِنْ فِي أَسِيرَكَ أَنَّهُ ضَعِيفَ وَلَا يَسِيرُ كَيْأَكَ أَسِرَ

Wherefore be thou moderate and kind to thy captive: verily he is weak; nor has any captor like thee taken captive, which belongs to the cat. of substitution of one pron. for another: and sometimes in prose to the nom., as إن كنت I am like thee (R)]. ما affixed to the ك (1) restrains it (R, IA) from government, as

فَأَنَّ الْحَمْرَةَ مِنْ شَرِّ الْمَطْلَآَبِ كَمَا أَقْتُلَتْ شَرِّ بَنِي ْنَعْيَمْ (IA), by Ziyād al'Ajam, For verily the he-asses are of the worst of the riding-beasts, like as the children of Al-
Habîb are the worst of the Banû Tamîm (J): and then means (a) comparison of the purport of one prop. to the purport of another, as VII. 134. Make thou for us a god, like as they have gods and meaning Be thou (in the future) as thou (art now); (b) i. q. لُعَلْ, as انتظري كَمَا أَتَيكَ Ex- pect thou me: perhaps I shall come to thee transmitted by S; (c) coincidence of the 2 acts, as إنْخَلَ كَمَا يُسَلَّمُ الْأَمَامُ Enter thou as the Imam pronounces the salutation and كَمَا كَانَ زَيْدَ قُعدُ عَمرو As Zaid stood up 'Amr sat down: (2) is sometimes infinitival, as كَمَا تَدْيَنَّ نَدًا As thou dealdest shalt thou be dealt by and إنْعَلَ كَمَا انْعَلَ Do thou as I do; and كَمَا كَانَ كَمَا أَنَتَ may be of this sort [below] (R): (3) is sometimes red., not restraining it from govern- ment, which is rare, as

وَنَصَرْ مَوْلاَنا وَنَصَرْ آنَهُ كَمَا النَّاسُ مُجَرْمٌ عَلَیهِ وَجَارِمٌ (IA), by 'Amr Ibn Barrazka [Ibn Munabbih (ID)] anNihmî, And we help our confederate, and know that he is, like men, sinned against and sinning (J). In (1) the كَمَا governs the gen., ما being (a) an infinitival p., which with its conj. is in the position of a gen., as in Ka'b's saying فَمَا تُدْنِمْ عَلَى حَالِ تَكْونُ يَا كَمَا تَلْوَىٰ فِي أَنْثَائِهَا التَّولَ
So that she is not constant to any state that she is in, i.e. she is changeable, (with changeability) like the she-devil's changing color in her garments; (b) a conjunct n., as allowed in VII. 134., i.e. كَالَّذِي هُوَ الْهَيَةُ لِهُمْ like what is gods for them; (c) red., (a) not inseparable, as in وَنَصْرُ الْغُرُرَةِ فَهُنَا (b) inseparable, as in their saying هذا حق كُم آنِكُ هُنَا.

This is true, like that thou art here, where, says S, Khl asserts that مَا is red., except that it is not suppressed, from dislike that its letter should become like the letter of كُم, as in

اَخُ مَاَجِدٌ لَمْ يَكُزَّنِي يِوْمٌ مَشْهِدٌ
كَمَا سَيِّفَ عُمُرٍ لَمْ تَتَخَنَّهُ مَصَارِبَةً

(BS), by Nahshal Ibn Harri [an Nahshali (Jsh)]. (He is) a glorious brother, who shamed me not on a day of assembly, like as the sword of 'Amr Ibn Ma'dikarib, its edges failed him not (T, Jsh). The GG thus parse كُمَّ كُمَا مَا is (1) conjunct, إنِّكُمْ being (a) an inch. whose enunc. [عليه, as above (DM),] is suppressed; (b) an enunc. whose inch. is suppressed, i.e. كَالَّذِي هُوَ آنَتْ [like the person that was thou (DM)]: (2) red., made otiose, the ك governing the gen., as in وَنَصْرُ الْغُرُرَةِ فَهَنَا and being a nom. pron. substituted for the gen., as in مَا إنَّكُمْ
I am not like thee, i.e. Be thou (in the future) like thyself (in the past): (3) restringent, أنتِ انتم being (a) an inch. whose enunc. أليك is suppressed; (b) an ag., the o.f. being كان, and كان then suppressed, so that the pron. becomes detached, which is improbable,ـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ~

Like as We began the first creation will We restore it, i.e. بدأنا أول خلق نعيدة properly بدأنا أول خلق إبادة مثل ما بدأنا unless the pron. relate to أول خلق, not to نعيدة مسألة للذين بدأنا (DM), or نعيدة بدأنا XXI. 104. And the ك is [sometimes (IH), seldom (IA),] a n. (M, IH, IA, ML), uninf. upon Fath (J), governing the gen., and syn. with مثل (ML), as

[by Al A‘shá, What I will ye refrain? And the like of the gaping spear-wound, wherein the olive-oil and the tents disappear, will not restrain authors of injustice (J)], i.e. مثل الطعّي (IA): only, however, according to S [and critical judges (ML)], in poetic license (R, ML), as
And I will breathe into it that the pron. relates to the 

The like of the shape of the bird (ML)]. It must be (1) a p., when [red.; or, with its gen. (ML),] a 

He has combined what is hoped and what is feared, so that he is the one that is like the lion and the rain together (Jsh) : (2) a n., when governed in the gen., as ; or nom., as (R)]. And, [when 2 k s are combined, as (R) in ]134], (1) both [k s (ML)] are ps., like [134]; or ns.: [the 1st being in either case corroborated by the 2nd (ML)]: (2) the 1st is a [red. (R)] p., the 2nd being a n. (R, ML), like XLII. 9.; or the 2nd is a red. p., [the 1st being a n.,] like : but they may not be both ns. or ps., one of which is red. (R.)
§ 510. مَّدْنُ and مَّدْنَةُ denote [time (IH), past or present (JM),] beginning (M, IH) of extent in time (M) in the past, and adverbiality in the present (IH). مَّدْتُ and مَّدَنَّتُ, when followed by a gen., are preps., i. q. مِنْ مَّدْنَة if the time be past, i. q. مِنْ يَوْمَ if it be present (IA, ML), and i. q. مِنْ مَّدْنَة if it be numbered, as مَّدْنَةً رأيت يوم. I have not seen him since Thursday or مَّدْنَةً يومًا in our day or مَّدْنَةً ثَلاَثَةُ يَوْمَs for three days, [i.e. from the beginning of three days until this present day (DM)]. Most of the Arabs require the present to be governed in the gen. by them; and prefer the past to be governed in the gen. by مَّدْنَة, and in the nom. [203] by مَّدْنَهُ. An ex. of the common usage in مَّدْنَة is

[by Imra al-Kais, Tarry ye two: we will weep because of the remembrance of a loved one, and 'Irfa (a celebrated songstress), and an abode whose traces have become effaced from past times (DM)]; and one of the rare usage in مَّدْنَهُ is

مَّدْنَهُ مَّدَنَّي مِنْ حِبْسٍ مَّدْنَهُ مَّدَنَّي مِنْ ذَكَرٍ
They govern only the explicit n., and only ns. of time [498] (IA). Their being ns. has been mentioned among the uninfl. ns. [208] (M).

§ 511. (M, IH, IA, ML) (1) denotes (M, IH, ML) freedom from imperfection (M, R) in (R) exception (IH, ML), as حاشاً ابى ثوبان آله [below] (M); [and] is mentioned in the exc. [88] (IA): it is held (a) by [Fr, AASh, AZ (ML), Akh, Jr, Mz (IA, ML),] Mb, [Zj (ML), and many, among them IM (IA),] to be (a) [seldom (ML)] a [trans. (ML)] v. (M, R, IA, ML), i. q. جانعب, the acc. from حاشاً, i.e. حاشاً (M), aplastic, because implying the sense of لَا (ML); the acc. governed by it as

الله سُقَرْفَ لِي لَوْ سَمَع حاشِ فِلسَطِنِ وَايَا (IA) O God, forgive me and him that hearkens except the devil and Abu-l-Asbagh being transmitted (M, IA, ML) by [Fr (IA),] AASh (M, IA), and AZ, whence

حاشاً قريشاً فان الله فضلهم على البرية的增长 والمدينة (IA) Except Kuraish, for verily God has made them to excel the rest of creation because of AlIslam and the faith (J), and

حاشاً ابى ثوبان ان ابى ثوبان ليس ببكمة قدم عمر بن عبد الله اٍن به ضنا عن السلامة والشتام
[by AlMunkidh alAsadi, *Except Abū Thaubān: verily Abū Thaubān is not tongue-tied, stammering.* 'Amr Ibn Abd Allāh, verily in him is refraining from quarrelling and reviling (Jsh): and its ag. is then a latent pron. relating to the inf. n. or act. part. of the preceding v., or to the [vague (DM)] part understood from the general n., so that تَمَام الْقُوم حَاشِئَةٍ زُيدًا means *The people stood, it or he, i.e. their standing or the stander of them or part of them, being apart from Zaid (ML): and (b) [often (ML)] a prep.: (b) [commonly (IA), by S (R, ML) and most of the BB (ML),] to be only a p. (R, IA, ML), i.q. لَظَاءٍ, but (ML) governing [she excepted in (ML)] the gen. (IA, ML), because they say حَاشِئَةٍ (R): (2) denotes freedom from imperfection [not in exception (R)], as حَاشِئَةٍ لله XII. 51. How free is God from imperfection !: it is then a n. [syn. with بِرَأْةٍ (ML), as proved by the reading [of Abu-sSamnāl (R)]: like بِرَأْةٍ لله (ML); being an inf. n., i.q. تَنْزِيهَا (R): so that Ibn Masʿūd's reading حَاشِئَةٍ لله is like معان الله (ML), i.e. إِنْ تَنْزِيهَا الله and العَوْن معان الله (DM)]; and the Tanwin is omitted [in the reading of the Seven (ML)] because حَاشِئَةٍ is uninfl., on account of its resemblance [in letter and sense (R)] to the p. حَاشِئَةٍ (R, ML): (3) is a plastic *trans. v., whence the tradition أَسْمَأَةُ آَلِهَةِ [88], m. being neg., i.e. *He did
not except Fatīma, whereas IM [followed by IA] imagines 
(ML), by AnNābigha adhDhubyānī, And I see not a doer among men that resembles him, nor do I except of the peoples any one (Jsh). And ḥāshī is [often (R)] said; and (R, IA) ḥāshī (R) [or] ḥāshī (IA) seldom (R).

§ 512. ḥāshī (M, IH, IA) denote exception (IH); [and] are mentioned in the exc. [88] (M, IA). ḥāshī is (1) a p. governing the excepted in the gen., its position [with its reg. (DM)] being an acc. from completeness of the sentence: (2) a trans. v. governing it in the acc., its ag. being like that of ḥāshī [511], and the prop. a d. s. [when not preceded by ʿa (DM)]. You say ʿāmawā ḥāshī zīdaya; or use the gen., except in such as ʿāla ʿala ʾshīʾ al-ʿa [88], because, this ʿa being infinitival, ʿāla must be a v.: and the position of ʿa ḥāshī is an acc. as an adv. What is mentioned as to its place when governing the gen. and acc. holds good in the case of ḥāshī and ʿāla ḥāshī. [And ṣadā is like ḥāshī in the two divisions mentioned, and in its predica-
ment with ʿa (ML).
§ 513. Few mention مَتَى، كَيْلَ، and among the preps. [498] (IA). كَيْلَ is (M, IA, ML) a prep. (M, IA, DM), i. q. the causative لَ in sense and government (ML), when prefixed to (1) the interrog. مَا (IA, ML) in [498], i. q. لَمْ (M, IA, ML): (2) the infinitival مَا in اذَا انتُ لَمْ تَنفَعْ فَضَرَّ فَانْمَا يِرْجِى الْفَتَى كَيْمَا يَضِرْ وَيَنفَعْ
[by AnNābigha alJa‘dī, When thou beneficest not, injure; for the youth is hoped for only on account of injuring and benefiting (Jsh)]: (3) the infinitival كَيْلَ understood, as in [411, 498, 596] (ML), and [similarly] in كَيْلَ كَيْمَا اكْرَمْ زِيَدًا (IA), the subj. being [then construed to be (ML)] governed by انْ (IA, ML) understood after كَيْلَ, and انْ and the v. being construed to be an inf. n. governed in the gen. by كَيْلَ [كَيْمَا اكْرَمْ زِيَدًا] (IA). كَيْلَ or كَيْلَ لَعَلْ or كَيْلَ لَعَلْ or كَيْلَ لَعَلْ or كَيْلَ لَعَلْ governs [the inch. in (ML)] the gen. in the dial. of ‘Ukail, as لَعَلْ اَيْبَيْنَ [498] (R, IA, ML) and

[Perhaps God has made you to excel us by something. Verily your mother is a woman having the vagina and
rectum united (J, Jsh)], لعل being a [quasi—(J)] red.
prep. prefixed to the inch., like the in بحصبيك درهم ب [24]
(Ia). متى (IA, ML) is a p., i. q. or في (ML), [and]
governs the gen. (IA), in the dial. of Hudhal, whence
شَرْبَتْ بَيْاءُ الْبَحْرِ الرَّحْمَٰنِ [503] (IA, ML), as is said, and
أخيل برقت متى حاب لا زجل

by Sā'ida (ML) Ibn Juwayya alHudhalī, I imagine rain
through looking at lightning from, or in, a cloud near,
having a sound of thunder (Jsh). And IM elsewhere
mentions لولا [169] among the preps. (IA).

§ 514. The prep. is [sometimes (IA)] suppressed,
the [intrans. (IA)] v. becoming self-trans. (M, IA), as
وَخَيَّارُ مُوسى قُومةٌ سَبعٌ يَزْجَلَ VII. 154. And Moses
chose (from) his people seventy men, [i. e. مِن قُوتَمِ (K, B),]

وَمَنَّا الَّذِينِ اخْتَيَرُ الرِّجَالُ سَماحةً

وجَدَا اذَا هَبَ الربَّيِّ الرَّفَعَ اَلْعَزَّ [by AlFarazdak, And of us is he that is chosen (from)
men in liberality and munificence when the violent winds
blow (SM)], [432], and امرت النَّبيَّ العلِيم [432]; and hence
[64] (M): the poet
[Jarīr (Jsh)] says
[Ye pass (by) the dwellings, and have not tarried. Speech with you is then unlawful for me (Jsh)], i.e. بالديار (IA).

Suppression of the prep. is (1) regular (a) [in the case of all the preps. (Sh)] with ان (M, IA, Sh, ML) and their conjs. (Sh), provided there be no fear of ambiguity (IA), as وذكر الذين أمنوا وعملوا الصالحات ان لهم جنات II.

23. And gladden thou them that have believed and wrought righteous works (with) the tidings that they shall have gardens and LXXII. 18. [below], i.e. بأن فلما جناح عليه ان يطرف بهما [and ولان II. 153. There shall be no sin against him (in) that he perform the circuit of them, i.e. يخرجون الرسول واياكم, and فني ان ان تيمنوا بالله تركم LX. 1. Driving forth the Apostle and you from Makka because ye believe in God your Lord, i.e. لان (Sh) (or) بان (B),] and IV. 126. [64], i.e. فني ان or عن ان ye are unwilling that ye should marry, as variously expounded (Sh, ML), and

يرغب ان يبني المعالي خالد

يرغب ان يرضى صنيع الآلام
And Khalid desires, or is unwilling, that he should build lofty stations; and is unwilling, or desires, that he should like the deed of the basest (Jsh)], which, if be supplied first and second, is praise, and, if the converse, is blame (ML); whereas, if ambiguity result, the suppression is not allowable, as . , so that may not be suppressed, because the suppressed might be (IA): Khl, as also (ML) Ks (IA) [and] most of the GG (ML), holds the place of and [and their conjs. (ML)] upon suppression of the prep. to be an acc., [Akh holds it to be a gen. (515) (IA),] and S allows (IA, ML) both constructions (IA), the [acc. and] gen.; and the assertor of the gen. is supported by the evidence of . LXXII. 18. [And, because the mosques belong to God, invoke ye not in them any one together with God (K, B) the being made otiose (B)], the, acc. of the v. not being allowed to precede it when the acc. is and its conj. [517], and of 

[by AlFarazdak, And I have not visited Laila because she is dear to me, nor because of a debt owing by her that I have been demanding (Jsh)], related with in the
gen. as coupled to the place of ḍā'ūn, since its o.f. is ḍā'ūn (ML): (b) in the case of the causative ل، when governing [the infinitival (Sh)] كَي [and its conj. (Sh)]; the GG allowing in كَي جَنَّت كَي تَحْمِي that should be infinitival, and the ل supplied (Sh, ML) before it (Sh), i.e. لَكَي (ML): (2) confined to what has been (IA) transmitted [by hearsay (IA)] with other [gens. (IA)] than اَن and كَي [and اَن] (IA, ML), as XXXVI. 39. [504] (ML).

§ 515. رَبّ [prefixed to the (explicit) indet., not to the pron. of the 3rd pers. (Sh),] is suppressed, its government [necessarily (Sh)] remaining, [in poetry exclusively, (1) regularly (R),] after (a) the و, [often (IA, Sh), as وَمَهْمَةٌ مُغْمِرةٌ اَلْغَرْمُ (505) (R, IA), like وَقَاتِمُ الأعْمَاقِ اَلْغَرْمُ (505), and

ودْوَرْتِ مِثلِ الْسُّمَاءِ اعْتَسِفَتِها

وُقِّعَ صَبَّ الْلَيلِ الْحَصَى بِسْوَانٍ

And (many) a waterless desert like the sky have I traversed at random, when the night has dyed the pebbles with blackness! (Sh); (b) the فُ and بل (R, IA, Sh), seldom (IA, Sh), as بل بَلدَ اَلْغَرْمُ [419] and فَانَ أَهْلِفْ اَلْغَرْمُ [505] (R), like فَمِلْكَ اَلْغَرْمُ [505] and
(IA, Sh), by Ru’ba Ibn Al‘Ajjāj, Nay, (many) a city, whose dust is the fullness of the roads, whose linen and hair carpets of Jahram are not bought, (have I traversed)! [545] (Jsh): (2) anomalously, [without these ps. (R), not preceded by anything (IA),] as [505] (R, IA). The gen. is not governed by the ف and بل, without dispute, but by the رب supplied after them; nor by the و [505], according to S: but, according to the KK, the و, becoming i. q. رب, governs the gen. by itself (R). The prep. [other than رب (R, IA)] is suppressed, its government remaining (R, IA, ML), regularly (R, IA) in [503] (R, ML), i. e. اللهَ اللَهُ للهِ لِلهِ; and (ML) in دَرْهُمْ أَشْتَرَتُ For how many dirhams boughtest thou?, [i. e. مِن دَرْهُمْ (ML), according to S and Khl (IA)]: and [not regularly (IA)] in Ru’ba’s saying خَيِّير [503] in reply to “How hast thou entered upon the time of morning?” (IA, ML), i. e. عَلَى خَيِّير or [بِخَيِّير, and

إِذَا نُشِلَ اِلَى النَّاسِ شَرْقُ بَيْتِهِ أَشَّرَت كَلِیبٌ بِالاَّفْ إِلَی الفَلَامْ (by AlFarazdak, When it is said, “Which of men is worst as a tribe?”, the fingers with the palms point (to) Kulaib (Jsh)], i. e. إلى كليّب, and
And (many) a noble soul of the family of the tribe named Kais, diptote because of the quality of proper name and feminization, being meant to be a proper name for the, have I given a thousand camels to because of his poverty, the pron. being made masc. in upon the ground that the is renderable by person, so that he exulted himself, and ascended (to) the mountains! (J) i.e. (IA).
CHAPTER III.

THE PARTICLES ASSIMILATED TO THE VERB

§ 516. These are [a division of the ps. annulling
inchoation, vid. six ps. (IA),] which S reckons as five, dropping
لَبِينَ, كاَنِ, لَكِنَ, لَنِ, اَنَّ, because its o. f. is اَنَّ (IA). They resemble the att.,
plastic, trans. v. [33, 97] in letter, inasmuch as they are
of three letters and upwards, and have their finals pro-
nounced with Fath, like the pret.; and in sense, inasmuch
as and اَنَّ لَبِينَ and حَقَقَتَ and اَنَّ لَبِينَ and اَنَّ لَبِينَ, contain the sense of لَبِينَ of لَبِينَ, استَدْرَكَتَ of لَبِينَ, and
لَبِينَ (R). Being prefixed to the inch. and
enunc. (Sh), [and] governing with the converse of the
government of كاَنَ (IA), they put the [inch. named their
(Sh)] sub. into the acc., and the [enunc. named their
(Sh)] pred. into the nom. (IA, Sh), as

XX. 15. Verily the hour is coming, اعلموا ان الله شديد
V. 98. Know ye that God is severe in punishing,
لَبِينَ لَبِينَ مَسْنُودة LXIII. 4. As though they were logs
made to lean against the wall, and XLII. 16. [535] (Sh).
They [must (Jm)] have the head of the sentence, except which is the reverse [of the rest (Jm)] of them [517] (IH). and are not prefixed to an inch. whose enunc. contains a sense of requisition, whether that enunc. be a prop. or single term: nor can the pred. of and be a single term implying the sense of requisition; but I see nothing to prevent the requisitive prop., like command, prohibition, and prayer, the prop. headed by the p. of interrogation, request, and wish, and the like, from occurring as pred. to them, as in the enunc. [26, 34], even if it be rare, as or or (R).

affixed to them, [when neither conjunct nor infinitival (IA. Sh), both of which are admissible in XX. 72. (2) (Sh),] makes them inop. (M, IH, IA, Sh), necessarily (Sh), being restringent (M), according to the chastest [dial. (Jm)], in which case they are [often] prefixed to vs. (III), except (R, IA, Sh), which may be made op., [ as being red. (R),] or inop. (R, IA), being restringent (R), as [LX. 9. God forbiddeth you only, XXI. 108. (517) (M), IV. 169. (2), VIII. 6. As though they were being driven to death (Sh),]
(M, Sh), by AlFarazdak, Repeat looking, O 'Abd Kais, peradventure the fire has lighted up for thee the tethered he-ass (Jsh): or sometimes, [as many GG hold (IA), ما being made red. (M),] they are op. (M, IA), seldom (IA); oftener, however, in لَيْتَما, كَانَما, and لَيْتَما, كَانَما, than in لَيْتَما, كَانَما, and لَيْتَما, كَانَما (M), the verse [of AnNābigha (M, ش) adhDhubyānī (Jsh)] being related

قَالَتْ اِنَّا لَيْتَما هَذَا الحَصَام لَنَا أَلِى حَصَامِنَا أَوْ نَصْفِهَا فَقَدٌ (M, R, Sh) She said, Now would that these pigeons were ours with our single pigeon, and [541] the half of them again! Then it would be sufficient for me (Jsh): but, [as S holds (R), correctly (IA),] only لَيْتَما is made op. (R, IA, Sh), because they preserve its peculiarity to the nominal prop. (Sh), as لَيْتَما زَيْدٌ قَانِمٌ (IA, Sh) or زَيْدٌ (IA), not لَيْتَما زَيْدٌ قَانِمٌ (Sh). انََا denotes restriction (K on II. 10., XXI. 108., B on II. 10.) of the predicament to a thing, or of the thing to a predicament (K on II. 10., XXI. 108.), [in either case] of what it precedes to what follows (B), as إنََا يَنْتَلِقُ زَيْدٌ

Only Zaid departs (K on II. 10., B) and إنََا زَيْدٌ يَنْتَلِقُ Zaid is only departing (B), [and similarly] as إنََا يَقُومُ زَيْدٌ
Only Zaid stands and Zaid is only standing, both exs. being combined in this text [517], because with its [pro-] ag. is equivalent to and to (K on XXI. 108.), so that the 1st denotes restriction of the predicament to the thing, and the 2nd the converse (B on XXI. 108).

§ 517. An [as also An (M, IA, ML), a deriv. from An, for which reason Z is right in asserting that An imports restriction (516) like both being combined in An يوحى إلى Ana اله لحكم الله واحد XXI. 108. It is revealed to me only that your God is only One God, the 1st denoting restriction of the quality {to the qualified (DM)}, and the 2nd the converse (ML),] denotes corroboration (M, R, IA, ML), and verification (M), of the purport of the prop. (M, R). It is said that sometimes governs both terms in the acc. in one dial., as

إذا أسود جنح الليل فلئت ولتكن خطاك خفًا أن حرامنا إسدا

[by 'Umar Ibn Abi Rab'ā alMakhzūmī, When the portion of the night becomes black, come thou, and let thy steps be light: verify our keepers are lions (Jsh)] and in tradition إني تعر جهنم سبعين خريفًا [Verily the distance of the bottom of Hell is a journey of seventy years (DM)]: but
the verse is explained as a case of d. s., the pred. being suppressed, i. e. 
(\textit{thou wilt find them}) lions; and the tradition [533] on the theory that 
\textit{قَرَّرَ}, and an \textit{adv.}, i. e. \textit{Verily the reaching} of its bottom \textit{(will come to pass)} in seventy years. The
\textit{inch.} is sometimes in the \textit{nom.} after it, its \textit{sub.} being a
suppressed \textit{pron.} of the case, as in the Prophet's saying
\begin{equation}
\text{\textit{أَيُّنَ مِنْ أَشْدَادِ النَّاسِ عَذَابًا يَوْمُ الْقِيَّمَةِ}}
\end{equation}
\textit{Verily (the case is this,) of the severest of mankind in punishment on
the day of resurrection will be the makers of images, like
\begin{equation}
\text{(ML), by AlAkhītal, \textit{Verily (the case is this,) whoso enters
the church one day will find therein women like the young
of wild cows and gazelles in largeness of the eye (Jsh).}
\end{equation}
does not alter the sense of the \textit{prop.}, [nor exclude it
from being a \textit{prop.}, \textit{زَيْدُ قَانُمُ} \textit{بَلْغُني}} \textit{زِيداً قَانُمُ}, \textit{i. q.}
with the addition of \textit{corroboration (Jm)}]; but with
its \textit{prop.} is in the predicament of the single term (IH).
\textit{أَن} \textit{بَلْغُني} \textit{زَيْدَ قَانُم} \textit{بَلْغُني}} \textit{زِيدَ قَانُم}, \textit{is [a conjunct \textit{p.} (ML),] renderable [with its two
\textit{regs.} (ML)] by the \textit{inf. n.} of its \textit{pred.} [\textit{pre.} to its \textit{sub.}
(R)], if the \textit{pred.} be \textit{deriv.} (ML), so that
\textit{بَلْغُني} \textit{أَن} \textit{زَيْدَ قَانُم} \textit{بَلْغُني}} \textit{قَانُمُ زِيدَ} \textit{(R); whence
\textit{بَلْغُني}} \textit{أَنَّكَ فِي إِسْمَار}, \textit{means} \textit{بَلْغُني}} \textit{قَانُمُ زِيدَ} \textit{(R); whence}
constructively, because the *pred.* is really the suppressed or (ML): and, if the *pred.* be *prim.* (R, ML), the case is similar, as بلغني تأكد زيد, i.e. زيدتِنک, since the of relation affixed to the *n.* and followed by the كونه is supplied, as بلغني أن هذا زيد, i.e. كونه زيدا (ML). أني is not put at the head (M, R, IA) of the *prop.*, as أني is [516] (M), even if it be in the place of the *infl.*, whose right is the head (R); but (M, IA) must be *postpos.* (IA), [and,] even when it occurs in the place of the *infl.*, must be preceded by the *enunc.*, so that أني زيدا تؤكم حق اني is not said (M): though some allow it to be put at the beginning (IA).

§ 518. [The Hamza of] أَن must be pronounced with Kasr or Fath, or may be with either (IA, Sh). أَن occurs [in the position of the *prop.*, vid. (M, IH)] (1) in the beginning (M, IH, IA, Sh) of the speech (R, IA, Sh), as CVIII. 1. [1] and إتنا انزلنا في ليلة النقدر XCVII. 1. 

*Verily* We revealed it in the night of power (Sh); or of a fresh sentence, as ولا يحزنوك قولهم أني أخ. X. 66.

[1] (R): (2) after كال (M, IH) in [the beginning of (Sh)] the *prop.* imitated by the saying, as XIX. 31. [1] (IA, Sh), ولم يقل منهم اني أخُل في دونه فذلك نحرية جهنم,
XXI. 30. And whosoever of them sayeth, Verily I am a god besides Him, then that one, We will requite him with Hell, and XXXIV. 47. [523] (Sh); whereas, if be treated like انتَّقول أدَّى َقَلِم ان, طَّلَى, i.e. انتَطَل [(IA): (3)] after the conjunct (M, IH) in the beginning of the conj. (IA, Sh). as وَاتَّبَعَ مِن النَّذَرِ ما ان مَفَاتِحَةَ لِلنَّذَرِ XXVIII. 76. And We gave him of treasures that whereof verily the keys would weigh down, [but جاء الذي عليه أنه فاضل (Sh)]: (4) in [the beginning of (Sh)] the complement of an oath, [when the ل is in its pred., as والِلَّاهِ ان زِيدًا مقَامً (IA) and ويجلُون IX. 56. And they swear by God, verily they are of you; and when the v. is not expressed, whether with the ل, as والِعْصَرِ ان يَغْلَبُ (IA) and CIII. 1. 2. (469) By time, verily &c., or without it (J), as حَمَّ الْكِتَابَ المُبِينَ إِنَّ اِلْزِينَةِ XI. IV. 1. 2. مُكَيْثْم. By the clear Scripture, verily We revealed it (Sh, J): (5) in [the beginning of (Sh) a prop. occurring in (IA, Sh)] the position of a d. s., [as وما أُرِسَلْنا قَبْلَ مِن الْمُرْسَلِينَ إلا أنْهُم لِيَأْكُلُونَ الطَّعَامَ XXV. 22. And We sent not before thee any of the Apostles, but verily they ate food (R), whence VIII. 5. (80) (IA, Sh) and ما أعطيتني ولا سألتهم إلا واني لصاحبي كريبي.
(IA), by Kuthayyir, They two gave not to me, nor asked I them, but when verily my generosity to others was debarring me from accepting their bounty (J), but اقبل (Sh): (6) in [the beginning of (Sh) a prop. (IA, Sh)] an enunc. to a concrete substantive (R, IA, Sh), as ان الذين أمنوا وذئبي هادوا والصابين والنصارى والمجوس والذئبين أشركون أن الله يفصل بينهم يوم القيامة. XXII. 17. Verily they that have believed, and they that have been Jews, and the Sabæans, and the Christians, and the Magians, and they that have been polytheists, verily God will distinguish between them on the day of resurrection (Sh): (7) when prefixed to an inch. in whose enunc. is the ل of inception [521] (R), [e.g.] after one of the mental vs. suspended from it by the ل [445] (IA), [and] before the suspensory ل, as والله أعلم أنك لرسول الله يشهد أن المنافقين كاذبون. LXIII. 7. And God knoweth, verily thou art His Apostle; and God beareth witness [522], verily the hypocrites are liars (Sh); whereas, if it were not for the ل [in its pred. (IA)], ان would have Fath, [as واعلموا أنما عزمتم من شيء فهم الله خمسة VIII. 42. And know ye that whatsoever thing ye take as spoil, it is meet that the fifth thereof be for God and شهيد والله إنه لا إله إلا هو III. 16. God hath borne witness that the case is this, there is no God but He (Sh): (8) [in the

26a
beginning of the post. prop. (Sh)] after [إنّا] and [نشكل] (IA, Sh), as جلست حيث إن زيدا جالس (Sh) [where (IA), Sh), as جلست حيث اعتقاد زيدا أنه مكان حسن (Sh): (9) after the inceptive كَلَا [551], as II. 12. [63] (IA): (10) in the beginning of the ep., as مررت برجل إنه فاضل, but مررت برجل عندي إنه فاضل (Sh). And إن occurs (M, III, IA, Sh) in the position of the single term (M, IH), [but only] when it is constructively an inf. n., vid. (1) as a nom. of a v. (IA), as an ag. (M, IH, Sh), as XXIX. 50. [497], i.e. إنّا ... or pro-ag., as وارحى إلى نوح إنه لن يسّر من تومك إلا من قد أمني XI. 38. And it was revealed unto Noah that the case is this, not any of thy people will believe but he that hath already believed (Sh): and [similarly (Jm)] after لَو (M, Jm) they say لَو إنك, because it is an ag. (IH) of a [supplied (R) suppressed (Jm)] v. [23] (R, Jm) ثُبِّت [or the like] (R), since لَو إنك منطلق لا نطلقته is constructively لْو رَقَع انطلاقك (M); and similarly after the chronometrical إجلس ما إن زيدا قائم, as ما ثُبِّت ان آله (R): (2) as an acc. of a v. (IA), as an obj. (IH, Sh) of a v. other than قال, as وَلَا تَثَقَّفُونَ أنتم أشركم بالله VI. 81. When ye fear not that ye have
associated with God (Sh); and similarly in
by suppression of the 2nd obj., orig.

(M): (3) as a gen. (M, R, IA, Sh) governed
by a p. (R, IA, Sh), as XXII. 6. [1]; or by prothesis
(Sh), as a post. n. (IH), as

LI. 23. Verily it is true like that ye speak (Sh): (4)
as an inch. (IH, Sh), as

XLI. 39. And of His signs is that thou seest the
earth dry, depressed (Sh); and [similarly] after
(M, Jm) they say لولا انك, because it is an inch. (IH), the enunc.
being necessarily suppressed [29] (R): (5) as enunc. of
an abstract substantive, as

appos. to one of the above mentioned, as

II. 44. Remember ye My favour that I have conferred upon you,
and that I have preferred you above the worlds and

VIII. 7. And remember thou when God promised you one of the two
bands, that it should be yours, ان in the 1st [text] being
coupled to, and in the 2nd a subst. for, the obj.

and احدى (Sh). Sometimes the single term supplies
the place of ان, but [the Hamza of] the latter must be
pronounced with Kasr, as طَلَنَت زِيدا اِنّهُ تَقَامٍ; because it is in the position of the 2nd obj., but is not constructively the inf. n., since طَلَنَت زِيدا تِقاَمَةٍ is not correct (IA).

§ 519. إذا occurs [in positions admitting of both prop. and single term (M, IH), vid. (R) (1) after إذا denoting suddeness of occurrence (R, IA, Sh)], as وَكَنت أَرِي زِيدا كَمَا قَبِل سِيَدَا ساعة إِذا أَنَّهُ عَبِيد الظَّفَر واللَّهَزَم (M, IH, IA, Sh), by AlFarazdaq, And I was wont to think [441] Zaid to be, as was said, a chief. Lo, verily [or that] he was the slave of the back of the head and of the jawbones projecting under the ears! (Jsh), related (IA, Sh) with Kasr, [as an inceptive prop., constructively إذا هُوَ عَبِيد الظَّفَر وَاللَّهَزَم (IA)]; and Fath (M, R, IA, Sh), as an inf. n., an inch. whose enunc. is إذا , constructively فَنِئَ الْقَاعِدَة عَبْدَ دِيَةٍ, i.e. فَنِئَ الْقَاعِدَة عَبْدَ دِيَةٍ (J)], or is suppressed, constructively موجودة (IA): (2) as enunc. to [an inch. that is in sense (IA)] a saying, its own pred. being a saying, [like لَا حَمَدَ وَلا مِلَامَة and the like (Sh),] and the sayer [of both the sayings (Sh)] one (IA, Sh), as [S exemplifies by (IA)] أُولَى مَا أَتَوْلُ إِنِّي أَحْمد اللَّه The first of what I say is, Verily, or that,
I praise God (M, IA): (3) after the ف of the apod. (R, IA, Sh), as مَبْنِ عَمْلٍ مَنْ كَمَ سُودًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهَا وَاتَّخَذَ فَاتِحَةً غَفُورٍ رَحِيمٍ VI. 54. Whosoever of you doeth evil by ignorance, then repenteth and maketh amends, verily He will be forgiving, merciful, or forgiveness (shall be his requital) or (his requital shall be) forgiveness, read with Kāsr, [as a prop. correl. of مَنْ (IA)]; and Fath (IA, Sh), as an inf. n., an inch. whose enunc., or enunc. whose inch., is suppressed, constructively فَالغَفْرُ وَالْعُفْرَةُ (IA): (4) when following the ۫۫ for confirmation of the preceding sentence, as ذَلِكَ وَأَيْنَ الَّذِي مُوهِّنٍ VIII. 18. (The case was) that: ذَلِكَ being enunc. of a suppressed inch., and ان coupled to this enunc., i.e. الْأَمْرُ ذَلِكَ وَالْأَمْرُ إِيَّاَيْنَ اِنْ اِنْ اَلْخَ God &c., ان with its two terms being coupled to the preceding prop.: a poet says

أَلِيِّ ذَا خَفْيَةً نَارٍ لَمِرْمَةٍ إِلَّي بَرْنَعُ تَلُوَّنا نَارٍ يَنْبَثُ حَبَى وَأَنْتُ عَلَى جَارِي لَذُو حَبَّ

أْحْنُو عَليَّةَ مَا يُعْنَى عَلَى الْجَارِٰ
Verily I, when a fire is hidden for a widow, am found in a very high hill raising my fire. (The case is) this: and (the case is also) that, or and verily, I am an author of kindness to my neighbour; I take compassion upon him because the neighbour is taken compassion upon: (5) after اما [551], which before ان is i. q. حقا, and before ان is an inceptive p. like لا [518], as اما رلاة الى ذاهب, i. e. Is it in truth, by God, that he is going away? or Now, by God, verily he &c. (R): (6) in the correl. of an oath, when the ل is not in its pred., [and the v. is expressed (J,)] as 

(IA), by Ru'ba, By God, assuredly thou shalt sit in the seat of the person distant from me, the doer of uncleanness, hated, unless thou swear by thy sublime Lord, verily or that, I am the father of that little boy (J).

§ 520. فقد انتي حكنت [as قاذر القمر ذلك حتى انتي زيدا يقلة The people have said that, so that verily even Zaid says it (M)]; but after the prep. or con., as قد عرفت أمورك حتى انتك صالح I have become acquainted with thine affairs, even to, or even, that thou art well (M, R). And من (1) and لا جرم ان لهم النار mostly, as (2) [203]:
XVI. 64. Nay, it, or It, is due, or There is no escaping (from the fact), that the fire of Hell is for them: ٠ is a refutation of the preceding speech, as Khl holds; or red., as in ۴ [566], because جرم contains the sense of the oath: and جرم is a pret. v., according to S and Khl; and, says S, means حق, so that ۴ is its اگ. but Fr says that ۴ is a phrase orig. i. q. ۴ and ۴, because جرم is transmitted, and فعل and فعل participate in inf. ns., like رشد and رشد; and is then so often thus applied that it has become in the sense of the oath, because of the corroboration in it, so that ۴ is said, with Fath from regard to the original sense, like ۴, i. e. ۴, and Kaaee because of the adventitious sense of the oath. And you say عِزْ مَا ۴ ۴ ۴ and ۴ ۴ دَاهِبٌ (1) لِّي ۴ اگ, i. e. It is in truth that thou art going away and standing: ۴ and ۴ عِز are vs. restrained by ۴, like طَلَالَا ۴, ۴ and, both being i. q. حقا, the sense is حقا اگ, i. e. حقا حقا: or ۴ may be a complete det. n., How hard is the going, thy going! and How grievous is the standing, thy standing! as S holds in ثُمَا صَنِيعَكّ and ۴.
Most excellent is the deed, thy deed! and Most evil is the work, thy work!; for the whole conj. of may be used like زيد ناسق كنا إن عمرا صالخ (2): [468] بتنس ننس. Zaid is wicked, as 'Amr is good: Khf says that ما is red. [509], and governed in the gen. by the ك: (3)

It is in truth that thou art going away, because i.q. اما حقا فاتك داهب فني حتي Whatever be the case, verily thou art going away in truth the pronunciation is Kasr, because with انا you are not forced to make the adv. an enunc. to ان, as you are without انا. Since انا may be preceded by the reg. of its reg. with انا, as اما زيدا فاتك ضارب and اما يوم الجمعة فاتك سائر, but not without it [593]: S says اما في رأي فاتك داهب is allowable with Fath, but the pronunciation is Kasr: (4)

Whatsoever be the case, verily thou art standing, or (the story or news) that thou art standing is, in the house, with Kasr when you mean that the standing comes to pass in the house, and Fath when you mean that this story or this news is in the house (R). And [523] is related with Kasr of the Hamza of ان, on
the ground that it is an inceptive causation; but Fath by subaudition of the ل of cause would be allowable, and both versions occur in لى كنا نبلا ندعوه إنا هو البر الرحيم LII. 28. [Verily we were wont before in the world to pray to Him: verily, or because, He, He is the Benign, the Merciful, إنا being read (K, B) in the sense of إنا (K) by Nafi and Ks (B): and both are allowed in لبب إنا الحمد والنعم لع At Thy service! Verily, or Because, praise and blessing belong unto Thee; but ام is preferable, because multiplication of props. in the place of praise and magnification is desirable, and because non-restriction of praise is better than restriction of it. And in [146], being with its 2 regs. either a subst. for or أقول لة ارحل لع like [1], or in the position of causation, is, if the causation be inceptive, pronounced with Kasr, as in the case of the subst.; but, if it be by subaudition of the ل, with Fath (BS).

§ 521. The ل [of inception (M, R, IA)] is prefixed (1) with ان only (M, R), out of all the six ps. (R), because it denotes inception (M), to (a) the subst., [when posterior to the pred. (IA), (or) when separated from ان (M, IH), as ان في الدار لزیدا (M, IA), III. 11. (498)
LXVIII. 3. And verily for thee is a recompense not cut off (IA), by an adv. that is either the pred., as اَنَّ عَلِيَّاً لِلَّهِ [XCI. 12. Verily incumbent upon Us is the right direction; or dependent upon the pred., as اَنَّ نَفْسِي إِلَى الْدَّارِ لَزِيدًا [R]]: (b) the pred. (M, IH, IA), as اَنَّ نَفْسِي إِلَى الْدَّارِ لَزِيدًا (M, R, IA) and اَنَّ نَفْسِي إِلَى الْدَّارِ لَزِيدًا [XVI. 18. Verily God is very forgiving (M): but not] when the pred. is a [plastic (IA)] pret. not conjoined with [Qān [604], or is negatived, [because the corrob. ل is not combined with the neg. p. (R),] though

[by Abū Ḩizām Ghālib {Ibn Ḥārith al-'Uklī (Jsh)}, And I know, verily salutation and omission of salutation are not alike, nor equal (J, Jsh)] occurs (R, IA) anomalously (R) in poetry; nor when prefixed to the distinctive pron. [166] or postpos. sub. (IA): nor is it prefixed to the cond. p. or n. containing the sense of condition, because the ل and condition, both requiring the first place, avoid each other; nor to the correl. of condition, because it alone is not the pred., but with the condition; nor to the of accomplishment supplying the place of the pred.: and, when the nominal prop. occurs as pred., it should be prefixed to the 1st term, as اَنَّ نَفْسِي إِلَى الْدَّارِ لَزِيدًا; and, when prefixed to the pred. beginning with the ل of the oath, it must be
separated from the latter, as [the 1st \( \text{ل} \) being subsidiary to the oath (K, B), and the 2nd corrob. (B), i.e. And verily all (of them, by God), assuredly thy Lord will fully repay them their works (K), or the converse (B), and] the two \( \text{l} \) s being separated by the red. \( \text{مَا} \) (R): (c) what is between them (I.H), the [prepos. (M, R)] reg. of the pred., [when intermediate between the sub. and pred. (I.A.),] as [by Abu Zubaid atTā'ī, Verily a man, whose love has purposely distinguished me exclusively of others notwithstanding our distance one from the other, is not unthanked with me (Jsh): but only when the pred. is [such as the \( \text{l} \) might be prefixed to (I.A);] not [otherwise, as when it is (I.A)] a [plastic (I.A)] pret. [v. (I.A)] not conjoined with [IM implies that the \( \text{l} \) may be prefixed to every intermediate reg., like the obj., prep. and gen., adv., and d. s.; but (some of) the GG disallow its prefixion to the d. s. (75), so that you do not say \( \text{إِنَّ} \) \( \text{زَيْدًا} \) لَضَاحَتِكَ رَآَكُبُ (I.A);] (d) the pred. and [its prepos. (R) intermediate (I.A)] reg., \( \text{إِنَّ} \) \( 
abla \text{لَبِحْضِ اللهِ} \) \( 
abla \text{صَالِحًا} \) Verily I by the praise
of God am well being transmitted (IA),] which is rare [disallowed by Mb, but allowed by Zj regularly (R)]: this ی ought to be prefixed to the beginning of the sentence, [and therefore to ﷲ ﷲ (IA)]; but, the ی and ﴾ each denoting corroboration [and verification, and each being an inceptive p. (R)], they dislike to put the two [synonymous ps. (IA)] together, so that they postpone the ی (R, IA) to the pred. [&c.] (IA), and put ﷲ at the beginning, because it is ep.: some of the Arabs, however, say ﷲ ﷲ [690]; and sometimes the [2nd] ی is suppressed, which is rare, as ﴿ ﴿ ﴿ ﴿ ﴿ [Now O gleam of lightning upon the heights of the inaccessible pasture, verily thou as lightning art generous unto me (Jsh)]: and here S holds that the ﴿ is a subst. for the Hamza of ﴿ ; so that, the form of ﷲ being altered by the conversion of its Hamza into ﴿, the ی may be put together with it (R): (2) with ﷲ [529] (IH, IA), to the pred. (IA), allowed by the KK (R, IA), because, as they say, ﷲ does not alter the sense of inception [528], like ﷲ (R); but with weak authority (IH), because it does not agree with the ی, like ﷲ, in its
sense, i.e. corroboration (Jm): the saying [cited by them (R, IA)]

[Mine upbraiders blame me for the love of Laila. But I am broken from love of her (SM)] is (M, R, IA) explained [by the BB as anomalous (R), on the theory that the ل is red., as it is anomalously red. in the enunco. (IA),] like

(R, IA), by Ru’ba Ibn Al’Ajjaj, Umm AlHulais is a decrepit old woman, pleased with the bone of the neck instead of meat (Jsh), and in the pred. of اسمى, like

(IA) They passed, making haste; and said, How is your chief? Then said they that were asked, He has become sore distressed (J); or as (R) orig. لَكِنَّ انتِ, [then lightened by elision of the Hamza and of the ن of لَكِنَّ نَرَى لَكِنَا هَوَى الَّذِي RV. XVIII. 36. [But I, the case is this, God is my Lord (K, B) or But I, He, God, is my
Lord (B) is [by common consent lightened by elision of the Hamza, being (R)] orig. لَوْ قَالَ (M, R), like لَوْ قَالَ (K): (3) with to the pred., [allowed by Mb (IA), anomalously (R),] as أَلَا أَنْهَمْ ١٨٦ XXV. 22. [518] but the case was that they &c., [anomalously (IA)] read (R, IA) by Sa‘īd Ibn Jubair, and وَأَنَّ اللَّهَ لَسْمِعَ أَعْلَمَ VIII. 44. And because God is all-hearing, all-knowing, likewise anomalously read (R), [both] being also explained by redundancy of the ل (IA).

§ 522. You say أَلَمْ تَفْدِي زَيدًا قَاتِمً; but, when you put the ل, you pronounce with Kasr, and suspend the v., as LXIII. 1. [518] (M). In نَشِئُ أَنُّكَ لِرَسُولِ اللَّهِ ١٨٦ LXIII. 1. We bear witness, verily thou art the Apostle of God is suspended, like عَلَمَ أَنَّ زَيدًا أَعلَمَ لَقَامَ. And you say أَلَمْ تَفْدِي زَيدًا قَاتِمً [445] and أَلَمْ تَفْدِي زَيدًا قَاتِمً أَنَّ زَيدًا ذاهِبً though the pronunciation commonly obtaining is Fath in both. But بَ شَهِدتُ with the may not be treated like عَلَمَ, as أَلَمْ تَفْدِي زَيدًا قَاتِمً because the prep. is not suspended; nor is أَلَمْ تَفْدِي زَيدًا قَاتِمً allowable, because you couple the prep. to the single term (R).
§ 523. Since the place of ُان and what it governs is the nom. (M), the n. coupled [to the position of ُان with its sub., as some, like (Z and) Jz, say, or rather, as some, like IH (and IM), say, only (R) to the sub. of ُان (IH, IM), pronounced with Kasr, literally (IH), (as) in بل اَن يَشْرَى راَكِب لا سَعيدا; and اَن زَيْدَا طَريق وعُمْرا سَعيدا (M), or predicamentally (IH), i.e. (R) اَن (R, IM) after the mental vs., اَن being then in the predicament of اَن, because it with its sub. and pred. is equivalent to two ns., the two objs. of علم, as اَن with its two terms is equivalent to two ns., the inch. and enunc. (R), or لقِن (IH, IM), after the p. takes its pred. (IM),] may be put into the [acc., as علمت اَن زَيْدَا قائم وعُمْرا and ما زَيْدَا قائما لَكِن عُمْرا مَنطِلَق وخَالِدا وعُمْرا, being coupled to the sub.: or (IA)] nom. (M, IH, IM), as اَن علمت اَن زَيْدَا قائم وعُمْرا [538] (IH, IA), (R, IA), and ما زَيْدَا قائما لَكِن عُمْرا مَنطِلَق وخَالِدا (IA), being, [as commonly reputed (IA),] coupled to the place (M, IA) of the sub., because orig. a nom., as being an inch., which IM's language appears to notify; but, as some hold, an inch. whose enunc. is suppressed, i.e.
Verily the Khilāfa and Prophecy are among them, and the dignities and pure princes. There is, however, another construction in it, of weak authority, vid. coupling it to the pron. [158] in the pred. (M). IH is led to this elaboration by seeing S cite

\[\text{ذَٰلِكَ } \text{فَعَلَّهُ} \text{وَرَسَّأَهُ إِلَى} \text{الْفَالِسِ} \text{يَوْمَ الحَجّ الأَكْبَرِ} \text{أَنَّ اللَّهَ بَرِٰي} \text{مِنَ المَشْرِكِينَ وَرِسَالَة}
\]

IX. 3. And an announcement from God and His Apostle to men on the day of the greater pilgrimage, that God is free from the covenant of the polytheists, and His Apostle, being i. q. أَذَٰلِكَ إِلَّا أَن تُّعَلَّمُوا أَن وَانِتَمْ بِغَآئِلَةٍ مَا بَعَدَانُ فِي شَظَّٰي[

[by Bishr Ibn Abī Ḥāzim al-Asadī, And, if not, then know ye that we and you are wrong-doers so long as we remain in opposition (Jsh)] by assuming the pred. to be suppressed from the 1st, i.e. أَنْ بِغَايَةٍ وَانْتِمْ بِغَايَةٍ, as evidence of coupling to the place of the sub. of اَن; which citation, if ان after the mental vs. were not in the predicament of would not be correct: and some GG, seeing S cite evidence of ان, say that ان is unrestrictedly like

( )
in allowability of putting the n. coupled to the place of its sub. into the nom., because they are two corrob. ps. whose o. f. is one, as سبلا وسلا رأي زيدا قائم وقال، but Sf and his followers, disregarding the citation of S, say that the n. coupled to the sub. of أي may not be put into the nom. at all, since the sense of inception does not remain with it, but it with its regs. is renderable by a single n. in the nom., acc., or gen.: and the view of Sf is correct: so that رسولنا, as he says, is coupled to the pron. in بري, because the separation by the prep. and gen. stands in the place of corroboration; or, as we say, is an inch. whose enunc. is suppressed, i. e. رسولنا كذلك, the prop. not being coupled to أي with its regs., but the being parenthetic; and ما آلم, as he says, is pred. of أنا, while وانتم بتنا is a parenthetic prop. [that we—and you are wrong-do's—so long as we remain shall be in opposition (AAz)]: and, though such an explanation is not perfect in the saying [of Ja'far Ibn 'Ulba alHārithi (T)]

 فلا تحسبني أنني تختشمت بعدكم
لشيء لا أني من الموت أفرح
ولا أنا مس ممزجية وعيد
ولا أني بالمشي في البيت الآخر

28 a
because, if we made a parenthetic prop., would be prefixed to a det. [100,5:17], still, if were related, the difficulty would be removed, being inceptive, and repeated, Then deem thou not that I have cringed in your absence for aught, nor that I am afraid of death. Nor am I one of them that your threat unsteadies, nor verily am I distressed by walking in the shackle; [but the version in the T is nor that my soul, your threat unsteadies it, nor that I am distressed etc. (R). And is like (M, R, IA) in [allowability of (R)] coupling to [the place of (R)] its sub. (R, IA), contrary to the opinion of some, because the sense of inception after it does not pass away, since the emendation [523] is really a sense relating to what follows it, being the preservation of the preceding predicament, neg. or aff., from inclusion of the n. governed in the acc. by in it. so that in you preserve the non-standing from the imaginary inclusion of 'Amr in it, and similarly in (R). The ep., [as also the synd. expl. and corrob. (R),] is like the coupled, according to [Jr, Fr, and (R)] Zj, who thus
exemplifies ١٤٧. XXXIV. 47.
Say thou, Verily my Lord inspireth the truth, the mighty knower of secrets, [saying that عالم الغيب is ep. (147) of كني; and by analogy the subst. should be like the rest of the appos. (R)]. In the concord with the place (M, R) the pred. must precede (M, III), according to the BB (R), literally, [as إن زيداً قائماً وعمرو (Jm)], or constructively, [as إن زيداً قائماً وعمرو قائماً, i.e. إن زيداً وعمرو قائماً (Jm), so that إن زيداً وعمرو قائماً is not allowable, because two different ops. independent in government would govern one nom. in قائماً; whereas, if the pred. and enunc. were separated by a con., as إن زيداً وهند قائماً, خارجة, the evil they mention would not come to pass, so that it must be allowable: and, when you make the pred. precede the coupling, you give the coupled a pred., expressed, as إن زيداً قائماً وعمرو كذلك; or supplied, which is more frequent, as إن زيداً قائماً وعمرو, which may not be a coupling of the single term, because قائماً is not a pred. to the two subs (R); contrary to the opinion of the KK, [Ks allowing إن زيداً وعمرو قائماً, because the op. of the pred. of إن according to him is
what was op. of the *enunc.* (33); while Fr says that, if
the inflection of the sub. be latent, through its being
uninfl. or infl. with assumed inflection, concord with the
place before the *pred.* is allowable, as

\[ \text{إنك وَزَيدُ ذَهِبُبِي} \]

and

\[ \text{إِبَنَ الْفَتْى وَعَمْرُ كَافِلًا} \]

and, because one *pred.* to two
(subs.) different in inflection is not reckoned abnormal
when the inflection of the ant. is latent, his opinion
as to what governs the *pred.* of \( \text{إِبَنَ} \) in the nom.
being that of Ks (R)]: and the sub.'s being uninfl. has no
effect, contrary to the opinion of Mb and Ks [ap-
parently Fr (R)] on \( \text{إنكِ أَلْعَ} \) (III). Ka'b says

\[ \text{نَلاَ يُفْتَرِكُ ما مَدَتْ وَمَا وَعَدتْ} \]

\[ \text{إِبِنَ الْأَمْلِى وَالْأَلْامَ تَفْلِيلٌ} \]

Then let not what she has made thee wish, and what she
has promised thee, dupe thee: verily [520] wishes and
dreams are, or wishes —and dreams (are so likewise)—are,
or wishes (are misleading) and dreams are, misleading,
where *الحَلْم* is coupled to the sub. of \( \text{إِبَنَ} \), and may be
put into the nom. If you say that only Ks allows that,
while his pupil Fr dissents from him, requiring the inflec-
tion of the sub. to be latent, as \( \text{إنكِ أَلْعَ} \), and all the
BB dissent from both, disallowing that unrestrictedly,
I say that this is a position where mistake is frequent, the
dissent being only where the *pred.* must belong to the
two subs. together, as \( \text{إنكِ أَلْعَ} \); whereas
is allowable by common consent, whence

V. 73. Verily they that believe, and they that are Jews, and the Sabæans, and the Christians, or Jews,—and the Sabæans (are in like case)—and the Christians, or Jews, (those of them &c.), and the Sabæans, and the Christians, those of them that believe in God and the last day, and do
good, no fear shall be for them, nor shall they grieve and
Ka'b's verse when السوؤل is put into the nom. since
being an *if.* n., is predicative of one or more, the dissent
being only as to the explanation of that (BS). In V. 73.
[and Ka'b's verse] (R) it is, [as the KK say, coupled
to the place of the sub.: but, as the BB say (BS),] an
inch. whose enunc. is (1) suppressed, [because the pred.
of supplies its place: and indicates it, the
(and the سبب is parenthetical, not copula-
tive (R), (and) the prop. being a par. between the sub. and
pred. of (BS),] as in

(R, BS), by Dā'bī Ibn AlHārith AlBurjumī, Then whoever
has become such that his abode is in AlMadīnā, I am not
of his quality, for verily, I—and Kayyār (is in like case)
—am a stranger in it (DM), i.e. (R), since the ل is not prefixed to the enunc.; (2) what follows, [النصاري] being coupled to it, and their enunc., and (B) the pred. of اين being suppressed, because the enunc. indicates it, as in

خُلِبِي هَل طِب قَاتِنَ وَانتُم * وَإِن لَمْ تَبْوَحَا بِالْهَوَى رَنْقَانِي

[My two friends, is there a remedy? For verily I (am lovesick), and ye two, though ye divulge not the passion, are lovesick (Jsh)] and the reading اين الله وملائكته يصلون على النبي XXXIII. 56. Verily God (blesses), and His angels bless the Prophet with ملائكته in the nom., [which is plain according to the opinion of the KK, and according to the BB is by suppression of the pred. (of اين), because يصلون indicates it (K),] i.e. اين الله يصلن الله, since the du. and pl. are not predicated of the sing. (BS). And S [asserts that he (M) heard [the corrob. of the uninf. sub. of اين put into the nom. before the pred., and similarly the coupled when the enunc. was not meant to be understood, as (R)] انك الله انهم اجمعونذاهرون] (M,R); which are extraordinary, but made partly allowable by the uninflectedness of the sub. (R). [Or اين in the sayings انك الله and انهم الله is imagined not to be meu-
tioned [538] (ML), because, the speaker's meaning being that of inchoation, he thinks that he said [هَم] أَنْتُ أَنْتُ (M); or the nom. is oppos. of a suppressed inch., i. e. أَنْتُ (ML) and أَنْتُ وَزَيْنَ ذَاهِبًا (D. M). And he says [الصَّابِتُونَ] V. 73. is by hyst.—pret., as though were an inch. after the pred., [الصَّابِتُونَ] being in the nom. as an inch. whose enunc. is suppressed, i. e. انَّ الَّذِينَ امَنُوا وَلَا يُصَادِقُونَ نَزَالًا (K), and cites [وَإِنَّا نَغْلُبُ] (M) in attestation of it, i. e. انَّا بِعَجْلٍ وَأَنْتُمُ كُلُّ کُلُّ (K).

§ 524. An occurs as sub of these 6 ps., but must be separated from them by the pred., as [عَنْدِي] أَنْتُ (K); and is a subst., as VIII. 7. [518] and XXXVI. 30. إنَّها, [445], being a subst. for اَحْدَى الطَّلَافُتِي، and إنَّهم for مَحْتَرَمُونَ. And in XXIII. 37. [504] is pred. of the 1st أنَّکم, and the 2nd أنَّکم is repeated for corroboration of the 1st, because the interval between [the 1st
of (B) them and the pred. is protracted, as لَّا تَحْسِينُهُم is repeated because the interval between the 2 objs. of لَّا تَحْسِينُهُم in III. 185. [134] is protracted; and like it is XI. 22. [134]: this is Jr's saying, which is the truth. And إن may occur as p.r.d. of the 6 ps., as

[by Jarîr, Verily the Khalîfa, verily God has invested him with a vestment of dominion; by him the ends of government are pushed on (N)] and

لَقَلَّمَا أَنَّى الْيَمَانِيَّينَ إِنَّى أَذَّنَتْ لَمَّا بَعْدَ أَنَّى خُطِبَهَا (R), by Sâhîbân Ibn Wâ'il, Assuredly the Yumâni tribe knew that I, when I say "After these preliminaries", verily I am their orator (Jsh).

§ 525. كان (530) (Sh), and (532) (IM, Sh) are contracted (M, IH, IM, Sh, ML), reduplication being deemed heavy in what is frequently used, by elision of their vocalized ن, because it is a final (Sh).

The contracted إن is (1) [prefixed to the nominal prop., and (M, ML)] (a) inap. (M, IH, IA, Sh, ML), allowably (IH, Sh), often (R, IA, Sh, ML), as وإن كل لَا جَمِيعِ لَدَيْنَا مَتَضَرَّرُونَ XXXVI. 32. And verily all of them shall be an assemblage [147] presented before Us (M,
ML), being red. for corroboration (K, B), whence 
لَأْنَ كَلْ نَفْسٍ لَّا عَلِيَّةٌ حَانِطَةٌ LXXXVI. 4. Verily every soul,
وَإِنَّ كَلْ ذَلِكَ لَمَا مُتَّعَ الْحَيَوَةُ الْأُدْنِيَّةٌ XLIII. 34. And verily all of that is the
furniture of the present life, and the reading of Ḥafs
حُسَنَ لِسَاحِرَانِ XX. 66. Verily these two are enchanters
(ML); (b) made exp. (M, P, IA, Sh, ML) by some of the
Arabs (M, ML), ofteren than Ḥafs (M), [but] seldom (IA,
ML), as in the reading [of Ṣafi', Ibn Kathîr, and Abu
Bakr (ML)] XI. 113. [521] (M, R, Sh, ML)
and the citation of سَيْدَةٌ لِّفُلُومَتِي (ML): (2) pre-
fixed to the verbal prop. (M, III, ML), and necessarily inop.
(ML). The v. [after it (M, R, IA)] is (M, III, IA, ML),
(1) according to the BB (R), one of the vs. prefixed to
the inch. (M, IH) and enunc. (M, Jun), an annuller (R, IA,
ML) of inchoation (R, IA), in order that may not be
wholly excluded from its o. f. (R), often a prot. (ML), as
وَأَنَّكَ لَجَدَنَا أَكْثَرَهُمُ الفَاسِقِينَ VII. 100. [440] And verily We
found most of them to be transgressors (M, IA, ML),
وَأَنَّكَ كَانَتْ لِكُبْرَةٍ II. 138. And verily it was a great matter
(IA, ML), and XVII. 75. [465] (ML); and [less often an
aor. (ML),] as XXVI. 186. And
verily we think thee to be of the liars (M, ML) and

And verily they that disbelieve well-nigh make thee to slip with their evil eyes (IA, ML): which 2 sorts are regular (ML): (2) of another kind, [allowed by the KK (M, R), seldom (IA, ML) a pret. (ML),] as

شَلَّتْ يَمِينُكَ إِن قَتَلْتُ لَسَلَّماً

حَلَتْ عَلَيْكَ عَذَابَ الْمَتَعَمِّدِ

[by 'Ātika Bint Zaid Ibn 'Amr Ibn Nufail al-Adawiya, Thy right hand wither! Verily thou hast slain a Muslim. The punishment of the wilful offender light upon thee! (Jsh)]; and [more seldom an aor. (ML),] as in the saying

أَن تُزْيِنَكَ لَنْفَسُكَ وَأَن تُشَيْنَكَ لِثَمَّةَ Verily thy soul embellishes thee, and verily it blemishes thee (M, R, IA, ML): which are not regular (ML). The ل [605] is inseparable from it (M, IH, IA) in its enunc. or pred. (M), to distinguish it from the neg. 

أَن, (1) when it is made inop. (R, IA); though the ل is sometimes dispensed with, if the [kind of p.] intended by it be apparent, as

وَنَصَبَ ابْنَاءُ الصَّرْمَ مِن أَلِ مَالِكٍ

وَأَن مَالِكُ كَانَ كَرَامًّا المَعَادِنِ

[by Aṭīrīmmāh, And we are the disdainers of wrong of the family of Mālik, And verily our tribe Mālik were noble
of origins (J)], in full لَكِنَّ أَنْ، the لَّ كَانَ أَنْ being suppressed, because 肛 is not liable to be confounded with the neg., since the sense is aff. (IA): (2) when it is made op., if confusion of it with the neg. أَنْ be feared, as when its sub. is uninf., or inf. but abbreviated: (3) when it is prefixed to vs.; though the لَّ is not introduced in the saying اَمَآ اَنْ لَجَزَاكَ الَّلَّهُ خَيْرًا. Now verily God recompense thee with good!, because the neg. is not introduced in prayer (R). And, wherever you find اَنْ followed by the لَّ pronounced with فَتَحَ, as in these exs., judge it to be orig. اَنْ (ML). F forbids a pron. of the case to be supplied after the inop. contracted اَنْ; but some allow that by analogy to اَنْ (R). The contracted اَنْ (M,IH,IA,Sh,ML), which occurs after the v. of certainty or what is treated as such [526], as XX. 91 [410], LXXIII. 20., V. 75. with the ind., and

زَمَّمَ الْفَرْزِدَةَ أَنْ سَيَقْنَالْ مَرْبَعًا
اَبْشِرْ بِذَوْلِ سَلَامةَ يَا مَرْبَع

[by Jarir, AlFarazdak strongly opined that (the case would be this,) he should slay Mirba'. Rejoice thou at glad tidings of length of safety, O Mirba' (DM)], and is tril. in origin, [bil. in usage (DM),] and infinitival (ML), is inop.; but is made op. by some of the Arabs (M): [or] necessarily (Sh) governs (IH, IA, Sh, ML) as before, though its sub. is
suppressed (IA, Sh, ML), a [supplied (IH)] pron. [of the case (IH, IA)]; and sometimes (III, IA, ML) expressed (IA, ML), something else (III, IA) than the pron. of the case (IA, Jm), but still only a pron. (R, Jm), as

(M, R, IA, ML, Jm) And if it had been that thou in the day of plenty hadst asked me for thy divorce, I should not have begrudged it, when thou wast true (J), and [below] (R), anomalously (III), in poetic license (R, ML, Jm) exclusively (ML). It is prefixed to props. [suitable for being expos. of the pron. of the case (Jm), unrestrictedly (IH), nominal or verbal (M, Jm), whether their v. be prefixed to the incho. and enunc. or not (Jm)]: and, [when conjoined (Jm) with the {plastic (Jm)} v. (IH), contrary to the aplastic, as LIII. 40. and VII. 184. (497) (Jm),] has the سوف, or the neg. p. (M, IH) inseparable from it (III), as a [quasi-(Jm)] compensation for the lost ن, [and as a distinction between the contracted and the infinitival governing the subj., except in the case of the neg. p., which is combinable with both of them (Jm),] as [LXXII. 28. That he may know that (the case is this,) they have delivered the messages of their Lord (Jm),] LXXIII. 20. [410] (M, Jm),
(Jm) And know thou—for the knowledge of the man profits him—that (the case is this,) all of what has been decreed will come to pass (J), and Xc. 7. [410] (M) and XX. 91. (Jm); and, [when prefixed to the nominal prop., has the prop. bare (R),] as [وأنَّهُ دعاءُ أَيْنَ السُّبْحَانَ للهُ رَبُّ العَالَمِينَ X. 11. (M) And the end of their prayer will be that (the case will be this,) they will say, Praise be to God the Lord of the worlds, orig. إنه السُّبْحَانَ للهُ رَبُّ العَالَمِينَ, the pron. denoting the case, like (K)]

(M, R), by AlA'shù, Among youths like the swords of India, who knew that (the case was this,) every one that is barefooted and every one that wears sandals is mortal (Jsh), and أَيْنَ السُّبْحَانَ للهُ رَبُّ العَالَمِينَ (M), or headed by، as عَلَمَتْ أَيْنَ السُّبْحَانَ للهُ رَبُّ العَالَمِينَ، or a cond. instrument, as عَلَمَتْ أَيْنَ السُّبْحَانَ للهُ رَبُّ العَالَمِينَ، or، as عَلَمَتْ أَيْنَ السُّبْحَانَ للهُ رَبُّ العَالَمِينَ، according to the opinion of the KK, or، as عَلَمَتْ أَيْنَ السُّبْحَانَ للهُ رَبُّ العَالَمِينَ (R): its pred. being a prop. (IA, Sh, ML), (1) nominal, [in which case a
separative between اَن and its pred. is not need d (IA), as X. 11. (Sh, J); except when negation is intended, in which case they are separated by the neg. p., as لا اَنَّ. 

XI. 17. And that (the case is this,) there is no God but He (IA): (2) verbal (IA, Sh, DM), the v. being (a) aplastic or [plastic but (IA)] precatory, [whether benedictory or maledictory (Sh), in which case a separative is not put (IA),] as LIII. 40., VII. 184., [اَن

بُورَك مِن فِي النَّارِ. XXVII. 8. That (the case is this,) blessed be He that is in the fire (Sh),] and the reading [of Nafi' and Ya'kub (B)] XXIV. 9. And the fifth oath shall be that (the case shall be this,) God be wroth with her: (b) [plastic, but not precatory, which, as many say, must be (IA)] separated [from اَن (IA)] by (a) قَدْ، as وَنَعْلَم اَن قَدْ صَدَقْنَا V. 113. And we may know that (the case is this,) thou hast spoken truth to us; (b) the p. of amplification, i.e. the سَ، as LXXIII. 20., or سَوَفَ، as وَأَعْلَم اَلْغَ، (c) the neg., [heard only in the case of اَن لم، and لا (Sh),] as [LXXV. 3. (82) (IA),] as أَيْحَبْسِ اَن لَن يَقْبِرَ عَلَيْهِ اَحْدَ. XC. 5. Doth he think that (the case will be this,) not any one shall have power over him? (Sh),] XC. 7., [XX. 91. (IA), and V. 75. with the ind. (Sh)]; (d)، [mentioned
by few of the GG as a separative ([IA],) as
للذين يبرلون الأرض من بين أهلها أن لو نشاء إصناهما
VII. 98. And hath it not been a guide unto them
that inherit the earth after its people that (the case is this,)
if We willed, We should smite them with the retribution
of their sins (IA, Sh) and
وإن ل استقاموا على الطريقَ
LXXII. 16. And that (the case is this,) if they walked
uprightly upon the path (IA); (e) a condition, as
وقد نزلَ عليهكم في الكتاب أن إذا سمعتم أيت الله يكثر بها ويستهرُ
عليكم في الكتاب أن إذا سمعتم أيت الله يكثر بها ويستهرًا
بها فلا تتقعدوا معهم IV. 189. And He hath revealed unto
you in the Scripture that (the case is this,) when ye hear
the verses of God disbelieved in and scoffed at, sit ye not
with them (Sh): but, as some, among them IM, say, may
be separated or not, separation being better; and occurs
without a separative in the saying
علموا أن يؤملون فجادوا قبل أن يسالوا بعطم سول
[They knew that (the case was this,) they are hoped for;
and they lavished, before that they were asked, a very great
boon (J)] and the reading
لما أركا اني يل ترضاعة II. 233.
For him that desireth that (the case should be this,) he will
fulfil the time of sucking (IA): not a single term, except
when the sub. is mentioned, in which case both [prop. and
single term (DM)] are allowable, and are combined in
§ 526. The \( \texttt{ان} \), uncontracted or contracted, must conform to it in denoting \textit{verifcation} [517], as XXIV. 25. \textit{And they shall know that God, He is the manifest truth and XX. 91. [410]. If the \( \texttt{ان} \) be not so, like \( \texttt{ارجو اطماع انخاف} \), let it be prefixed to the governing the \( \texttt{ان} \) in the subj., as XXVI. 82. [410], and \( \texttt{ارجو ان تحسي او} \); and, if equivocal, like \( \texttt{طمننت ان خست خبلت} \), it is prefixed to both, as \( \texttt{طمننت ان} \). \textit{V. 75. [410] being read with the \textit{ind.} and \textit{subj.} (M). When \( \texttt{ان} \) occurs after \( \texttt{علم} \) and the like denoting \textit{certainty} [440], the \( \texttt{ان} \) after it must be in the \textit{ind.}, and it is then contracted from the heavy; and this is not the one governing the \textit{aor.} in the \textit{subj.}, because this is literally \textit{bil.}, orig. \textit{tril.} [525], while that is literally and \textit{orig. bil.}: but, if it occur after \( \texttt{علي} \) and the like denoting \textit{probability}, the \( \texttt{ان} \) after it may be in the \textit{subj.}, \( \texttt{ان} \) being held to be one of the [\textit{ps.}]
governing the aor. in the subj.; or ind., اَن being held to be contracted from the heavy (IA).

§ 527. اَن is also syn. with (M, R) اَج (M) [or] نَع [556], and does not govern (R). And اَن is [syn. with (M, R), a dial. var. of (ML)], لَحَل [537] (M, R, ML), and governs (R), as in the saying Come thou to the market: perhaps thou wilt buy (M, ML) and the reading وَمَا يُشْعِرُكُمْ اَنْهَا اِذَا جَارَتْ لا بَوْعَسَمُونَ VI. 109. (ML) And what maketh you to know?

Peradventure it, when it cometh, they will not believe in it, [as says Imra al-Kais

(ه) وَعَكَّوْا عَلَى الْلَّيْلِ الْبَحِيلِ لَعَلَّنَا

(ك) نَبِيَّ الْمَيْلِ كَمَا بَكَى إِنْ خَذَمُ

(K) Turn ye aside towards the altered ruin: may be we shall bewail the abodes, as Ibn Khidrām bewailed them (N),] لَعَلَّهَا [being read (K, B) by Ubayy (K); and Kais and Tamīm change its Hamza into ع, saying اَشَهِدُ عَنْ اَلْحُكْم

§ 528. The BB hold لَكَى to be simple: but [Fr says its o. f. is لَكَى انَّ, the Hamza being then rejected for the sake of lightening, and the لَكَى because of the

30 a
2 quiescents, like *(وَلاَكَ أَلْحَُِّ)(530)*; and the rest of *(ML)* the KK say it is compounded of *(لَمْ)*, the red. *(كُنْ)*, and *(آنَُِّمْ)*, *(لَمْ)*, the Kasra of the Hamza being then transferred to the *(كُنْ)*, and *(R)* the Hamza being elided *(R, ML)* for the sake of lightening *(ML)*. *(لكِنْ)* denotes emendation *[523]* *(M, IH, IA, ML)*, i.e. removal of an imagination engendered from the preceding sentence, with a removal like [that of] exc., for which reason the disj. exc. *[88]* is rendered by *(لكِنْ)*; so that, *(زَيْدُ كَانَُّيِ جَارْنِيِّي)*, *Zaid came to me* seeming to produce the mistake that *(أُمِرَ أَيْضًا وَلَكِنْ عُمْراً لمْ يَقِيَ)*, *Amr also came to you, because of the fellowship between them, you remove that mistake by saying* *(لكِنْ عُمْراً لمْ يَقِيَ)* but *(أُمِرَ أَيْضًا وَلَكِنْ عُمْراً لمْ يَقِيَ)* *Amr did not come*(R). It is interposed between 2 sentences differing *[529]* *(M, IH)* in sense *(IH)*, i.e. *(R)* in negation and affirmation; [and amends negation by affirmation, and affirmation by negation, as *(ما جَارَنِيَّي زَيْدُ لَكِنْ عُمْراً جَارَنِيِّي)*, *Zaid came not to me, but* *(أُمِرَ أَيْضًا وَلَكِنْ عُمْراً لمْ يَقِيَ)* *(M)*].

§ 529. The difference is lit., [as *(جَارَنِيَّي زَيْدُ أَلْحَُِّ)(528)* *(R)*]; and id., as *(ولَوْ أَراَكُمْ كَثِيرًا لَفَشَلْتُمْ وَلَتَتَنَازَعْتُمْ في الآمِرِ وَلَكِنِ اللَّهُ سُلَّمْ)* VIII. 45. And, if *He had shown*
them to thee many, ye would have become faint-hearted, and ye would have disputed one with another in the matter: but God saved, i.e. [but God (R)] did not show them to thee many [585] (M, R). It is not necessary that the 2 [sentences] should be really contradictory; but it suffices that they should be somehow repugnant, as

Verily God is an author of bounty unto men: but the most of men are not thankful, thanklessness being incongruous with bestowal of bounty (R). The sub. is sometimes suppressed, as

[by AlFarazdak, Then, if thou hadst been of the tribe of Dabba, thou wouldst have acknowledged my kinship. But (t'ou art) a negro, whose lips are big (Jsh)], i.e. [and I was not one of them whose heart love enters; but (the case is this,) whoso sees thine eyelids loves (Jsh)] and the verse of the Book

[by Umayya Ibn Abi-Šalt, But (the case is this,) whoso meets not a thing that befalls him with his accoutrements,
it will light upon him when he is weaponless (Jsh)], the sub. not being مٰي, because the condition is not governed by what precedes it. The ل is not introduced in its pred. [521] (ML).

§ 530. It is contracted [525] (M, IH). The contracted لکن is [an inceptive p. (ML),] inop. (M, IH, Sh, ML), like ان and ان (M), as in the reading [of Ibn 'Amir, Ḥamza, and Ks (B)] VIII. 17. But God slew them (Sh), because of its prefixion to the two props. (ML); but Y and Akh allow it to be op. (R, Sh, ML), which is not authorized by hearsay (R, Sh), nor required by analogy, because its peculiarity to the nominal prop. ceases, as راکن كنوا انفسهم يظلمون VII. 54. But they were wronging themselves (Sh). The ا is allowable with it (IH), when contracted and uncontracted. Elision of the ا of the contracted because of two qui-escents occurs in poetry, as

\[\text{فلست باتية ولا استطعية} \]

\[\text{ولا ك اسقني إن كان مارك ذا قبل} \]

(R), by [Kais Ibu 'Amr (ID)] AnNajāshī (DM, Jsh) alḤārithī, Wherefore I am not an undertaker of it, nor am I able to accomplish it: but give thou me to drink, if thy water be possessed of blessing (Jsh). And it occurs among the cons. [545] (M).
§ 531. \( \text{ک ان} \) is a comp. p. according to most (ML). The \( \text{ک} \) is compounded with \( \text{ا ان} \), as with \( \text{ا و ذ} \) and \( \text{ا ان} \) in \( \text{ک ان} \) [226] (M). As Khl holds (R), [and] as they say (ML), the o.f. of \( \text{ک ان} \) is \( \text{ک ان} \). Verily Zaid were the lion is \( \text{ک ان} \) Zaid is like the lion: then, the \( \text{ک} \) being made to precede, [from solicitude for it (ML), in order to notify the intention of comparison from the very first (R),] [in letter (M, R)] is [necessarily (R)] pronounced with Fath (M, R, ML with \( \text{ا س} \) and \( \text{ا س} \) of the Hamza (M, ML), because of the prefixation of the prep. (ML), from observance of the letter of the \( \text{ک} \), because it is prefixed only to single terms (R); but in sense is as with Kasr (M, R), not becoming an infinitival p. by reason of the Fatha (R). The distinction between it and the o.f. is that here you construct your sentence according to comparison from the very first, but there after the passage of its first part according to affirmation (M). The \( \text{ک} \), becoming with \( \text{ا ان} \) one word, has no place, as it had when it was in the place of the pred. of \( \text{ا ان} \), because it becomes like a part of the p.; as the \( \text{ک} \) of \( \text{ک ان} \) and \( \text{ک ان} \) has no place, because it becomes like a part of the n: nor does it require anything to depend upon, as it did when it was in the place of the pred., because it becomes excluded by reason of the
quality of part from its being a prep. (R). Zj and IJ say that what is after the ک, [i.e. ین with its sub. and pred. (DM),] is [in the place of (DM)] a gen. by it. IJ says that the ک is a p. not dependent upon anything, because of its quitting the position in which it depends upon ہرااستقرار, while no other op. is supplied for it, because the sentence is complete without it; and not red., because of its importing comparison: and his saying, [though improbable (DM),] is not more improbable than the saying of Akh that the ک of comparison is perpetually independent [498]. Zj, however, holding that the property of the non-red. prep. is dependence, construes the ک here to be a n., equivalent to مثل: so that, being obliged to supply a place for it, he construes it to be an inch.; and is therefore constrained to supply an enunc. for it, that is never spoken, nor is needed by the sense, saying that کان زیدا اخوک It is as though Zaid were thy brother means مثل اخوة زيد اياک کائن The like of Zaid's brotherhood to thee (is existing). But most say that ان with what is after it has no place, because the ک and ان become by composition one word; which requires consideration, because that is the case in original composition, not in composition supervening in the state of att. composition (ML). And [the way of escape from the dilemma, according to me, is to assert that (ML)], as some say, it is simple (R, ML). IKhз says "Many hold
its Hamza to be pronounced with Fath because of the length of the p. by reason of the composition, not because it is a reg. to the ك, as IJ says; otherwise the sentence would be incomplete, whereas by universal agreement it is complete": but, as above shown, Zj holds it to be incomplete (ML). أَكَانَ كَانَ denotes (1) comparison (M, IH, IA, ML), prevalently, and by common consent, and, as applied by the majority, unrestrictedly (ML), whether its pred. be prim. or deriv. (DM): but, [Zj says (R), (and) many, among them ISB, assert (ML),] only when its pred. is a prim. [substantive (ML)], as كَانَ زِيْدًا أَمَسْتُ or يَقْومُ or عَدِدُ or كَانَ زِيْدًا كَانُم or يُقْومُ or عَدِدُ or كَانَ زِيْدًا مُكَذَّبٌ or كَانَ زِيْدًا مُكَذَّبٌ It seems, or Methinks, that Zaid is standing or in the house or with thee or stands, in all of which it denotes opinion (ML)]; and (2) doubt [and opinion (ML), when its pred. is deriv. (R, DM), whether it be a single term, prep. and gen., adv., or prop. (DM), (as) in what we have mentioned, IAMb thus explaining كَانَكَ بِالشَّتَارِ or كَانَكَ بِالشَّتَارِ or كَانَكَ بِالشَّتَارِ or كَانَكَ بِالشَّتَارِ, i. e. I think it to be approaching (ML), by which he intimates that the ك is a p. of allocation, and the red., as will be mentioned on the authority of F (DM)]: (3) verification, as is said (R, ML) by the KK and Zji, who cite

فَأَصْبِحَ بِالْكَهْفِ مَقَشْعَرًا َ كَانَ الْأَرْضُ لَيْسَ بِهَا هُشُمٌ

And the belly of Makka has become trembling: verily the earth, Hishām is not in it, i. e. because the earth, like
XXII. 1. *Fear your Lord: verily,* [i.e. because (DM),] *the quaking of the hour will be a great thing:* (4) *approximation, as is said by the KK, who thus explain* كَانَتِ اللَّيْلَةُ Almost, or *Well-nigh, winter is approaching, where,* as F *says, the* ك is *a p. of allocation, and the ب red. in the sub. of كَانَ, [the sense being* The time of the approach of winter has become near (DM)]. Some assert that كَانَ sometimes governs the 2 terms in the acc., citing كَانَ اذْنُبُهُ اذَا تَشُفُّوا *قَادِمًا أو قَلما مَحْمِرًا [As though his (the horse's) two ears, when he looks up, were a front wing-feather or a pen unevenly nibbed (DM)]; but the poet, Abû Nukhaila [the Rajiz (ID)], is said to have made a mistake [533] (ML).

§ 532. It is contracted [525]: in which case it is *inop.* (M, IH), according to the chastest (IH) usage (Jm), as رَنْصُورٌ مَشْرُوقٌ اللَّيْلِ كَانَ ثُديَةٌ حَقَاقٌ (M, Jm) *Many a bosom brilliant in color, as though its two breasts were like two small round boxes* (N, Jsh), *orig.* حَقَاقِي (N): but [is made op. by some of them, for (M)] a poet says خَيْلٌ لَوْ قَدْ اتَّلَقَتْ عَنْهُمْ *كَانَ وَرَبِيَّةٌ رَيْشَاءٌ خَلْبٍ*
(M, R) A lion, that thou wilt meet on the occasion of wrath, as though his two jugular veins were two ropes of palm-fibre (N); and another says (R).

When you do not make it govern literally, it contains a supplied pron. of the case, according to them, like the contracted أَن: or it may be said that the pron. is not supplied after it (R, Jm). The inop. [كان] is followed by a nominal [prop.], as

by Mujamma' Ibn Hilal, I have prepared for him a long spear, and a javelin, as though (the case were this,) fire is raised by it when it is directed (T)]; or a verbal; as

X. 25. As though (the case were this,) the seed-produce of it had not existed yesterday and [577], i.e. [إِنَّ الْأَرْجُلَ الْأَعْجَمِ] (R).

When is contracted, [what is necessary for أَن is prevalent for it (Sh), (or) it must be made to govern, as أَن must be (KN), (so that) its sub. is meant to be understood; and its pred is a prop., nominal, as كان زيد قد ذالت, or verbal, headed by لم, as X. 25., or قد, as اِنَّ الْأَعْجَمِ, i.e. وكان قد ذالت: the sub. of كَانَ in these exs. being suppressed, the pron. of the case, i.e. كانه لم، كانت زيد ألخ، and كانت قد أَلَخ; and the prop. after it being its pred.
(IA)]. Its sub., however, is sometimes expressed (IA, Sh, KN), but seldom (IA), [though] oftener than the sub. of ان, and need not be a pron. (KN); and its pred. may be a single term (Sh): and hence الْحَقَّيِّةُ, كَانَ تُنْبِيَءَ الْغَيْبَ, being sub., and حَقَّيْقَيْنِ كَانَ, [the pron. of the case being suppressed (K, B on X. 13.),] i.e. كَانَّ حَقَّيْقَيْنِ, [the prop. (J) كَانَ حَقَّيْقَيْنِ, being an inch. and enunc. in the position of a nom., pred. of كَانَ as though (the case were this,) its etc. (IA). If it be followed by a single term, as

*بِئْسَى يِهَا الدُّرِّمَاءَ تَسْحُبُّ قَضِيَّهَا

*كَانَ بِمَطْرَ حَبْلِيَّ ذَا دُلُوْيِّنِ يَصِيٰمُهُمْ

Wherein the hare walks, trailing her gut, as though (her belly were) a belly of a pregnant female, having two loads, bearing twins; the suppressed is not the pron. of the case, i.e. كَانَ بِذَلِكِ بِذَا الْغَيْبَ (R). The saying [of Bā‘ith Ibn Ṣuraim al-Yashkūrī (N, Jsh)]

*يِوْمَّا تَوَافَى ﺛَبْرُاءُ مَقَسَّمٍ ﺑِكَانَ طَبْيَةٍ تَعْطَوْلَ إِلَى دَارِقٍ السَّلَام

is related with [ in (R, Sh)] the nom., [as the pred. (Sh), تُعْطَوْلُ (R) the prop. after it (Sh) being an ep., and the sub. suppressed, i.e. كَانَتِهَا طَبْيَةٌ (R, Sh), And one day
she comes to us with a beauteous face, as though (she were) a doe-gazelle that stretches its neck up to the leafy tree of the 

(N, Jsh); or being a nominal prop. (R), the o. f. being 

and the pron. the pron. of the case, as though (the case were this,) a doe-gazelle were stretching etc. (K on XLV. 7)] and acc., [as the sub. (Sh), by making 

govern (R), the pred. being 

as though a doe-gazelle were stretching etc. (N, Jsh); (or) the pred. being suppressed, i. e. 

as though a doe-gazelle stretching etc. (were this woman), by inverted comparison, which is more intensive (Sh): and gen., being red. (M, R, Sh) between the 

and its gen. (Sh), i. e. like a doe-gazelle that stretches etc. (R, Sh). When [the sub. is suppressed, and (Sh)] the pred. is a [single term or (KN)] nominal prop., it does not need a separative, as [in the version and (KN)] 

: but when the pred. is a verbal prop., it [is always enunciatory, and (Sh)] is [necessarily (KN)] separated [from (K N)] by لم, as X. 25. [and

كان ل يِن فِي بَيْن النَّصْحُرِ إلى الصَّفا

أَنُصْحُر ولِمْ يِسْمُر بِمَتَّةَ سَامِر
 KN), by 'Amr Ibn AlHārith alKhuzā‘i, As though (the case were this,) not a familiar friend was between AlHajūn and AsSafā, and not a nightly converser conversed by night in Makka (Jsh)]; or ُقُدَ (Sh, KN), as ُكَانَ ُقُدَ زَالَتْ , the v. being suppressed (KN).

§ 533. ُلِيَت denotes wish (M, IH, IA, ML), as VI. 27. [2] (M), in the case of the impossible, [mostly (ML), as ُفِيَا ُلِيَتِ الشَّابِ يَعْرُجُ يوْمَا فَخْيَرْتُ بِهَا فَعَلْتِ الشَّيْبِ (IA, ML), by Abu-l'Atāhiya, Then, O would that youth would return one day, so that I might acquaint it with what hoariness has done! (Jsh)]; and possible (R, IA, ML), seldom (ML), as ُلِيَتَ زَيدًا قَانِمًا (IA). According to Fr (M, R, ML) and some of his school (ML), it may be treated like ُأَتَمَّنِي (M), it may govern the 2 terms in the acc. (R, ML), as ُلِيَتَ زَيدًا قَانِمًا (M, R), like ُأَتَمَّنِي زَيدًا قَانِمًا. I wish Zaid to be standing (M), because, it being i.q. *[516], and its obj. being the purport of the pred. pre. to the sub., i.e. ُتَمَيَّزَ ُقِيَامُ زَيدٍ , it governs the 2 terms in the acc. for the same cause as that which we mentioned for the mental vs.' doing so, [vid. that, “the 2nd term implying the real obj., and the 1st being what that real obj. is pre. to, since ُعَلَّمَتْ زَيدًا قَانِمًا means
the inflection of the 2 terms is that of the one n., vid. that real obj., for which reason which makes the 2 terms constructively one term, is prefixed to these two terms]; and therefore occurs [534], as does: so that according to him it is like the mental vs. (R). And Ks allows that by subaudition of (M). The poet says [35] O would that the days of youthful folly were returning! (M, R, ML), which is what has misled them (M); and Ibn AlMu'tazz founds his saying

مرت بناء سحرًا طير تقلت لها طوبٌ يا ليتني أياك طوبٌ

[A bird passed by us a little before daybreak. Then said I to her, Good be (for) thee! O would that I were thou! Good be (for) thee! (Jsh)] upon that (ML). But, according to the BB, [in the 1st (ML) is a d. s., and its on. (R)] the pred. [of ليت (R)] is suppressed (R, ML), i. e. كانت رواجع; while Ks supplies كأن رواجع (R); and the verse of Ibn AlMu'tazz is correct on the supposition that the acc. is made to act as a subst. for the nom. pron. (ML). And, according to some of Fr's school, the remaining 5 [ps.] may govern the 2 terms in the acc.,
as [517] إن تَعِر جَهَّم لِسَبَعِينَ خَرِيفًا [531]: but the true version is إنْ نَيْ تَعِر جَهَّم لِسَبَعِينَ لِسَبَعِينَ; and the verse was condemned at the time of its recital (R). In the saying of Yazid Ibn AlHakam [athThakafi (DM)]

فَلَيْتَ كَفِانَا كَانَ خَيرًا كَلَا
وَشَرَك عَنِّي مَا ارْتَوَى الْمَاءِ مَرْتَوِي

Then would that (thou), or (the case were this), thy good, all of it, were withheld, and thine evil, from me, so long as a quencher of his thirst shall quench his thirst (from)[514] water! the sub. of لَيْسُ is suppressed by poetic license, i.e. قَلِيَّةَ, or قَلِيَّةَ التَّشَانِ, i.e. قَلِيَّةَ, as in the saying [of 'Adil Ibn Zaid al'Tbard (Jsh)]

قَلِيَّةَ دُفِّعَتِ الْيَدَ عَلَى سَاعَةٍ
فِيُنَا عَلَى مَا خَيْلِتَ نَاعِمَ بَلِ

Then would that (thou), or (the case were this), thou hadst repelled care from me an hour, and we had spent the night, notwithstanding what it, i.e. the soul or the case, imaged to us, happy in heart! (ML).

§ 534. You say لَيْتَ أَنْ زَبَدَ خَارِج Would that Zaid were going out, pausing as upon طَنْنَتِ أَنْ زَبَدَ خَارِج.
(M). َأَنَّ غَيْبَةٌ with its sub and pred. supplies the place of the 2 regs. (R).

§ 535. َلْعَلَّ denotes (1) expectation (D, M, ML) of something hoped or feared (D, M), i.e. (ML) hope (IH, IA, ML), and eager desire (R), of the liked, and fear of the disliked; and is peculiar to the possible (R, IA, ML), Pharaoh's saying in XL. 38. [411] being said from ignorance or mendacity (ML): (2) causation (R, ML), as Ktb and F say, when it occurs in the word of God, because of the impossibility of His expecting anything not sure to be realized, as َوَأَفْعَلُوا الْخَيْرَ لِلَّهِ َسَاءٍ َلَّ نَفْسُهُ َتَفْلِخُونِ XXII. 76. And do good, in order that ye may attain felicity, which is not correct in َوَمَا يُدْرِيكَ لَعْلَلْ َسَاءَةٍ َلَّ نَسَاءٍ َلَّ بِرْبٍ XLII. 16. And what maketh thee to know?

Haply the hour is nigh, since causation has no meaning here (R): many, among them Akh and Ks, authorize it, and thus explain ْفَتْوَالا لَّا تَوَلَّ لَيْسَ لَعْلَلَ يَذْكُرُ أو يَخْشَى XX. 46. [431] in order that he may remember or fear God (ML): or verification of the purport of the prop. after it, as some say, which is not applicable in XX. 46., since remembrance was not realized from Pharaoh: but the truth is what S says, that the hope and fear belong to the persons addressed; so that َلْعَلَّ from Him is an inducement to us to hope and fear (R), XLII. 16. and XXII. 76. Peradventure ye will attain etc. being a hope
for the servants (M); while, [according to him that does not authorize causation (ML),] XX. 46. Peradventure he will remember etc. means Go ye two in your hope (M, ML) of that from Pharaoh (M); (3) interrogation, as is said (R, ML) by the KK (ML), as لَعَلَّ زَيْدًا مَنْطَلَقٌ (R); for which reason the v. is suspended by it [445], as in لَعَلَّ ِلَّهُ كَذَّلِكَ لَا تَذَرَّبَ يَدُ اللهِ يُحَدَّثُ بعَدَّ ذُلِكَ أَمْرًا LXV. 5. Thou knowest not whether God will bring to pass after that a matter and لَمْ يَدْرِيكَ لَعَلَّ يُزَكِّي LXXX. 3. And what maketh thee to know whether he will purify himself? (ML). And [Z says (ML)] the reading فأطْلَع XL. 39. [411] (M, ML) with the subj., [as correl. of hope (K, B), by assimilation of hope to wish (K),] alludes to the sense of wish in it (M), [and] imbues it with the sense of ليث. Some of Fr’s school say “It sometimes governs the sub. and pred. in the acc.; and Y asserts that this is a dial. of some of the Arabs”: and they transmit [on his authority (DM)] لَعَلَّ لِيُبَيِّنَ مَنْطَلَقًا, which is explained, according to us, by subaudition of يُوجِدُ; and, according to Ks, by subaudition of يَكُونُ (ML).

§ 536. Akh allows لَعَلَّ أُنَّ مَنْطَلَقًا by analogy to [533, 534] (M, R). And [its pred. is conjoined with بِأَنَّ (1), often (ML):] a poet says
May-be thou one day, a calamity may light upon thee of them that will leave thee mutilated of the nose, i.e. abased (Jsh)] by analogy to عَسَى (M, ML); and some explain فاطَِّل XL. 39. by supplying أَبَلَغ [538]: (2) the p. of amplification, seldom, as

And say ye two to her a soft saying. May-be she will take pity upon me from sighing and wailing (Jsh)]. Its pred. may be a pret. v., contrary to the opinion of II [in the D]: the poet [Imra alKais (Jsh)] says

And I have been changed into a bleeding sore after health. May-be our fates may have turned into calamities (Jsh)]; and S cites [516] (ML).

§ 537. It has the following dial. vars., عَلَّى, عَلْ, عَلِّى [the 2 best known (R),] لَبَث (R), [لَوُعَ] [لَفَّ (M),] لَعْنُ, لَعْنًى (513) (R), as in لَعْنُ الله فَضَلْتُمْ الخَنْصَرَ (M), and لَعْنًا (M, R); and sometimes the of feminization is affixed to لَعْنَة [607], as in لَعْنَتُ رَبِّي, so that لَعْنَة is said (R). According to (M, ML) مَبَّ (M) [and] him that asserts the لَعْنَة 32 a
to be **aug.** (ML), **لَعْلَلُ** (ML) is **orig.** **عَلَّلَّ** (T, M, ML) or **لَعْلَلُ** (ML) augmented by the **لُّمُلْحَة** of inception (M); but he that holds the **لُّمُلْحَة** to be **rad.** says that **لَعْلَلُ** is the o. **f.**, which is the truth (DM). A poet [AlAďbat Ibn Kurā‘ asSa’ādī (Jsh)] says

[Do not thou despise (614) the poor: may-be that thou mayst be low one day, when fortune has raised him (Jsh)].

They [i. e. **لَعْلَلُ** and its **deriv.** (DM)] are i. q. **عَسَى** in sense, and i. q. **إِنْ** in government [513] (ML). **عَلًّا** with **إِنْ** imports i. q. **عَسَى**; but without the act is nearer in occurrence, because **إِنْ** denotes **futurity** (T). The subj. is correct in their **correl.**, according to the KK, on the authority of the reading of Ḥafṣ in XL. 38. 39. [411] and

**عَلَّلَ لَعْلَلُ عِنْدَهُمْ أَوْ دُولَتَهُمْ فَدَلَّنا الْلَّهُمْ مِنْ لَمَثِّهَا مَنْ زَفَّرَتِهَا**

[May-be the accidents of fortune or their turns will make us to prevail (over) the hardship of their hardships, so that the soul may find rest from its sighs (Jsh), i. e. **عَلْلَة** (514) (DM): and IM mentions that the **v.** is sometimes put into the **ajā'ib.** after **لَعْلَلُ**, when the **فُ** drops [420]; and cites
[May-be a turning from thee towards me is decreed: it will incline thee after hardness to pity (Jsh)], which is strange (ML). Nāfi' Ibn Sa'd at-Turai says

And am not a frequent blamer of myself for the matter after that it escapes me; but may-be my precede in realizing it before its escape; the sub. of عَلَى being understood, as though he said لعلّي ان انقدم (T).
CHAPTER IV.

THE CONJUNCTIONS.

§ 538. Coupling is of single term to single term, and of prop. to prop. (M). Coupling [of two regs. (R)] to two regs. of two [different (IH)] ops. [with one p. (R)] is disallowed, [because the con. is like the op., and one p. cannot well be like two ops. (R)]; except [where the gen. precedes the acc. or nom. in the ant. and coupled (R)], as in [1], contrary to the opinion of S (IH, ML), because it occurs, [as in

§ 538. Verily in the heavens and the earth are signs for the believers; and in your creation and what He spreadeth abroad of creeping thing are signs for a people surely knowing; and in the alternation of the night and the day, and what God hath sent down from heaven of rain and revived therewith the earth after its death, and the changing of the winds, are signs for a people understanding, read by the two brothers | Hamza
and Ks (B, DM) and by Ya‘lūb (B) with the 2nd and 3rd

\[\text{by Akhzam asSīmīzī, So that their forbidden is not}
\text{coming to thee, nor their hidden falling short of thee}
\text{(Jsh).} \] Z, who disallows the coupling mentioned, meets
the suggestion that in \(\text{وَالْشَّمْسِ وَضَحْيَاهَا وَالْقَمْرِ إِذَا تَلَاهاَ}
\text{وَالْنَّهَارِ إِذَا جَلَّاهَا XCI. 1-3. By the sun...}
\text{day when it displayeth it, and the day when}
\text{it is coupled to \(\text{إِذَا} \) governed in the acc.}
\text{by \{the suppressed (DM)\} and the gens. to}
\text{governed in the gen. by the } \circlearrowleft \text{ of the oath, with the}
\text{reply that, the } v. \text{ not being mentioned with the } \circlearrowleft \text{ (506),}
\text{the latter becomes, as it were, the } \text{op. of the acc. and}
\text{gen.; but IH objects against him}
\text{فَلا أَقْسِمُ بِالْخَنْسِ الْجَوَارِ}
\text{الْكَنْسِ وَالْلَّيْلِ إِذَا عَسَّعَ وَالصَّبْعِ إِذَا تنفَّسَ LXXXI.}
\text{15-18. And I swear by the returning stars, running}
\text{their courses, hiding themselves, and the night when it}
\text{retireth, and the dawn when it breatheth (ML).} \]
\text{Coupling}
\text{to two [or more (ML)] regs. of one op. is allowable (R,}
\text{ML), as A‘lūm Zīd òmara òmara Dā‘ib òmara Jālīs}
\text{بَكَرَا جَالِسًا رَابِيَّ بَكِرَ خَالِدًا سَعِيدًا منطَلِيَّا; but coupling to}
the regs. of more than two ops. is disallowed (ML). Coupling is not peculiar to ns.; but occurs in vs. also, as يُقَرُّ مَّمَّا إِضْرِبَ زِيدًا وَقَمَ جَاهَ زَيْد وَرَكَّبَ and زيد وَيـِقـعَ (IA).

The pret. is coupled to the aor., and conversely, as والذين يمسكون بالكتاب واقاموا الصلاة VII. 169. And who hold fast to the Scripture, and have performed prayer, إن الذين كفروا ويصدرون XXII. 25. Verily they that have disbelieved, and turn away, and XXXV. 10. [404]; and similarly لم يقع في زيد ولا يقع في زيد غدا and the converse are allowable (R). Coupling of the enunciatory to the originative prop. and the converse are disallowed by the rhetoricians, and IM, IU, and, as related by him, the majority; and allowed by Sr, pupil of IU, and many on the evidence of II. 23. [514] and وبشر المؤمنين LXI. 13., [these being coupled to اعدت للكافرين II. 22. It hath been prepared for the unbelievers and نصر من الله وفتح قريب LXI. 13. Ye shall have help from God and speedy victory (DM),] and of

واني شفائي عبارة مهرافة فهل عند رسم دارسي من مولى [by Imra alKais, And verily my cure is a tear shed: and is there any place of weeping beside an obliterated trace? (EM)],
by Hassan Ibn Thabit, She soothes a young gazelle, i. e. boy, at the door of Ibn 'Amir. And anoint thou the beautiful inner corners of thine eyes with collyrium (DM, Jsh)], and [This is] Khoulân: and wed etc., the full phrase being according to S: but in II. 23. the sense is regarded, as though And they that have believed etc. shall have gardens: wherefore gladden thou them with the tidings of that were said; in LXI. 18., says Z, the coupling is to تُؤْمِنَونَ.

[1] because i. q. أَمْنُوا, [as though Believe ye, and fight— God will recompense you, and help you—and gladden thou, (O Apostle of God,) the believers with the tidings (of that) were said (K)]; فَهُلْ آَنَّ خَوْلَانٌ is neg., [i.e. and there is no use in weeping in this place (581) (EM)], as in فَهُلْ يَهْلُكَ إِلَّا الْقُومُ الْفَاسِقُونَ XLVI. 35. And not any are destroyed save the transgressing people; هَذِهُ خَوْلَانٌ means Mark thou Khoulân, [and wed,] or the فَعْلُ آَنَّ is merely illative; and رَكْحَلْ آَنَّ depends upon consideration of the preceding verses, and perhaps is coupled to a supplied imp. indicated by the sense, i. e. فَأَنْفَعِلْ كَذَٰلِكَ.
(Then do thou likewise,) and etc. (ML). Coupling of the nominal to the verbal prop. and the converse are allowable [unrestrictedly, say some (ML)]; but with the, only, says [F, as reported by (ML)] IJ (R, ML): and disallowed unrestrictedly, say others, IJ being reported to have said that

[God gave her in compensation a boy after that the locks hanging down over the temples were hoary, and the tooth decayed (Jsh)] is ag. to a suppressed [v.] expounded by the mentioned [i.e. وَقَدْ اجْتَزَى الْيَتِمْ (DM)]; which is the weakest of the three sayings (ML). Coupling of the single term to the prop. and the converse are allowable, when they become homogeneous by paraphrase: but coupling of the prop. to the single term is better than the converse, so that مّرّت برّجلٌ طَرْفٌ وَأَبْوَةٌ كَرِيمٌ is better than برّجلٌ أَبْوَةٌ كَرِيمٌ وَشَرِيفٌ; especially when the prop. and single term are egs., so that جَمَالُ أَنْخَفَّارٍ وَراَجِيَةٌ and برّجلٌ أَبْوَةٌ كَرِيمٌ وَشَرِيفٌ are not so bad as هَنَّدَ أَبْوَهَا كَرِيمٌ وَشَرِيفٌ (R). Coupling of the v. to the n. [resembling the v., like the act. part. and the like (IA.),] and the converse, [vid. coupling of the n. to the v. occurring in the place of the n. (IA.,)] are allowable, [when the n. contains the
sense of the v. (R),] as in [‘Āsim’s reading VI. 96. *He hath sundered the bright gleam of the dawn from the darkness of the night, and made the night to be a source of rest,* i.e. *قَلَّةِ الأَصْبَاهُ,* and similarly صَافِئٌ وَيَقِبَضُ LXVII. 19. *Spreading out their wings, and drawing them in,* i.e. *قَالَ خَيْرُCOMMANDER (R), يَصَفَّفُ قَتَّانِي نِعْماً C. 3.4. *And whose people make a sudden raid at daybreak, and that stir up dust therein,* i.e. وَاللَّاتِي ابن المصدقيين والمصدقات رأيوا (K),} عوض قارئي تأويل الله LVII. 17. *Verily the men that give alms and the women that give alms, and lend unto God (IA),* i.e. أَنَّ الَّذِينَ أُصِدَّقوُا

(R, IA) *He spent the night making her sup,* i.e. *smiting her,* with a sharp sword keeping to the right course within her shanks, and going astray therefrom (J), i.e. وَيُجُرُّ (R), and

(IA) *And I found him one day to be destroying his foe,* and *granting a largess requiring to be carried in boats,* properly (J). Coupling is (1) to the letter, the o. f.,
as لم تجد من دون عداني والدا ودون معنا فلتزاعك الحراذل [by Labīd (Jsh), Then, if thou find not from below 'Adnān a progenitor, and below Ma‘add, let the censurers restrain thee from boasting (DM)]: (b) originality of the place, so that هذا ضَرِب ُزيدها واخبية is not allowable, because the qual. fulfilling the conditions of government is orig. op., not pre.; but the Bdd allow it on the authority of
[by Imra al-Kais, *And the cooks of the meat spent the day,* some dressing slices of broiled meat laid upon live coals, or dressing boiled meat cooked in haste (EM)]: (c) existence of the requirer of that place, so that the following are disallowed, (a) إن زيداً وعمرو قائماً (DM), because the requirer of the *nom.* in زيد would be inchoation, i.e. denudation [24], which has ceased with the prefixion of ان; (b) 523, when you construe عمرو to be coupled to the place [of زيداً (DM)], not an inch, though some of the BB allow this; (c) هذا ضرب زيد (DM) and (d) اعجبنى ضرب زيد وعمرو [according as you consider ضرب to be pre. to زيد as its ag. or obj. (DM)], both disallowed by fine scholars, because the *n.* assimilated to the *v.* does not govern the letter [of the ant. in the acc. or nom. (DM)] unless it be: syourthrous or pronounced with Tanwin or pre. [to something else (DM)], but allowed by some on the authority of وجاعل الليل سكناً والشمس والقمر حسياناً VI. 96. *And the maker of the night to be a source of rest, and the sun and the moon to be signs of reckoning and*

[Thou lovedst praise, pleasant, renewed; so that thou wast not free from preparing of glory and supremacy (Jsh)]:

[Thou lovedst praise, pleasant, renewed; so that thou wast not free from preparing of glory and supremacy (Jsh)]:
(8) to the imagination, as which is allowable upon condition that prefixion of the imaginary op. be correct, and is good upon condition that its prefixion be frequent; so that [426] and

\[ \text{[The wary, sturdy man is not bold in attack, nor valiant, if he be not a subduer of passion with rectitude (Jsh)]} \]

are good, but

\[ \text{[And I was not an author of tale-bearing among them, nor a mischief-maker among them, slanderous (Jsh)]} \]

is not, because the ب is seldom prefixed to the pred. of ِليّس، contrary to the pred. of ِليّس ما [503]: this coupling occurs in (a) the gen.; (b) the apoc., as Khl and S say on the reading of all but Abù 'Amr in LXIII. 10. [426], the sense of أَنَّ بَلْ وَلَأْ نَخْرَتُنِي فَاصْدَقُ فأَصْدَقُ being one, while Sf and F say it is a coupling to the place of فاصِدَقُ فاصِدَقُ, as all say on the reading of the two brothers [Hamza and Ks (B, DM)] in VII. 185. [1] with the apoc., both of which sayings occur on فابْرَنَى اللّه [426];
(c) the nom., S saying that some of the Arabs say [523], because, the speaker's meaning being that of inchoation, he thinks that he said [and ] [XI. 74. And We gladdened her with the tidings of Isaac and after Isaac Jacob "read with in the acc., as though were said"; (e) the subj., as in the reading LXVIII. 9. [417] and they then deal gently in accordance with the sense [571], and, it is said, in XL: 39. [411] and ascend, coupled to the sense [586]; (f) composite expressions, and ascended, that give you glad tidings of rain, and that He may make you to taste (K, B)] being said to be constructively According to the BB, such as Assuredly I will keep to thee until thou pay me my due is a case of coupling to the sense, since the subj., according to them, is by subaudition of which with the v. is renderable by an inf. n. coupled to an
imaginary inf. n., i.e. ليكون لزوم مئى أو قضاء منك لحقٍ, whence XLVIII. 16. [415] in Ubayy's reading with elision of the ب; and like it is مَتَنِينَا فَتَصَدَّنَا [411], i.e. لَلَّذِي شَكَّ ، مَا يَكُون مَنْكُ إِتِيَانٌ فَصَدَّكُهُ. In [416], if you put the apoc., the coupling is to the letter; and the prohibition is from each of the two [acts]: if the subj., the coupling, according to the BB, is to the sense; and the prohibition, according to all, [BB and others (DM),] is from union [of the two acts], i.e. لَا يَكُن مَنْكُ أَكْل سَمْكَة مَع شِربْ لَبَنَأ, [while separation is allowable (DM)]: and, if the ind. [539], it is commonly reputed to be a prohibition from the 1st and allowance of the 2nd, the sense being وَلَكْ شَربُ اللَّبَنِ, because, it being an inceptive [prop.], the neg. p. is not directed to it; while BD says that its sense is like that of the construction with the subj., but that it is after the manner of وَانَتْ تَشْرِبُ اللَّبَنِ [416], as though he construed the to belong to the d. s., which is improbable, because of its prefixion in letter to the aff. aor. [80], and moreover is contrary to their saying; since they assign to each mood a [different] sense (ML). The coupled is in the predicament of the ant. [with respect to what precedes the ant., not with respect to the ant. itself, { for which reason الواهب} آلغ (112) is weak (R), provided that what requires the
predicament be not absent in the coupled, as in یَا رَجُل
الکَهْرِب و الکَهْرِب, where is not in the predicament of
رَجُل as to its being denuded of the ل, because what
requires رَجُل to be denuded of the ل is the combination of
the ل and voc. p., which is wanting in the coupled (Jm)];
or with respect to the ant. itself and something else, if
the coupled be like the ant., for which reason the coupled
must be uninfl. in یَا زَيْد و عَمَرو (49), because the
Damm of the voc. is with respect to the voc. p. and to
its being an aprotethic det., but not in (R, Jm)]: and therefore in
مَا زَيْد بقائِم و لَا ذَاهِب عَمَرو
قائَمًا only the nom. is allowable [in یَا زَيْد و عَمَرو (Jm)], the prop. being coupled to the
prop. (R, Jm), not the pred. alone to the pred., because,
while or or contains a pron., as being a deriv. pred.,
елаَى يَطِير دَاهِب عَمَرو
or دَاهِب عَمَرو does not (R)]; and
[27, 540] is allowable only because the ف is illative
(IH), not copulative (R, Jm), says IH (R), or illative
and copulative, but making the two props. like one, so
that the cop. in the 1st is sufficient, i.e. What flies,
so that, or and consequently, Zaid becomes angry, is the
fly (Jm). Difference in inflection is allowable when what
is meant is known, as
being a syllepsis, since the sense of
is not pardonable in firsts is often pardonable in seconds:
hence

Every sheep and her lamb are for a dirham,

[And what youth of war art thou, and neighbour thereof?

Many a man and his brother,

If We will, We will send down upon them from heaven

a sign, and etc. [449]; whereas

in the correctest [opinion (DM)], except in poetry,
as

[by Ka‘nab Ibn Damra, If they hear an evil opinion, they
spread it abroad joyfully as from me; and, whatever they
hear of good, they bury (T)], since كل [meant to denote totality of the individuals (117) (DM)] and أي [116] are not pre. to a det. sing., and رب governs in the gen. only indets. [505], and in prose the v. of the condition is not an aor. when the correl. is a pret. [419]: and the poet [Al A’shà (Jsh)] says

إِنْ تَرْكُبْوا ذَرْكْوُبِ الْخَيْلِ عَادُتُنا
أَوْ تَنْزُلْونَ فَاتَا مَعْشُورَ نَزْلٍ

[If ye ride to fight, the riding of horses is our wont; or ye alight from your horses, verily we are a band of alighting (Jsh)], meaning, says Y, أو إنتم تنزلون، and coupling the nominal to the cond. prop.; and they say مرت بِرَجْلٍ كَأَمِّ أَبْرَأَةَ لَا تَأْعَبُونِ. I passed by a man whose parents were standing, not sitting, whereas َتَأْعَبُونِ لَا فَاعِدَ أَبْرَأَةَ is disallowed (ML). What is coupled by the ف, or ل َوْ طَمْ, or ل may precede the ant. by poetic license, provided that (1) it do not precede the op.: for which reason it does not precede (a) a reg. whose op. must be understood or attached to it, so that زِيَدُ صَربَتِ ْوَلَدُي اِبْيَاكَ [60] or وَلَدُي اِبْيَاكَ زِيَدُ صَربَتِ [158, 163] is not said; (b) an inch. whose enunc. is postpos., whether preceded by an annulling p. or not, so that إنَّ زِيَدًا كَانَ آلَ اِبْنُ وَعَمْرَأ ْوَلَدُي اِبْيَاكَ or إنَّ زِيَدًا كَانَ آلَ اِبْنُ وَعَمْرَأ is
not allowable: (2) the ant. be not conjoined with ﷺ or what is in its sense, so that ﷺ ما جاويث وزيد إلا عمرر is not said. Every pron. relating to the n. coupled by the و or ﷺ حتى together with the ant. agrees with them both unrestricely: and ﷺ والذين يكذرون الذهب ﷺ والفضة ولا ينقلونها IX. 34. And they that treasure up gold and silver and expend them not means and expend not the treasures; while IX. 63. And God and His Apostle, that they should please Him is worthier [571] means should please one of them, because pleasing one is pleasing the other. As for the ف and ﷺ ثم, if the pron. be in the enunc. of the coupled together with the ant., some say that the enunc. must be suppressed from the 1st, as ﷺ زيد كام فعمرو ﷺ , or 2nd, as ﷺ زيد ثم عمرر كام ; but the rest allow the pron. to agree, which is the truth, as ﷺ زيد ثم عمرر كام ; and, if not in the enunc. mentioned, the pron. must agree by common consent, as ﷺ جاويث زيد ﷺ فعمرو فقلت لهما . And as for ﷺ أو ، أم ، بل ، لنك ، لا ، and ﷺ ﷺ ﷺ اما ، the pron., if you mean one of them, which is necessary in predicating of the coupled together with the ant., must be sing., as ﷺ زيد لا عمرر جاويث and in the non-enunc. ﷺ ما جاويث زيد لنك عمرر فاكروته ; and, if you mean both of
them, must agree, as IV. 134. If he be rich or poor, God is nearer to them, i.e. to the rich and poor together, the pron. being sing. in رَأَوا تَجَارَةً or لَعَمْهَا اْتَّضَعُوا إِلَيْهَا LXII. 11. And, when they see merchandise or sport, they disperse to it only because relating to the رُؤْيا sight: but the du. in the pron. relating to the n. coupled by اْأَو together with the ant. is not disapproved, even if what is meant be one of them, because اْأَو, being often used in allowance, where the 2 matters may be united, becomes like the ظ [543], for which reason

وَكَانَ سَيّارًا أَن لَا يُسَرِّحُوا نَعْما
أَو يُسِرِّحُوا بِهَا وَأَغْبَرَ السُّح [by Abū Dhu‘aib al-Hudhali, And it, i.e. the case, was this, that they should not turn out camels to graze and that they should turn them out in it were equal; and the regions were dust-colored (Jsh)] is allowable, properly وَبِسْرُهوة (R). The ant. is sometimes suppressed (R, IA, ML). because of indication (IA), as اْضَرْبُ بِعَصَاكَ السُّحْر قَانَفَجَر تَ. II. 57. Strike thou with thy rod the stone. (And he struck), and there gushed out, i.e. فَضْرُبَ (ML), whence أَفَلَمْ تَنْكِي إِبْتَيْتَ تَتْلَى أَفَلَمْ تَنْكِي إِبْتَيْتَ تَتْلَى عَلَيْكُم XLV: 30. (IA) What! (came not Mine Apostles to you,) and were not My wonders wont to be rehearsed unto
you?, i.e. [581] (K, B): [especially] after ٌَلِيِّ دُعَى (زيّد ٍعِمَّر) Yes, (Zaid has stood,) and 'Amr in reply to "Zaid has not stood," i.e. ٌَلِيِّ قَامٌ زُيدٌ ٍعِمَّرٌ; but not after the ps. of assent when the con. is ٌَلِيِّ إِمَّا ٍعِمَّرٌ or ٌَلِيِّ إِمَّا, because the conj. ٌَلِيِّ إِمَّا, which is the con. [543], must be preceded by the Hamza, and ٌَلِيِّ إِمَّا by another ٌَلِيِّ إِمَّا: and sometimes when coupled to by ٌَلِيِّ إِمَّا, as ٌَلِيِّ إِمَّا الليل

XXXIX. 12. [(Is the unbeliever better,) or he that is devout in the hours of the night? (B), i.e. ٌَلِيِّ خِيرٌ إِمَّا ٍعِمَّرٌ (R), and, it is said, III. 136. [410] (Have ye known that Paradise hath been beset by things disliked,) or etc.? ٌَلِيِّ إِمَّا being conj., i.e. ٌَلِيِّ إِمَّا ٌَلِيِّ إِمَّا أَعْلَمْتَ اِنَّ الْجَنَّةَ حَقَّتْ بِالْمَكَارِكٌ ٌَلِيِّ إِمَّا (ML). The con. ٌَلِيِّ إِمَّا or ٌَلِيِّ إِمَّا (R) is sometimes suppressed [without the coupled (R), in poetry (ML)], whence [the saying of Al-Hujjā'ah

أَوَّلِيَةٍ رَفَطَةٍ بِالشَّامِيَّةٍ مَنْزَةٌ بِرَمْلٍ يَبْرِييْنَ جَالِشٌ شَدَّ مَا اغتَبِرَا

Verily a man, whose kinsfolk are in Syria, (and) whose abode is in the sand of Yabrin, is a neighbour that is extremely outlandish, i.e. ٌَلِيِّ إِمَّا; and, it is said, in {prose, as IM holds, whence (DM)} ٌَلِيِّ إِمَّا ٌَلِيِّ إِمَّا

I ate bread (and) meat (and) dried dates trans-
mitted by AZ, Give thou him a dirham (or) two dirhams (or) three transmitted by Akh (ML),] IX. 93. [80] (and) thou saidst, i.e. وقلت (R, ML), says F (R), LXXXVIII. 8. (And) some faces on that day shall be joyful coupled to وجهة يومٍ نَخاشَعة LXXXVIII. 2. Some faces on that day shall be downcast, and the reading [of Ks (B)] أن الدين عند الله الإسلام III. 17. (And) that the religion before God is Al-Islām coupled to آنة النّغ III. 16. [518] (ML). The coupled is sometimes suppressed, [because of indication (R, IA),] together with the con. (R, IA, ML) لا يستوى منكم من أنفق من قبل الفتح وقاتل ايا وLVII. 10. He of you that expended before the conquest of Makka, and fought, (and he that expended after it) are not equal (R, ML), i.e. ومن أنفق من بعده، the indication of the supplied being [the next words] أولئك أعظم درجة من الذين انفقوا من بعد وقاتلوا Those are greater in degree than they that expended afterwards, and fought II. 285. We make not distinc-

tion between any of His Apostles (and God) andواسِئِن الذين امتدوا بالله ورسالة ولم يفرثوا بين أيها واحد منهم IV. 151. And they that have believed in God and His Apostles, and made not distinction between any of them (and God), i.e. وبيين
IV. 149. And desire that they should make distinction between God and His Apostles, and the seventh verse of the Sura of the Inexorable VIII. 16. 83. Garments that protect you from the heat (and the cold), i.e. the frankincense and the myrrh, and the frankincense and the myrrh, i.e., The rider of the she-camel (and the she-camel) are jaded, i.e. The rider of the she-camel (and the she-camel) are jaded, i.e. or of the she-camel (and the she-camel) are jaded, i.e. whence their saying, whence their saying, The rider of the she-camel (and the she-camel) are jaded, i.e. or of the she-camel (and the she-camel) are jaded, i.e. whence their saying, whence their saying, The rider of the she-camel (and the she-camel) are jaded, i.e. or of the she-camel (and the she-camel) are jaded, i.e. whence their saying, whence their saying.

And whosoever of you is sick or upon a journey, and breaketh the fast, upon &c. [18], i.e. And whosoever of you is sick or upon a journey, and breaketh the fast, upon &c. [18], i.e. And whosoever of you is sick or upon a journey, and breaketh the fast, upon &c. [18], i.e.

And, if ye be beset, (and quit your state of pilgrimage, ) send ye whatever offerings be ready to hand, i.e. And, if ye be beset, (and quit your state of pilgrimage, ) send ye whatever offerings be ready to hand, i.e.

II. 192. [543], i.e. And, if ye be beset, (and quit your state of pilgrimage, ) send ye whatever offerings be ready to hand, i.e. And, if ye be beset, (and quit your state of pilgrimage, ) send ye whatever offerings be ready to hand, i.e.

In the night prayest thou more, (or in the day)? in reply to "I pray by night and by day," i.e. And, if ye be beset, (and quit your state of pilgrimage, ) send ye whatever offerings be ready to hand, i.e.

ام في النهار (R): but suppression of and its coupled is rare, as
[by Abū Dhu'āib alHudhali, The heart called me to her (verily I am a hearkeners to its bidding); so that I know not whether the pursuit of her be right procedure (or error) (Jsh)], i.e. ام غى (ML). There are 10 cons. (M). The cons. are [(1) such as associate the coupled with the ant. unrestrictedly, i.e. in letter and predicament, vid. (IA)] the, the ف, the ام, [ما (IH),] and ام; [(2) such as associate in letter only, vid. (IA)] لا, بل, and لکن (IH, IA). The, the ف, the ام, and ام denote union (M, IH) of the coupled and ant. in a predicament: you say زيد يقوم, [157] جاونى زيد وعمر ريقعى Bahr is sitting, and his brother is standing, and بكر قاعد واخوة قائم اقام بشر وسائر خال Bahr abode, and Khālid journeyed, thus uniting the two men in the coming, the two vs. in attribution to [the pron. of] Zaid, and the purports of the two props. in realization; and similarly ضربت زيدا فعموا I beat Zaid, then 'Amr, 'Abd Allāh went away, and afterwards his brother, and رايت القوم حتى زيدا I saw the people, even Zaid: then after that they differ (M).

§ 539. The و [is (1) the con., which (ML)] denotes union unrestrictedly (M, IH, IA, Sh, KN, ML), as
And enter ye the gate, bowing down; and etc. [29] and [VII. 161. [below] (M), not [necessarily (Sh)] involving order (IH, Sh), as in IV. 161. And inspired Abraham and Ishmael and Isaac and Jacob and the tribes; nor its reverse, as in IV. 161. And Jesus and Job, كذلك يوحى اليك والي الذين مي تبهك الله العزيز الحكيم XLII. 1. Thus doth the Mighty Wise God inspire thee and them that were before thee, and اقتني اريك واسجدي واركسي III. 38. Obey thy Lord, and bow down, and lower thy head; nor simultaneity, as in فانجيلنا ومي مي في الفلكل المشتوري XXVI. 119. And We saved him and them that were with him in the laden Ark and أذ يرفع ابرهيم القراع من البيت واسعيل II. 121. And when Abraham was raising the foundations of the House, and Ishmael (Sh): (a) it couples the [thing to its (ML)] companion, predecessor, and successor (IA, ML), as فانجيلنا وأصحاب السليمة XXIX. 14. And We saved him and the crew of the Ark, ولقد ارسلنا نوحا وابرهيم LVII. 26. And assuredly We sent Noah and Abraham, and XLII. 1., these
two [last couplets] being combined in XXVIII. 7. And from thee and from Noah and Abraham and Moses and Jesus; and accordingly admits of 8 meanings (ML.): for means that they participated in coming; then, the sentence admitting of 3 meanings, that they came together, in order, or in the reverse of order, if one of the matters be especially intelligible, it is so from another indication, as simultaneity from II. 121, order from XCIX. 1--3. When the earth shall be convulsed with her convulsion, and the earth shall cast forth her chattels, [i.e. treasures (K, B) or corpses (B),] and man shall say, What aileth her?, and the reverse of order from XLV. 23. It [160] is not aught save our lower life: we die and we live predicated by the deniers of the resurrection (KN): but, says IM, it denotes simultaneity preponderantly, order often, and its reverse seldom: (8) there may be between its ant. and coupled proximity, [as came at the rising of the sun, and 'Amr in the early morning (DM)]; or delay, as XXVIII. 6. Verily We will restore him to thee, and make him to be one of
the Apostles, the restoration being a little after his being cast into the river, and the Apostolic mission at the end of 40 years (ML): (γ) this is the opinion of most of the BB and KK; while some transmit from Fr, Ks, Th, Rh, and IDh. and some theologians say, that it denotes order: but the proof of the majority is its use where order is absurd, as مال بين زيد و عمر; and where the 2nd is before the 1st, as

أعلى السباق بكل أركى عائتي

أو جونة قدنت وقفت جثامها

[by Labid, I buy wine dear with every old blackish wineskin or jar smeared with pitch, that has been broached, and whose seal has been broken (EM)], III. 38., and XLV. 23.: and, if it denoted order, II. 55. would contradict VII. 161., since the incident is one (R): (δ) the is distinguished from the rest of the cons by (α) coupling (n) [what is indispensable (ML), where the ant. is insufficient (IA)], as اختصم زيد و عمر, [which is one of the strongest proofs of its not importing order, whence جلست بين زيد و عمر; but the conj. ام shares with it in this predicament, as سواء على أثمت ام قعدت (615) (ML): (b) a suppressed op., whose reg. remains, [to another op., when one idea connects them (ML),] as كانوا هم اشْتُمنهم قوة و آثارا في الأرض] XL. 22. They
were stronger than they in power, and (more numerous) in monuments in the earth, meaning [was] a, and (as is said (B),) like

(K, B) And I saw thine husband in the fray, girt with a sword, and (carrying) a spear, i.e. (K) and (N) [68], i.e. (IA, ML), their connecting [idea] being beautifying; but, if it were not for this restriction, the things of them would be a case in point, since the full phrase is [82]: (c) the connected single term to the extraneous one when a cop. is needed, as زيدا [27] زيد قام عمر رؤسلة [145], and زيد واخرى [62]: (d) the decimal number to the unit, [when they are compounded, and made one num. (DM).] as واحد وعشرون One and twenty: (e) eps. separated while their qualifications are united [146], as

[by Ibn Mayyāda, Did I weep, when the weeping of a sorrowful man was not over two homes carried off and worn away, (but over their inmates)? (Jsh)): (f) what ought to be dualized or pluralized, as in the saying of AlFarazdak
Verily the bereavement—there is no bereavement like it—is the loss of the like of Muhammad Ibn Yusuf and Muhammad Ibn AlHajjaj Ibn Yusuf (Jsh) and the saying of Abu Nuwas:

[We abode in it a day and a day and a third and a day that the day of departure was a fifth to (Jsh)]: (g) the general to the particular, as:

29. My Lord, forgive Thou me and my parents and him that entered mine Ark believing and the believing men and the believing women: (h) the converse, as:

XXXII. 7. And remember thou when We took from the Prophets their covenant and from thee etc. [above]; but this shares with it in this predicament, as Men have died, even the Prophets and the pilgrims have arrived, even the walkers: (i) the thing to its syn., [the rectifier of the coupling being the difference of letter, in ارجو الله (444) (BS),] as in [فَمَا وَهْنَا] لِمَا أصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعْفَوْا III. 140. And have
not been weak because of what hath befallen them in the
cause of God, nor been frail! and

حبيبتم من طلل نقادم عهدة * أتوى واقتر بعد أم الهيثم

by `Antara, Mayst thou be saluted as a ruin whose ac-
quaintance with its inmates has become old, and that has
become vacant and empty after the departure of Umm
AlHaitham! (EM), and similarly in the case of ns.

BS XII. 86. I complain
اوليتك عليهم
صلوات من رحمه ورحمة
II. 152. Those, upon them shall
be blessings from their Lord and mercy,
لا ترى فيها عوجا
ولا أمتا
XX. 106. Thou wilt not see in them unevenness
nor inequality,

وقدعت الأديم لراهشية * والى قولها كذبا وميتا

[by `Adi Ibn Zaid al'Ibadi, And she gashed the skin of
his two veins in the inside of the two forearms; and he
found her saying to be a falsehood and a lie (Jsh)]; but

IM asserts that this sometimes occurs with
ار و

ومي يكسب خطيئة أو اثم

IV. 112. And whoso commit-
teth a trespass or a sin, [which requires consideration,
because by the trespass may be meant what occurs unwit-
tingly, and by the sin what occurs wilfully (BS)]: (j) the
prepos. [appos. (DM)] to its [postpos.] ant., by poetic li-
cense [538], as [26]: (k) the gen. by vicinity,
as V. 8. [130. A.] with the [coupled to روجوهم, but (DM)] governed in the gen. [by vicinity (B, DM) to the gen. (DM)]: (b) its coupled’s admitting of the 3 preceding meanings, [order, its reverse, and simultaneity (DM)]: (c) its conjunction with (a) اما، as LXXVI. 3. [543]: (b) لٌفِئ, if it be preceded by negation, and [negation of the predicament from the ant. and coupled by way of (DM)] simultaneity be not intended, as مَا قَامَ زِيدَ وَلا عَمْرُ, in order that it may import that the act is negativated from the two of them jointly and severally, whence مَا امْوَالَكُمْ وَلَا أُوْلَادَكُمْ بَالْمَا تَقْرِيبُكُمْ عِندَنَا زَلَفَى XXXIV. 36. Nor are your goods, nor your children, what shall bring you near before Us with nearness; in which case the coupling, according to some, is a coupling of props. by subaudition of the op., but, as commonly reputed, is a coupling of single terms: when, however, one of the 2 conditions is missing, لٌفِئ may not be introduced, so that قَامَ زِيدَ وَلا عَمْرُ is not allowable, while لَا الْضَّالِئُينَ I. 7. Nor of the erring [545] is allowable only because [498] contains the sense of negation, and
[Wherefore go thou away: for what youth is among men, that intensely black darknesses have preserved from his death, nor wiles? (Jsh)] only because the sense is there is no youth that etc, like XLVI. 35. [538]; nor لم ائت، because, [the , and ل importing negation of the disputing together from the two of them jointly and severally, it would import that disputing together was applicable to one person, whereas (DM) it denotes simultaneity only, while in وما يَسْتَوِي الأَعْمَى وَالبصيرة وَلَا الطَّمَرَات وَلا النور وَلا الظَّلُّ وَلا الحَرْرُ وَلَا يَسْتَوِي الأَحِياء وَلَا الأَمْرَات XXXV. 20. 21. And the blind and the seeing are not equal, nor the darknesses and the light, nor the shade and the hot wind; nor are the living and the dead equal the 2nd, 4th, and 5th [547] ل are red., because of the freedom from ambiguity, [it being known that equality is only between two, while the 1st and 3rd import negation of equality between every two jointly and severally (DM)]: (a) ولكن رسول الله لكي XXXIII. 40. But the Apostle of God [545] : (2) and (3) 2 و s followed by the ind. or nom., (a) the of inception, as XXII. 5. [416], لَا تَأَكِلُ الْغَنْج [416] with the ind. [538], VII. 185. [1] also with the ind., و أتَقَا الله وَبِعْمَكَ اللَّهَ II. 282. And fear ye God. And God teacheth you, and على التَّحْكِيم الْغَنْج [418]: (b) the , of the d. s., which is prefixed to the nominal prop., as
and is named the of inchoation, [because of its prefixion to an inch. (DM)] as and the ancients render it by ʿān, not meaning that it is in the sense of the latter, since the p. is not syn. with the n., but that it with what follows it is a restriction of the preceding v., as ʿān is; not by ʿānā, because this is not prefixed to the nominal prop.: an ex. of it when prefixed to the verbal prop. is ʿabdī Ḍajāl al-ʿlā [1]; and, when preceded by a prop. d. s., it admits, according to him that allows multiplicity of the d. s. [without coupling, there being no dispute as to its allowability with it (DM)], of being copulative. [the prop. after it being a d. s. (DM),] and inchoatival, as اهبطوا بعضكم لبعض عدد لكم في الأرض مستقر II. 34. Get ye down, one of you being a foe to another, and ye having, or while ye have, in the earth a place of abode: (4) and (5) two s followed by the acc. or subj., (a) the of the concomitate obj., as سرت و النيل [68], which does not govern the acc., contrary to the opinion of Jj; nor occur in the Revelation with certainty, the in X. 72. [68] in the reading of the Seven admitting of being that and of coupling a single term to a single term by subaudition of a pre. n., i. e. وامر شركاكم and (the affair of) your companions, or a prop. to a prop. by subaudition of a v., i. e. واجمعوا شركاكم [68]: (b) the
prefixed to the aor. governed in the subj. because coupted
to an [inf. (DM)] n., plain, as وَبَسُّ عِبَادَةَ الْغَرْبِ [418. A.];
or paraphrased, [by which he means the inf. n. appre-
hended from the preceding sentence (DM),] provided
that negation or requisition precede the وَ, which the
KK name the وَ of diversion, [because it diverts the aor.
from the ind. to the subj. (DM),] but which does not
govern the subj., contrary to their opinion, as III. 136.

and لَا تَنَّى الْغَرْبِ [411]: but the truth is that this [ وَ pre-
fixed to the aor. governed in the subj. because of the
coupling (DM)] is the con. وَ : (6) and (7) two وَs
followed by the gen. [506, 505]: (8) a وَ, whose inclusion
is like its exclusion, vid. the red. [449], authorized by
the KK, Akh, and many، حَتَّى إِذَا جَأَزُوهَا وَفَتَحَتَ أُبُرُوْحَا XXXIX. 73. Until, when they shall come to it, its gates
shall be opened being thus explained on the evidence of
the other text [ حَتَّى إِذَا جَأَزُوهَا وَفَتَحَتَ أُبُروْحَا XXXIX.
71.], or the red. being, as is said, the وَ in [the next
words] وَكَأَنْ خَزَنَتَهُم إِلَّا إِذَا جَاَزُوهَا وَفَتَحَتَ أُبُرُوْحَا its keepers shall say; and similarly
قَالَ إِلَّا إِذَا جَأَزُوهَا وَفَتَحَتَ أُبُروْحَا XXXVIII.
103. 104. And when they yielded to the command of God,
he threw him down upon [504] the side of the forehead,
and We called to him, saying [569, 570], OAbraham, or
and he threw etc., We etc., the 1st or 2nd being said to be
red.; while the redundance is evident in

36 a.
[by Wal'a Ibn AlHarith alMakhzumi, Then what is the case of him whose bone I strive to set from watchfulness, when he intends from his witlessness the breaking of me, i.e. of my bone? (Jsh), because the aff. aor. occurring as a d. s. is not connected by the و (80) (DM),] and

وقد رقتك في المجالي كلهفاً وانت تعين مي بيديني

[And assuredly I looked kindly at thee in the assemblies, all of them; and lo, thou helpest him that wrongs me! (Jsh)]. (9) the و of 8, mentioned by many philologists, like H, and weak GG, like IKhl, and commentators, like Thi, who assert that the Arabs, when they count, say 6, 7, and 8, to notify that 7 is a complete number, and what follows it an inception number: they cite as evidence of that (a) سقولون، ثلاث رابعهم كلهم وقولون خمسة سادسهم XVIII.

21. They will say, (They were) [29] 3, that their dog made to be 4; and they will say, (They were) 5, that their dog made to be 6, guessing at the unknown; and they will say, (They were) 7, that their dog made to be 8; (b) XXXIX. 73., since is said in the text of
Hell, because its gates are 7, but in the text of Paradise, because its gates are 8; (c)

The penitents, the worshippers, the praisers, the fasters, the lowerers of the head, the bowers down, the bidders of good, and the forbidders of evil, since it is the 8th qual.; (d)

LXVI. 5. Muslims, believers, obeyers, penitents, worshippers, fasters, matrons, and maidens, though correctly this, occurring between 2 eps. that serve to divide those who contain all the preceding qualifications, is not susceptible of ellipse, since matronhood and maidenhood are not united, whereas the of 8, according to him that recognizes it, is suitable for ellipse: (10) the prefixed to the epithetic prop. to denote corroboration of its [id. (DM)] adherence to its qualified, importing that the latter's qualifiability by it is an established matter: this, is authorized by Z and his imitators, who thus explain certain passages, in all of which the is the of the d. s., as II. 213. [464], XVIII. 21.

Or hast thou seen the like of him that hath passed by a city that is empty, whose walls are fallen down upon its roofs? (B)
and XV. 4. [78], the permissive of the d. s.'s occurrence to the *indet.* in this [last] text being 2 matters, one peculiar to it, vid. precedence of the *neg.*, and the 2nd common to the rest of the texts, vid. prevention of qualificativity, since the d. s., when prevented from being an *ep.*, may occur to the *indet.*, for which reason it occurs thereto when preceding it, as ُنِّيُ أَنْذَارِ نَاتِمًا رَجُلَ, and when *prim.*, as ُهَذَا خَاتِمُ حَدِيدًا [83]; and the preventive of qualificativity being 2 matters, one peculiar to it, vid. conjunction of the *prop.* with ُلِّي [94], and the 2nd common to the rest of the texts, vid. its conjunction with the ُ: (11) [161]; (12-15) [497] (ML). Sometimes they answer the inquirer with the *neg.* ُلِّي, and then follow it up with benediction, so that the sentence is transmuted into malediction, as it is related that Abū Bakr, seeing a man in whose hand was a garment, said to him "Wilt thou sell this garment?", and he said ُلا ُعَفَاكَ اللَّهُ, on which Abū Bakr said "Wherefore saidst thou not ُلا ُعَفَاكَ اللَّهُ? No: and God grant thee health?" Zj says, I asked Mb about the cause of the appearance of the ُ in our saying ُسَبِّحَتَكَ اللَّهُ وَبُعْدَكَ ُسَبِّحَتَكَ; and he said to me, I asked Mz about what thou hast asked me about, and he said, The meaning is ُسَبِّحَتَكَ اللَّهُ وَبُعْدَكَ ُسَبِّحَتَكَ ُI exalt Thy perfection, O God; and with praise of Thee (do I exalt Thy perfection) (D). Some say that ُسَبِّحَتَكَ اللَّهُ.
is one prop., the being red., [orig. (DM)]; and some that it is two props., the being copulative, and the op. of the suppressed, i.e. (ML on the ): while the denotes accompaniment or instrumentality according to both of these two sayings (DM). In VII.3. [126] is [a d. s. (K)] coupled to , [as though were said (K),] the [of the d. s. (B)] being suppressed [when coupled to a d. s. before it (K)], because deemed heavy on account of the combination of 2 cons., since the of the d. s. is the con. borrowed for a cop. (K, B), so that . Zaid came to me walking, or (when) he was riding is a chaste sentence (K). Suppression of the of the d. s. has been previously mentioned in [80] (ML).

§ 540. The , and necessarily involve order: except that the necessitates the existence of the 2nd after the 1st without delay, and with delay, the texts VII. 3. [126] and . And verily I am wont to forgive him that repenteth and believeth and doeth good, then is rightly directed being attributed to the fact that, when
He has destroyed it, the chastisement is judged to have come upon it, and to the continuance and subsistence of the being rightly directed; while what is coupled by must be part of the ant., either its most excellent, as مات الناس الخ (M), or its lowest, as قّيم البح (539), or its lowest, as مات الناس الخ (M). The ف denotes union, order, and succession, and then union, order, and delay, as أماته قابرة مم مما إذا شاء أنشرة LXXX. 21. 22. Maketh him die, then burieth him; afterwards, when He willeth, raiseth him (Sh). The ف indicates posteriority of the coupled to the ant., when [the former is] continuous with the latter, and ثم posteriority of the coupled to the ant., when [the former is] discontinuous [from the latter], as الذى خلق فسرى LXXXVII. 2. Who created everything, then made its creation symmetrical and رأى خلقكم من رزاب ثم من نطفة XXXV. 12. And God created you from dust by creating Adam from it, afterwards from sperm by creating his posteriority from it (IA). The ف [is (1) copulative: and (ML)] denotes (a) order (IH, ML), (a) of idea, as قام زيد فعمر Zaid stood, then 'Amr; (b) of mention, which is [often (DM)] a coupling of a detail to a summary, as ونادى نوح ربه فقال ربي إنا ابنى من أهلي آلغ XI. 47. And Noah called upon his Lord, and said, My Lord, Verily my son is of my family, &c., [but not
always, as XXXIX. 74. (below) (DM) : (b) succession, which is in everything according to [the custom in (MA)] it, as دخَلَ البصرة فبغداد I entered AlBasra, then Baghdad, when you tarry not in AlBasra, nor between the 2 cities, [but the journey is continuous (DM).] and XXII. 62. [411] (ML) : (a) if the ف couple a single term to a single term, it imports that the connection of the coupled with the meaning of the v. referred to it and to the ant. is after the connection of the ant. with it without delay, as قام زيد نعمرو, i.e. The standing of 'Amr was realized subsequently to the standing of Zaid without interruption: but, when the ف is prefixed to consecutive eps., the order, if the qualified be single, is in their inf. ns., as in [157], i.e. الذي يصبح يأ لحف الغ قبعتم نبروب; and, if the qualified be not single, is in the connection of what is indicated by the op. with their qualifieds, as is the case in prims., as in their saying on the prayer of the congregation يقدم الآثرا لائفقة لا آتقام يندق عالاسى فعالى صبع وجها The best reader shall be made leader, then the best theologian, then the earliest in forsaking home, then the oldest, then the brightest in face: (b) if it couple a prop. to a prop., it imports that the purport of the prop. after it is subsequent to the purport of the one before it without interruption, as قام زيد فقطع عمرو Zaid stood, then 'Amr sat: but in coupling props. it sometimes imports that the one mentioned after it is a
sentence subordinate in mention to the one before it, not that its purport is subsequent in time to the purport of the one before it, as

Enter ye the gates of Hell, about to abide eternally in it: and most evil be the abode of the proud, (Hell)! and

And made us to inherit the land, dwelling in whatever place of paradise we will: and most excellent is the recompense of the workers, (Paradise)! [below], since mention of blame or praise of the thing comes correctly after mention of the thing; and of this cat. is the coupling of the detail of the summary to the summary, as XI. 47.

I answered him, and said, At thy service, because the position for the mention of the detail is after the mention of the summary, whence VII. 3. : (c) it is not incompatible with the ف’s importing order without delay that the 2nd in order should be completely realized in a long time, when the 1st of its parts succeeds what precedes, as XXII. 62., since the earth’s becoming green commences after the descent of the rain, but is completed in a long time, so that the ف is put from regard to the fact that there is no interruption between the descent of the rain and the commencement of the becoming green (R): (c) illativeness, which is prevalent in the ف coupling (a) a prop., as
XXVIII. 14. And Moses smote him with his fist, and consequently he killed him and فَتَلَقَّى آدمَ مِن رَّبِّهِ كُلُّ مَا نَبَيْطُ عَلَيْهِ. II. 35. And Adam learned from his Lord words; and therefore He turned again unto him with mercy; (b) an *ep.* as لَا إِلَٰهَ إِلَّا شَمَّرُ مِنْ زَقُومٍ فَٱلْتَمْرُونَ. LVI. 52-54. Shall be eating of a tree, namely Zakkûm, and therefore filling the bellies from it, and consequently drinking upon it from boiling water: but sometimes in that [coupling of *prop.* or *ep.* (DM)] the ف denotes mere *order*, as نَزَعَ إِلَى أَهْلِهِ نِجَاتٍ يعجِبُ سَمِيعُ فَقْرِيهِ الْيَوْمَ. I. 26. 27. And he went away privily to his family, and brought a fat calf; and he set it before them and رَضُوفٌ صَفًا فَلِزاَجَّرَاتٍ زَجْرًا فَٱلْتَلَّائِمُ ذُكْرًا XXXVII. 1—3. *By the Angels expanding their wings in the air, then driving the clouds along, then rehearsing an exhortation* (ML): the ف is exclusively distinguished by coupling what is not fit to be a *conj.*, because devoid of the *pron.* of the conjunct, to what is fit to be a *conj.*, because comprising the *pron.*, as الْذِّي يَتْبَيِّنُ نَيْضَمُ زِيدَ النَّبِيِّ. [27,538], because the ف, indicating *illative*, enables the *cop.* to be dispensed with (IA): (2) [419,32] (ML): the non-copulative ف also is not devoid of the sense of *order*; which is the one named
the ف of illativeness, and is peculiar to props.: (a) it is prefixed to what is an apod., (a) with precedence of the cond. word, as If thou meet him, honour thou him and من جاءك فاعمله Whoso comes to thee, give thou to him; (b) without it, as زيد فاضل فاكرومة Zaid is excellent: then honour thou him, which [construction] is recognizable by the fact that the cond. إذا may be supplied before the ف, the purport of the preceding sentence being made its prot., and is frequent in the Kur'ān and elsewhere, as ام لهم ملك السماوات والارضي وما بينهما خليفتا في الأسباب XXXVIII. 9. [Or to them belongeth the kingdom of the heavens and the earth and what is between them? (If that belong to them,) then let them ascend the avenues (B)] and قال انّا خير من خلقني مثني نار وخلقته من طيبي قال فيخرج منها XXXVIII. 77. 78.

He said, I am better than he: Thou createdst me of fire, and createdst him of clay. He said, (If this pride be in thee,) then go thou forth from it, i. e. إذا كان عندك هذاك الكبير فاخر: but it is often i. q. the ل of causation, when what follows it is a cause of what precedes it, as فاخر منه فاتنك رجيم XXXVIII. 78. Then etc: for verily thou art accursed; so that this is prefixed to what is the prot. in sense, as the 1st is prefixed to what is the
apod. in sense (R): [thus] the ف of illativeness is prefixed now to the caused, as زيد فاضل تاكرمه, being then sometimes called the ف of deduction, whence the ف prefixed to the correl. of the condition; and now to the cause, being then i. q. the ل of causation, as XXXVIII. 78. (DM): (b) there being no incompatibility between the illative and copulative, it is sometimes illative, and nevertheless couples a prop. to a prop., as يقوم زيد يغضب عمر Zaid stands, and then 'Amr becomes angry, [or an ep. to an ep., as LVI. 52—54., because the ep. is renderable by a prop.]; but coupling is not inseparable from it, as (R): [thus] the ف is (a) a mere illative cop., as ﴿إِنْ قَبْطَنِي فَأَكْرِمْ﴾ If thou come to me, I shall honour thee, since, if it were copulative, what follows it would be a condition, and the correl. would be needed, and similarly ﴿إِنَّا أَعْطَيْنَاكَ الْكُرْثُ فَنْسَلْ لَرَيكَ﴾ CVIII. 1. 2.

Verily etc. [1]: therefore pray thou to thy Lord [below]; (b) merely copulative, as والرَّبِّ أَخْرِجْ السَّرِيعَ فِنْجِعْ فَتَقْرَبِي LXXVII. 4. 5. And Who hath brought forth the pasture, and made it after its greenness dried up, black; (c) both [illative and copulative], as XXVIII. 14. and II. 35., whence the in the ف [22] (BS); (3) red., [its inclusion in the sentence being like its exclusion (ML) with regard to the original sense intended
from the sentence, which is not incompatible with its importing corroboration and confirmation of the sense (DM): this occurs (a) in the place of the of illativeness, but is not it; and imports premonition that what follows it is as inseparable from what precedes it as the apod. from the prot., vid. with the not implying condition, as إذا جاء النصر الله والفتح ورايت الناس يدخلون في دين الله إناجا CX. 1–3. *When the help of God shall come, and the conquest of Makka, and thou shalt see men entering into the religion of God in hosts, extol thou God's perfection*: (b) elsewhere (R), its redundance, though not authorized by S, being allowed (a) in the enunc. by Akh unrestrictedly (below); and by Fr, Am, and many with the restriction that the enunc. be a command or prohibition, as *(29,538) saying, Khulān, wed thou &c.* and

by ‘Adī Ibn Zaid al‘Ibmī, *Will evening be a time of farewell for thy last journey, or morning? Thou, consider thou at which of those two times thou wilt pass away (Jsh)*}, to which Zj attributes هذا تليذُ وترأْتْXXXVIII.

57. *This, let them taste it, and as Zaid beat thou not him*: (b) as IB says, {whether it be in the enunc. or not (DM)}, by all our school (ML), i.e. the BB, except S
(DM),] as َّذَا هُلْكَتْ آلَٰهَ ۖ [62] (R, ML); while an ex. of its redundance is

[When he warded off my blow with a hand whose bulk was huge, I left the exposed part of its skin dangling (Jsh)], because the ف is not introduced in the correl. of لِّمَا أَتَقِى بِيدٍ مَّنْ تُرِكَتْ فُل۸ًا جَلِدُهَا يَمْذَجُّهُ. 66. Nay, (whatever betide,) God worship thou, or Nay, God worship thou, or Nay, (mark thou,) and worship God is (a) [the cop. of] a correl. to ۖ إِمَّا إِلَٰهَ خَادَعُ (DM), like XCIII. 9. (593)]; (b) red., according to F; (c) copulative, according to others, the o. f. being ۖ تَنَبَّى خَادِعُ إِلَٰهَ, and then suppressed, and the acc. put before the ف, in order that the ف may not occur at the beginning: (2) in خُرْجَتْ فَاذَا أَلْسَدٌ [204] is (a) red., inseparable, according to F, Mz, and many; (b) copulative, according to IJ, [coupling a verbal to a verbal prop., according to the sense, i.e. خُرْجَتْ فُفَّاجَاتٌ حَضُورُ الأَلْسَدٌ or زُمَّتْ حُضُورٌ or رُمِّي حُضُورٌ (DM)]; (c) merely illative, like the ف of the correl., according to Zj, [i.e. importing that there is consequence between what precedes and what follows it, whether what follows it be consequent
upon and caused by what precedes it, or the converse (DM), to which must be attributed, according to me, CVIII. 1. 2. and Come thou to me, for verily I honour thee, since the originative is not coupled to the enunciatory prop., nor the converse [538]. The ف is said to be (4) inceptive, as [417], i.e. Hast thou not, i.e. Thou hast, asked &c., for it speaks (AAz), and similarly قابلاً يقول له كي في كور, and II. 111. He only saith to it, Be: and then it is, i.e. فُهِرْ يُكْرَى جَيْنَتُ, and الشعر صعب وطويل سلمة * إذا أرتقى فيه الذي لا يعلمه زلت بها إلى الحضيض قامة * يريد أن يعربه في جمعه [by AlHutâ’i’a, Poetry is hard, and tall is its ladder. When he that knows it not climbs it, his foot slips with him to the bottom: he means to make it chaste Arabic, and he makes it barbarous (Jsh)], i.e. فُهِرْ يَعِجْمَة: whereas the truth is that the في all of that is copulative, but that what is intended to be coupled is the [verbal (DM)] prop. [to the verbal prop. (DM)], not the v. [to the v.], [for which reason the v. is not apocopated in the 1st verse (DM), Thou hast asked &c., and it speaks,] the ant. in this [text and (DM) last] verse being [يقول]
and (DM)] [for which فم is said, like فم for grave (ML), is only (R)] a con.: and (R,ML) denotes [association in predicament and (ML)] (1) order and delay (IH, ML) and posteriority, for which reason S says on

مررت بزيد ثم عمرو I passed by Zaid, and afterwards Amr that the passing is two passings (R); but all these meanings are disputed: (a) Akh and the KK assert that it sometimes occurs red., not being copulative at all; and attribute to that

حتى إذا ضاقت عليهم الأرض بما رحبت وضاقت عليهم أنفسهم وطناوا أن لا ملجا من الله إلا إليه ثم تاب عليهم IX. 119. Until, when the earth became too strait for them notwithstanding its spaciousness [571], and their souls became too strait for them, and &c. [440],

He turned again unto them with grace to repent and

أراني إذا أصبحت أصبحت ذا هوى

فثم إذا أصبحت أصبحت غاديأ

[below], by Zuhair, [I see myself, when I enter upon the morning, enter upon the morning possessed by passion, and, when I enter upon the evening, enter upon the evening going away from that passion (DM)]: (b) some dis-
pute its necessarily involving order, on the authority of
XXXIX. 8.

"He created you from one person, i.e. Adam, and made
therefrom its mate, i.e. Eve, the creation of Eve not being
after that of the posterity (DM)," and [below]: (o) Fr asserts that delay sometimes fails, on the
evidence of your saying: وَعَبَّرَنِي ما صَنَعتَ الْيَومَ فَمَا صَنَعتُ أُمِّي أَعْجَبُ What thou didst to-day pleased me: then what thou didst yesterday was more pleasing, because
in that denotes order of enunciation, and there is no
delay between the 2 enunciations, while IM holds
ذِلَّلْكَ رَبَّكَ إِنَّهُ لَعَلَّكَ تَتَّقُونَ ثُمَّ أَثَِّنَا مُوسَى الكِتَابَ VI. 154. 155.

That following hath He charged you with—peradventure
ye will beware of error and schism—then We gave Moses
the Scripture to be an instance of that [enunciatory order
(DM)]; and apparently it does occur in the place of the

كَذَّرَ الرَّدِينِ نَحْتَ العَجْجَةَ جَزَى فِي الآثَّابِ ثُمَّ أَضْطَرَبَ [by Abū Duwād, Like the shaking of the Rudaini spear
below the cloud of dust, when it (that shaking) runs
through the internodal portions of that spear, and forth-
with the whole of it (that spear) is agitated (Jsh)], since
the shaking, when it runs through the internodal por-
tions of the spear, is succeeded by the agitation, which
is not posterior to it (ML): (2) in [coupling] *propa*...exclusively, strangeness, and inappropriateness, of the purport of what follows to the purport of what precedes it.

VI. 1. Praise be to God, Who hath created the heavens and the earth, and made the darknesses and the light, yet with Whom [177] they that disbelieve make the idols equal! [and *رُمِينَ أَطْلِمْ مِمَّنَذَ ذَكَرَ بَابِلَ رَبِّهِ ثُمَّ أُعْرِضَ عَنَّهَا* XXXII. 22. And who is more iniquitous than he that is reminded of the wonders of his Lord, yet turneth away from them?, as in

*وَلَا يَكْفُفُ الْخَمَارَ أَبِيَ حَرَةَ يَرِى غَمَّاتَ الْمَوْتِ ثُمَّ يَوْزُرُهَا* (K, B), by Ja'far Ibn 'Ulba al-Harithi, *Nor will any dispel affliction save a son of a free-born woman, who sees the rigors of death, yet courts them!* (T)], which meaning is a derivative, and tropical, sense of *posteriority*: (3) mere order in mention and gradation in degrees of climax and mention of the worthiest and afterwards of the [next] worthiest, without regard to delay and distance between those degrees, or to the 2nd's being after the 1st in time; nay, it is sometimes before it, as in

*أَيْنَ مِن سَادٍ ثُمَّ سَادَ ابْوَةٌ ثُمَّ قَدْ سَادَ قَبْلَ ذَلِكَ جَدَةٌ* [Verily he that has reigned, then whose sire has reigned, then whose grandsire has reigned before that (Jsb)],

38a
where his own reign is put first because it is most peculiar to him, then his sire's reign, then his grandsire's, the object being to arrange his claims to eminence in order, the most peculiar, then the [next] most peculiar: so that it is like the في in XXXIX. 74. [above]. The kamu and sometimes denote mere gradation in climax, [indicating that the 2nd is more emphatic than the 1st (K, B on LXXIV. 20.),] even if the 2nd be not subordinate in mention to the 1st, vid. when the 1st is literally repeated, as والله ثم والله and [134] (R), like

(1) And I have not committed any offence towards them that I knew, save that I said, O Sarha, be thou safe! Yes, and be thou safe! again, be thou safe! again, be thou safe! (I salute) with three salutations, even though thou speak not (T). kamu is treated like the في and by the KK as to the allowability of the subj. in the aor. conjoined with it after the v. of the condition [and, says Dm, after the apod. likewise (425) (DM)]; while AlHasan's reading

وُمَن يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولَهُ ﷺ
IV. 101. And whoso goeth forth from his house, fleeing to God and His Apostle, and afterwards death overtaketh him, his recompense hath fallen upon God with [the v. of (DM)] يَدْرِکَهُ in the subj. [by subaudition of اِن (K, B, DM), the inf. n. paraphrased from it and its conj. being coupled to an inf. n. apprehended from the v. of the condition, i.e. من يَقُل خُرْجَة مَهَاجِرَا ثُمَّ اِدْرَاك الْمَوْتِ لَّا تَقُد وَقِعَ الْغَلَامِ (DM),] is cited as evidence in their favor: (2) by IM [as to the subj. in the aor. (DM)] after requisition [411], so that he allows in the Prophet’s saying لا يَبْلُوَ لِحَدَّٰمِ فِي الْمَاءِ الدَّمَّ الَّذِي لَّا يَجِرِي ثُمَّ يُغْتَسِلَ مَنْهَ Let not any one of you piss in standing water, which flows not. Albeit he shall wash himself from it three moods, (a) the ind. by construing the full phrase to be ثم هُوَ يُغْتَسِلُ, which mood is the one transmitted, [and requires ثم to be inceptive, not copulative, otherwise an enunciatory would be coupled to an originative prop. (DM)]; (b) the apoc., and afterwards wash himself; by coupling to the position of the v. of the prohibition, [because it is uninfl. in the place of an apoc. (DM)]; (c) the subj., by giving ثم, says he, the predicament of the of union, meaning only as to the subj., not as to the simultaneity also (ML). These three ps. occur red. according to Akh; while the BB explain away such passages wherever possible, to
preserve the p. from redundancy:—(1) the امآ oo آنف [above], say some; while Akh allows زيد فقاطم Zaid is standing on the evidence of آنف [29], and the ابآ خرائط آئف [98] is red. according to the BB, not the KK: (3) امآ, as in IX. 119., says Akh (R). حتي is like امآ (IH), i.e. in order and delay. In my opinion, however, there is no delay in حتي; but the copulative حتي imports that the coupled is the part surpassing the other parts of the ant. in strength or weakness: while, the connection of the v. governing the ant. and coupled ns. with what follows حتي being sometimes anterior to, and sometimes in the midst of, its connection with the other parts, as توفي الله كل ات لي حتي ات. God has taken to Himself every father of mine, even Adam and مات الناس علخ, objective order also is not intended to be regarded, as delay is not regarded, in it; but what is regarded in it is order of the parts of what precedes it subjectively, from the weakest to the strongest, as in مات الناس علخ, or from the strongest to the weakest, as in قدم الحاج علخ (R). حتي denotes union and extreme, i.e couples what is an extreme in excess or paucity in either sensible or id. quantity (Sh). حتي is like the oo [as to the inclusion
of what follows it in the predicament of what precedes it (R), importing *unrestricted union* (I), except that [(1) it must contain the sense of *ending*: (2) it must be preceded by a thing having parts, which thing must be expressed, in order that it may be coupled to, as قِدِّمِ الْحَاجَّةُ الخَمْسَةُ (R):] (3) its coupled must be [(a) an explicit *n., not a pron.* (below): IHKh mentions that, but I have not met with it from any one else (ML):] (b) part of the *ant.* [collection, as قِدِّمِ الْحَاجَّةِ الخَمْسَةُ, or *whole*, as اكِلَتْ السَّمَكَةُ حَتَّى رَأَسُهَا I ate the fish, even its head (ML)]; or like part of it, [as أَسْجَبِتْنِي الْجَارِيَةُ حَتَّى حَدِيثَهَا The damsel pleased me, even her discourse, whereas حَتَّى رَأَيْنِي is disallowed, because حَتَّى is introduced only where the {*conj.* (DM)} *exc.* (88) might be introduced (ML); or part of what the *ant.* indicates, as in إِلَّا الْقَصْيَةُ كَيْ يَخْتَفِقَ رَحَلَةُ والْزَانُ حَتَّى نَعْلَةُ إسْقاَها

(501), because the sense of الْقَصْيَةُ is *He threw away the whole of what was with him* (R): (c) an extreme of the *ant.* (R, I, ML) in excess or deficiency (ML), as [combined (ML)] in ٍقُهُورُناُكُمُ حَتَّى الكِمَةَ فَانٍتِمُ تَهَابَاً حَتَّى بَليِّنَا الأَصْغَرُ (I, ML) *We have conquered you, even the valiant armed men; so that ye stand in awe of us, even our smallest sons*
(Jsh): (d) precise, so that you do not say جَنُّوْنِي الْقُومُ ۡحَتَّى رَجُلَ, because it is a limit, so that there is no sense in making it vague (R): (4) when it couples to a gen., the genitival op. is [preferably (R)] repeated, to distinguish it from the prep. [حَتَّى (DM)], as مَرْتَ بِالْقُومِ ۡحَتَّى بَزِيدٍ. [IKhz. mentions that unrestrictedly; but IM restricts it by the condition that ۡحَتَّى should not be necessarily copulative, as in غَرُوْنِ يُمَنُّاَكَ فَاتِ ۗ فِي ۗ ۖ ۡحَتَّى بَارِصٌّ ۡدَانَ ۖ بِالأسَامِرَةِ دِينَا {The bounty of thy right hand has been lavished upon creation, even a wretch that has habituated himself to evil-doing (Jsh), where it must be copulative, because it is not replaceable by إِلّي (DM)}, which is good (ML)]: (5) [it may be said that (R)] it does not couple props. (R, ML), being in such places inceptive (R), because its coupled must be part, or like part, of the ant., and that is practicable only in single terms (ML). It may be prefixed to the pron. [above], as رَأَيْتُ الْقُومَ ۡحَتَّى أَبَاكَ جَارِيَ الْقُومِ ۡحَتَّى أَنتَ and مَرْتُ بِالْقُومِ ۡحَتَّى بَكُ (R). Coupling by ۡحَتَّى is rare; and the KK disallow it altogether, attributing such as مَرْتُ رَأَيْتُمُ ۡحَتَّى أَبَاكَ جَارِيَ الْقُومِ ۡحَتَّى أَبُوكَ and يَبْهُمُ ۡحَتَّى أَبِيكَ to the fact that ۡحَتَّى is inceptive, and that
what follows it is [governed] by subaudition of an op. (ML), i.e. ٣٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢٣٢}

§ 541. ام, and ام denote [attachment of the predicament to (M)] one of the 2 (M, Z, IH), or more (Z, R, Jm), things (Z, IH) mentioned (M), when [that one is (Jm)] vague (IH), i.e. not specific to the speaker (Jm): except that ام and ام occur in enunciation, command, and interrogation; and ام, when conj., only in interrogation, while the disj. occurs [in interrogation and (Z)] in enunciation also, as انها لابل ام شار Verily it [the body (AA)] is camels: nay, (it is) sheep [543] (M, Z).

§ 542. The distinction between ام and ام in عادك أو عمرو Is Zaid or 'Amr with thee? and عادك أو عمرو [543] is that in the 1st you do not know that either of them is with him; whereas in the 2nd you know that one of them is with him, but do not know him specifically (M). Where the case as to ام and the conj. ام in interrogation is dubious to you, render ام by ام, and ام by ام (R). The reply (1) to the conj. ام [that requires reply (543) (ML)] is specification, [so
chat, when ازد عندك أم عمر is said, the reply is Zaid or 'Amr (ML), ] not Yes or No (IH, ML); while ﯾل in Dhu-r-Rumma's saying

[Says an old woman, by whose door is my walk when going at evening from my family and when going at morning, (Art thou) a possessor of a wife in the city or a party to a lawsuit, for which I see thee tarrying in AlBasra the year? Then said I to her, No: verily my family are neighbours to the sand heaps of AdDahna, all of them, and my property; nor have I been, since thou hast seen me, in a lawsuit, wherein I plead, O daughter of the people, before a judge (DM)] is not a reply to her
question, but a refutation of what she imagines, vid. the occurrence of one of the 2 matters, his being a possessor of a wife and his being a party to a lawsuit (ML): (2) to the disj. ام is Yes or No, because it is an inceptive interrogation (R); (3) to or after interrogation is (a) Yes or No, [because ازید عندك or عمر و means Is one of them with thee, or not?; (b) specification, because it is a reply and addition (ML)]. And you say الحسن or الحسين افضل ابني الحنفية Is AlHasan or AlHusain more excellent, or [Muhammad Ibn 'Ali known as (Nw)] Ibn AlHanafiya?, [meaning Which of the two, vid. of one of them two and Ibn AlHanafiya, is more excellent? (R)]; the reply being One of them two (R, ML) according to us, and Ibn AlHanafiya, according to the Kaisaniya, but not AlHasan or AlHusain; because the question is not as to the more excellent out of AlHasan and Ibn AlHanafiya, nor out of AlHusain and Ibn AlHanafiya; but one of them, not specified, is coupled with Ibn AlHanafiya (ML).

§ 543. اور or اما are said to denote in enunciation doubt, [making vague, and detail (R)]; and in command giving option and allowance (M, R). اور is a con., for which the moderns mention meanings extending to 12:—

(1) doubt, as لنشتا يوما or بعض يوم XVIII. 18. We have tarried a day or part of a day; (2) making vague, [which is the speaker's concealing his meaning from the hearer.
XXIV. 23. And verily we or you are upon a right course or in manifest error, the evidence being in the 1st [and 2nd (DM)] or , and

[We or you are they that have found the truth: then alienation from good to the false claimants, and estrangement!

(Jsh)]: (3) division, as The word is a noun or a verb or a particle, as IM mentions in his smaller metrical treatise, [the Alfiya (DM),] and in the exposition of the greater, [the Kafiya (DM)]; or rather, as he afterwards says in [his last work (DM)] the Tashil and its exposition, separation divested of doubt, making vague, and giving option, which [bare separation (DM)] he exemplifies by IV. 134. [538] and قَالُوا كُونوا هُودًا أو نصارى II. 129. And they say, Be ye Jews or Christians, this, says he, being preferable to the expression division, because the use of the in division is better, as [509], though occurs in

[by Ja‘far Ibn ʻUlba alHarithi, And they said, We have two plights that there is no escape from, the fore parts of spears pointed for thrusting or chains (T, Jsh)]; but, as expressed by others, detail, which they
exemplify by II. 129., since, the sense being And the Jews say, Be ye Jews; and the Christians say, Be ye Christians, or denotes detail of the summary in قلوا: (4) giving option, when or occurs after requisition, and before what union is disallowed in, as تروج هندأ أو أختها Marry thou Hind or her sister; while the learned exemplify it by تّكفارتِه إطعام عشرة مسكينين من أوسط ما تطعمون أهليكم أو كسرتهم أو تحرير رقبة V. 91. And its expiation shall be a feeding of ten poor persons with food of the middling sort of what ye feed your families with, or their clothing, or a freeing of a neck and ذمَّة كأنّ منكم مريضاً or به إذي من راسة نفدية من صيام أو صدقة أو نسك. II. 192. [538] And whosoever of you is sick, or hath annoyance from his head, (and shaveth,) upon him shall be incumbent an atonement of fasting or alms or sacrifice, [the sense being requisite, i. e. let it be expiated and let him make atonement (DM),] notwithstanding the possibility of union, because union of the feeding, clothing, and freeing, each of which is an expiation, and of the fasting, alms, and sacrifice, each of which is an atonement, is not allowable, but one of them occurs as an expiation or atonement, and the rest as an independent good work excluded from that: (5) allowance, when or occurs after requisition, and before what union is allowable in, as تَعْمَلُ الْفَقْهَةُ أور
Learn thou theology or grammar; while, when the prohibit. \( \text{لَا تَصْعِبُ مَنْهُمَا آتِمًا أَوْ كَفَرُوا} \) LXXVI. 24. Nor obey thou of them a sinner or an unbeliever, as is likewise the predicament of the prohibition prefixed to giving option: but IM mentions that \( \text{أَوْ} \) mostly denotes allowance in comparison, as \( \text{فَيْنَ كَالسِّجَارَةُ أَوْ أَشْدَدْ تَسْوَةً} \) II. 69. So that they were like stones or harder, and quantification, as \( \text{عَنْكَانَ قَابِلٌ فَرْسِينِ أَوْ أَدنِي} \) LIII. 9. And &c. [128], or less; so that he does not hold it to be exclusively preceded by requisition: (6) unrestricted union, like the \( \text{وُدَّ} \), as [many of (BS)] the KK, Akh, and Jr say, on the evidence of [XXXVII. 147. (below) and they exceed (BS),]

by Taubā [Ibn AlHumayyir, And Lailā has asserted that (the \( \text{بُ} \) being red.) I am profligate. For my soul will be its piety, and against it its profligacy (SM)],

by Jarīr, [He came to the Khilāfa, and it was decreed to him, as Moses came to his Lord according to decree (Jsh),]

[538] [وَكَانَ سِيَالٌ آللّهُ]
[by AlMarrār alAsadī, Leave thou the road, and shun the places named Armām: verily in them are Aktal and Rizām, two footpads that crack pates, that have not left to an owner of grazing camels a place of abode (Jsh)], and [516], [while the evidence of the verse of Ka'b


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How noble she is as a mistress! If she were true to her promise, and if the counsel were accepted, (her qualities would be perfect, or she would be noble)! is perhaps plainer (BS); and, as many, among them IM, strangely mention, i.q. ولا على انفسكم اين تأكلوا من بيوتكم او بيوت والا

XXIV. 60. Nor upon yourselves that ye eat from your [children's (DM)] houses, nor the houses of your fathers, whereas this [أو (DM)] is the same as that [which denotes i. q. the (DM)], while ا occurs [in the expression by which they expound it in the text (DM)] only to corroborate the preceding negation, and to prevent the imagination that the negation is attached to the aggregate, not to each one: (7) digression, like پ, allowed (a) by S
upon 2 conditions, precedence of negation or prohibition and repetition of the op., as IU transmits from him, which is confirmed by his saying on LXXVI. 24. that, if you said 

\[ \text{nay, obey thou not an unbeliever,} \]

the sense would be subverted, meaning that it would become a digression from the 1st prohibition, and a prohibition from the 2nd only; (b) by the KK, F, IJ, and IB unrestrictedly, upon the evidence of

\[ \text{ما ذا ترى في عباق قد برمت بهم} \]

\[ \text{لم أحصى عدتهم إلا بعدان} \]

\[ \text{كانوا ثمانين أو زادوا ثمانية} \]

\[ \text{لولا رجاءك قد كنت أهادى} \]

[591], by Jarir, [What is this that thou thinkest about a household that I have become distressed by, not having computed their number save by means of an accountant? They were eighty: nay, they added eight. But for the hope of thee, I should have massacred my children (Jsh),] and the reading of Abu-sSammāl [581], whence, says Fr, وارسلنا إلي مائة ألف أو يزيدون XXXVII. 147. And We sent him unto an hundred thousand: nay, they exceed, and, say some, 

\[ \text{اما أمر الساعة} \]

\[ \text{لا كليم البصر أو هؤلاء يثور} \]

XVI. 79. Nor is the matter of the hour aught but like the twinkling of the eye: nay, it
is nearer and II. 69. nay, harder: (8) i. q. ﷽ in exc., as 
and (9) : [533]
and ٌلاَّلَزِمْنَى ﷽. (9) [411]: (10) approximation, as
I know not whether he greeted or bade farewell, [said of him that says to his friend “Peace be upon thee!”], and then bids him farewell and departs (DM),] as H [in the D] and others say: (11) condition, as
I will assuredly beat him, live he or die, i. e. if he live after the beating, and if he die, as ISh says:
(12) partition, as II. 129., as ISh transmits from some of the KK. The truth, however, is that ٌلاَّ is orig. applied to denote one of the two, or more, things [541], which is what the ancients say: and it sometimes comes to denote i. q. ﷽ or the ﷽; but the rest of the meanings are imported from something else (ML), like the circumstances of the case, e. g. doubt from the speaker's perplexity (DM). The Hamza of ﷽ is sometimes pronounced with Fath, [as related by Ktb (R); and its 1st ﷽ is sometimes changed into ﷽ (ML), with Fath and Kasr of the Hamza, as more than one say, though they mention no instance except with Fath (DM)]. It is compounded of [the cond. (DM)] : and [red. (DM)] ﷽, according to S; the ﷽ being sometimes suppressed [by poetic license (R), while the ﷽ remains (DM)], as
The thundering clouds (either) of summer-rain or of autumn-rain have watered him (the mountain goat), so that he will not lack being satisfied with drink (Jsh), i.e. اما من صيف واما من خريف (ML): but, as others say, it is simple (R, DM). An اما before the ant. is necessary [544] with اما من زيد واما عمرو (R); and allowable with اما من زيد او عمرو (IH), as फारूफ़ में फूफ़ में विश्वासी फारूफ़ में विश्वासी and اما من زيد او عمرو (R). Sometimes the 1st اما is dispensed with [in poetry; but is supplied in accordance with the ordinary usage (R)], as

nested بدار قد تقادم عدها * واما باموات ام خيالها

[by Dhu-rRumma, We are broken-hearted afresh (either) because of a home, acquaintance with the inmates of which has become old, or because of dead ones, whose apparition has visited our minds (Jsh), i.e. اما بدار, [and سقتة الع (ML)]: and sometimes the 2nd is omitted, [because of the mention of what supplies its place (ML),] as

أنا أن تكن لخني بختي * فأعرف منك غثي من سمائي

وأنا في خارجتي وابتشدني * عدنا أنقيف وتنقيني
(R, ML), by AlMuthakkhib al'Abdi, *Then do thou either be my brother in truth, so that I may know from thee my lean from my fat: and, if not, then reject thou me, and take me as a foe, I shunning thee, and thou shunning me* (Jsh). The و is inseparable from the 2nd; but sometimes it occurs without a و, as

[544] (R), by AnNuha'if alJadhami, *O would that our mother, the sole of her foot were turned up, i.e. she died, and went either to Paradise or to Hell-fire!* (Jsh). The اما is inseparable from the 2nd (DM) [which is the con. (544) (DM)] has 5 meanings, [which may be referred to the 1st also, because of the inseparability of the two (DM),] (1) doubt, as اما زيد واما عمر Either Zaid or 'Amr came to me: (2) making vague, as هفتن من ديني مات واما ينور عليهم واما ينور عليهم IX. 107. And others are reserved for the command of God: either He will punish them, or He will turn again unto them with forgiveness: (3) detail, as اما هديتة السبيل اما شاكر اما كفورا LXXVI. 3. *Verily We have guided him to the way, whether, or either, about to be thankful, or about to be unthankful, both being in the acc. as presumptive ds. s. [to the اما (K,B) in هديتة (K)]*; but the KK allow this اما [in the text (DM)] to be the cond. اما and red. اما; while the BB, says Mkk, do not allow the n. to come next to the cond. instr.
ment, unless the n. be followed by an expos. v. [23,591], as وَأَمَّرَ اِمْرَأَةَ خَاتِمَ IV. 127. And, if a woman (fear, if) she fear, to which iSh retorts that, the understood [v.] here being كَاٰنَ, [since the sense is If (he be) thankful, (he will be rewarded); and, if (he be) unthankful, (he will be punished) (DM),] it is like [98]:

(4) giving option, as إِمَّا أَيْنَ تَعْدِبُ وَإِنْ تَنَبَّذُ نَفْسِهِمُ حَسَنًا XVIII. 85. Do thou either punish, or do good to them, [constructively إِفَعَلْ إِمَّا أَيْنَ أَلْغَ تَعْدِيِّهِمُ وَإِنْ تَنَبَّذُ النَّفْسِ نَفْسِهِمُ (DM)] : (5) allowance. as إِمَّا أَيْنَ تَعْلَمُ إِمَّا فَقَهَا وَإِمَّا نَحْوَا Learn thou either theology or grammar; but many [apparently with reason (DM)] contest the attributability of this meaning to إِمَّا (ML). إِمَّا is (1) conj. [538], which is preceded by the Hamza (a) of equalization (R, IA, ML), as LXIII. 6. [581] (R, ML), whence سواء علينا إِزْجَعْنا أَمْ صِبَرْنا XIV. 25. Alike will it be for us whether we be impatient or be patient (IA, ML), i.e. الأَجْزَعُ وَالصِّبَرُ (K, B), but not Zuhair's saying [1] for the reason given below (ML); (b) of interrogation (R, J, DM), supplying the place of إِمَّا (IA), whereby together with إِمَّا specification is sought (ML), as [542] Is Zaid
with thee, or 'Amr? [i.e. Which of them two is with thee? (IA)]: but this Hamza [of equalization or supplying the place of ای (IA)] is sometimes suppressed [when there is no fear of ambiguity (IA)], as in [the reading of Ibn Muḥaiṣin سواء عليهم اندرتهم الغ] II. 5. (28) and (IA)]

[583] (R, IA), by 'Umar Ibn Abī Rabī‘a, By thy life, I know not, even though I be knowing, (whether) with seven pebbles they pelted the heaps of stones or with eight (J), i.e. ابسع (IA), [below], and

[by AlAkhṭal, Did thine eye play thee false, or didst thou see in Wāsīt in the last shades of night an apparition of ArRabāb? (Jsh)]; though not often (R): ام is named conj. in the two sorts, because what precedes and what follows it are not independent one of the other; and is named equivalent also, because it is equivalent to the Hamza in importing equalization in the 1st sort, and interrogation in the 2nd: but the 2 sorts differ in that (a)
the 1st does not require a reply, because the meaning with it is not interrog.; and the sentence with it admits of being pronounced true or false, because it is enunciatory: whereas the 2nd is not like that, because the interrogation with it is real: (b) the 1st occurs only between two props. renderable by single terms, and (a) verbal, as [in LXIII. 6., etc. (DM),] above; (b) nominal, as in

And I reckon not after my losing Malik whether my death be distant, or it be now befalling (Jsh)]; (c) dissimilar, as in

It will be alike to you whether ye summon them or ye be silent: whereas the 2nd occurs between (a) two single terms, mostly, as in

27. Are ye or the heaven harder to create? [ashd being an enunc. constructively posterior to the two ns. coupled together (DM)]: (b) two props. not renderable by single terms, and (a) verbal, as in

by Ziyād Ibn Ḥanṭal at Tamimi, Then I arose because of the phantom, terrified; and it made me sleepless: and I said, (Journeyed) she (by night), journeyed she by night, or did a vision revisit me? (T, Jsh), according to the
preferable opinion that is ag. to a suppressed [v.] expounded by nominal, as in

العنك لا أدرى وأنت كت داري

شعبيت ابن سهيم أم شعيبت ابن منقر

[by AlAswad Ibn Ya’fur, By thy life, I know not, even though I be knowing, (whether) Shu’aithe son of Sahm or Shu’aithe son of Minkar (Jsh)], orig. with the Hamza and Tanwin, which are suppressed by poetic license, and similarly in Zuhair’s verse above, [constructively or (they be) women (DM),] what makes Ish erroneously hold it to be of the 1st sort being his imagining that the sense of interrogation is not intended in it at all, because of its incompatibility with the v. of knowledge, whereas the reply is that means I knew (the reply to) “Is Zaid standing?”, and similarly dissimilar, as LVI. 59. (Create) ye, create ye it, or are We the creators?, also according to the preferable opinion that is an ag. (ML): (2) disj., which [is preceded by (a) mere enunciation, as ام تنزل الكتاب لا ريب فيه من رب العالمين ام يقولون اقتراة XXXII. 1. 2. Alif—Lām—Mīm. The revelation of the Scripture—there is no doubt about it—is from the Lord of the worlds. But they say, He hath
forged it; (b) a Hamza not denoting real, but disapprobatory (DM) interrogation, as اَلَّهُ ارجل يمشرون بها انهم ايد يبطرون بها VII. 194. *What have they feet that they walk with? Nay, have they hands that they assault with?,* since the Hamza in that, denoting disapproval, is equivalent to negation, after which the conj. does not occur; (c) an interrog. other than the Hamza, as هَلّ يَسْتَوِي الْأَعْمَى وَالبصیر ام هَل تستوى الظلمات والنور ام جعلوا لله شرکاء XIII. 17. (581) *Are the blind and the seeing equal? Nay, are the darknesses and the light equal? But they have believed God to have partners: and (ML) denotes digression (R, IA, ML) from the 1st sentence (R), inseparably (ML), like بل, [indicating (a) that the 1st occurs by a blunder (R),] as اَنْهَا اَلْغُث, [i.e. بل ائها شاء, nay, (is it) sheep? (541) (IA); (b) transition from one sentence to another, not emendation of blunder, as اَم اثْبَثْ مَا يَحِلُّ بَنَالَه qiara.] XLIII. 15. *But hath He gotten from what He createth daughters?* (R),] and XXXII. 2. (R, IA), i.e. بل يُقْولُون (IA): and sometimes implies also [the sense of the Hamza of (R)] (a) interrogation, as اَنْهَا اَلْغُث; (b) disapproval, [as اَم يَقْولُون افتراة, كل فاتوا بسورة مثله X. 39. *But say they, He hath forged it? Say thou, Then bring ye a chapter like it* (R): and sometimes not, [as
Nay, I am better than this fellow, who is abject, since interrogation has no meaning here; and similarly, when it is followed by an interrog. (R),] as XIII. 17, [the 1st {ام denoting mere digression (DM)] because an interrog. is not prefixed to an interrog., and the 2nd because the meaning is to enunciate of them belief in the partners (ML),]

LXVII. 20. But who is this that shall be a host for you?, and

(R, ML), by Ufnun atTaghlabi (Jsh), How have they requited 'Amir evil for their deed? Nay, how requite they me evil for good? But how profits what the she-camel that smells the young one, yet refuses to yield her milk, is liberal with ( و being dependent upon تُعطى as i.q. تَسْمَع), a fondling of a nose when the milk is begrudged? (DM): the conj. {ام is followed by the single term and prop., contrary to the disj., which is followed only by the prop. having both terms expressed, or one supplied, as
sometimes admits of being conj. and disj., whence ِفَلِأَنْتَخِذُمُ ٍعَنْدَ ِاللَّهِ ِعَهْدًا ُظُهَّ ِبِنْ ِقَلْوُنَّ ِعَهْدًا ِمَ َّلَآ بِنَّ ِاللَّهِ ِعَلَمُونَ II. 74. Say thou, Have ye gotten with God a covenant? Then God will not fail to keep His covenant. Or, or Nay, say ye against God what ye know not?, where ز [followed by ب] says that ام may be equivalent [to the interrog. Hamza (B)] or disj. [i. q. بل انقولون (B)], and the saying of AlMutanabbi

اُحَدَّ اِمْسَدَاسٍ فِي اِحَدٍ ِليِلَّتَنَا ِالْمَنَوَّةُ بِالِتَّنَادِيِ

i. e. One, or six in one, is our little night linked to the day of resurrection?, the Hamza being suppressed before احان, or One is—nay, (it is) six in one, or nay, (is it) six in one?—our etc.: (3) red., mentioned by AZ, who says that اِنْذَا تَبْصِرُونَ اِمْ اِنَا كَحِيرٌ XLIII. 50. 51. And see ye not? I am etc. [above] is constructively اِنْذَا تَبْصِرُونَ اِنَا الْغَلُّ; while the redundancy is evident in

يَا لَيْتَ شَهِرِي وَلا مُنْجَيٌّ مِنَ الْحَرِّ

by Sā'ida Ibn Ju′ayya [al Hudhali, O would that I knew —and there is no place of escape from decrepitude— whe-
ther there be any repenting over life after hoariness? (Jsh) : (4) [599] (ML).

§ 544. The distinction between \( \text{أ} \) and \( \text{أ} \) is that with \( \text{أ} \) the sentence begins [according to outward appearance (DM)] with certainty, and afterwards doubt [or something else (ML)] supervenes, [for which reason \( \text{أ} \) is not repeated (ML)]; whereas with \( \text{أ} \) it is from the first founded upon doubt (M, ML) or whatever else \( \text{أ} \) is put to denote, for which reason \( \text{أ} \) must be repeated [543] except in an extraordinary case (ML). F and Jj do not allow that \( \text{أ} \) is a con., because the 1st is prefixed to what is not coupled to anything, while the 2nd is conjoined with the con. \( \text{أ} \) (R). The 2nd \( \text{أ} \) is a con. according to most [of the GG (DM)]: but Y, F, and IK assert that it is not a con., like the 1st; and IM agrees with them, because of its inseparability in most cases from the con. \( \text{أ} \) (ML), whereas a con. is not prefixed to a con. (DM). The truth is that the \( \text{أ} \) is the con., and \( \text{أ} \) a denotative of one of the 2 things [541], not copulative; while the \( \text{أ} \) in such as \( \text{أ} \) \( \text{أ} \) [543] is supplied (R). But there is no dispute that the 1st \( \text{أ} \) is not a con., because of its intervention between (1) the op. and reg., as قام إما زيد وأما عمرو \( \text{أ} \); (2) 2 regs. of the op., as رأيت إما زيد وأما عمرو [the 1st reg. being 41 a
the [DM]; (3) the ant. and its subst., as ḍā'ī. ُا حَتَّى أذَا رَأَوا مَا يَوْعَدُونَ إِمَّا عَذَابٍ وَإِمَّا السَّاعَةَ XIX. 77. Until, when they see what they are threatened with, either chastisement or the hour. The ḍā'ī in امَا ذِي البَشْرِ إِحْدَا XIX. 26. And, if thou do see of mankind any one is not one of the kinds of امَا ; but is the cond. ارِيَّ and red. مَا [589, 612] (ML).

§ 545. لا، بل، and لْكِنَّى are alike in that their coupled is contrary to the ant. (M). لا، بل، and لْكِنَّى denote [reference of the predicament to (Jm)] one of the 2 things, [the coupled and ant. (Jm)], when specific (IH). لا denotes negation of what is affirmed of the 1st (M, Z).

لا [has 3 conditions:—(1) it (ML)] is preceded by (a) affirmation, [as ُ جَاء زِيد لا عمرو Zaid came, not 'Amr (IA, ML)]; (b) command, [as اضْرِبْ زِيدًا لا عمرا 'Beat thou Zaid, not 'Amr (IA, ML)]; (c) vocation (IM, ML), says S (ML), as عمرو ُيَا زِيد لا ِعمرو [49]: but not by negation, as من جَاء زِيد لا عمرو (IA): (2) it is not conjoined with a con.: so that in لا بل عمرو the con. is بل، and لا a refutation of what precedes it; and in مَا جَاءَ ﷺ زِيد لا بل عمرو [547, 566] the con. is the مَا، and لا a corroboration of the negation: while this [last] ex
contains another preventive from coupling by لا، vid. precedence of negation; and both [preventives] are combined in I. 7. [539] also: (3) its ant. and coupled are opposed one to the other, so that جاودني رجل لا زيذ is not allowable, because the name of man is applicable to زaid, contrary to جاودني رجل لا إمرأة. A man came to me, not a woman. [Some add a 4th condition, vid. that its ant. and coupled should be single terms, not props.; but the truth is that it does couple props. that have a place in inflection, as زيذ يقوم لا يقع، whereas زيذ تقوم لا يقع، is not allowable (DM).] It may couple to the reg. of the prot. v., contrary to the opinion of Zji, who allows تقوم زيذ لا عمر، but not قام زيذ لا عمر، whereas تقوم زيذ لا يقع، Imra alKais says

(ML) As though Dithār (the herdsman of Imra alKais), the eagle of mount Tanūfa had soared away with his milk-camels, not the eagle of the little hills AlKawā'il (Jsh). بل denotes digression (M, Z, ML) from the 1st, whether denied or affirmed (M, Z): then, (1) if it be followed by a prop., the meaning of the digression is (a) annulment, as وقالوا اتخذ الرحمن ولدا سبيحاتة بل عباء مكرم. XXI. 26. And they said “The Compassionate hath gotten offspring.” Extolled be His perfection!
Nay, (they are) honored servants, i.e. بل هم عبادٌ, and ام يقولون بِجنة بل جاءهم بالحقٍّ XXIII. 72. Or say they "He hath a devil"? Nay, he hath brought unto them the truth; (b) transition from one subject to another, as قد ألم من تركي وذكر اسم رتب فضل بل تؤثرن الصبر XXXVII. 14—16. He hath prospered that hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life and كتاب ولا كتب ينطاق بالحقٍّ وهم لا يطمرون بِل قولهم في غمرة XXIII. 64. 65. And We have a record that speaketh the truth, and they shall not be wronged: but their hearts are in an abyss: and in all of that it is an inceptive p., not copulative; while another ex. of its prefixion to the prop. is بل رب بلد [515], since the full phrase is موصوف بهذا الوصف قطعة: (2) if followed by a single term, it is copulative: then, (a) if preceded by command or affirmation, as اضرب زيدا بل عمرو Beat thou Zaid: nay, 'Amr and Zaid stood: nay, 'Amr, it makes what precedes it to be like the unspoken, so that nothing is predicated about it, and [makes (DM)] the predicament to be attributable to what follows it; (b) if preceded by negation or prohibition, it confirms what precedes it in its state [of negation or prohibition (DM)], and assigns the contrary [affirmation or command
Zaid has not stood, but 'Amr and Let not Zaid stand, but 'Amr. But Mb and AW allow it to transfer the sense of negation or prohibition to what follows it; and, according to their saying, [Zaid is not standing: nay, not sitting (DM)] and [but (he is) sitting (DM)] are correct [108, 146], while the sense is contrary: and the KK disallow its being used to couple after anything but negation and its like, [e.g. prohibition (DM),] Hsh saying that ضربت زيدا بل يايك is absurd; and their disallowance of that notwithstanding their vast stock of quotations is a proof of its rarity. لا is added before it to corroborate (1) the digression after affirmation, as

[Thy face is the full moon: no, nay, it would be the sun, if eclipse or setting were not ordained for the sun Jsh]: (2) the confirmation of what precedes it after negation; but IDh disallows the addition of لا after negation, which is of no account because of

وما حجرتك لا بل زادني شغفا

هجر وبعد تراخي لا الى أجل
[And I forsook thee not: no, but forsaking and distance protracted not to an appointed term increased me in fondness (Jsh)].

1. if followed by a sentence, [i.e. prop. (DM)], is an inceptive p. merely importing emendation, not copulative: and may be used (a) with the ُّ، as XLIII. 76. [166]; (b) without it, as

أَيْنَ عَبْدٌ وَرَقَائُ لا تَخْشَى بُوِّرَة
لَكَنْ وَقَالَهُ قَبْلَ أَنَّهُ تَنتَظِر

by Zuhair, [Verily Ibn Warká, his hasty fits of passion are not feared: but his shocks in battle are dreaded (Jsh)].

2. if followed by a single term, is copulative, provided that it be (a) preceded by negation or prohibition, as

ما قَامَ زَيْدٌ لَكِنْ عُمَرَ Zaid has not stood, but 'Amr and

لا يَقُومُ زَيْدٌ لَكِنْ عُمَرَ Let not Zaid stand, but 'Amr; so that, if you say قَامَ زَيْدٌ Zaid stood, and then put لَكِنْ, you make it an inceptive p., and therefore put the prop., saying لَكِنْ عُمَرَ لَمْ يَقُومُ but 'Amr stood not, while the KK allow لَكِنْ عُمَرَ by coupling, which has not been heard:

(b) not conjoined with the ُّ، as F and most of the G say; while some say that it is not used [as a con. (DM)] with the single term except with the ُّ، and [agreeably with these two theories] (a) in such as

ما قَامَ زَيْدٌ، لَكِنْ عُمَرَ is, (a) as Y says, not copulative, [but denotative of
emendation (DM),] while the و couples a single term to a single term; (β) as IM says, not copulativc, while the و couples a prop. partly suppressed to a prop. wholly expressed, the full phrase, says he, in مَأَلَحَ فَمَا قَامَ عَمَّرُ وَلَكِنَّ قَامَ عَمَّرُ but 'Amr (has stood), and in XXXIII. 40. وَلَكِنَّ كَانَ رَسُولُ اللَّهِ [539] but (he is) the etc, because the و does not couple a single term to a single term that is contrary to the coupled in affirmation and negation, whereas the two props. coupled together [by the و] may be contrary one to the other in that respect, as قَامَ زَيْدَ وَلَمْ يَقْمَ عَمَّرَ; (γ) as IU says, copulativc, while the و is red., inseparable; (δ) as IK says, copulativc, while the و is red., not inseparable: مَا مَرَّتُ بِرِجْلٍ صَالِحٍ لَكِنَّ طَالِبٍ (6) has been heard with the gen. through (α) coupling, say some, I have not passed by a good man, but a bad; (β) a supplied prep., say others, i. e. لَكِنْ مَرَّتُ بِطَالِبٍ but (I have passed by) a bad (ML).
CHAPTER V.

THE NEGATIVE PARTICLES.

§ 546. They are َلاً، َلَّا، َلَمْ، َلَا، َمَّا، and َّمَا (M). 

مَا denotes negation (1) of the present, [in the aor. or nominal prop. (AA),] as َما يَفْعَلْ He does not [and مَا زِيدِ منطَلٍ (M, AA) or مُنطُلَتَا َمَا (38), according to the two dials. (M)]; (2) of the past approximate to the present, as َما َفَعَلَ He has not done (M, Z). مَا, (1) if prefixed to the nominal prop., is made by the ِهِيْجَزِيس، ِتِهِمِس، and ِنَجْدِس to govern like َنْيِسُ on known conditions, as XII. 31. and LVIII. 2. [107]; but is extraordinarily compounded with the indet., by assimilation to [the generic neg. (Jsh)] َلا [547], as

َوَمَا بَيْسَ لَوْ رَدَتْ عَلَيْنَا تَحْبِيَّةٌ

ْتَلِيلٍ عَلَى ٌمَّ ْيَعْرِفُ َالْحَقَّ عَابِهَا

[And no harm is that she has returned to us a salutation whose fault is small according to him that knows the truth, باس being its sub., uninfl. with it upon Fath, in the place of an acc., and لَوْ رَدَت its pred., i. e. ردها (DM)]: (2) if prefixed to the verbal prop., does not govern, as َوَمَا
Nor do ye expend save from seeking the face of God; while in [the preceding words] And whatsoever bounty ye expend, (it is) for yourselves and [the succeeding words] And whatsoever bounty ye expend, it shall be fully repaid unto you is cond. [180], as is proved by the ف in the 1st and by the apoc. [of the correl. (DM)] in the 2nd. When it negatives the aor., the latter becomes a pure present according to the majority; but IM refutes them with X. 16. Say thou, It will not be for me to change it, to which it is replied that the condition of its denoting the present is absence of a context to the contrary. The reg. of an op. conjoined with the neg. [498] must be posterior [to the op., because ما has the first place unrestrictedly, in (the correl. of) an oath or not, as ما ضرب زيد عمرا or and الله ما ضرب زيد عمرا so that may not precede the op. in the two exs., contrary to ن (547) (DM)]. Suppression of the neg. ما in the correl. of the oath is mentioned by IMt: while IM, citing

[Then by God, what ye have obtained and what has been obtained from you are (not) equivalent, proportionate,
nor approximate (Jsh)], says that its o.f. is مَا مَا نَلْتِمُ; and then supplies the ellipse in some of his books with the neg., and in some with the conjunct, مَا (ML).

§ 547. ٌتْعَلُّ denotes negation (1) of the future, as ٌتْعَلُّ He will not do: (2) of the past, [upon condition of repetition (Z),] as ُقَلَّا صَدَقَ َلا صْلَى LXXV. 31. For he believed not, nor prayed; [and sometimes when not repeated, as ٌتْعَلُّ He did not (Z), and]

وَكَانَ ضِيَاقُ جَارُّاتِهِ ِلَا عَهِدُ ِهِ " َقَايَّاءَ اِمْرَٰئٍ سُبِيْلُ ِلَا عَلَّةَ (M, AA), by Ibn Al`Afif a`Abdî, And he was among his female neighbours unscrupulous: then what (62) evil matter did he not? (SM, Jsh]): (3) general, [i.e. of the genus of what it is prefixed to, being then named the generic neg. ٌتْعَلُّ (AA),] as ِلَا رُجُلُ ِنَّيَّ الْدَّارِ Not a, or No, man is in the house: (4) not general, [i.e. of an individual of the genus of what it is prefixed to (AA), as ِلَا رُجُلُ ِنَّيَّ الْدَّارِ ِلَا اِمْرَأَةٌ A man is not in the house, nor a woman and ِلَا زِيدُ فِي الْدَّارِ ِلَا عُمَرو Zaid is not in the house, nor `Amr (M)]:

(5) of command, as ُتْعَلُّ Do thou not, which is named prohibition: (6) of prayer (M, Z), as ُرَعَّاكَ ِلَّهُ God keep thee not (M), which is named d!pr!ecation (Z). ٌتْعَلُّ is (1) neg., which is of five kinds, (a) op. like ِلَا [99], vid.
when negation of the genus unequivocally is intended by it, in which case it is named exemptive, [because it indicates exemption from that genus as respects the negation of the predicament from its individuals (DM)]: (a) the acc. appears in its sub. only when the latter governs the gen., as

by Abu-ṯṬayyib [alMutannabbi, And not a robe of glory, other than the robe of Ibn Ahmad, upon any one is aught but patched with ignominy (W)]; or nom., as لَا حَسْتًا لَا خِيرًا لَا طَالِعًا جَبَلًا حَاضِرًا لَا صَلَٰطَعًا مَٰدِمٌ رِمُّو مَيْنًا، whence [because زِيدٌ عَنْدُنا is in the place of an acc. (DM),] and لَا زِيدٌ عَنْدُنا [1] this لَا differs from لَا in 7 ways:—(a) it governs only indets. [100]: (b) its sub., when not op., is uninfl., because, as some say, it implies the sense of the totalistic مِمَّا [99]; or because, as others say, it is compounded with لَا [546] after the manner of خَمْسَة عَشَرٌ: (c) its pred. is governed in the nom., when its sub. is aprotomon, as لَا رَجُلٌ قَاثِرٌ, by what the enunc. was governed in the nom. by before its prefixion, [vid. by the inch., i. e. لَا رَجُلٌ (DM),] not by it, [because لَا is compounded with the sub., so that they become like one word, and occupy the place of the inch., but by reason of its composition is too weak to govern
the *pred.* (DM): so says S, but Akh and the majority disagree with him [36]: (*d*) its *pred.* does not precede its *sub.*, even if it be an *adv.* or [*prep.* and (DM)] *gen.* [100, 34]: (*e*) [102, 523]: (*f*) it may be made *inop.* when repeated [100], as لَا كُرُبَ الْغُرُبُ [105]; and you may pronounce the two *subs.* with Fath, or put both into the *nom.* or treat one in one way and the other in the other, [or pronounce the 1st with Fath and put the 2nd into the *acc.* with Tanwīn (DM),] contrary to such as لَا كُرُبَ الْغُرُبُ [35], where the *acc.* is unavoidable: (*g*) [37, 35]: (*b*) *op.* like لَا كُرُبَ الْغُرُبُ لَيْسَ [38], where they do not construe it to be made *inop.*, and the *nom.* to be by inchoation, because then its repetition would be necessary; which requires consideration, because it may be omitted in poetry: (*a*) this لَا differs from لَيْسَ in three ways:—(*a*) its government is so rare that it is even asserted not to be found: (*b*) the mention of its *pred.* is so rare that Zj, not having met with it, asserts that لَا governs the *sub.* exclusively, and that its *pred.* is in the *nom.*; which is refuted by لَا كُرُبَ الْغُرُبُ [107]: (*c*) it governs only *indets.* [38], contrary to the opinion of IJ and ISh; but لَا كُرُبَ الْغُرُبُ [107] appears to occur according to their saying, [though it may be *orig.*) لَا كُرُبَ الْغُرُبُ لَيْسَ or لَا كُرُبَ الْغُرُبُ لَيْسَ *exempli gratia,* the *pre. n. or v.* being suppressed (DM),] while AlMut-anabbi founds لَا كُرُبَ الْغُرُبُ [107] upon it: (*b*) if لَا
be said with Fath, لَا must be a generic neg.; while in corroborating it بَلِ امْرَأَة اً but a woman is said: but if it be said with the nom., لَا must be op. like لَيْسَ, and may not be made inop., otherwise it would be repeated, as will be shown [in (e)]; and admits of denoting negation of the genus or negation of unity; while in corroborating it in the 1st case بَلِ امْرَأَة اً, and in the 2nd بَلِ رَجُالِي اً but two men or رَجَال men is said: many wrongly assert that the لَا op. like لَيْسَ is only neg. of unity, but they are refuted by such as لَا رَجُل وَ لَا امْرَأة فُلِي (7) if تَعْرُض أَخْمَد الأَمْرَارِ: be said with the nom. of both, the 1st لَا admits of having been orig. op. like لَيْسَ, then made inop. because of its repetition, so that what follows it is in the nom. by inchoation; or of being op. like لَيْسَ, so that what follows it is in the nom. by it: and the adv., if in either case you construe the 2nd لَا to be [red. as (DM)] a repetition of the 1st, and what follows it to be coupled [to the inch. or sub. (DM)], is enunc. or pred. of both ns.; but, if you construe the 1st لَا to be made inop. and the 2nd to be op. like لَيْسَ, or the converse, is enunc. or pred. of one of them, the pred. or enunc. of the other being suppressed, as in زَيْد وَ عَامِرُ كَأَمْ [29], not of both, lest one enunc. or pred. be governed in the nom. [as enunc. (DM)]
and acc. [as pred. (DM)], and two ops. [the inch. and \( \text{ل} \) (DM)] be concentrated upon one reg.: (c) copulative [545]: (d) repl., opp. of \( \text{بَنْنِم} \) [556]; after which \( \text{ل} \) the props. are often suppressed, as \( \text{ل} \) No, (he came not) said in reply to "Came Zaid to thee?", orig. \( \text{ل} \) لَمِ يَنْجَبُ: (e) other than the foregoing, in which case its repetition is (a) necessary, if what follows it be (a) a nominal prop. headed by a det., as لَّا قَرْنِي الْحَيَاةُ لَهَا أَيَّ نَدْرُكَ القُرْءَانُ وَلَا الْلِّيْلُ سَبْئَ النَّهَارِ XXXVI. 40. It behoveth not the sun to overtake the moon, nor doth the night outstrip the day; or by an indet. not governed by it, [because, if it govern the indet., it belongs to (a) or (b) (DM),] as XXXVII. 46. [100], where the repetition is necessary, [because, when the pred. precedes, the government is annulled, and, when the government is annulled, repetition is necessary (100) (DM),] contrary to LII. 23. [105]: (β) a v. literally and constructively pret., as LXXV. 31.; while the repetition is omitted in لَّا زَالَ سَالِحاً ﷺ [59] and لَّا بَارِكَ اللَّهُ نَيَّةً فَيَغْرَبُ نَيَّةً [by ‘Ubaid Allah Ibn Kais ArRukayyat, God bless not the fair-faced women (720). Do they enter upon the morning, but they have a desire? (Jsh)] only because, what is meant being deprecation, [benediction in the 1st and malediction in the 2nd (DM),] the v. is future in sense; and similarly, except that it is not a deprecation, in
Sufficient for lovers is their torment in the world. By God, Hell will not torment (615) them after it (DM)]; and anomalously in [above] and

by Abū Khirāsh alHudhalī, [If Thou forgive, O God, Thou wilt forgive much. And what servant of Thine has not done amiss? (Jsh)]: (γ) a single term, an enunc., d. s., or ep., as Zaid is not a poet, nor a writer, جَاءَ زَيْدٌ لَا ضَحَكُّ وَلَا بَكَايَا, Zaid came, not laughing, nor weeping [74], and II. 63. [149]: (b) not necessary, if what it is prefixed to be an aor. v., as قُلْ لا إسَالَكُمْ عَلَيْهِ إِجْرَا XLII. 22. Say thou, I etc. [18]: while the aor. becomes by its means a pure future, according to most; but IM disagrees with them, because جَاءَ زَيْدٌ لَا يَتَكَلَّمَ Zaid came, not speaking is correct by common consent, whereas the prop. d. s. is by common consent not headed by an indication of the future [80]: (α) among the kinds of neg. ُنَّ is the one intervening between the prep. and gen., as غَضَبْتُ مِنْ لَا شَيْ I was angry at nothing [99], which according to the KK is a n. [i. q.
(DM), the prep. being prefixed to it, and what follows it governed in the gen. by prothesis; but which others hold to be a prep., and name red., as they name في Zaid was excellent [450,566] red., though it imports preteriteness and cessation [481], so that by red. they sometimes mean intervening between two things requiring one another, even if the fundamental meaning would be made incorrect by dropping it, as in the case of ل, or a meaning would be missed by omitting it, as in the case of ك: (β) similarly they name the ل conjoined with the con. in ما جاءني زيد ولا عمر Zaid has not come to me, nor 'Amr [545] red. [566], whereas it is decidedly not red., since ما جاءني زيد وعمار Zaid and 'Amr have not come to me may mean negation of the coming of each of them in every state or negation of their being united in the time of coming, whereas, when ل is put, the sentence denotes the 1st meaning unequivocally; but in XXXV. 21. [539] ل does denote mere corroboration: (γ) the intervention of ل between the prep. and gen., as عضبت ل، the subjunctival and subj., as II. 145. [90], and the apocopative and apoc., as VIII. 74. [419], and its being preceded by the reg. of what follows it, as يوم يأتي بعض آيات تبكي لا ينفع نفسا آياتها VI. 159. On the day that some of the signs of thy Lord shall
come its belief shall not profit a soul prove that it has not the 1st place, contrary to مَا [546], unless indeed it occur in the corrl. of the oath, because the ps. that the oath is correlated with [652] all have the 1st place, for which reason S says that

[by AlMutalammis, Thou hast sworn by God (about) the grain of AlIrāk, that I shall (not) ever taste it, when the grain, the weevil eats it in the city AlHīra (Jsh)] is constructively زُيدًا [514], not of the cat. of حَبِّ الْعَرَاقِ ِضَرْبَتَة [62], because the full phrase لَا أطعمة is the corrl. of الْبَيْت, [and, لَا in the corrl. of the oath having the 1st place (below), what follows it does not govern what precedes it, and what does not govern does not expound an op. (DM): (2) applied to denote requisition of relinquishment, which is exclusively prefixed to the aor., and necessarily involves its being apocopated and future, whether the person required from be of the 2nd pers., as لَا تَنْتَخْذُوا عَدِي وَعَدْوَكَ أَرْيَاءَ LX. 1. Take ye not My foes and your foes as friends; or 3rd, as لَا يَتَحَذِّرُونُ َتَرَبَّضُونَ أَرْيَاءَ III. 27. Let not the believers take the unbelievers as friends; or 1st, as لَا أَرَنَّكُ هَهُنا Let me not see thee here [611] and
by AnNābīghā adhDhubyānī, Let me not know a herd of wild cattle (here metaphorically applied to women), whose eyes are jet black, as though their maidens were wild cows of Dawwār (Jsh)], in which sort the effect is put into the place of the cause, the o. f. being Be thou not here so that I see thee: (α) there is no difference as regards the fact that the requisite ٧ necessarily involves apocope between (α) its importing prohibition, [i.e. requisition of relinquishment from the superior to the inferior (DM),] whether the prohibition be proscriptive, [i.e. obligatory (DM),] as above, or supererogatory, [i.e. not obligatory (DM),] as وَلا تَنسَوا الفَضْلُ بِنَفْسِكُمْ II. 288. And forget ye not beneficence among you, and (b) its denoting (α) deprecation, [i.e. requisition from the inferior to the superior (DM),] as II. 286. [419], يَقُولُونَ لَا تَبْعَ ثُمَّ يَدْفَنُونِي وَأَيْدُكَ الْبَعْدُ الْأَخَلَائِيَّةَ. [by Mālik Ibn ArRaib alMāzīnī, They say, Mayst thou not perish, when they as it were bury me alive in this waterless desert. And where is the place (i.e. there is no place) of remoteness save my place? (Jsh)], and

[by a man of the Banū Bakr. Ibn Wa'il, Then may a hand not wither away, that slew 'Amr unawares. For
verily thou shalt not be abased nor wronged (Jsh)], while either prohibition or deprecation may be meant by

إِذَا مَا كُرِجَناً مِّن دَمَشَقٍ فَلا نَّعَدُ

لِْئَلَّا أَبُدَ أَمَّا دَمَّامَ فِيّ فُلْهَا الْجُرْأَمَمَ

[by AlWalīd Ibn‘Ukba, When we go forth from Damascus, let us, or may we, not return to it ever, so long as the glutton Mu‘awiya continues to be in it (Jsh)], or (b) entreaty, as in your saying to your fellow, when [you are (DM)] not assuming superiority over him, لا تُقَلِّل كُدَم Do thou not such a thing: (β) the predicament is similar when ُل becomes excluded from requisition to denote something else, like intimidation in your saying to your child or slave لا تُتْلُعْنِي Obey me not!, [meaning to frighten him with the intimation that, if he disobey, he will be punished (DM)]. The reg. of an op. conjoined with [the neg.] ُل in the correl. of an oath must be posterior [to the op. (DM)]; and the saying of some that أَلْيَتَ الْغَيُّ [above] is of the cat. of distraction is a mistake, [though is a reg. of what follows it, mere latitude being allowed in advs. than in anything else (498,600) (DM)]. Suppression of the neg. ُل other than the ُل of exemption [103] (1) is regular in the correl.
of the oath when the negatived is an aor., as XII. 85.
and [454]: but is rare with the pret., as

فَأَنْ شَخَصَ الْيَتَّ بِيَنِىَ الْمَقَا مُرَوْكِي وَالْحَصْبِ الْأَسْوَدِ
نَصْبَتْ مَا دَامَ عَقْلِي مُعَيِّنٌ أَمَّدَ بِهِ أَمَدَ السُّرْمِ

[by Umayya Ibn Abi-Á'idh alHudhali, Then, if thou wilt, I will swear between the station of Abraham and the corner of the Ka'ba and the black stone, I will (not) forget thee so long as my reason shall continue to be with me: I will prolong it throughout the period of eternity (DH), where the suppression is easy because the v. is future in sense (DM)]; though it is facilitated by precedence of لا before the oath, as

فَلاَ وَلَّهُ نَافِسٌ الحَيِّ ضَيِّقٌ هُدِءًا بِالْمَسَاءَةِ وَالْعَالَا

[by AlMunakhkhal, Then no, by God, the tribe cried (not) to my guest to be still with ill-treatment and hostility (DM, Jsh)]: (2) has been heard without the oath, as

وَقَالُوا أَيْضًا مَا أَطْلَقَنَّهُ خَالِصًا

[by AnNamir Ibn Taulab, And my saying, when they turn their he-camel loose, is "Ye will (not) find him until AlMunakhkhal return" (SM)] and, say some, يَبِينِيُ اللَّهُ لَكُمْ أنَّ تَضَلُّوا IV. 175. God explaineth to you that ye may (not) err, i. e. َلََّمْ [566, 571].
§ 548. *م* is an apocopative *p.*, denoting negation [of the accident (DM)] of the aor., and conversion [of the time (DM)] of it into a past: but sometimes the *v.* is in the ind. after it, as

لا لولا فوارس من نعم رأستهم *يوم* الاصليفاء لم يزقو بِالِبُجْرِ

*If horsemen of the tribe of Nu‘m and their kinsmen had not been present on the day of the battle of AṣṢulaifá, they would not have fulfilled the covenant of the neighbour (Jsh)], which is said by some to be a poetic license, and by IM to be a dial. var.; and LH asserts that some of the Arabs make it govern the subj., as in the reading *الَّذِيُ نَشْرِحُ* [of Abū Ja‘far AlManṣūr (K) XCIV. 1. [556] and

في أي يومي من الموت أثر *يوم* لم يقدر *يوم* تُنِير

*by AlHārith Ibn AlMundhir alJarmi, In which of my two days shall I flee from death? The day when it has not been decreed, or the day when it has been decreed? (Jsh)], explained as orig. and *يُقَدرُن* [611, 614]: and sometimes it is separated from its *apoc.* in poetic license by the *adv.*, as

فَذاكْ وَلَمْ إذا نَحْضَ امْتَرِينا

تَنْكَفُ في النَّاسِ يَبْرُكُ كُلَّ الْمَرْأَةَ
Then that (is so): nor, when we doubt, art thou among men such that doubt reaches thee and

Then her abodes became such that their traces were wastes, as though they were not peopled by any save people of the wild beasts (Jsh), according to the saying that (89) is an adv. (DM)]; or is followed immediately by the n. when [the latter is] a reg. to a suppressed v. expounded by what follows it, as

(ML) I was thought, when poor, to be possessed of wealth: afterwards I obtained it; then not (did I meet) a possessor of hope, did I meet him, not giving to him of my property (Jsh). The negation of the [aor.] negativated by is (1) discontinuous, as LXXVI. 1.

(Wherein) he was not a thing remembered, meaning that afterwards he was so; (2) continuous with the present, as XIX. 4. Nor have I been in praying Thee, my Lord, unprosperous; (3) perpetual, as CXII. 3. 4. [404] (Sh). is peculiar to the aor., which it apocopates, negatives, and converts into a past, like , except that it differs from the latter in five matters:
(1) it is not conjoined with a cond. instrument: لَمْ يُقِمْ is not said, whereas V. 71. [419] and V. 77. [601] are in the Revelation: (2) its negatived is perpetually negatived until the present, as

فَأَنْ كَنْتِ مَا كُوَّلَا فَكُنْ خَيْرُ أَكْلِ وَ أَلا فَالْأَكْلِ كُنِى وَلَمْ أُمَرَْ[by AlMumazzak, Then, if I be a subject, be thou a most excellent king: and, if not, relieve thou me when I have not yet been torn to shreds (Jsh)] ; whereas the negatived of لَمْ admits of continuity, as XIX. 4., and discontinuity, as LXXVI. 1.: (3) [the beginning of the negation of (DM)] the negatived of لَمْ is only near to the present; whereas that is not prescribed as a condition in the negatived of لَمْ, not لَمْ يَكُن زَيدًا فِي الْعَالَمِ المَاضِي مَقِيمًا لَمْ يَكُن : but IM says that it is not prescribed as a condition in the negatived of لَمْ, as عَصِي إِبْلِيسِ رَبُّهُ وَلَمْ يَنْبُدُ Iblis disobeyed his Lord, and has not yet repented ; but is prevalent, not necessary: (4) the negatived of لَمْ is expected to be realized, contrary to the negatived of لَمْ بَلْ لَمْ يَدْوَّرُوا عَذَابٌ XXXVIII. 7. But they have not yet tasted My chastisement means that they have not tasted it until now, but that their tasting it is expected, while Z says on لَمْ يَدْخُلُ الإِيمَانُ فِي قُلُوبَنَا XLIX. 14. When belief hath not yet entered into your hearts that the sense
of expectation in لم indicates that these did believe afterwards: (5) the negatived of لم may be suppressed because of indication, as

[by AlMuthakkib al'Abdî, Then I came to their graves when I was a chief, and not yet (had I been a chief before that); and I called to the inmates of the graves, and they answered me not (Jsh)], i.e. ولم أكن بدا قبل ذلك،

[where the expectation and continuity with the present are as it were with regard to the constructive time of anteriority (DM)]; whereas ولم صلت إلي بعدان ولم is not allowable: the cause of all these predicaments being that لم denotes negation of فعل [He did or has done (DM)], and of لم [He has done (DM)]. And ولم occurs compounded of (1) [3] words in the reading of Ibn 'Amir, Hamza, and Haüs 

وأين كلامها لم ليري فيهاهم إلّا XI. 113. [521] And verily all of them are of them that by God, assuredly thy Lord will fully repay their works, according to those who say that the o.f. is لة ما; (2) two words in لم رأيت أبا يزيد المَلْك, the o.f. being أشهد ولي ما, which ought to be written separately, while أشهد is not coupled to ادْعَ, but governed in the subj. by
understood, and the v. being coupled to 
upon the principle of [418. A.] (ML).

§ 549. لدنم denotes corroboration [in some MSS. perpetuation (AA)] of the negation of the future conveyed by 
(M, Z): you say لا أبُرِّح اليوم مكتانِ I shall not quit my 
place to-day; but, when you corroborate and asseverate, 
I will not quit etc.: the Kur'ān says لا أبُرِّح حتی ابلغ مجمع البحرین 
XVIII. 59. I shall not cease to journey 
until I reach the confluence of the two seas and 
ثلث أبُرِّح XII. 80. Therefore I will not quit 
the land of Egypt until my father give me leave to return 
(M). لدنم is a p. of negation, government of the subj. [410], 
and futurity [578]. Its o. j. is not لا, the I being changed 
into 
, contrary to the opinion of Fr, because the change 
known is only of the 
into I, not the converse, as 
XCVI. 15. [649] and XII. 32. [497]: nor 
, the Hamza being elided for alleviation, and the I because 
of the two quiescent, contrary to the opinion of Khl and 
Ks, because it may be preceded by the reg. of its reg., as 
, whereas is dis- 
allowed, [since the reg. of the conj. does not precede the 
conjunct]; and because the conjunct and its conj. are a 
single term [497], whereas is a complete sen-
tence. Nor does \(\textit{ذل} \) import \textit{corroboration}, or \textit{perpetuation}, of \textit{negation}, contrary to the opinion of Z: each of them is an assertion without proof; and, if \(\textit{ذل} \) denoted \textit{perpetuation}, its negatived would not be restricted by \(\textit{اليوم} \) in \(\text{فلى} \) اكلم اليوم انسيما XIX. 27. Therefore I shall not speak to-day to a man, and the mention of II. 89. And they will not ever wish for it would be a tautology. It sometimes denotes \textit{deprecation}, like \(\textit{لا} \), agreeably with the opinion of many, among them IU: the proof is in

\[\text{لا تزالوا كذاككم ثم لا زلت لكم خالدا خلود الاموال} \]

(by A'shâ Hamdân, \textit{May ye cease not to be thus (mighty): then may I cease not to be a servant for you continuing with the continuance of the hills (Jsh)}) ; but \(\text{كل أنعمت على} \) علني اكرم طهيرا للمجربين XXVIII. 16. He said, My Lord by the claim of Thy having been gracious unto me, defeud Thou me, and may I not be a helper of sinners is said not to be a case of it, because the v. of deprecation is not attributed to the 1st pers., which is refuted by \(\text{لا} \) زلت \(\text{الله} \) [above]. Correlation of the oath [652] with it, [i. e. its occurrence at the head of the correl. (DM),] is very rare, as

\[\text{والله لن يصلوا اليك بجميعهم حتى أوسد في التراب ديننا} \]
by Abū Ṭalīb, [By God, they shall not reach thee with their host until I be pillowsed in the earth, buried (Jsh)]. Some assert that it sometimes governs the apoc., as

أين سبأ يا عز ما كنت بعدكم

فلي نحل للعيني بعدين منظر

[by Kuthayyir, (Like) the children of Sabā (214), O 'Azza, I have not been remaining and living in the world after you. For a visage will not be sweet to the two eyes after thee (Jsh)] and

لا يخشى الآن من رجائه من حزك من دربي بابك الحلقة

[recited by an Arab of the desert at the gate of our lord AlḤusain (DM),] He that has moved the ring before thy gate will not be disappointed now of his hope of bounty from thee (ML).

§ 550. إن is like ما in negation of the present (M, Z). It is prefixed to the prop., nominal, as

ارب الكافرون إلا نفي غروق (LXVII. 20. The unbelievers are not in aught save in delusion, whence IV. 157. [149], i.e. وُمَا أُحْدِمُ مِنَ الْقُلُوب, the inch. [أحد (DM)] being suppressed, and its ep. [مِنْ أَهْلِ الْكِتَابِ (DM)] remaining; and verbal, [whether its v. be a pret. or cor. (DM),] as إن أردنا إلا الحسنى IX.
108. We have not intended aught but the best intention, "أَنِّي لَا يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّا إِنَّهُ" IV. 117. They call not upon any besides Him save females, XVII. 54. [445], and "وَلَا يُقْلُونَ إِلَّا كَذِبًا" XVIII. 4. They say not aught but a lie: but the saying of some that the neg. "أَن" does not occur except when followed by "لَا" , as in these texts, or its syn. [559], as in the reading of some of the Seven, [Iba 'Āmir, 'Āsim, and Ḥamza (B),] "إِنْ كُلٌّ نَفْسِي لَمَا عَلَيْهَا حَائِظٌ" LXXXVI. 4. Every soul is not aught but such that over it is a keeper, is refuted by "إِنَّ عَنْيَكُمْ مِنْ سُلَاطِنٍ بِهِدًا" X. 69. Ye have not any proof of this, "كَلِّم أَنِ أَدْرِي أَقَرِيبٌ مَا تَوَعُّدُونَ" LXXII. 26. Say thou, I know not whether what ye are threatened with be near, and XXI. 111. [445]; and many explain "وَلَقَدْ مَكَانَهُمْ فِيْمَا أَنَّ مُكَانَكُمْ فِيهِ" XLVI. 25. And assuredly We empowered them in what We have not empowered you in [563] by the neg. "أَنَّ" , as though were discarded in order that it might not be repeated, and the expression thus become heavy. The cond. [585] and neg. are combined in XXXV. 39. [447], the 1st being cond., and the 2nd neg., [part of (DM)] the correl. of the oath notified by the ج [599,601] prefixed to the first. When prefixed to the nominal prop., it does not govern according to S and Fr, but is allowed by Ks and Mb to
govern like [38,107]; and VII. 193. [107] is read with a single and and [meaning that The idols are not equal, but inferior, to you (DM)]; while [107] have been heard from the people of Al'Aliya (ML).
CHAPTER VI.

THE PREMONITORY PARTICLES.

§ 551. They are ْنَأ، َلَا، َلَوْ، َلَيْسَ، َلَوْنَأَ (M, Z, IH), which are named premonitory ps. because the object of putting them at the beginning of the sentence is to premonish the person addressed to hearken to what the speaker says, lest the speaker's object be missed (AA): AnNābi-gha [adhDhubyānī] says

هَذَا أَنَّا عَذَرَةً إِنَّ لَا تَكُن نَفَعَت
فَان يُصَلِّبَهَا فَذَا تَأَهَّلَ فِي الْبَلَدِ

[Mark, verily this is an excuse, such that, if it profit not, verily its author has lost his way in the desert (AAz)], and the poet says

وَقَطَّ، أَقْتَسِمْنَا الْمَالَ نَصْفِيْ بَيْنَا
قَلْتُ لَهُ هَذَا لِهَا هَا وَذَا لِيْ

[And we divided the property into two halves between us: and I said to them, This is for her, and this (552) is for me (AAz)]; and [AshShammākh [AAz)] says

أَلَّا يَا أَصْبَحْسِى قَبْلُ غَارَةٍ سَنَجَالِ
وَقَبْلٍ مَنَايَا قَدْ حَضَرَنَّ وَأَجَالِ
[Now, O (my two companions) (59), give me a morning-draught before the foray of Sinjâl, and before fates that have become present and dooms (AAz)]; and [Abû Şakhr alHudhâlî (Jsh)] says

(543)

(M) Now, by Him That has made to weep and made to laugh, and Him That has killed and made alive, and Him Whose command is the command (Jsh). And I reckons ṭa‘ among the premonitory ps. [59]. All the premonitory ps. take the head of the sentence, except the ĥ prefixed to the dem. [552], when not separated [from the latter], for it is in the beginning or middle, according to where the dem. occurs. َلاِّ and َبَرِّ are ps. of inception that the sentence begins with. Their import, (1) as regards the sense, is corroboration of the purport of the prop.: (a) they are as it were compounded of the Hamza of disapproval and the p. of negation; and, disapproval being a negation, and negation of negation being affirmation, the 2 ps. are compounded to import affirmation and verification; so that they become i.q. َلَى [517], except that they are inop.: (b) they are prefixed to the prop., enunciatory or requisitive, whether the requisitive be imp., prohib., interrog., opt., or otherwise; and are peculiar to the prop., contrary to ĥ [552]: (2) as regards the letter, is that the sentence after them is
inceptive. And 

is often prefixed to the voc., and اَلا to the oath (R). 

indicates [premonition of (K on II. 11.)] the veritableness of what follows it, and is prefixed to the 2 props., as II. 12. [63] and XI. 11. [457] ; but is called by the inflectionists a p. of inception, so that they explain its place, but neglect its meaning. Its importing verification is because of its composition from the Hamza and ال ; for the interrog. Hamza [that denotes disapproval (B on II. 11.}], when prefixed to negation, imports verification, as الْمَلَكِ الْمُقَدَّرِ عَلَى أَن يُحْبِيِّ الموتى LXXV. 40. Is not that One able to quicken the dead? [581] : Z says [on II. 11.] that, because of its being so employed to denote verification, the prop. after it hardly ever occurs except headed by what the oath is correlated with [652], as الْماَيِّ اِنَّ اولِياءَ اللّه X. 63. Now, verily the friends of God; and that its fellow الَأَما is one of the precursors of the oath, as

[by Ḥātim atṬā'ī, Now, by Him, than Whom none other knows the hidden, and Who quickens the white bones when they are decayed (Jsh)] and الْماَيِّ اِبَكَى الْخَنْق [above]. الَأَما is (1) a p. of inception, i.q. الْما.
occurring before the oath, as and after this is pronounced with Kasr \[519\], as after the inceptive \[518\]: (2) i. q. or, according to different opinions given below; and after this is pronounced with Fath \[519\], as after \[520\]: it is (a) \[simple (DM),\] (a) a p., according to IKh, who makes it with \[\text{ Lilly }\] and its 2 regs. a sentence compounded of a p. and \(n\), \[\text{ with its 2 regs. being an indh, which has no enunc., according to him (DM)]\}; (b) as some say, a n. i. q. \[\text{ (DM)}\] 2 words, the interrog. Hamza and \(\text{ مت }\) a. n. i. q. \[\text{ (DM)}\]; while, that \(\text{ شئ }\) being \(\text{ حق }\), the sense is. this is the correct opinion; and [according to this saying (DM)] the position of \(\text{ (DM)}\) is that of the acc. as a [topical (DM)] adv., [as though \(\text{ حق }\) were a place (DM)], just as \(\text{ حق }\) is in the acc. as such in

\[
\text{ حقاً إن حترنا تستقلوا } \text{ فنبيننا ويتهم فريق}
\]

[by AlMufaddal Ibn. Ma' shar anNukri Is it in truth that our neighbours have departed? Then our purpose and their purpose are different \(\text{ (Jsh)}\), according to the saying of S, which is right, as is proved by

45 a
[by AFā'id Ibn AnNuddar alKushairī, *Is it in fairness that I am enamoured of thee, lovelorn, and that thou, thy love is not vinegar nor wine?* (Jsh)], being prefixed to it (ML).

§ 549. َه is prefixed to (1) the *dem.* (R, ML) not peculiar to the *distant* [174, 175] (ML), often (R), as َهُنَا, contrary to َهُنَّا, َهُنَا, and َهُنَا, (ML): (a) it is separated from the *dem.* often by the oath, as َهُنَا َلاَّ إِنَّهُ إِلَّا [656], or detached *nom. pron. *, as III. 115. [below]; and seldom by anything else, as قِلْتُ لَهُمَّ [551] and َفَقَلْتُ لَهُمُّ [607], [where it is separated by the *con.* by poetic license (AAz),] i.e. َهُندَاءُ لَيْكَ. (b) Khl holds that the *prepos.* َه in all of that is united with the *dem.*, i.e. that the regular form is َهُنَا َلاَّ إِنَّهُ إِلَّا, and the proof that the *premonitory p.* is separated from the *dem.* is that َهُندَا آنَا أَعْلِمُ has not that َهُندَا إِنَّ آنَا أَعْلِمُ, while Y quotes َهُندَا إِنَّ آنَا أَعْلِمُ. (c) what is meant by َهُندَا إِنَّ آنَا أَعْلِمُ is not that you acquaint the person addressed with yourself, and
inform him that you are not any one else, because this would be absurd; but the sense in it and in

and is that the occurrence of the purpose of the v. after the dem. on the part of the speaker, person addressed, and third person is deemed strange; the sense of [ in ] "I am this (man whom I see, not he that we were expecting the like of this strange act to proceed from or befall); and then you explain by "thou sayest! or Zaid beats thee! what you deem strange and did not expect, as III 115. [ Ye are these (wrong-doers in making friends with the unbelievers): ye love them! (B)], the prop. after the dem. being necessary for explanation of the state deemed strange, and having no place, since it is inceptive [1]: (d), some allow the prepos. in such as in III 59. Why, ye are these, since, if it were that which accompanies the dem., it would not be repeated after : but it may be pleaded for Khl that this repetition is because of the distance between them, as in III. 185. [134]; and also II. 79. [56] is a proof that the prepos. [ in III. 115. is that which
accompanied the dem.; and, if it were orig. at the head of the prop., it without a dem. would be allowable, whereas the sayings and he ascribed to Z, transmitted by Z, are such as I have not come across any instance of (R): (2) the nom. pron. predicated of by the dem., as III. 115.; but here it is said to have been prefixed only to the dem., and then made prepos., which is refuted by such as III. 59., to which it is rejoined that it is repeated for corroboration: (3) the ep. of in voc. as 'ayyâ a'yâ ar-rajul [51,184], being necessary with this ep. (DM), to premonish that it [and not (DM)] is the intended voc. and, it is said, to compensate for what s pre. to: (a) in the dial. of the Banû Asad its may be elided, and its pronounced with Damm for alliteration; and accordingly Ibn 'Amir reads [XXIV. 31. Ye believers; [XLIII. 48. O thou enchanter (B),] and LIV. 31. Ye men and jinn: (4) in the oath, upon suppression of the p., as [656] with the disj. and conj. Hamza, and in both cases with the of retained or elided, [i.e. or or (DM)].
§ 553. Sometimes the Hamza of أَمَا is changed into َهُمَّ or خَلَفَ before the oath, in either case with the ِ retained and elided, [as هُمَّ رَبَّنَا or عُمَا رَبَّنَا, and خَلَفَلَّوْلا or خَلَفَلَّوَّ (DM)]; or the ِ is elided with the change [of the Hamza into َهُمَّ or خَلَفَ (DM)] omitted (ML).
§ 554. They are يُ (R, IM), َلا (M, Z, R, IM), َلا (R), ُهُلِمْنِكُي, ُلِمْكُي, and the Hamza (M, Z, IH, IM). َلا is mentioned among the voc. ps. because they both share in importing particularization, and therefore the lamented is mentioned in the cat. of the voc. [55, 161] (AA). The voc. is (1) not lamented, (a) distant or in the predicament of the distant, like the sleeper and inattentive; (b) near: (2) lamented (IA). َلا is applied to calling the distant, really or predicamentally, and sometimes the near for the sake of emphasis; or, as is said, is common to the near and distant [555], or to them and the intermediate. It is the most often used of the voc. ps.: and therefore no other is supplied upon suppression, as XII. 29. [56]; nor are the name of God, the name [of the person] invoked to help, إِهَا, and إِهِتْها called except with it, nor is the lamented except with it or َلا (ML). The lamented may have َلا if it be not liable to be mistaken for the non-lamented; for, if it be, َلا is necessary, and َلا disallowed (IA). َلا is for calling the distant, and has been heard: it is not mentioned by S, but is men-
tioned by others. \( \text{أَيْ زَيد} \) is peculiar to the cat. of lamentation, as \( \text{أَيْ زَيد} \) \textit{Ah Zaid!}; but is allowed by some to be used in real vocation, [as \( \\text{أَيْ زَيد} \) \textit{O Zaid (DM)}]. \( \\text{أَيْ رَبّ} \) is for calling the distant, near, or intermediate, according to different opinions, as

\[
\text{أَيْ زَيد} \quad \text{أَيْ زَيد} \quad \text{أَيْ زَيد}
\]

[by Kuthayyir, \textit{Hearest thou not, O 'Abda (58), in the brightness of the early forenoon a wailing of pigeons having a cooing? (Jsh)}] and in tradition \( \text{أَيْ رَبّ} \) \textit{O my Lord}; and sometimes its \( \text{i' } \) is prolonged, [in which case it is for calling the distant only (DM)]. \( \\text{أَيْ رَبّ} \) is for calling the distant, but is said in the \textit{Sīḥāh} to be for calling the near and the distant, whereas it is not so, as

\[
\text{أَيْ رَبّ} \quad \text{أَيْ رَبّ} \quad \text{أَيْ رَبّ}
\]

[by the Majūn of Lailā al'Āmiriya, \textit{Ho two mountains of the vale of Na'mān, I adjure you by God, leave ye the breeze of the east wind alone: its breeze will reach to me (Jsh)}]; and sometimes its Hamza is changed into \( \\
\text{أَيْ رَبّ} \) as

\[
\text{أَيْ رَبّ} \quad \text{أَيْ رَبّ} \quad \text{أَيْ رَبّ}
\]

[And he listens, hoping that it may be the sound of rain, and says from joy, \textit{O my (54) Lord! (Jsh)}]. The \( \\
\text{أَيْ رَبّ} \) [i. e. the Hamza (DM)] is used for calling the near, as
Anatm mēla 'būṣ ātīs adānī
dānī kēnst qād 'azmēt 'ṣurēt nājīlī

(ML), by Imra al-Kais, O Fatima, soften thou some of this coyness; and, if thou have resolved upon forsaking me, be moderate (EM).

§ 555. يَا is the most general of them (IH), i.e. is used to call the near and distant [554]. Z says that it is for the distant; and that يَا الله O God and يَا رَبَّ O my Lord, notwithstanding that He is nearer to every person than his carotid artery [Kur. L. 15.], are [said] because the caller deems himself to fall short of, and be distant from, the dignity of the Called: but what IH mentions is better, because it is used for the near and distant equally, and the assertion of tropical usage in the case of one of them is contrary to general rule (R).
CHAPTER VIII.

THE PARTICLES OF ASSENT AND AFFIRMATION.

§ 556. They are [بَلَئِبَلْ]، [أَلَّا، ِبَلَئِبَلْ، ِنَعِمُ]، جَلْلُ، جَلْلُ، جَلْلُ، جَلْلُ (M, IH). ِنَعِمُ is confirmatory of that [enunciatory sentence, aff. or neg. (R)], which precedes it (IH), as ِنَعِمُ in reply to ِقَامَ زَيْدٌ ِمَا قَامَ ِقَامَ زَيْدٌ، i.e. ِقَامَ زَيْدٌ or ِقَامَ ِمَا قَامَ Even so, (Zaid has stood or not stood). Similarly it confirms what follows the interrog. p., whether it be aff. or neg., as ِنَعِمُ in reply to ِيَقِمَ أَقَامَ زَيْدٌ ِيَقِمَ أَقَامَ زَيْدٌ, i.e. ِيَقِمَ Even so, (Zaid has stood or not stood); and therefore Ibn 'Abbās says that, if they had said [Even so, (Thou art not our Lord) (DM)] in reply to ِقَامَ بِرَبُّكَ VII. 171. [below], it would have been unbelief: but some allow ِنَعِمُ to be put instead of ِبَلَئِ when it follows a Hamza prefixed to a negation to import making to confess, so that ِنَعِمُ Yea might be said in reply to ِقَامَ بِرَبُّكَ VII. 171. [below] and ِقَامَ ِنَعِمُ ِقَامَ بِرَبُّكَ نَعِمُ لَكَ صَدَرُ XCIV. 1. What! have We not widened for thee thy bosom?, because the Hamza denoting disapproval, being prefixed to the negation, imports affirmation,
for which reason وَرَضَعْنا عَلَكَ رَزْقُكَ XCIV. 2. And We have put down from thee thy burden is coupled to أَلَمْ أَنْعُمُ, as though شَرَحْنا لَكَ صُدُرَكَ وَرَضَعْنا أَنْعُمُ were said [581], so that نَعْمَ is really an assent to the off. enunciation that the interrogation together with the negation is renderable by, not a confirmation of what follows the interrog. Hamza; and the proof of the allowability of this usage is the saying [of Jaḥdar Ibn Mālik (Jsh)]

أَلِسَ اللَّيلِ يَجْمَعُ أَمَامَ عُمْرَةِ وَإِيَّاهَا فُذَاكَ بِنَا نِذَاكَ نَعْمَ وَتَرَى الْحَلْالَ كَمَا أُراَهُ وَيَلَوْهَا الْيَتْهَرُ كَمَا عَلَّقَ [Does not the night unite Umm ‘Amr and us? Then that is a bringing of us near to one another. Yes: and she sees the new moon as I see it; and the day rises upon her as it has risen upon me (DM)], i.e. Verily the night unites Umm ‘Amr and us. Yes. And نَعْمَ occurs in reply to command [and prohibition], as نَعْمَ in reply to لَا تَضْرَبْنِي and زُرْنِي, i.e. لَا أُعْرِبُكَ and نَعْمَ أُزْوَرُكَ Ay, (I will visit thee and I will not beat thee); and, if you say نَعْمَ in reply to excitation or request [573], as هَلْ تَلْزُرْنَا or لَيْ, the meaning is affirmation, i.e. نَعْمَ أُزْوَرُكَ Yes, (I will visit thee) (R). [Thus] نَعْمَ is a p. of (1) assent, after enunciation, as مَا قَامْ قَامُ زَيْدٌ or (2) promise, after (a) إِفْعَلُ.
and لَّا تَفْعَلْ, [i.e. command and prohibition (DM)]; (b) what is in their sense, [i.e. excitation (DM),] as هَلْ تَفْعَلْ or هَلْ لَمْ تَفْعَلْ; (c) interrogation in such as هَلْ تَعْطِينِي, [i.e. interrogation about a thing required to be done (DM),] though in this [ex. (DM)] it may be interpreted by the 3rd meaning: (3) information, after interrogation in such as VII. 42. [581] and إِنِّي لَنَا لِاجْرِا XXVI. 40. Shall we indeed have a recompense؟ (ML). بلی is peculiar to [affirmation of (IH)] negation (IH, ML), i.e. breaks the preceding negation (R), and imports annulment of it (ML), whether the negation be bare [of interrogation (DM), as زَمَم الْذِّينَ كَفَرُوا أَن لَّا يَبِعْثُونَ قَلَّ بَلَى وَرَبِّي LXIV. 7. They etc (440). Say thou, Yea, by my Lord (ML), i.e. Yea (ye shall be raised) (B); or conjoined with interrogation, [in which case it breaks the negation after that interrogation (R), whether the interrogation be real, as الْيَسُى زِيدَ يَقْأَلُ, to which you say بلی Yes, or relate to rebuke, as LXXV. 3. 4. (82), or to making to confess (ML),] as السَّتَرادِيمُ قَالُوا بلی VII. 171. Am not I your Lord? They said, Yea (R, ML), i.e. Yea, (Thou art our Lord) (R), and فَمَ تَابَ نَذِيرُ قَالَوْا بلی LXVII. 8. 9. Came not a preacher unto you? They will say, Yea (ML), i.e. the preacher came to us (DM).
Some, however, [as R relates (DM),] assert that is used after affirmation, citing as evidence

\[\text{قد بعيدت بالوصول بيني وبينها}
\]

\[\text{لي بعيدا من زار القبور ليبعدا}
\]

*And she has made union between me and her to be far off:*

*Yes, verily he that has visited the graves will indeed be far off, i.e. ليبعدن ليبعدا;* but [R says that (DM)] the use of ليبعدن in the verse to denote assent to affirmation is anomalous (R, DM). And it occurs in books of tradition as a reply to interrogation bare [of negation (DM)]: thus in the Sahih of AlBukhārī, when the Prophet says to his companions "Are ye content that ye should be the fourth part of the people of Paradise?", they say ليبعدن Yea; and in the Sahih of Muslim, when he says [to a man that desired to give excessive gifts to one of his children (DM)] "Does it please thee that they should be to thee in filial piety equal?", he says ليبعدن Yea; and in the same, when he says "Thou art [i.e. Art thou (DM)] he that met me at Makka?", the replier says ليبعدن Yea: but that is rare. The saying ما قام زيد is pronounced true with نعم; and false with لبلى, not لبلى, because of the absence of negation: ما قام زيد is pronounced true with نعم; and false with لبلى, whence LXIV. 7., not لبلى, because it denotes negation of affir-
motion, not of negation: اَقْلِمُ زَيْدٍ is like اَقْلِمُ زَيْدٍ, i.e. you say, if you affirm the standing, نَعَمْ; and, if you deny it, لَّا, not لَمْ يَقْمُ زَيْدٍ: and لَمْ يَقْمُ زَيْدٍ is like لَمْ يَقْمُ زَيْدٍ; so that you say, if you affirm the standing, نَعَمْ, whence LXVII. 8. 9. and VII. 171., not لَّا; and, if you deny it, نَعَمْ. In fine لَمْ يَقْمُ occurs only after negation, لَّا only after affirmation, and نَعَمْ after both; and لَمْ يَقْمُ is the last. XXXIX. 60. \textit{Yea, My signs have come to thee} is allowable, though not preceded by a neg., only because لَوْ أَنْ اَلْلَّهُ هَدَانِي XXXIX. 58. If it had been the case that \textit{God had directed me} indicates negation of His direction, while the meaning of the reply is then \textit{Yea, I have directed thee by the coming of the signs} (ML). No interrogation except what is with the \textit{p.}, vid. the Hamza or هُلْ, is replied to with نَعَمْ, or any other \textit{p.} of affirmation. As for the \textit{interrog. ns.}, the reply (1) to زَيْدٌ is what is more particular than it, as رجل or زَيْدٌ in reply to "Who came to thee?", and similarly زَيْدٌ or واحدٌ مِنْ بَنِي نَتْمَّ in reply to "Who is the man?": (2) to مَا, if it be a question as to the quiddity, is such as فَرْسٌ, اَنسَانٌ, or some other [n. of] species; and, if as to the quality of the quiddity, as in "What is Zaid?"
is such as ﮏ ﮰ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ 

(180) [3] to if it be pre. to the det., is a det. or an indet. particularized by an ep., as ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ 

iraj ﻣ ﺪ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺤ ﺥ 

in reply to "Which of the men did that?"; and, if it be pre. to the indet., is what is suitable for an ep. of that indet., as ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ 

in reply to "What man?", or an indet. particularized by an ep., as ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ 

is only an indet. [4] to ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ 

or ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ 

, and ﮜ ﮝ 

, or ﮜ ﮝ 

is specification of the number, time, and place. The reply (1) to the Hamza together with ﮜ ﮝ ﮞ 

is the name [542]: (2) to the Hamza alone or with ﮜ ﮝ ﮞ 

or to ﮜ ﮝ ﮞ 

, or ﮜ ﮝ ﮞ 

(R). ﮜ ﮝ 

[like ﮜ ﮝ (ML)] is an assent to the enunciator (IH, ML), whether the enunciation be aff. or neg. (R, DM), an information for the inquirer, and a promise to the require, [whether he command or prohibit (DM)]; so that it occurs after ﮜ ﮝ ﮞ 

[or ﮜ ﮝ (DM), ﮜ ﮝ 

, and ﮜ ﮝ 

[or ﮜ ﮝ (DM)]. But Mlk restricts the enunciation by aff., and the requisition by non-prohib.: and it is said not to occur after interrogation (ML); but, as related [by Jh (R)] on the authority of Akh, it is better than ﮜ ﮝ after enunciation, and is better than it after interrogation (R, ML), so that he allows it to occur after interrogation (R): and it is said
to be peculiar to enunciation, which is the saying of Z, IM, and many, [among them IH (DM)]; while IKh says that it mostly follows it. اَلِّمُ بِكَلْلَّةٍ is a p. i. q. [اجْلَمُ] and (DM) نَعْمَ جَلَّلُ بِكَلْلَّةٍ is a p. i. q. نَعْمَ, transmitted by Zj: [but has only the sense of reply, as جَلَّلُ بِكَلْلَّةٍ. Yes in reply to “Has Zaid stood?”; so that it always denotes information for the inquirer, and is not an assent to the enunciator, nor a promise to the requirer, like نَعْمَ (DM)]. جَبُرُ with Kasr, [the best known pronunciation (DM),] according to the o. f. in the concurrence of 2 quiescents [664], like اَمْسِي, and with Fath, for the sake of lightening, like كِيْفُ اَيْبُ, is a p. i. q. نَعْمَ, not a n. i. q. حَقّا, in which case it would be an inf. n., nor i. q. اِبْدَا, in which case it would be an adv. [of time (DM)], otherwise it would be inf., كِلُّ would be prefixed to it [2], اَجْلَلٌ would not be corroborated by it in

وَقَلَّٰلٌ عَلَى الْفَرْدُوسِ اولٌ مَشْرِبٌ

اجِل جِبْرِي اَلْ مَكَّيُ اَمْ تَبْيِحَتْ دَعَاٰثَةُ

[by Tufail Ibn ‘Auf alGhanawi, and found also in verses by Mu’darris Ibn Rib‘i alAsadi, And they said, At AlFirdaws (a garden in AlYamama) will be the first drinking-place. Yes, just so, if its broken cisterns be made free (Jsh)], and كِلُّ would not be opposed by it in
When the daughter of Al'Ujair says "No", she speaks truth, not when she says "Yes" (DM): while
by AlMuthakkib al'Abdi, And many a woman was there saying, Thou hast become mournful! And I said, Yes, I am mournful: verily I am created of that, even so, (Jsh),] is explained in 2 ways, (1) that the o.j. is جبر ان having been then elided, and ان contracted [by elision of its 2nd د (DM)]; (2) that the end of the 1st hemistic, being assimilated to the end of the verse, is pronounced with the Tanwin of quavering [608], which is not peculiar to the n. (ML). Jj says that it is a verbal n. i.q. اعترف I acknowledge; and what he hazards is not improbable (R on the preps.). ان is i.q. نعم [527], contrary to the opinion of AU: the authorizers cite
[by Ubaid Allah Ibn Kais ArRukayyat, And saying, Hoariness has mounted upon thee, and thou hast grown old: and I said to them, Even so (Jsh), upon the theory that the س is for silence (615) (DM)]; but it is refuted by our not admitting the س to be for silence, but holding
it to be a pron. governed in the acc. by این, the pred. being suppressed, i.e. أَنْتَ كَذَّبْتَ Verily it (is so); and the best is to cite the saying of [‘Abd Allāh (KA)] Ibn Az-Zubair to the man [‘Abd Allāh Ibn Fuḍūla Ibn Sharīk Al-Asadī (KA)] who said to him “God curse a she-camel that has carried me to thee!” أَنْ تَزَاكَبْهَا Yea, and her rider! since suppression of the sub. and pred. together is not allowable: and, according to Mb, the reading of XX. 66. [171] is attributed to that; but it is objected firstly that the occurrence of این as i.q. نعم is so anomalous that it is even said [as by AU (DM)] not to be authorized, and secondly that the ل [of inception (DM)] is not prefixed to the enunc., to which it is replied that the ل is red. [599], Yea, these two are two enchanters, or prefixed to a suppressed incho. [604], i.e. هَمَا [27], or prefixed [to the enunc. (DM)] after this أَن because of its resemblance to the corrob. أَن in letter [604], Yea, these two are assuredly two etc. اِنْ is i.q. نعم, denoting assent to the informer, information for the inquirer, and promise to the requirer: and therefore it occurs after هَلْ قَامَ, قَامَ زِيد, إِمْسَربُ زِيدًا, زِيد, and the like, as نعم does; though IH asserts that it occurs only after interrogation, as
And they will ask thee to tell whether it be true. Say thou, Yea, by my Lord, verily it is true: but, according to all, [IH and others (DM),] it occurs only before the oath (ML). The v. of swearing is not used after ʾай, so that ʾاي أقسمت ُربى ʾاي is not said. And the [expression denoting the person or thing] sworn by after it is only ُربى, ُالة, ُالة ʾاي ِعُمُرُى, you say ُالة ʾاي ِعُمُرُى Yes, by God, [558] with the p. of swearing suppressed and ُالة governed in the acc., ُالة ʾاي ِعُمُرُى, [656] ُالة ʾاي ِعُمُرُى, and ُالة ʾاي ِعُمُرُى: Yes, by my life: and ُالة after it, if accompanied by ُھا, must be governed in the gen., because the premonitory p. acts as a substitute for the prep. [656]; but, if divested of ُھا, is governed in the acc. by the supplied v. of swearing [655] (R).

§ 557. The ُنمم of ُنمم is pronounced [with Fath, and (D, ML) by َكَنَأ (M, ML)] with Kasr (D, M, ML): ʿUmar Ibn AlKhaṭṭāb [alKuraishi (Nw)] and ʿAbd Allāh (Nw) Ibn Masʿūd [alHudhali (Nw)] read ُنَمَمْ ُنَمَم. They will say, Yea; and it is related that ʿUmar asked some people about something, and they said ُنمم, upon which ʿUmar said “The ُنمم are only camels: therefore say ye ُنَمْ “(M); and both dials. are combined in
'Abd Allāh (my soul be his ransom!) has called me. Then, O marvel of a caller that has called me, yes, yes! (D, DM), related with Fath in the 1st and Kasr in the 2nd (DM): and some [of Kināna (DM)] pronounce the ُن with Kasr, by alliteration to the Kasr of the ُع, treating ُنعم like the v. in the case of ُنعم and ُشهِد with ُنْحِم with ُح is a dial. of some Arabs (M).

§ 558. The ُي in ُي الله [556] is (1) pronounced with Fath, [to make the p. of affirmation plain (R)]; (2) made quiescent, 2 quiescents, [it and the incorporated ُل of determination (M),] being combined, [from an extraordinary effort to preserve the p. of affirmation by protecting its final from vocalization and elision (R)]; (3) elided (M, R), because of the 2 quiescents (R).
CHAPTER IX.

THE EXCEPTIVE PARTICLES.

§ 559. They are َخَلَأٌ، عَدَأٌ، حَاشَا [َلَمْ، أَلَا] (M, Z). These ps. have been previously explained [88—96, 511, 512] (AA). َلَمْ is an exceptive p., prefixed to the nominal prop., as in the reading of LXXXVI. 4. [550]; and to the pret., literally not ideally [95], as َمَا إِسْأَلْكُ [َبَاللَّهِ] َأَنْشَدْكَ إِلَّا تَفَعَّلْتَ, i.e. َمَا إِسْأَلْكُ (DM) [I beseech thee (not) by God for aught save thy doing, [or, some supplying a negation after the formula of adjuration, َأَسْأَلْكُ َبَاللَّهِ لَّا تَفَعَّلْ شَيْئًا إِلَّا تَفَعَّلْ كَذَا I beseech thee by God, (do thou not aught) save thy doing (such a thing) (DM)]: a poet says

قَالَتْ لِي بَاللَّهِ يَا ذَا الْبَرِيدَةِ * لِمَا غَنِيْثَ نَفْسًا أَوْ أَثْنِيَٕٗ [She said to him, (I adjure thee) by God, O possessor of the two wrappers, (do thou not aught) save thy drawing a breath or two after coition (DM)], which [verse] refutes the saying of Jh that َلَمْ i. q. َلَمْ is unknown in the classical language. The reg. of an op. conjoined with the exceptive p. must be posterior (ML) to the op. (DM).
CHAPTER X.

THE TWO PARTICLES OF ALLOCUT ON.

§ 560. They are the ك (M, Z) affixed as a sign of allocution (M). The ك is affixed to (1) the dem. [172, 173, 175], as تلک ذلک and (2) the detached acc. pron. in ِایاکمَا [162], حیهلك [191], رودک [161, 188], and the like: (3) some verbal ns. [187], as [187] [ننبجاك (4): transferred from interrogation to requisition of information (DM),] [i.q. أرایتک] ِخبرنی Inform, or Tell, thou me, [so that أرایتک ازبت means Tell thou me about Zaid, what he did, i.e. about Zaid's doing, and its reply is He did such a thing, i.e. journeyed, went, or came, whereas, if it denoted real interrogation, and were not transferred, its reply would be Yes or No (DM),] as أرایتک هذا إلئى XVI. 64., the ت being an ag., and the ك a p. of allocution, [that the pron. is corroborated by, having no place in inflection, because, if the ك were an obj., as the KK say, أرایتک would be said for أرایتکم VI. 40. Tell ye me (161) (B on VI. 40.),] i.e. Tell Thou me concerning this one, whom Thou hast honored above me, (wherefore Thou hast honored him above me when I am
(566)

better than he): (5) other expressions, anomalously, to which F attributes the saying

[The language of evil dost thou send to us as a gift; and thou hast perished when thou reckonedst not that thou wouldst perish (Jsh)], in order that it may not be necessary to make the inf. n. [renderable from َّن تُحْيَانَا (DM)] an enunc. [440] to the concrete substantive [indicated by the َك (DM)]. The َت made mobile in the endings of ns. is a p. of allocution, as َنَت and َنَتَ [161] (ML).

§ 561. The signs of number and gender are affixed to them, as to the prons. [161] (M, Z), as ذَلَّكَ مَا ُعْلَمْنِي رَيْي XII. 37. That interpretation is part of what my Lord hath taught me, ذَلَّك خَيْر لَكَ XXIX. 15. That will be better for you, XII. 32. [502], VII. 41. [570], وأولكم جعلنا لكم IV. 93. And those, We have assigned to you, ذَلَّك قَال رَبِّك XIX. 21. Thus hath thy Lord said, and XIX. 10. [172]; and as انتَى , انتَى , and َنَتَ [161].

§ 562. Like the َك are the َو and َي , and their du. and pl., in َيَا and َيَأَي , according to the opinion of Akh [162] (M).
CHAPTER XI.

THE CONNECTIVE OR REDUNDANT PARTICLES.

§ 563. They are بُن, مَ, لا, مَا, أَن, اِنَّ (M, IH), the لَّ, [and the كَ] (IH). Many of the ancients name the red. connective; and some of them name it corrob. [564] (I). Some red. ps. govern, like the red. بَ and مِئَ; and some do not govern, as [مَا] in III. 153. [565] (R). اِن is red. (1) oftenest after the neg. مَا, when prefixed to (a) a verbal prop., as

مَا اِنْ اتَّبَعَتْ بَشَيْ، أَنتْ تَكَرَّهْة

إِذَا قَالَ رَنْصَتْ سَوْطَيْ إِلَى يَدِي

[by AnNabigha adhDhubyani, I have not done a thing that thou dislikey: (if I do that,) then may my hand (wither away, so that I be) not (able to) raise my whip towards me! (DM)]; (b) a nominal, as

فَمَا اِنْ طَبَنَا جَبْباً رَكِينَا مُثَابِيْنا ودُولَةٍ أَخَرِينَا

[by Farwa Ibn AlMasik Ibn AlHarith asSahabi, And our wont is not cowardice: but our fates and the triumph of others are linked together (Jsh)], in which case it restrains the government of the Hijazi مَا [107], as in
the verse: (2) sometimes (a) after (a) the conjunct *ma*, as [XLVI. 25. (550) in (the like of) what We have empowered you in, like (K)]

[by Iyās Ibn AlAratt, The man hopes for that which he will not see, and before the nearest part of which calamities will intervene (N)]; (b) the infinitival *ma*, as

[by AlMa'ālūt alKurā'ī, And hope thou for good from the youth so long as thou seest him ceasing not to increase in good according to the increase of his age (Jsh)]; (c) the inceptive *lā* as

[Now my night went on; and I passed the night distressed, fearing that the destination to Ghaḍūb would become far (Jsh)]: (b) before the disapprobatory letter of prolongation, as [618]. And IH asserts that it is red. after *lā*; which is an inadverntence, that being only *lā* [564].

§ 564. *lā* is red. (1) oftenest after *lā* denoting timing, as XXIX. 32.

And, when Our messengers came to Lot, he was vexed
because of them: (2) between لُوّ and the v. of the oath, whether [the v. of the oath be (DM)] mentioned, as

[by Al Mussayyab Ibn 'Alas, Then I swear, if we and you had met, ye would have had a dark day of evil (Jsh)]; or omitted, as

أما والله أين لو كنت حرا وَما بالحفر أنت ولا العتيق [by {Abu 'Ali (IKhn)} Al Hasan Ibn Ahmad Ibn 'Abd Al Ghaffar al Fasawi al Farisi, Now, by God, if thou hadst been generous, (I would have contended with thee); but thou art not the generous, nor the noble (Jsh)]: this is the saying of S and others: (3) extraordinarily between the ك and its gen., as دِيَوَنًا تُرَافِينَا أَخْ [532] with طَبيَّة in the gen.: (4) after إذا, as

فَامَهِلَة حَتَّى إذا أُنِى كَانَهُ مُعَاطِيَ يِدَنَى لَجَّةُ الْمَاءِ عَرَفُ [by Aus Ibn Hajir, And he (the hunter) gave it (the game) respite until, when it was as though it were giving a hand in the fathomless deep of water in order to be saved from drowning, gulping down water (Jsh)]. And Akh asserts that it is sometimes red. elsewhere, and that it governs the aor. in the subj., as the red. بُني and

govern the n. in the gen.; and he holds وَمَا لَنَا أَن لَا نَتَرَكَّلٌ عَلَى اللَّهٕ XI V. 15. And what aileth us not trusting

48 a
in God? and II. 247. [80] And what aileth us not doing battle &c.? [what follows ١٨١٠ being a prop. d. s. (DM),] to be cases of it. The red. ١٨١١ has no meaning other than corroboration, like the rest of the red. ps. [562].

§ 565. The red. ما is (1) restringent, which restrains (a) [the v. (DM)] from governing the nom., being attached only to ١٨١٢ vs. ١٨١٣, ١٨١٤, and ١٨١٥, because of their resemblance to ١٨١٦ [in indicating paucity or multitudine and in being put at the head of the sentence (DM)]; in which case they are prefixed only to a verbal prop. whose v. is expressed, as

قلما يبرح اللبيب أي ما يورث المجيد داميا أو مجيبة

[Seldom does the intelligent cease to be calling or responding to what entails glory! (Jsh.)]; while the saying of AlMarrâr [Ibn Sa‘îd alFakukan (Jsh)]

صدَّرت فاطولت الصدر وقلما
وصال على طول الصدر يدوم

[Thou turnedst away, and lengthenedst the turning away; and seldom does union outlast length of turning away! (Jsh)] is, says S, a poetic license: (b) [the p.] from governing the acc. and nom., being attached to ١٨١٧, &c., as IV. 169. [2] and VIII. 6. [516]; while, when followed
immediately by a v., it is named preparatory, [because it prepares the p. for prefixion to the v. (DM)]: (c) [4 ps. and 4 advs. (DM)] from governing the gen., being attached to (a) [4 (DM)] ps., (α) رب [505]; (β) the ك [509]; (γ) the ب, as

[by Muṭī' Ibn Iyās alKūfī, lamenting Yahyā Ibn Ziyād alHarithī (Jsh), Then, if thou become such that thou return not an answer (because of thy death, this will not detract from thine eloquence, because) seldom wast thou seen (the aor. being substituted for the pret.) when thou wast an orator! (DM)], as IM mentions, adding that the restringent ما produces with the ب the sense of paucity, as it produces with the ك the sense of causation in such as II. 194. [509]; (δ) أَنَا لَمَّا أَلْعِبُ [499], as ISh says: (b) [4] advs., (α) بَعْنِي, as

[by AlMarrār Ibn Saʿīd alFakʿasī, What! (loveth thou) with love Umm AlWulayyid after that (571) the locks of thy head are black and white like hyssop partly moist and partly dry? (Jsh)]; (β) بَيْنِي, as

[by Jamil, While we were in AlArāk together, lo, a rider
came upon his he-camel! (Jsh)]; (5) حَيْثُ (both) and (DM)], being made to imply the sense of the cond. اَيَّامَ, apocopate 2 vs. [419]: (2) non-restringent, (a) a subst. [for the suppressed كُنْبٍ (DM)], which occurs in such as (a) إنْ عَلَى هَذَا (6); [98] اَمَا أَنْتِ مَنْ تَطَلَّقُ (a) اِنْذَا لاً. Do thou this, if (thou do) not (anything else), orig.

(5) كَذَٰلِكَ لاً تَفْعَلُ غِيْرَةً (b) not a subst., which occurs (a) after the op. governing (a) the nom., as (b) شَتَانُ مَا زَيْدٌ [96], and

by Muhalhil [Ibn Rabī‘a at Taghlabī (Jsh)], If at the two Abāns he had come suing for her in marriage, a nose of a suitor would have been smeared with blood (Bk)], and

[by Abū Shaḵīḵ al Bahīlī (Jsh), In taking fright did this man make haste, O Farūḵa, when the cord of union was untwisted, cut? (DM)], i.e. إِنْفَارَا اِسْرَعَ هَذَا [186]; (β) the acc. and nom., as (a) لَيْتِمَا زَيْدَا قَانِمٌ [516]; (γ) the apoc., as (β) وَامَّا يَنْزِغْنَكَ مِنْ الشِّتَاطِينِ نُزُّ VII. 199. And, if an
instigation from the devil do instigate thee [589], XVII. 110. [116], IV. 80. [419], and

by AlA’shā, [Whenever thou art made to kneel down at the door of Muḥammad the descendant of Ḥāshim, thou wilt be made to rest, and wilt meet from his benefactions liberality (Jsh)]; (b) the gen., whether the op. be a p., as فِیمَا رَحْمَةٌ مِّنَ الْلَّهِ لَنْسُهُمْ III. 153. Then by mercy from God thou wast mild to them [563, 566], XXIII. 42. [508], LXXI. 25. [505], and رَبَّمَا ضَرَّبَهَا الْغَرْمَ [499] [509], or a n., as XXVIII. 28. [184],

[by AlAswad Ibn Yafur atTamīnī, The careless has slept; and I perceive not the sensation of my slumbering, while anxiety is present beside me, my pillow. I am without any ailment; but an anxiety that I know to have reached my heart has made me thin (Jsh)], and وَلَا سِیّمًا یَومَ الْغَرْمَ [88], i. e. وَلَا مَثَلَ یَومَ [89]: (b) before the op. governing the gen., as مَهْدًا عَمَّرَ مَا خَلَأْ زِیدَ with the gen., which
is extraordinary [88, 512, 571]: (c) after the cond. instrument, whether apocopative, [which has been previously mentioned (DM),] as ṭanāfī VIII. 60. And, if thou do fear and IV. 80.; or not apocopative, as حَتَّى أَنَا مَا حَذَّرُهَا شَهِدَ عَلَيْهِمْ Seme 4 XLI. 19. Until, when they come to it, their ears shall bear witness against them: (d) between the ant. and its appos., as مَثَلًا مَا بَعْوَضَةٌ II. 24.

A parable, a gnat [180], مَا being, says Zj, “a red. p. denoting corroboration, according to all the BB,” [as though حَقًّا forsooth or decidedly were said (K),] which is strengthened by its being dropped in the reading of Ibn Masʿūd; and بَعْوَضَةٌ being a subst. (ML).

§ 566. لَ is red. (1) with the [con. (R, Jm)] و after negation, [literally, as مَا جَارِئي زِيدَ لَا عُمُرُ (545, 547); or ideally, as I. 7. (539) (Jm)]: (2) after the infinitival أَن [as مَا مِنْعَكِ أَنْ لَا تَسجِدَ إِنْ أَمَرتَكُ VII. 11. What hindered thee from doing obeisance when I commanded thee? (R, Jm) and لَيْلًا يَعْلَمُ عِلْهِ الْكِتَابُ LVII. 29. In order that the people of Scripture may know (R.)]: (3) seldom before أَنْسَم [as يَقُومُ يَقِيَّةٌ LXXV. 1. I swear by the day of resurrection (R, Jm) and  لا أَقَسَمْ
XC. 1. I swear by this land (Jm)]: (4) anomalously with the pre. (IH), as

(R, Jm), by Al‘Ajjāj Ibn Ru‘ba atTamīmī, In a well of perdition he journeyed, and knew not (Jsh): (5) often before the [word denoting the object] sworn by, to notify that the correl. of the oath is negativated, as

(R), by Imra alKais, Then no, by thy father, daughter of Al‘Āmirī, the people assert not that I flee from battle (Jsh). The red. ʿl is introduced into the sentence merely to confirm and corroborate it, as مَا مَنْعَكَ إِذْ رَأَيْتِهِمْ ضَلُّوا أَيْنَ لا تَتَبَعْيِ [XX. 94. What hindered thee, when thou sawest them go astray, from following me? and VII. 11., as is made manifest by XXXVIII. 75. [181]; and hence LVII. 29.,

إِي جُودَةٌ لَا بَدَلٌ وَإِسْتَعِجلَتْ بِهِ
نَعْمٌ مِنْ نَتْيَ لَا يَمْعِنُ الْجُورَ قَاتِلَةٌ
[His bounty disdained niggardliness; and a "Yes" proceeding from a youth that refuses not bounty to his slayer hurried him away (Jsh)], and

رَبِّحَبِينِي فِي اللَّهِ أَنْ لَا إِحْدَةٌ وَلَلهُ دَابِعُ دَابِعٌ غَيْرُ غَيْلٍ
[by 'Alā'ihās, And they censure me for pastime, that I should love it, when pastime has a caller diligent. not negligent (Jsh)]. But in it is said by some to be non-red., an objective a., being, (1) as Zj says, a subst. for it, [i.e. disdained "No," niggardliness (DM)]; (2) as another says, a causative obj., i.e. كريرة البطل from (dislike of) niggardliness, like IV. 175. [547], i.e. كريرة آن تصلوا from (dislike that ye should err. And, as they differ about ٍ in this verse, so do they differ about it in LXXV. 1., where it is said to be (1) neg., its negated being (a) something preceding, vid. the denial of the resurrection often quoted from them, so that [No, i.e. (K)] The matter is not so is said to them, and then the oath [I swear &c. (K)] is begun, that, say they, being correct only because all the Kurān is like one Chapter; (b) اقتسم, as being enunciatory, [i.e. (I tell you that) I will not swear &c., meaning I will not magnify the day of resurrection by the oath, but by what is greater than the oath (DM),] not originative, [i.e. I swear not by it (DM),] which [explanation] is preferred by Z: (2) red., (a) subsidiary and introductory to, [and corrob. of (K),] the negation of the correl., [the (prop.) sworn to, here suppressed, being supplied negated, e.g. لا يتركون سدى (K),] i.e. No, I swear by &c., (they shall not be left uncontrolled), like 'لَوْ رَبِّي لَيُسْتَمِرْ حَتَّى يُعَمِّرُ IV. 68. Then no, by thy Lord, they will not believe
until they make thee judge and ُنَّـا وَأَبَيِّكَ الشَّـرَطَ، which [saying (DM)] is refuted by XC. 1., since its correl. is off., vid. XC. 4. Assuredly We have created man in travail, and likewise by LVI. 74—76. [1]; (b) merely corrob. and confirmatory of the sentence, as in LVII. 29., which is refuted by the fact that it is not made red. for that purpose at the beginning, but in the middle, like ُلَمْ وَكَانَ كَانَ كَانَ كَانَ كَانَ [419], and ُلَمْ وَكَانَ كَانَ فَاضِل [547] (ML).

§ 567. ُنَّـا has been previously mentioned [499].

§ 568. The ُلَمْ and the ُكَ (R.), have also been previously mentioned [503, 504, 509] (IH).
CHAPTER XII.

THE TWO EXPOSITORY PARTICLES.

§ 569. They are أَيُّ أَيُّ (M, Z, IH): you say on VII. 154. That is مِّن قُومَة, as though you said The exposition, or meaning, of it is مِّن قُومَة; and the poet says

وَتَرَمِينُنِي مَرَضٍ لَّكَ أَيُّ أَيُّ

وَتَقَلِينُنِي لَكِنَّ أَيُّ أَيُّ لاَ إِلَّا قَلِيلٌ

[1] (M) And thou shootest (i.e. signest to) me with the eye, saying, Thou art a sinner: and thou hatest me; but I [521], I hate not thee (N). The difference between أَيُّ and أَيُّ is that أَيُّ expounds every vague [expression], single term, as جَارِي نُزُود أَيَّ ابْنَ عَبْدِ اللَّهِ Zaid, i.e. Abū 'Abd Allāh, came to me; and prop., as هُنَّ رَفِيدة أَيَّ مَا تُحْتِمْ

His bowl was emptied, i.e. he died, and وَتَرَمِينُنِي أَلْغٌ whereas أَيُّ expounds only a supplied obj. of an expression conveying the sense of saying, as XXXVII. 104. [539, 570], i.e. رَنُادِيَتُهُ بَلْ فِي عُتُوبِي أَلْغُ, and similarly I wrote to him, saying, Come, i.e. أَلْغُ; and sometimes the expressed direct obj.
[of such an expression], as اذ ارحينا الى امك ما يرححي
اى اتنينه XX. 38. 39. When We revealed to thy
mother what is revealed, namely, Put him (R). You
say عندى عسجد اى ذهب I have عسجد, i.e. gold,
what follows اى being a synd. expl. of, or [total (DM)]
subst. for, what precedes it. The prop. imitative of a
quasi-saying is of two sorts, (1) accompanied by the expos.
p., as كتبى الله اى انفعل وتوسيئنى آخ; and in
this sort the prop., being expos. of the v., [as converting it
to a particular obj. (DM),] has no place [in inflection] :
(2) unaccompanied by the expos. p., as ورّصى بها ابراهيم
بنيه ويعقوب يا بنى ابن الله اصطفى لكم الدين II. 126. And
Abraham commended it to his sons, and Jacob also
commended it to his sons, O my sons, verily God hath chosen
for you the religion of AllIslam،
وكان نوح ابنه ركان
في موزئ يا بنى اركب معنا XI. 44. And Noah called
to his son Canaan—and he was aloof—O my little son,
embark with us, the reading فدعا ربه انى مغرب LIV. 10.
And he prayed to his Lord, Verily I am overcome, and
the saying
رجالي من مكة اخبارنا انا راينا رجلا عريانا

[Two men (for by poetic license) from Makka
told us, Verily we saw a naked man (Jsh)]; and these
pros. [يا آله، and اني مخلوب (DM)] are in the place of an acc. [as obj.] by common consent, the acc. being governed, as the BB say, by a supplied saying, but, as the KK say, by the v. mentioned, and the opinion of the BB being attested by the expression of the saying in such as XI. 47. [540] and ان نادي ربه نداء خفياً كال رب اني وهم العظم مني XIX. 2. 3. When he called upon his Lord privily: he said, My Lord, verily the bone of me hath waxed feeble.

§ 570. اني is expos. i.q. اي, [prefixed to the two props. (DM), as فارحبنآ إليه اني اصفع الفلک XXIII. 27. And We revealed to him, saying, Muke thou the Ark [1] and ونودوا اني تلكم الجنة VII. 41. And they shall be called to thus: —That [561] is Paradise. It has the following conditions: —(1) that it be preceded by a prop., for which reason he that holds X. 11. [525] to be a case of it is mistaken, [because only a single term occurs before it (DM)]: (2) that it be followed by a prop., so that ذكرت مستجبا اني ذهباً is not allowable, but اي must be put, or the expos. p. must be omitted; but there is no difference between the verbal prop. [posterior to it (DM)] and the nominal: (3) that the preceding prop. contain the sense of saying, as [XXIII. 27. and VII. 41. (DM)] above, whence وانطلق الملا منهن اني امشرا XXXVIII.
5. *And the chief persons of them brake forth into speech, saying, Go on* [and XXXVII. 104. (539, 569)]: (4) that the preceding prop. do not contain the letters of saying, so that *تَعَلْمُ الْأَنْفُلَ* is not said: but in the small commentary of IU on the Jumal [of Zف (DM)] it is stated that *أَنْفُلَ* is sometimes expos. after genuine *ṣaying*; and Z mentions [in the K (DM)] that in *ما قَلْتُ لَهُمُ الْأَنْفُلَ* أَمْرَتْنِي بِهِ, أبي أَعْبَدُوا الَّذِينَ رَبُّكُمْ V. 117. *I have not commanded them save what Thou hast commanded me, saying; Worship ye God, my Lord and your Lord* it may be expos. of the saying as rendered by commanding, which is good; and accordingly the rule should be that the prop. do not contain the letters of saying except when the saying is renderable by something else: (5) that a prep. be not prefixed to it, so that, if you said *کَتَبْتُ إِلَيْهِ أَنْفُلَ*, it would be infinitival. When the adapted for exposition is followed by an aor. accompanied by *لِهِ*, as *أَشْرَبْتُ إِلَيْهِ إِنَّ لَا تَقْعُلْ* I signed to him, saying, *Thou shalt not do or Do thou not or that thou shouldst not do,* it may be in the ind. on the assumption that *لِهِ* is neg., or apoc. or the assumption that it is prohib., in both of which cases *أَنْفُلَ* is expos., or subj. on the assumption that *لِهِ* is neg. and *أَنْفُلَ* infinitival; but, if *لِهِ* be wanting, the apoc. is disallowed, and the ind. and subj. are allowable (ML).
CHAPTER XIII.

THE INFINITIVAL PARTICLES.

§ 571. They are ان (M, Z, IH), ان (IH, AA), [the contracted ان, and ان (R), as IX. 119. [540] (M, Z), والسماء وما بناها, XCI. 5. And the heaven and His having built it as expounded by some,

[That the nights have gone gladdens the man: and he heeds not that their going was for him a going of his life (Jsh)], and XXVII. 57. [449] (M). ما is conjoined with the plastic v., since the aplastic has no inf. n. that the p. with the v. might be renderable by; but not with the imp.: and is peculiar in acting as a subst. for the adv. of time pre. to the inf. n. that it and its conj. are render-

able by, as I will not do it so long as a sun shall rise, i.e. مدة فورورة during (the period of) its rising; and its conj. is then mostly a pret. affirmed or [an aor.] negatived by لم, though its meaning is future, seldom an aor. [not negatived by لم]. Its conj. is, according to S, only verbal: but others allow it to be nominal, which is the truth, though it is rare, as
and IJ allows it to be a prep. and gen., so that مَا عَدَا زِيدٌ and مَا خَلَّا زِيدٌ are allowable according to his opinion [565] (R). Ma is (1) not temporal, as عَزِيزٌ عليه مَا عَنْتِكم IX. 129. Grievous unto him is that ye have suffered hardship, ودُرا مَا عَنتِكم III. 114. They have wished that ye should suffer hardship, IX. 119., and لهم عذاب شديد بما نسوا يوم XXXVIII. 25. They shall have a severe punishment because they have forgotten the day of reckoning; and hence آمِنُوا كَمَا أَمَنَ الناس II. 12. Believe ye as men believe, and similarly wherever it is conjoined with the of comparison [509] between 2 similar vs.: (2) temporal, [because it occupies the place of the n. of time (DM),] as XIX. 32. [447], or. مِدةً دَوَامً حِيا, the adv. being suppressed and replaced by مَا and its conj., as in the case of the genuine inf. n., as جَنََف صَلَوة. اف ارئد إلآ الأصلاح ما استطعت [65]; and hence العصر XI. 90. I desire not aught save your reformation so long as I am able and

by Imra al Kais, O our female neighbour, verily calamities befall (man); and verily I shall be steadfast (in bearing them) so long as (mount) 'Asib shall be steadfast (Jsh) 

(583)
(a) if its being temporal meant that it indicated *time* by itself, not vicariously, it would be a *n.* and would not be infinitival, as ISk followed by ISh says that

[by Abû Kais Ibn Rifa'a alAnsâri, *Of us are he that is at the time when his mustache has sprouted and the old bachelors; and of us are the beardless and the hoary* (Jsh)] means *حَيْينُ تَرَكَتْ* [563], [in which case *ما* indicates *time* by itself (DM)]; while *لا* say I, is made *red.* after it because of its resemblance in letter to the *neg.* *لا*; as in *زَجَّ الْفَتْنَى عَلَى* whereas *لا* should rather be construed to be *neg.* *he whose mustache has not sprouted*, because the redundancy of *لا* is then regular, and because this construction avoids making [the *adv.* of] *time* an *enunc.* to the concrete *n.* [26] and authorizing a meaning and usage where they are not authorized, vid. its denoting *time* by itself and its being [used (DM)] *pre.*: (b) I have deviated from their term "adverbial" [497] to my term "temporal" in order that it might include such as...

II. 19. So often as it giveth light to them they walk in it, since the *n.* of *time* supplied here is a *gen.*, i.e. *كل رَأَبَت إِضَاءة* *At every (time of) giving light*; whereas the *gen.* [n. of time or place (DM)] is not named *adv.* [64]: (c) *لا* does not share with *ما* in acct-
ing as a subst. for the n. of time, contrary to the opinion of IJ, who attributes to it

[And, by God, an old woman mother of one child is not more grieved than I at (the time) that her little one is lighted (Jsh)]; while Z following him attributes to it

II. 260. [At (the time) that God gave him the kingdom (K)], [Save at (the time) that they waive (K), and ًا يُقَلَّلَ رَبِّي اَللَّهُ to XL. 29. [What! will ye slay a man at (the time) that he saith, My Lord is God? (K)]: whereas the sense of causation in the verse and texts is possible, [i.e. مَن أَجَلَّ أَنَّ اللَّهَ (DM)]; and, being unanimously agreed upon, must not be deviated from. ماً is extraordinarily conjoined with the aplastic v. in

الْيَسِيرَ الْأَمْوَى فَيَأْمُرُ بِالْأَمْوَى فَيَأْمُرُ بِالْأَمْوَيْنَ ٍ مَا لَسْتُمْ أَهْلَ الْحَيَانَةَ وَالْخَرَّ

[Are not ye two my rulers in affairs, because ye are not people of faithlessness and treachery? (Jsh), where فَعَيلْ is applied to the non-sing., as in LXVI. 4. (24), and أَنثِمَا is sub. of لَيْسُ, the prefixed to it being red., as in (503) (DM)]. IJ says that the infinitival بِلِيْةَ يُقَدَّمُونَ الرَّخَى [124]: whereas cor-
rectly is pre. to the prop.; while S on the contrary says that is red. in [124], whereas correctly it is infinitival. An governs the aor. in the subj. [410], and occurs (1) in the beginning, [really or predicamentally (DM),] in which case it is in the position of a nom., as II. 180. [24] and II. 238. [405], and, as is said, فِتْحَةٌ أَمْرٌ إِنَّهاً تَتْخَشَى IX. 13. Then God, that ye should fear Him is meeter and similarly IX. 63. [538]: (2) after an expression indicative of a meaning other than certainty [526], in which case it is in the position of (a) a nom. as المِنْ يَدُ اللَّهِ الَّذِينَ آمَنُوا إِنَّهُمْ تَتْخَشَى LVII. 15. Hath not the time come for them that have believed that their hearts should submit? and II. 213. [464]; (b) an acc., as وَمَا كَانَ هَذَا الْقُرْآنَ إِنْ يَفْتَرُى X 38. Nor is this كُرَّذِنِّ النَّشْشَى إِنْ تَصِبَّنَّا دَارَةً، يَقُولُونَ نَخْشَى V. 57. Saying, We fear that a reverse should befall us, and فَارِدَتْ إِنَّ اعْيِبَهَا XVIII. 78. And I desired to make it unsound; (c) a gen., as مِنْ قَبْلِ أَنْ يَاتَى إِحْدَكَمْ الموت LXIII. 10. Before that death come to one of you and XXXIX. 14. [413]; (d) either [an acc. or gen. (DM)], as XXVI. 82. [410], orig. نَفْيًا أَنَّ نَفْيًا, it being disputed whether the place after suppression of the prep. is [that of (DM)] an acc. or gen. [514]. This اِنَّ آئِنَّ is a conjunct
p. [497], conjoined with the plastic v., whether an aor., as [II. 180., &c. (DM),] above; or a pret., as [XXVIII. 82. *If it had not been that God was gracious to us; or an imp., as* I wrote to him, *Stand,* [i. e. *to stand* (DM)]. Four other meanings are mentioned for *اين* [585], which is held by the KK, and is rendered probable in my opinion by (a) the concurrence of *اين* and *اين* in one place, as in II. 282. *If one of them twain err and the saying* [of AlFarazdag (Jsh)]

[What! wilt thou be wroth if (a boaster boast because, or it appear that) the two ears of Kutaiba have been slit publicly, when thou wast not wroth at the slaughter of Ibn Khāzim? (ML on اين)] ; (b) the occurrence of the *ف* after it often, as in *ابا خراشة الغ* [98] ; (c) its being coupled to *ادام اقتات الغ* [98], where, if *اين* were infinitival, a single term would be coupled to a prop.: (2) negation, also like *اين* [550], which is said by some on *اين* [550], which is said by some on

III. 66. *Not any one is given the like of what ye have been given:* (3) i. q. [the causative (DM)] *اين* , as
some assert of 

[592], which is said by some on

 بل عجبوا ان جاءهم منذر منهم L. 2. But they wondered because a warner of themselves came to them!, LX. 1.

[514], and because the two ears &c.: (4) i.q. للذِّي، which is said on IV. 175. [547] and

نِزلتم منزل الاضياف منا * فعجلنا القرى أن تشتموْنا

[by 'Amr Ibn Kulthum at Taghlabi, Ye took up the position of guests towards us; and we hastened the entertainment lest ye should blame us (EM)]. IMd says in his book AlBadi' [fi-nNahw (HKh)], in which he differs from the sayings of the GG on many matters, that الذِّي and the infinitival أن اعترض occur infinitival, as

اتقرح أكباد البحيض كالذِّي

أرى كيدى من حب بشنئة تقرح

[by Jamil, What! are the livers of lovers sore because (the ك denoting causation) of my seeing my liver sore from love of Bathna? (Jsh)]; and in the sense of الذِّي, as

زَيد أعقل من ان يكتب Zaid is more intelligent than he that lies, i.e. من الذِّي يكتب من الذِّي يكتب. Y, Fr, and F indeed say that الذِّي occurs infinitival, and IKh and IM approve of it; and they hold ذاك الذِّي يبشر الله عيادة XLII. 22.
[That is God's gladdening His servants with good tidings (DM)] and וַחֲפֹלָהּ כְּאֶלֶף וְחַטֵּרָה IX. 70. [And ye have plunged into vanity like their plunging (DM)] to be cases of it: but I know no one that says the converse; and what emboldens him to [say] it is the difficulty of this sentence, since it appears to pronounce Zaid superior in intelligence to lying, which has no meaning. It appears to me, however, either that the sentence contains paraphrase upon paraphrase, אֶל and the v. being paraphrased by the inf. n., and the inf. n. by the qual., so that the sense [Zaid is more intelligent than the liar (DM)] is reduced to what he means, but by a method received by the learned, since X. 38. [above] is said to be constructively meaning forged; or that is made to imply the sense of , so that the ex. means Zaid is the farthest of mankind from lying because of his superiority to others, the mentioned not being the one governing the inferior in the gen., but being dependent upon because of the sense of farness implied by it, and the [person or thing] pronounced inferior being always omitted with this because of the intention of generalization (ML). , when op., is conjoined with its 2 regs. [497, 517]; and, when restrained [516], with the nominal or verbal prop. (R). [On the contracted see §§. 497 and 525.] is i.q. [the infinitival (ML)]
in sense (R, ML) and government [410] (ML), but is peculiar to the aor. [497] (R), as لَكِيَلَا تَأَسَّوا LVII. 23. In order that ye may not grieve, which is confirmed by its replaceability by ان, and by the fact that, if it were a causative p. [513, 595] a causative p. would not be prefixed to it; and hence [411] and لَكِيَلَا يَكُونُ دُولَةً LIX. 7. (In order) that it may not be a thing taken by turns, when the ل is supplied before it [514]; and possibly the saying

[Thou desiredst that thou shouldst go swiftly off with my water-skin, and leave it to be a worn-out water-skin in an empty desert (Jsh), where the ل is found before, and ان after, it (DM)], گً کی being either causative, corrob. of the ل, or infinitival, corroborated by ان [597]. ان is i. q. ان, except that it does not govern the subj.: and mostly occurs after یوَن, یوَن, [and the like, as یَتَمَئٍی, یَتَمَئٍی (DM)], as LXVIII. 9. [417] and یوَن بعدهم لى يعمر II. 90. One of them wisheth that he should be made to live; but sometimes without them, as

ما كَانَ ضَرَّكَ لَوْ صَنِنتَ وَرَبَا من الفتى وَهُدَى المَخْطَطِ المحتقن
by Kuitaila [Bint AnNadr Ibn (Is)]; AlHarith [alKurasheya (Is)], That thou hadst shewn grace would not have harmed thee: and often has the youth shewn grace when he was the angered, enraged (Jsh),

by AlAshâ, [And often has the bulk of their matter escaped a people from leisureliness when that they should have hastened was prudence (Jsh), being preferably in the acc. as the prepos. pred. of كاَنْ, and the inf. n., vid. لَوْ and its conj., being its postpos. sub., as the Seven read in XLV. 24. and XXVII. 57. (449) (DM),] and تجاوزت آخ [487]. The occurrence of لَوْ as infinitival is authorized by Fr, F, AB, T, and IM: and their opinion is attested by the reading of LXVIII. 9. [538], يدهنوا, in the subj. being coupled to تدهن, since its sense is أن تدهن; while the difficulty of its prefixion to أن in ما عملت من سوى تود لو أن بينها وبينها أبدا بعيدا III. 28. And what [586] it hath done of evil, it will wish that (it had been the case) that between itself and it had been a far extent of time, [the infinitival p. not being prefixed to its like (DM),] is met with the reply that لَوْ is prefixed to a suppressed v. supplied after لَوْ, i.e. لَوْ تبت أن آخ
(ML). Its *conj.* [497] is like the *conj.* of لَوْ [above], except that لَوْ does not act as a *subst.* for the *adv.* of time. Sometimes the *v.* of wish is dispensed with, and the *v.* after لَوْ governed in the *subj.* when conjoined with the فِ [411], as لَوْ كَانَ لَيْ مَالُ فَلَحَقَ (I wish) that I had wealth, so that I might perform the pilgrimage, i.e. لَوْ أَنْ لَيْ كَرَةٌ فَأَكُونَ مِنْ أَوْرَدُ أوْ أَئَنُّي لَوْ آخَرَ المَحْسُونِيَّةٌ XXXIX. 59. (I wish) that I had a return to the world, so that I might be one of the righteous (R).

§ 572. Some of the KK and AU mention that some of the Arabs make [the subjunctival (DM)] أن govern the *apoc.*; and Lh transmits it from some of the Banū Subāh [a clan (ID, DM)] of Ḍabba: and they cite

إِذا مَا غَدَّنَا قَالَ وَلَدَانَ اهْتُنَا

تَعَالَوا إِلَيْنَا أَن يَاتِنَا الصَّيْدَ نَحْتَلُبُ

[by Imrā al-Ḵāṣ, *Whenever we go forth in the morning, the lads of our people say, Come ye, until the game come to us we will gather firewood to roast it (Jsh),*] and

احْذِرُ أَنْ تَعْلَمْ بِهَا تَتَرَدَّهَا * فَنَتَرْكُها ثُقَالًا عَلَى كَأْدِهَا

[by Jamil, *I beware of this that she should know it (the *حةَة* want mentioned in the preceding verse), and should reject it, and leave it to be a burden upon me, as it is*]
(Jsh)); but this [citation of the 2nd verse (DM)] requires consideration, because the coupling of the subj. [مَتَدُّ وَتَنَزِّلُ (DM)] to تَلْمِعُ (DM) indicates that the latter is made quiescent by poetic license, not apocopated. And sometimes the v. is put into the ind. after it, as in the reading of Ibn Muḥaiṣin in II. 233. [525] that he should fulfil and the saying of the poet

[That ye two should pronounce over Asmá (mercy be upon you two) from me greeting, and that ye should not inform any one (Jsh)]. The KK assert that this is the contracted anomalous conjoined with the [plastic non-precatory (DM)] v. [without separation (DM)]; whereas the BB rightly say that it is the subjunctival [410] made inop. by assimilation to its fellow the infinitival [نا تَشْعَرْا (DM)]; but the saying [of Abū Mūhjan Mālik Ibn Ḥabīb ath-Thākafi (Jsh)]

[And do not thou bury me in the desert, for verily I fear, when I die, that (the case will be this,) I shall not taste 51 a]
it (Jsh)] is not a case of that, as some assert; because, the fear here being certainty, اِنْ is contracted [526] (ML).
CHAPTER XIV.

THE EXCITATIVE PARTICLES.

§ 573. They are ʿlūḥ, ṣāʾa, ʿāša, ʿāš (M, Z, IH, IM), and ʿī (IM). Their meaning, when they are prefixed to the pret., is rebuke, and blame, for omission of the act; and in the aor. is excitement to, and requisition of, the act: so that in the aor. they are in the sense of command; but there is no excitation in the pret., which has already lapsed, except that, being often used in blaming the person addressed for having omitted in the past something that is recoverable in the future, they are as it were, with respect to the meaning, excitative to doing the like of what has lapsed. In the aor. also they are seldom used except in the case of rebuke and blame for what the person addressed ought to have done before it was required of him: and, if the sentence be devoid of rebuke, it is request, in which case these ps. denote request; and ʿī, ʿāṣ, and the opt. ḫ are also used in that sense (R). They take the head of the sentence, [because they indicate one of the sorts of sentence, so that they are put at the head to indicate from the very first that the sentence is of that sort (Jm)]. And they are inseparable from the v., literally, [as ʿāʾonār'smatibti, and ʿāʾonārāsu.]
XV. 7. Wherefore will thou not bring to us the angels? (R); or constructively (IH), as

[by Jarir, Ye reckon the slaughter of the old she-camels to be the most excellent of your glory, Banu Daufara: why (have ye) not (reckoned) the helmed champion? (574) (J),] and the nominal [prop.] occurs after them in poetic license, as

(R), by the Majnun of Laila al‘Amiriya, And I was told Laila had sent an intercession to me. Then why was not Laila’s self her intercessor? (Jsh).

§ 574. and also denote prevention of one thing because of the existence of another: and are then prefixed to the inch. (M, IA), the enunc. after them being necessarily suppressed [29]; and must have a correl., which, if affirmed, is mostly conjoined with the ج [602], and, if negativized by لم, is mostly divested of it, and, if negativized by لم, is not conjoined with it, as لم زيد لم يجي or لم زيد لم يجي [below], ولم زيد لم يجي, and ولم زيد لم يجي (IA). occurs in four ways:—(1) it is prefixed
to a nominal followed by a verbal [prop. (DM)], to connect the prevention of the 2nd with the existence of the 1st, as لوَلاَ زِيدٌ لَا كُرَمَكَ If Zaid (had) not (been existing), I should have honored thee, [so that it connects the prevention of the honoring with the existence of Zaid (DM),] i.e. لوَلاَ زِيدٌ مَوْجُونٌ (2) it denotes excitation and request; and is then peculiar to the aor. or what is renderable as such, [i.e. the pret. whose meaning is future (DM),] as لوَلاَ تُسْتَفْروُنَّ اللَّهُ XXVII. 47. Wherefore will ye not ask God for forgiveness? and LXIII. 10. Wilt Thou not defer me &c.? [426]: (3) it denotes rebuke and making to repent; and is then peculiar to the pret., as لوَلاَ جَائِزاً عَلىَ بَعْضِهَا XXIV. 13. Wherefore brought they not four witnesses to it?, whence لوَلاَ إذْ سَعَتْهُمْ قُلُوتُمْ. ما يَكْرَمُونَ لَنَا أن نَتَكُلَّمَ بَهْدَا XXIV. 15. And wherefore, when ye heard it, said ye not, It is not meet for us that we should speak this?, except that the v. is postponed, and تَعْدُورُونَ إِلَّهَ [573], except that the v. is understood, i.e. لوَلاَ عَدْدَتِمْ (a) it is sometimes separated from the v. by إنَّ and إِذَا [together with the prop. post. to them (DM)], when [they are (DM)] regs. of the v. [posterior to them (DM)], or by a parenthetic cond. prop., the 1st as in XXIV. 15., and the 2nd and
3rd as in فلولا إذا بلغت الحلقاً وانتِم حيناً تنظرني ونحن أقرب إليه منكم ولكن لا تبصرون فلولا أن كنت غير مدينين ترجعونا LVI. 82–86. Then wherefore, when it reacheth the throat, while ye are then looking on, and We &c. [63]—then wherefore, if ye be not held in subjection, will ye not return it?, [ترجمون] being the op. of the adv., and (B) the 2nd لولا being a [corrob. (K, B)] repetition of the 1st: (4) it denotes interrogation, as LXIII. 10. [Hast Thou deferred me? (DM)] and لولا إنزل عليه ملك XXV. 8. [Hath an angel been sent down unto him? (DM)], mentioned by Hr, but not by most. And Hr mentions that it is neg., i. q. لام; and assigns as an instance of it فلولا كانت قريبة امتنعت فنفعتها إيمانها إلا تقوم يونس X. 98. And there was not a city which believed and whose belief profited it, save the people of Jonah read with قوم in the acc. and nom., [the latter transmitted from Jr and Ks (K)]. The لولا occurring in إلا زعمت اسماء ان لا إحبها فقلت بلي لولا ينازعني شخي [by Abû Dhū’aib alHudhali, Now Asmá fancied that I did not love her: and I said, Yes, if my business had not been distracting me, (I should have visited thee) (Jsh)] is not this لولا; but is two words, i. q. لام، the
correl. L zamr is i. q. [in importing connection of the prevention of the apod. with the existence of the prot., and in being used to denote excitation, request, and rebuke (DM)], as لَوَّما زِيدَ لَأُكَرِمْتُ [above] and XV. 7. [573]; but Mlk asserts that it is only excitative, which is refuted by لَوَّما السَّاخْنَةُ لِلرَّشَاةِ لَكُنَّ لَيْ مِنْ بَعْدِ سَخَطَكْ فِي رَضَاكَ رَجَاهُ

[If (thy) hearkening to slanderers (were) not (existing), I should have after thy dislike hope of thy liking (Jah)]. لِل إِبْنَةُ بُسْمُ إِلَّهِ الرَّحْمَيْنِ الرَّحِيمِ لَا تُطَاوِلُ عَلَى XXVII. 30. 31. And verily it is "In the name of God, the Compassionate, the Merciful," that ye should not exalt, or saying, "Exalt ye not, yourselves against me" is not this لِل ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟ ؟
XXVII. 24. 25.: but in it is subjunctival only; while لَّا is (1) neg., لَا being (a) [in the place of an acc. (DM),] a subst. for أَعمالُهُم, and the devil hath made their works specious to them, and perverted them from the way, so that they are not guided aright, [hath made specious to them (B)] that they bow not down to God; (b) [in the place of a nom. (DM),] an enunc. of a suppressed [inch., i.e. أَعمالُهُم], (Their works are) that they bow not &c. : (2) red., لَا being (a) [in the place of] a gen., a subst. for السُبِيل, [i.e. from the way, which is bowing down (DM)]; (b) disputed about, as to whether it be [in the place of] a gen. or acc. [514], the o. f. being لَّا and the dependent upon يَنْهَدُونَ, [i.e. they are not guided aright to bowing down (DM)]. لَا denotes request and excitation, both meaning requisition of the thing, but request being requisition with gentleness, and excitation being requisition with urgency; and is peculiar to the verbal [prop.], as لَا تَصَبِّرُونَ لَنْ يَغْفِرُ إِلَّا لَهُ كَمْ XXIV. 22. Will ye not like that God should forgive you?, [where لَا denotes request (DM),] and لَا تَعَاذِبُونَ قَوْمًا نَكُثُوا إِسْمَاهُمَّ
IX. 13. Wherefore will ye not fight with a people that have broken their oaths?, [where it denotes excitation (DM),] whence, according to Khl, 'الا رجلأ إلخ [99] i.e. 'لا تروني رجلأ' according to him. Mlk says that 'اما' is a [simple (DM)] p. of request, i. q. 'لا'; and is peculiar to the v. as 'لا تقوم Wilt thou not stand?: but against that it is alleged that the Hamza denotes interrogation relating to making to confess, as in 'لا' and 'لا', and that 'اما' is neg.; and this Hamza is sometimes suppressed, as

ML] Seest thou not time has destroyed the tribe of Ma'add, and has destroyed the chiefs of the tribe of 'Adnân? (Jsh). 'لا' and 'اما' denoting request are undoubtedly compounded of the Hamza of disapproval and the p. of negation (R). 'لَ تَنْزِل لَوْ [573] denotes request, as

Would that thou wouldst alight beside us, and, or so that thou mightst, get good [411, 417, 592] mentioned in the Tashil (ML).
CHAPTER XV.

THE PARTICLE OF APPROXIMATION.

§ 575. It is قد (M, Z). قد is peculiar to the aff., enunciatory, plastic v. denuded of apocopative, op. of the subj., and p. of amplification: and, being like part of it, is not separated from it by anything, except indeed by the oath [577], as خالد ألق [1] and

فَقَدْ رَأى الله بيني عنانى * بِوَشْكِ فُرَاقِهِم صَدًّى يَصِيعُ

[And a magpie that screeches has, by God, made plain to me my distress at the quickness of their departure (Jsh)]; though sometimes the v. is suppressed after it because of an indication, as ألق [532, 577]. It has five meanings, (1) expectation: that with the aor. is manifest, as in your saying قد يقدم الغابب اليوم Of course the absent will arrive to-day when you are expecting his arrival; and with the pret. is authorized by most: Khl says قد فعل is said to people that await the announcement, whence the saying of the Mu'addhdhin قد قامت الصلالة Prayer has already begun, because the congregation are
awaiting that”; and one of them says “You say

The governor has already mounted to him that
awaits his mounting, and the Revelation has

LVIII. 1. God hath already heard the
saying of her that disputeth with thee, because she was ex-
pecting God to answer her prayer”: (a) some disapprove its
denoting expectation with the pret., saying that expectation
is awaiting the occurrence, whereas the past has already
occurred; but it is plain from what we have mentioned that
the authorizers of that [sense] mean that قَدْ indicates that
the past act was expected before the announcement, not
that it is expected now: (b) it appears to me, however, that

imports expectation without قَد, since it
is obvious from the state of the announcer of a future
[event] that he is expecting it; and in the pret. because,
if it were correct to affirm expectation of قَد in the sense
that it is prefixed to what is expected [by the person
addressed (DM)], it would be correct to say that [the
generic neg. (DM)] لا in لَنْ رُجُلِ No man denotes inter-
rogation because it is prefixed only in reply to [the men-
tioned or supplied interrogation (DM)] “Is any man?”
and the like, so that what is after لا is interrogated about
by another person, as the pret. after قَد is expected [by
another person (DM)]; and IM’s expression in that is
good, because he says that it is prefixed to an expected
pret., not that it imports expectation, while he does not
advert to expectation at all in the case of the قُامَ prefixed
to the aor.; and this is the truth: (2) approximation of
the past to the present: you say قُامَ زَيْدَ Zaid has stood or
stood, which admits of signifying the past approximate [to
the time of the speaker (DM)] or the past remote [from
the time of the speaker (DM)]; whereas, if you say
قُامَ has stood, it is peculiar to the approximate: and
upon قُامَ 's importing that [sense] the following predica-
ments are founded:—(a) it is not prefixed to لَيْسَ,
نَعُمْ, عَسَى, and قُامَ, because they denote the present,
so that the mention of what would approximate that [pre-
sent sense (DM)] which is realized [by means of the v.
to present time (DM)] would be meaningless; though
there is another cause for that, vid. that, their forms not
importing time, nor being conjugable [like vs. into aor.
and imp. (DM)], they resemble the n.; while عَسَى in
كَلَا السِّيَاءِ وَان رَأَى قَدْ عَسَى فَيَبْعَثُ لَزَرَتَ أَمَامَ القَاسِم
by 'Adî [Ibn Zaid {Ibn Malik Ibn 'Adî Ibn (ID)}
ArRîkā', If shame (had) not (been hindering), and (this,)
that my head, hoariness had become intense in it, I should
have visited Umm AlKāsim (Jsh)] is i. q. اشْتَدَّ, and is
not the aplastic عَسَى: (b) [80]; (c) IU mentions that;
when the correl. of the oath is an aff., plastic pret., then,
if it be approximate to the present, the ل [600] and قِبْلَةَ نَأْتِيَكَ اِلّا عَلِيّنا
are put together, as 十. 91.
By God, assuredly God hath preferred thee above us; and,
if it be remote, the ل is put alone, as

[by Imra alKais, I swore to her by God with an oath
of a perjurer, Assuredly they went to sleep a long
time ago; so that there is not any talker, nor any
warmer of himself at the fire (DM)]: but apparently
in the text and verse the converse of what he says is the
case, since the text means assuredly God did make thee to
excel us in patience and conduct of the righteous, and
that was decreed to him in eternity without beginning,
and he was qualified by it since he became intelligent;
while the verse means [Assuredly they have gone to sleep,
i.e.] that they went to sleep [shortly (DM)] before his
coming: (d) the ل of inception is prefixed [to the pret.
(DM)] in such as اَيُّهَا زَيْدًا لَقدْ قَامَ Verily Zaid has stood,
because it is orig. prefixed to the n., as اَيُّهَا زَيْدًا لَقَامَ [521],
and is prefixed to the aor. only because of its
resemblance to the n. [in admitting of denoting the pre-
sent and future (DM)], as XVI. 125. [604]; so that,
since the pret., when approximated to the present [by
means of قِبْلَةَ (DM)], resembles the aor., which resembles
the n., the ل may be prefixed to it: (3) diminution,
which is of two kinds, (a) diminution of the occurrence of [the act denoted by] the v., as قد يصدق القدرب Sometimes the liar does speak the truth; (b) diminution of its reg., [which is here the obj. (DM).] as قد يعلم ما انتم عليه XXIV. 64. At least He doth know what ye are about, meaning that what they are about is the least of the things known by Him: (4) multiplication, says S, in the saying of [Abū Dhu'aib (Jsh)] the Hudhaifa

[Oft do I leave the adversary yellow as to his finger-tips, as though his garments had been bespattered with the juice of the mulberry! (Jsh)], and, says Z, in قد نرى تقلب وجهك II. 139. Often do We see the turning about of thy face; while many cite the verse [of 'Imrān Ibn Ibrāhim alAnṣārī (Jsh)]

قد أشهد الغارة الشعوار تحملني
جرداء معروفة البحيري سرحوب

[Often am I present at the wide-spread raid, a mare having short fine hair, lean on the two sides of the face, longbodied carrying me! (Jsh)] as evidence of that: (5) verification, as XCI. 9. [433]; while some attribute XXIV. 64. He doth know &c. to it: Z says "نتى is prefixed to corroborate the knowledge [o
what they are about (K)], and that is reducible to *corroboration* of the threat;" [because, since He decidedly knows what they are about, He will decidedly require them for it (DM)]; and others say on

II. 61. And assuredly ye did know them that transgressed that تُقْدِعَ [with the ل (DM)] in the verbal prop. correl. of the oath is like ان and the ل in the nominal correl. in importing *corroboration* (ML), which is verification and confirmation of the thing (DM).

§ 576. This p., whether prefixed to the pret. or aor., must contain the meaning of verification, to which there is sometimes added, (1) in the pret., approximation to the present, (a) with expectation, as you say to him that expects the governor to mount تُقْدِع رُكْب [575], meaning *What thou hast been expecting has just been realized*, whence قد قامت الصالة; (b) alone, so that you may say تُقْدِع رُكْب زيد Zaid has mounted to him that does not expect him to mount: (2) in the aor., (a) diminution, as أن الكذوب قد يصدق meaning *In reality truth does proceed from him, even if it be little*; (b) multiplication, in the position of self-praise, as God says قد علم الله المعترفين XXXIII. 18. Often doth God know the hinderers, and the poet says قد أترك آله [575] (R).
§ 577. It may be separated from the v. by the oath [575]; and the v. after it may be rejected when understood, as

[532, 575] (M), by AnNabigha adhDubyānī (Jsh),
The departure has drawn near, save that our riding-camels have not yet gone away with our goods, and it is as though (the case were this, they had) already (gone away with them) (AAz). As regards suppression of ِّقد, the BB assert that the pret. v. occurring as a d. s. must be accompanied by ِّقد, expressed, as VI. 119. [80]; or understood, as XXVI. 111. and IV. 92.: but the KK disagree with them, though they prescribe that [conjunction with ِّقد expressed or supplied (DM)] as a condition of the pret. occurring as pred. of كِلّى [97], as in the saying of the Prophet to one of his companions ِّإِلَيْسَ ِّقَدْ صَلَبَتْ مَعَنَا Is not it, i.e. the case, this, thou hast prayed with us? and

ِّرَكَانَ حُسْبَنَا كُلُّ بَيْضَاءَ شَهِيدَةَ ِّ عُشْبَةَ لَاتَيْنَا جَنَّا وَحَجَرًا [by Zufar Ibn AlHārith alKīlābī, And we accounted every white to be a piece of fat on the evening that we encountered Judhām and ِّهِمْيَار (Jsh), i.e. ِّقَدْ حُسْبَنَا (DM)]; while the BB disagree with them. And some allow إِّنَّ زِيدًا لَّقَامَ by subaudition of ِّقَدْ [521, 604].
And all say that the *aff. pret.* used as a *correl.* of the oath ought to be conjoined with the ل and قد [427, 600], as in XII. 91. [575]; but LXXV. 4. [154] is said to be a *correl.* of the oath [جَحَّلَتُ الْغَلَفِ].

LXXV. 1. *By the heaven possessed of the 12 signs of the Zodiac (DM)*] by subaudition of the ل and قد together, because of the length [of the interval between the oath and *correl.* (DM)]; and the poet says خَلْفَتُ الْغَلَفِ [575, 600], understanding قد; while many assert that ولَّذِي أَرْسَلْنَا رَيْحًا فَرَأْيًا مَصْفَرًا لَظَلَّوا مِنْ بَعْدِهِ يَكْفُرُونَ XXX.

50. And, by God, if We send a blast, and they see it yellow, they will become after it unthankful is a case of that, which is an inadvertence, because ظلوا is future, since it is subordinate to the condition, and supplies the place of its *correl.* [427], so that there is no way to [supply] قد in it, since the meaning is ليُطِلِّي، but the قد is not affixed to the *pret.* [612] (Ml.).
CHAPTER XVI.

THE PARTICLES OF FUTURITY.

§ 578. They are the [لا (M),] and [لي (M, Z)]. These ps. are named ps. of futurity because they make the aor., which is common to the present and future, peculiar to the future [404] (AA). The س and سوَفَ are [also] called p. of amplification; but p. of futurity is better, because it is plainer. The meaning of amplification is widening; for this p. transports the v. from the narrow time, vid. the present, to the wide time, vid. the future. The س is a p. peculiar to the aor., making it a pure future, and considered as part of it, for which reason it does not govern it notwithstanding its peculiarity to it, [although the rule is that every p. peculiar to a class governs with the government peculiar to that class, the p. peculiar to the n. governing the gen., and the p. peculiar to the v. governing the apoc. (DM)]. It is not retrenched from سوَفَ, contrary to the opinion of the KK: nor is the period of futurity with it narrower than with سوَفَ, contrary to the opinion of the BB; [but it is equal to سوَفَ: IHsh here follows IM, who cites سوَفَ يُزِّنِي لله المعمنين أجرا عظيما IV. 145. And God will give
the believers a great recompense and َوَالْمُؤْمِنُونَ بِاللَّهِ IV. 160. And the believers in God and the last day, those will We give a great recompense as evidence of their equality (DM)]. Some one asserts that it sometimes denotes continuance, not futurity: he mentions that in connection with سَتَجِدُونَ أَخْرَيْنَ IV. 93. Ye continually find others; and cites II. 136. [176] as evidence of it, alleging that, this text having only been revealed after their saying “What hath turned them away?,” the سُبْحانَاءَ أَعْلَمُ اَلْلَّهَ occurs as a notification of the continuance [of their saying, i. e. of its renewal time after time (DM)], not of the futurity. And Z asserts that, when prefixed to a v. denoting an act liked or disliked; it imports that the act will occur inevitably, [i. e. corroboration (DM)]; but I have not seen any one that understands the reason of this, which is that, the س观影 importing [announcement of the occurrence of the act in the future, including (DM)] promise [and threat (DM)] of the realization of the act, its prefixion to what imports promise or threat necessarily involves corroboration of it and substantiation of its meaning: and he hints that [assertion here mentioned (DM)] in the chapter of the Cow, saying on II. 131. [508] “the س观影 means that such will inevitably be, even if it be postponed for a time”; and plainly expresses it in the chapter of Immunity, saying on أَوْلَئِكَ سَبِيرُهُمُ اللَّهُ IX. 72. Those shall God
have mercy upon "the imports existence of the mercy inevitably, so that it corroborates the promise, as it corroborates the threat when you say [سأَتَنَقْمُ مِنَّكَ (K)] [يَومَا] I will take vengeance upon thee [one day, meaning Verily thou shalt not escape me, even if that be tardy; and like it are سَيَبِعَلُ لَهُمُ الْرَّحْمَى وَدَا XIX. 96. The Compassionate shall make for them love, XCIII. 5. (434), and سُوفُ تُرْتَبُهُمْ أَجُوْرَهُمْ IV. 151. We will give them their recompenses (K)."

is syn. with the [in indicating futurity (DM)] or wider than it, according to different opinions [of the KK and BB respectively (DM)], the professors of the latter opinion seeming to consider that abundance of letters indicates abundance of meaning, which is not universally true, [as حَذر an act. part. and حَزّر very wary an intensive form (DM)]; and سُفُ is said instead of it by elision of the medial, and سُوُ by elision of the final, and سُوُ by elision of the final and conversion of the medial into س for extreme lightness, [the last or all three (DM)] transmitted by [ISd (HKh)] the author of the Muḥkam. It is distinguished from the س by the prefixion of the ل to it, as XCIII. 5.; and by its being sometimes separated [from what it is prefixed to (DM)] by the neutralized [444] v., as [1] (ML). أَنْ is prefixed to
the aor. and pret., which are then together with it ren-
derable by the inf. n. [571]: and, when it is prefixed to
the aor., the latter is only future, as I desire that he should go out; and hence it is indispen-
sable in the pred. of عُسِى [459, 461]; while the poet
[Kašāma Ibn Rawāha alʿAbsī asSimbisī (SM)], when he
deviates in his saying

عُسِى طَيِّبٍ مِن طَيِّبٍ بعِد هذِه ستُطَفِّي غلَب الكلِّي والجْرَانِ

May-be Tayyi after this state will quench the burning
thirsts of the kidneys and the short ribs by taking blood-
revenge from Tayyi (SM)] from what usage conforms to,
puts the س, which is like أن, [because they both
denote futurity (SM)].

§ 579. It with its v., pret. or aor., is equivalent to
with what it governs (M).

§ 580. The Banū Tamīm say إن تفعل [508] for إن تفعل, as says Dhu-r Rumma

إِن تُفْعَلْ مِن خَرْقَة مَنْزِلَة مَآ الْإسْبَاْبَة مِن عِينِيك مُسْجِمٌ

[Is it because thou hast contemplated the traces of an
abode of thy beloved Kharkā that the water of fondness
from thine eyes is shed? (SM, DM)]; and so they do
in the case of اَنَّ لاِيَهِدَ مُحَمَّدًا رَسُولَ اللَّهِ، saying I bear witness that Muhammad is the Apostle of God [527]: this is named the عَنْعِنَة of Tamīn (ML). And لَّيْ and لَيْ have been previously discussed [547, 549] (M).
CHAPTER XVII.

THE TWO INTERROGATIVE PARTICLES.

§ 581. They are the Hamza and ُمُهْلَمُ (M, IH). These are prefixed to the nominal and verbal prop. [497], except that the Hamza is prefixed to every nominal prop., whether the enunc. in it be a n. or v., contrary to ُمُهْلَمُ, which is not prefixed to a nominal prop. whose enunc. is a v., as اِذَا ُمُهْلَمُ قَامَ [23], except anomalously, because, being orig. i. q. ُمُقَدَّمُ [582], which is inseparable from vs. [575], if it see a v. within its reach, it remembers old times and yearns for the familiar friend and embraces it, but, if not, it consoles itself for its absence by forgetting it (R, Jm). And, even when the v. is present, [vid. when the prop. is verbal.] ُمُهْلَمُ is not content with it when it is expos. of the v. supplied after ُمُهْلَمُ, so that ُمُهْلَمُ زِيدًا ضَرَبَتِهِ [62] is not allowable by choice (R). The ! [554], being the orig. interrog., is for this reason distinguished by certain predicaments:—

(1) it is suppressible [583], whether it precede امَّامَ [543]; or do not precede it, as لْعَمَّرْ مَا أَدْرِى آَلَّمُ [543].

ٌُحَرَّبَتْ وَمَا شَرَّتْ إِلَى الْبُيْنِ أَطْرُبَ

وَلَا لَعْبًا مَّنِى وَذَرَ الشَّيْبِ يُلْعِبُ
by AlKumait, [I have been stirred by emotion: but not because of longing after the fair am I stirred by emotion, nor because of playfulness from me; and (what!) shall the hoary be playful?, i.e. (2) it denotes requisition of [simple] apprehension, [i.e. of perception of an object not a relation (DM),] as ازید قائم أم عمرو [542, 543]; and requisition of ascertainment [explained below], as ازید قائم Is Zaid standing, or ‘Amr? [497]: whereas هل is peculiar to requisition of ascertainment, as هل قام زيد Has Zaid stood?; and the rest of the interrogs. to requisition of [simple] apprehension, as من جاءك Who came to thee?, ما صٌنعت What didst thou?, كم مالك How much is thy property?, اين بٌيت Where is thy house?, and متى سترك When will thy journey be?; (3) it is prefixed to affirmation, as ازید قائم أم عمرو [DM] above; and to negation, as XCIV. 1. [556] and [99]: (4) it is complete in priority [584], as is proved by two facts, (a) that it is not mentioned after the م denoting digression, as the others are [543]: you do not say أم هلٍّ أُتأم زيد أم اتعد, but م هلٍّ أُتأم زيد اتعد, (b) that, when it is in a prop. coupled by the ف, or م, it is put before the con., to give notice
of its thoroughness in priority, as VII. 184. And have they not considered?, XII. 109. [417], and X. 52. [below]; whereas its fellows follow the cons., as is the rule with all the parts of the coupled prop., as III. 96. And how do ye disbelieve? and XLVI. 35. [538]: this is the opinion of S and the major- ity; but many, the first [or rather one (DM)] of whom is Z, disagree with them, asserting that the Hamza in those positions is in its original place, and that the coupling is to a prop. supplied between it and the con. [538] (ML). The Hamza is prefixed to (1) the con. و, to denote (a) disapproval, as ول覃 أزلنا أيك آيات بائنات وما يكفر بها إلا الفاسقون أوكلما عاهدوا عهداً نذةً فريق منهم II. 93. 94. And assuredly We have sent down to thee manifest signs, nor do any disbelieve them save the trans- gressors: and what! so often as they have made a cove- nant hath a party of them rejected it? [543] being coupled to أزلنا; (b) rebuke or making to confess, when prefixed to a neg. prop., as قالوا لولا أرتي مثل ما أرتي موسى أولم يكفروا بما أرتي موسى من قبل XXVIII. 48. They said, Wherefore was he not given the like of what Moses was given? And what! did they
not disbelieve what Moses was given before?» To the con. (2) the con. (a) disapproval, as (b) rebuke or making to confess, when prefixed to negation: (3) the illative, as (b) rebuke or making to confess, when prefixed to negation: (3) the illative.

XXVIII. 71. Who is a god other than God that shall give you light? What! then will ye not hearken?, the Hamza denoting rebuke or making to confess: (4) the importing strangeness, to denote disapproval, as 

X. 51. 52. What of it will the sinners seek to hasten? Yet what! when it befalleth, will ye believe in it then? [meaning ye will believe in it after its befalling, when the belief will not profit you (K, B),] here being as in VI. 1. [540], because belief in the thing is strange to seeking to hasten it out of mockery. These ps. do not couple to a supplied ant., as Z asserts in the K; and, if they were as he says, their occurrence in the beginning of the sentence without the precedence of any ant. would be allowable, whereas they only occur constructed upon a
preceding sentence (R on the cons.). Another peculiarity of the Hamza is that it may be followed by the single term in reliance upon the previous mention of that single term in the speech of another speaker, as in your saying, when disapproving or interrogating, ازیدّ رایت زیدّ or جارئّ زیدّ or ازیدّ مروت زیدّ; whereas you do not say هل زیدّ or هَل بَزیدّ زیدّ or هَل بَزیدّ زیدّ (R). Sometimes the Hamza, becoming excluded from real interrogation, denotes (1) equalization: this Hamza occurs after ليتّ مَّا أدرّي مَّا ابالي سواءٌ and the like; and is the Hamza prefixed to a prop. that [with the Hamza (DM)] is replaceable by the inf. n., as سواء عليهم استغفرت لهُم ام لم تستغفر لهم LXIII. 6. Alike will it be unto them whether thou beg forgiveness for them or do not beg forgiveness for them [543] and ما ابائي اقتّت ام تقدبت I care not whether thou stand or sit, since ما ابالي بقيامك سواء عليهم الاستغفار وعدمة would be correct: (2) nullifying disapproval: this Hamza necessarily implies that what follows it is non-occurrence, and that the assertor thereof is lying, as اناصفكم ربكم بالبنين واحتبذ من الملائكة إثنا XVII. 42. What! then hath your Lord distinguished you by sons,
and gotten for himself from the angels females? [below] and XLIX. 12. [74]; and, from its importing negation of what follows it, affirmation of the latter, if negatived, necessarily results, because negation of negation is affirmation [551], whence XXXIX. 37. [503], i.e. God is sufficient for His servant, for which reason what the ُبٌخ‍لُم is prefixed to in XCIV. 2. [556] is coupled to اللخَمُسُحُط‍أ‍، as meaning شُرِّحَنَا اللخ، and the saying of Jarīr about ‘Abd AlMalik [Ibn Marwān (Jsh)]

اجْتَمَأَتْ ضَمْأَهُمْ مَنْ رُكَبَ المُطَلِّيَّةَ وَانْدَرَى الْعَالَمِيَّ بِطُورِ رَأْحُ [What! are ye not the best of them that have mounted riding-beasts, and the most bountiful of created beings as to palms of hands? (Jsh)] is an eulogium, nay, is said to be the most eulogistic verse that the Arabs have composed, whereas, if it were really interrogatory, it would not be an eulogium at all: (3) rebuking disapproval, which necessarily implies that what is after the Hamza is occurrent, and that the doer of it is blamed, as اَتَحَدَّثُونَ مَا تَنْصُونَ XXXVII. 93. What! do ye worship what ye hew out? and

بِأَطْرِفَهُ وَأَنْتُ قَنَصِرٌ وَالْهَمْرُ بِالْأَنْسَابِ دُوَارُ by Al‘Ajjāj, [What! art thou lively when thou art very old? And time is very apt to turn man from one state to
(621)

another! [Jsh]: (4) causing confession: this means your inducing the person addressed to confess and acknowledge a matter whose existence or non-existence is established in his opinion; and the thing that you cause him to confess must follow the Hamza immediately, as you say أضربت زيدا ضربت زيدا, and أضربت زيدا in causing confession of the act, ag., and obj. respectively, just as the thing interrogated about must [follow the Hamza immediately (DM)]: while أنت فعلت هذا بالهتنا XXI. 63. Thou, hast thou done this unto our gods? may mean real interrogation by reason of their not knowing that he was the doer, or causing confession by reason of their having known; but is not an interrogation about the act, nor a causing confession of it, because the Hamza is not prefixed to the v.: (5) irony, as اصلواتك تامرك ابي نترك ما يعبد أضمرنا XI. 89. Do thy prayers command thee that we should leave what our fathers worship?: (6) command, as السلامتم III. 19. Have ye become Muslims?, i.e. Become Muslims: (7) wonder, as أم ترى إلى ربك كيف مد الطلل XXV. 47. Hast thou not considered the work of thy Lord, how He hath stretched out the shade?: (8) deeming tardy, as LVII. 15. [571]. هل is applied to denote requisition of ascertainment, [i.e. of perception of the occurrence or non-occurrence (DM),] of an aff. [relation (DM)], not [requisition] of [simple] apprehension, nor of ascertainment
of a neg., [which means that it is not prefixed to negation, though its reply may be a neg., e.g. لَا No (DM)]; so that the following are disallowed:—(1) هَلْ زِيَدُ فَرِبْتُ because the precedence of the n. notifies the existence of ascertainment of the relation itself; [so that he knows that a beating proceeded from thee, though not what person it befell, and therefore the sentence would be a requisition of the production of the existing (DM)]; هَلْ زِيَدُ قَاتِمٌ امَّ عَمُّو (2) [542, 543]; هَلْ لَمْ يَقُولُ زِيَدٌ (3) [below]. هَلْ differs from the Hamza in 10 ways:—(1) it is peculiar to ascer-
tainment: (2) it is peculiar to affirmation, as هَلْ زِيَدُ قَاتِمٌ, not هَلْ لَمْ يَقُولُ [above], contrary to the Hamza, as XCIV. 1. [556], III. 120. Shall it not suffice you?, XXXIX. 37. [503], and [99] [الا طَعَانُ إِلَّا] Wilt thou journey?, contrary to the Hamza, as إنَّهُ قَاتِمًا Dost thou think him to be standing?; but the saying of ISd that the v. interrogated about is only future is an inad-
vertence, as هَلْ وَجَدْتَ مَا وَعَدْ رَبُّكَ حَقًّا VII. 42. Then have ye found what your Lord promised to be true? and
by Zuhair, [Then who will convey to the confederates from me a message, and to Dhubyân, Have ye sworn with every oath? (Jsh)]: (4—6) it is not prefixed to the condition, nor to این, nor in a case of choice to a n. followed by a v., contrary to the Hamza, as is proved by اِلَّا مَسْتَ فَيْنَمْ اِنَّهَا XXI. 35. Then, if thou die, shall they be the everlasting? and اِنَّكَ ذَكَرْتِمْ XXXVI. 18. What! if ye be admonished? اِنَّكَ لَانَتُ يوسف XII. 90. Art thou indeed Joseph, and LIV. 24. [62]: (7,8) it occurs after, not before, the con., and after ام, as XLVI. 35. [538], And has ‘Akal left to us any homes? [said by the Prophet (DM)] in tradition,

[by AlKumait, Would that I knew whether, again whether, I should come to them, or a doom would intervene as an obstacle before that! (Jsh)], and XIII. 17. [543]: (9) negation is sometimes meant by interrogation with it, for which reason لَا [88] and the ب [503] are prefixed to the enunc. [of the inch. (DM)] after it, as هَلْ جَزَاءَ الإِحسانِ إلاِ الَّاِحساني LV. 60. The recompense of good dealing is not aught but good dealing and

يَقُولُ اذَا اكْتُلِىٔ عَلَيْهِ وَأَتَرَّدَتِ الْأَهُلُ أَخْرَ غِيْشٌ لَذَٰلِكَ بِذَلِإِمُّ
[by AlFarazdak, He says, when he mounts upon her and she keeps still, Now not a possessor of a delicious life is lasting (Jsh)], and the coupling in [538] is correct; whereas the Hamza in XVII. 42. [above] denotes only disapproval of the assertor of that, from which negation necessarily follows, not negation initially, for which reason الالاء الالاء الأزيد is not allowable, as are الالاء الالاء الأزيد not any but Zaid has stood. XVI. 37. Then not aught is incumbent upon the Apostles save the communication, and الالاء الالاء الساوة XLIII. 66. They will not look for aught save the hour: (10) it sometimes occurs in the sense of [582], vid. with the v.; and thus is الالاء الالاء على LXXVI. 1. A period of time did pass over man expounded by many, among them Ibn 'Abbäs, Ks, Fr, and Mb, [because God knew that a period of time did pass over man wherein he was not remembered (548) (DM)].

§ 582. Z even goes so far as to assert that الالاء is always i. q. الالاء, and that the interrogation is imported only from a Hamza supplied with it; and he transmits it in the M on the authority of S, saying "According to S,
is i. q. ْتَدُّ خَلْفُ ْنِعْمَةٍ except that they omit the ٰ before it, because it occurs only in interrogation; and the ٰ is actually prefixed to it in سَأَلَ فَوَارِسٍ يُرْبِّى بِشَدَّتِهَا ْتَدُّ خَلْفُ ْنِعْمَةٍ بِسَفَرِغِّي الْقَاعِ ذِي الْأَمَّام [by Zaid AlKhail, Ask thou the horsemen of Yarbū' about our onslaught. Did they see us at the bottom of the plain full of mounds? (SM, Jsh)]' but, if it were as he asserts, ْتَدُّ خَلْفُ would be prefixed only to the v., like ْتَدْ. And in the Tashīl of IM it is stated that ْتَدْ must be syn. with ْتَدْ when the Hamza is prefixed to it, i. e. as in the verse; which implies that, when the Hamza is not prefixed, it is sometimes so, as in LXXVI. ٰ [581], and sometimes not. But some reverse what Z says, asserting that ْتَدْ is never i. q. ْتَدْ: and this is the correct view according to me (ML).

§ 583. The Hamza is suppressed [581] when indicated, as ْلَعْمِرَكَ مَا أَدْرِيَ اللَّهُ [543] (M). The saying of ْعِبَارَةٍ ْيَلَّا ْكَالَّوَانَ تَحُبُّهَا قَلْتُمْ ْبَلَأْ ْعَدَّ الْرِّمَلِ وَالْحَصْىَ وَالْتَرَابِ [Then they said, Dost thou love her? I said, Wonderfully, with the number of the sand and the pebbles and the dust! (Jsh)] is said by some to mean انْحَبْهَا; and AlMutanaβbi says
What l! do I live, when the easiest of what I have endured is what has killed others, and separation has dealt unfairly with my weakness, and not dealt fairly? 

(Jsh), orig.؛ and Akh holds that [suppression (DM)] to be regular in a case of choice, [and a fortiori in a case of necessity (DM,) when there is no fear of ambiguity, ascribing to it XXVI. V 21. And (what!) is that a favour that thou castest up against me? and هذَا رَبِّي VI. 76. 77. 78. (What!) is this my Lord? in the three passages; and Ibn Muhaisin reads انْذَرْتُهُ II. 5. [543]; and the Prophet said to Gabriel (What!) even if he commit adultery, and if he steal? (ML).

§ 584. The interrog. takes the head of the sentence (M, IH), nothing of its annexure being allowed to precede it (M, Jm), because it indicates one of the sorts of sentence [573] (Jm): you do not say ضربت ازيدا and the like (M).
CHAPTER XVIII.

THE CONDITIONAL PARTICLES.

§ 585. They are لَوْ (M, Z, IH), and أَمَّا (IH).

is cond., as أَيْنَ يُنْتَهَى يُغْفِر لَهُمْ ما تَقُولُ فِي هُنَاكَ VIII. 39.

If they desist, what hath past shall be forgiven them and VIII. 19. [41:]; and is sometimes conjoined with the neg. ِلاَّ, in which case the ignorant think that it is the exception لَا، as IX. 40. [90]; إِلاَّ تَنْفَرُوا بَعْدَكُمَّ IX. 39. If ye go not forth to war, He will chastise you, XI.

[601], and يَتَصَرَفُ عَنْهُ كَيْدُهُ أَصْبُ الْيَهَّى XII. 33. And, unless Thou turn aside their guide from me, I shall incline to them (ML). لَوْ orig. indicates the existence of one thing because of the existence of another, as لَوْ جَأَوْتَيْنِي لَأَطْلُبُكَ If thou hadst come to me, I should have given to thee; and then, being extended, becomes i. q. the cond. أَلَوْ، as XII. 17. [below] (Mb).

[Thus] لَوْ is (1) the one used in such as لَوْ جَأَوْتَيْنِي لَا كَوْمَتَهُ If he had come to me, I should have honored him: and this imports three matters, (a) condition, i.e. connection of cause and effect between the two props.
after it; (b) restriction of the condition by past time, wherein, as in what is next mentioned, it differs from ~اً، which denotes connection of cause and effect in the future; (c) prevention, as to the fact and manner of its importing which the GG profess three different doctrines:—(a) that it does not import prevention in any way: this is the doctrine of Shl, who asserts that it does not indicate prevention of the condition, nor of the correl., but [mere (DM)] making [the realization of the purport of the correl. (DM)] to depend [upon the realization of the purport of the condition, each realization being (DM)] in the past, as ~اً indicates making to depend in the future, but by common consent does not indicate prevention, nor existence; and in this opinion he is followed by IHKh: but this doctrine of theirs is like the denial of axioms, since the understanding of prevention from ~اً is quasi-intuitive; for every one that hears ~اً نُعِل If he had done unhesitatingly understands the non-occurrence of the act, for which reason, wherever it is used, it is right for you to follow it up with the p. of emendation literally or ideally prefixed to the v. of the condition negativéd, as ~اً لو جاءني اكرمتة لكتنة لم يجي If he had come to me, I should have honored him; but he did not come,
And, &c. (22). But my toiling is for the sake of a lasting glory; and my likes do obtain lasting glory! (Jsh), and

**[by Zuhair, Then, if praise did preserve men for ever, thou wouldst not die; but the praise of men does not preserve for ever (Jsh)], whence**

ثرى حمد النّاس لم تُست
ولكن حمد النّاس ليس بمحذق

**[594] followed by**

لكن قومي و إن كانوا نزو عد
ليسوا من الشر في شيء و إن هانا
[But my people, even though they be numerous, have nought to do with evil, even if it be slight (T)], since the sense is But I am not of Mazin, but of a people that have nought to do with evil, &c.: (b) that it imports prevention of the condition and correl. together: this is the doctrine current upon the tongues of the inflectionists, and is propounded by many of the Gg; but it is falsified by many passages, whence And, if We sent down to them the angels, and the dead spake to them, and We gathered together unto them everything as sureties, they would not be willing to believe And, if whatever tree is in the earth were pens [591], while &c. [79], the words of God would not be exhausted, and the saying of ‘Umar نعيم العبد صهيبه لر م يخف الله لم يعصة Most excellent is the servant, Suhail! If he had not feared God, he would not have disobeyed Him! [591]: for the contrary of everything that is prevented exists, so that when ما is prevented, قام exists, and conversely; and accordingly this doctrine entails in the 1st text existence of their belief notwithstanding the non-existence of the angels’ coming down and of the dead’s
speaking to them, and of everything's being gathered together unto them, and in the 2nd exhaustion of the words notwithstanding its not being the case that every tree in the earth was pens writing the words, and the greatest ocean was serving as the inkpot, while the seven oceans filled with ink were supplying that ocean with ink, and in the tradition existence of disobedience notwithstanding the existence of fear, all of which is the reverse of what is meant: (c) that it imports prevention of the condition exclusively, and has no indication of the prevention or existence of the correl.; but that, if the latter be co-equal with the condition in generality, as in

 لو كانت الشمس طالعة كان النهر موجودًا

If the sun had been rising, the day would have been present, its negation is entailed, because negation of the co-equal cause entails negation of its effect; while, if it be more general, as in

 لو كنت الشمس طالعة كان الضوء موجودًا

If the sun had been rising, light would have been present, its negation is not entailed, but only the negation of the quantity of it co-equal with the condition, [like the particular light of the sun (DM)]: this is the doctrine of critical judges: (2) a p. of condition in the future, except that it does not apocopate [591], as

 ولو تلتقي أصادروا بعد موتنا

ومن دروب رمسينا من الأرضي سبسيب
[the end of an ode by Abû Șakhr alHudhali, And, if our echoes meet after our death, when between our graves is a desert of land, the echo of my voice, even if I be decoyed bones, will become. because of the voice of the echo of Lailà, blithe and gay (DM, Jsh)],

وأو إن ليلًا نأخيني سلمت
على ودوي جندل و صافٍ
율سمت تسليم البشاعة أو زًا
إليها صدى من جانب القبر صائم

[591], by Tauba [Ibn alHumayyir, And, if Laila alAkh-
_yaliya salute me, when in my way are stones and slabs,
I shall salute with the salutation of cheerfulness, or a
creeching owl from the side of the grave will hoot
towards her (Jsh)],

لا يلفك الراجيب الامتهراء* خلق الكرام أو تكون عديما

[Let not him that hopes for the bounty of thee find thee
ought but displaying the nature of the generous, even
if thou be destitute (Jsh)], and

ولبب الخذرين أو تركوا
من خلقهم ذريَّة ضعافًا خافوا عليها

IV. 10. [591], i.e. And
let those who, if they (be about, and near, to) leave behind them weak offspring, will fear for them, stand in awe [of God, and fear Him, in the matter of the orphans (B)]. That ٌلَّٰوَلَّٰوَكَّنَا صَادِقِينَ is i. q. اَلْلَّٰلَّٰلُّٰٓ لَّٰوَكُنَّا صَادِقِينَ is said by many GG in such as XII. 17. And thou art not one to believe us, even if we be speaking truth [above], لَبِبَالْعَقَرَةِ عَلَى الْدِّينِ ٌكُلِّهِ وَلَوْ كُرَةٌ ٌالمُشْرِكُوْنِ IX. 33. That He might make it to prevail over religion, all of it, even if the polytheists dislike that, and

كُومُ إِذَا حَارَبُوا شَدَوا مَازَرَهُمْ * دُرَى النِّسَاءِ وَلَوْ بَاتَهُ بِبَيْنِهِ [by AlAkhtal, (They are) a people that, when they wage war, will tighten their waist-wrappers against women, even if they (those women) spend the night in the days of purity from the menstrual discharge (Jsh)]; but such as وَلَوْ تَرَى اَنْ وَقَفْتُوا عَلَى النَّارِ VI. 27. And, if thou sawest them, when they were made to stand over the fire, [thou wouldst see an evil matter (K, B),] VII. 98. [525], and the saying of Ka'b

لَقَدْ أَقُومُ مَقَا مَّا يَقُومُ يُهٌ ُّٰٓيَأَوَى رَأَسِهِ مَالِرِيْسَ مَالِرِيْسَ القَبِلِ [Assuredly I do stand in a place, wherein if he (the elephant) stood, seeing and hearing what, if the elephant
(saw and) heard (BS)] belong to the 1st kind, not to this, because by the aor. the [present, as shown below, or] past is meant. For the property of لُو is to grant what is not occurrent to be occurrent, for which reason its condition is negated in the past and present; whereas the property of بَائِتُ بِإِنْهُ is to make a matter depend upon a future hypothetical [588] matter, and it has no indication of the predicament of its condition [as being negated or affirmed (DM)] in the past and present: and accordingly لُو بَائِتُ بِإِنْهُ must be i. q. لُو بَائِتُ بِإِنْهُ, because it is an enunciation respecting a future hypothetical matter, future because its correl. is a suppressed [expression] indicated by شَدُوا, which is future because it is the correl. of اَذَا, and hypothetical as is obvious; whereas لُو لِيَلِي الْعُ and لُو تَلَئِقُ الْعُ may be i. q. لُو, the intention being merely to announce the existence of that [correl., vid. the bliteness of the echo of his voice and his saluting her (DM),] upon the occasion of the existence of those matters in the future, or may be according to its own cat., the intention being to grant these matters to be occurrent and predicate [that the correl. would then be a consequence (DM)] of them notwithstanding the knowledge of their non-occurrence.
In fine, when the condition is future, hypothetical, and the intention is not to grant it [to be occurrent (DM)] now or in the past, 

\[\text{is i. q. } \text{إن} \text{;} \]

whereas, when it is past or present, or is future but intended to be granted now or in the past, \[\text{is preventive (ML);} \]

and, there being no doubt that the future in VI. 27., VII. 98., and the saying of Kā'b is intended to be granted now or in the past, \[\text{in them is preventive (DM).} \]

§ 586. The two \(\text{vs. in the cat. of } \text{إن} \)

must be both \(\text{aors.}, \) both \(\text{prets.}, \) or one an \(\text{aor.} \) and the other a \(\text{pret.} \)

[419, 538]. When they are both \(\text{aors.}, \) they are only in the \(\text{apoc.} : \)

and so is the single \(\text{aor.} \) when it occurs as a \(\text{prot.} ; \)

whereas, when it occurs as an \(\text{apod.}, \) it may be in the \(\text{apoc. or ind.}, \)

as \(\text{ودلي إبتة أغلاخ} [419] \) (M). If the 1st \(v. \) be an \(\text{apoc.}, \) the 2nd may not be an \(\text{ind.}, \)

except by poetic license, when \(S \) holds that it is a case of \(\text{hyst.}}\) — \(\text{prot.}, \)

while according to me the \(\text{في is meant; whence} \)

\(\text{ينك تصرع ديف اتربع أغلاخ} [419], \) i. e., as \(S \) means, \(\text{اني يصرع آخرك,} \)

while according to me it is conformable to \(\text{اني يصرع آخرك فاتت تصرع يا فتى} \)

(Mb). Some say that the reading \(\text{واني تصربروا ظننوا لا يضركم كيدهم شيتا} \)

III. 116. And, if \(\text{ye be patient and beware of their friendship, their guile will not harm you at all} \) is on the
principle of "Ya atheru" Allah, thus explaining the ordinary reading by a construction that is not allowable except in poetry; whereas correctly it is an apoc., the Damma being all., like the Damma in [664]: nay, Z refrains from explaining the Revelation by the ind. of the correl. even when the v. of the condition is a pret., saying on III. 28. [571] that may not be cond. because is in the ind., and this notwithstanding his declaration in the M that the two moods [apoc. and ind. of the correl. (DM)] are allowable in such as [419]; because, when he sees the ind. to be inferior [to the apoc.], he does not think fit to explain the common reading by it (ML).

§ 587. If the apod. be a command, prohibition, true pret., or enunc. and enunc., the ف is unavoidable: but is sometimes suppressed anomalously, as [419]; or replaced by إذا, as XXX. 35. [1].

§ 588. إن is not used except in hypothetical [585], doubtful cases: and therefore

If the full-grown unripe dates turn red, such a thing will be bad, and

If the sun rise, I shall come to thee except on a cloudy day; but you say

If such a one die, such a
thing will be, because, though there is no doubt about his dying, its time is unknown.

§ 589. It occurs with ما red. [565] at its end for corroboration, as فَنَا يَا تَأْتِينَكُم مِّنِّي هَذِهِ II. 36. And, if direction do come to you from Me and

فَنَا تَأْتِينِي الْيَوْمَ أَزْجَى طَعِينَتِي
اَكْرُفُ سَيْرًا فِي الْبَلَادِ وَأَفْرُع
ثَانِيٌّ مِّنِّي قُومٍ سُوَّاَكَمْ وَأَنَا
رَجَايِي فِي رِجَالٍ بِالْحَجَازِ وَأَشْجَع

[And, if thou see me to-day driving my camel-litter, roaming about journeying in the countries, and demeaning myself, verily I am of a people other than you, and my men are only Fahm in AlHijāz and Ashja' (AAz)].

§ 590. The cond. p. is like the interrog. [584] in that nothing of its annexure precedes it: and what precedes in such as آتِيكَ اِنِّي تَأْتِني I shall come to thee, if thou come to me and دَفْنَ سَالَتْكُ لَوْ أُعْتَيْنِئِي I should have asked thee, if thou hadst given me is not a prepos. apod., but a sentence occurring in the way of announcement; while the apod. is suppressed [419, 602], suppression of the correl. of لُو being frequent in the Kur'ān and poetry.
§ 591. لَوْ تَمَلَّكُونَ and لَوْ must be followed immediately by the v., such as XVII. 102. [594] and IV. 175. [16] being by subaudition of a v. expounded by the one expressed [23] (M). The full phrase is لَوْ تَمَلَّكُونَ ثمُّ تَمَلَّكُونَ: then تَمَلَّكُونَ is understood, and a detached pron. substated for the attached pron. the وَ; so that انتِم is the ag., and تَمَلَّكُونَ the exponent, of the understood v. (K). لَوْ is peculiar to the v.: but is sometimes followed immediately by (1) a n. governed in the nom. by a suppressed v. expounded by what follows it, as in the saying [orig. of Ḥātim at-Tāʾī (DM)] لَوْ ذَاتُ الآخِن [23], the saying of ʿUmar لَوْ غَيْرُكَ قَالَهَا يَا أَبا عَبْدِه َةَ If another than thou (had said it, if) he had said it [the word of Abū ʿUbaida (DM)], O Abū ʿUbaida!, and the saying [of Jarīr (DM)] لَوْ غَيْرُكَ عَلِقَ الزَبْدَ بِحَبَلَةِ َةِ ادِّيِّ الْجُوَارَ إِلَى بَنِي الْعَوَامُ [If another than you (had been clung to, if) AzZubair had clung to his pledge of safety, he would have fulfilled the covenant of protection to the Banu -lʿAwām, i.e. لَوْ عَلِقَ غَيْرُكَ (DM)]; (2) a n. governed in the acc. in like manner, [i. e. by a suppressed v. expounded by what follows it (DM),] as لَوْ زِيدَا رَأْيَتِهَا أَكُومَتَة (DM) If (I had seen)
Zaid, if I had seen him, I should have honored him; (3) a pred. of كأن suppressed [98], as

لا ياس الله ذو بغي روى الملك
جندت ضاقت عنانا السهل والجبل

[A doer of wrong is not safe from the machinations of fortune, even if (he be) a king for whose hosts the plain and the mountain have become too strait (Jsh)]; (4) a n. that is apparently an inch. followed by an enunc., as

لو بغير الماء حلقي شرقي كني كالعصابي بالماء اعتصارى

[by ‘Adi Ibn Zaid at Tamimi, If with aught other than water my throat were choked, I should be like the man having something sticking in his throat, my clearing of the throat being with water (Jsh)] and

 لو في طهية أحلام لما عرضوا دون الذي أنا أمينة وبرميمي

[by Jarîr, If understandings had been in the tribe of Tuhayya, they would not have interfered in defence of him (meaning Al Farazdak) that I assail, and that assails me (Jsh), the inch. being orig. prepos., and the enunc. postpos. (DM)], in which [construction] the nominal prop. is said to follow ل anomalous, [while some explain these verses by suppression of the كأن belonging to the case (450), the nominal prop. present being in the place of an acc. as pred. of كأن, which explanation is app.]
ble to every construction wherein 
occurs before an inch. (DM)]. 
An often occurs after it, as II. 97. [below], 
XLIX. 5. [23] [IV. 69. And, 
if they had done what they were exhorted to, and 
ما استى آلخ 
[22]; and [with its regrs. (DM)] is according 
to all in the position of a nom. — S says that it is so by 
inchoation, but that it does not need an enunc., because 
its conj. comprises the attribute and subject: and some 
say that it is so by inchoation, but that the enunc. is 
suppressed, being, as some say, supplied prepos. [517], 
i.e. 
ولو ثابت أيمانهم; but, as IU says, supplied postpos., 
because, لعل not occurring here, [i.e. after (DM),] 
the corrob. أن when preceding [the enunc. (DM)], is not 
liable to be confounded with the one that is i. q. لعل 
[527], and in that case the enunc. should rather be sup-
plied postpos. according to the o. j., i.e. 
ولو أيمانهم ثابت 
while Mb, Zj, and the KK hold that it is so as ag., 
the v. being supplied after it, i.e. 
ولو ثبت أنهم آمنوا, 
which is rendered preferable by its involving the pres-
ervation of لُه's peculiarity to the v. And Z says that the 
pred. of [occurring after (DM)] must be a v., in 
order that it may be a compensation for the suppressed 
v.; but IH and others refute him with XXXI. 26. [585],
saying that this is the case only in the deriv. pred., not in the prim., like that which is in the text, [vid. إِكْفَلَم (DM),] and in

ما أطيب العيش لو أن الفتى حجر
تنبأ المحراب عنه وهو ملعم

[by Tamīm Ibn Abl Muḳbil, How nice would life be if the youth were like a stone, that calamities rebounded off while it was callous! (Jsh),] and

ولو أنها مصفورة لتصببها * مسومةُ تدعو عبيدا وأزانًا

[by Jarīr, And, if it had been a hen-sparrow, thou wouldst have accounted it to be a man riding on a branded mare summoning the hosts of ‘Ubaid and Asnam (Jsh)]; while IM refutes the saying of these by its occurrence as a deriv. n., as in

لَوْ أَيْنَ حِيَا مُدِرَّكَ الفَلَحِ † إِدْرَكَة مُلَاعِبِ الْرَمَاحِ

[by Labīd, If a living man had been an attainer of safety from slaughter, Mulā‘ib arRimāḥ (meaning Mulā‘ib alAsinna) would have attained it (Jsh)]; and the Revelation contains a text wherein the pred. occurs as a deriv. n., vid. XXXIII. 20. They will wish that they were going forth into the desert among the Arabs of the desert, and a text wherein the pred. is an adv., vid.
XXXVII. 168. If we had a Scripture of the Scriptures revealed unto the ancients (ML). But [our discussion is upon the cond. ُلُو, whereas (DM)] the ُلُو in XXXIII. 20. is [either (DM)] infinitival [571] (R, DM), as R says, prefixed to ُبُنْبُت suppressed (DM), not cond., because it occurs after a v. indicating the sense of wish (R); or opt. [592], an imitation of their wish, the 3rd pers. being put because they are predicated of, and the obj. of ُبُنِدْرُوا (DM). Some do not prescribe the occurrence of the v. in the pred. of ُلُو after ُلُو, even if it be deriv., as is the opinion of IM, whence [543]; but still there is no doubt that the use of the v. is more frequent, if not invariable: and, when the v. is found, it is mostly a pret., because it is a quasi-compensation for the prot. of ُلُو, which is [mostly] a pret.; but sometimes it occurs as an aor. whence

They stretch the necks, or twist them; and would complain if we were to relieve them (R). The cond. ُلُو is mostly followed immediately only by what is past in sense, for which reason IM says “لُو is a p. of condition in past time”; and, if followed by an aor., it converts the sense of the aor. into the past, as
[by Kuthayyir, The monks of Midian, and they that knew, weeping from fear of punishment, assiduously, i.e. they had heard, as I have heard, her speech, would have fallen down before ‘Azza, bowing and adoring (J)], i.e. لَوْ سَمِعْوَا: but sometimes it is followed by what is future in sense, whence IV. 10. [585] and لُوِ أَنْ لَبَيْلَيْ أَلَّغُ [585] (IA). كُلُو, being mostly prefixed to the pret., does not apocopate, even if the sense of the cond. كُلُو be intended by it [585]: but some assert that it uniformly apocopates in one dial.; and many, among them ISh, allow it in poetry, as in

لاَ حَقَّ الْأَطْلَالِ نَهِدَ ذُو خَصْلٍ

"If he had willed, a spirited steed, slender in the flanks, high, possessed of locks of hair would have galloped swiftly away with him (T, Ish)," and
[by Lakîf Ibn Zurâra, She has enthralled thy heart, if what one of the women of the Banû Dhuhl Ibn Shaibân has done grieve thee (Jsh)]. The correl. of لٌو is (1) an aor. negated by َلِمَ, [to which the ل (599, 602) is not prefixed at all (DM),] as لِوَلِمْ يَحَفِّظُ إِلَّهَةٌ لَمْ يَحَفِّصُ [585]; (2) a pret., (a) affirmed, which mostly has the ل prefixed to it, as لَوْ نَشَاءَ لَجِعَالَة، حَظَالَةُ LVI. 65. If We had willed, We should have made it broken in pieces, while an ex. of its divestment of it is لَوْ نَشَاءَ جِعَالَة، اِجِاجًا LVI. 69. If We had willed, We should have made it salt [602]; (b) negated by مَا, which is mostly divested of the ل, as لَوْ شَاوَرْتَ مَا فَظَّلْتُهُ VI. 112. And, if thy Lord had willed, they would not have done it, while an ex. of its conjunction with it is

[If we had been given the choice, we should not have parted; but there is no choice with the nights, meaning fortune (Jsh)], which is as anomalous as the conjunction of the correl. of the oath negated by مَا with it, as
[Now, by Him Who, if He had willed, would not have created distance, (I have not parted from thee. By God,) if thou be hidden from mine eye, thou hast not been hidden from my heart! (DM): and the pret. correl. of لَو sometimes occurs conjoined with قَد, as in Jarir's saying [482], which is as anomalous as the conjunction of the correl. of لَوُلَا with it, as in [543]: (3) as is said, sometimes a nominal prop. conjoined with the ل or ف, as {ٔلا أنهم ولوا إنهم} أمنوا واتقوا لمشرفة من الله خير II. 97. And, if they had believed [above], and feared God, a recompense from God would have been better and

قَالَت سَلَّامة لَم يَكُن لَك عَادَةً
أَن تَتَرَك الأَعْدَاءُ حَتَّى تَعْذَرَا
لَو كَانَ قَتَل يَا سَلَّام فَرَاحَةٌ
لَكَ فَنَّرتِ مَتَانَةَ أَي أَوْسَرَا

[Salâma said, It was not for thee a custom that thou shouldst leave the foes until thou hadst an excuse (for not fighting. I said,) If there had been slaughter, O
Salāma, (it would have been) rest; but I fled for fear that I should be captured, i.e. رَأَهُ (Jsh)].

§ 592. Two other meanings are added for — (1) Ktb [a pupil of S (DM)] asserts that it is sometimes i. q. اِنَّ نَفَعَتُ الْذِّكْرِیَ اَنَّ هِیَ (LXXVII. 9. Admonition hath profited: (2) the KK assert that it is i. q. اِنَّ هِیَ, assigning as instances of it V. 62. And fear God, since ye are believers, XLVIII. 27. [74], the Prophet's saying [addressed to the dead (DM)] وَإِنَّ اِنَّ شَاءَ اللَّهُ بِكُمْ لَجَعَلَنَّ الْجَحْرَ And verily we, since God hath willed, shall be overtaking you, and similar passages wherein the occurrence of the act is made sure of, and because the two ears, &c. [571], where, say they, it is not cond. because the condition [that occurs after it (DM)] is future, whereas this event [vid. the slitting of the two ears of Ḥutaiba (DM)] was already past (ML). sometimes denotes wish, as لَوْ تَتَيَّنَی نُتَتَيَّنَی Would that thou wouldst come to me, and, or so that thou mightst, talk to me! (M, ML), like لَيْتَی نَتَتَیُ; and the ind. and subj. are allowable in نَتَتَیُ, as LXVIII. 9. [417] and in some codices [538, 571] (M): and it is
said that XXVI. 102. Then would that we had a return to the world, so that we might be of the believers! is an instance of it, i.e. لَسْناَ كَرَأَ فَنَكُونَ مِنَ السُّمَّاِرِ and that for this reason فَنَكُونَ is governed in the subj. in its correl., like in the correl. of لَسْناَ كَرَأَ in IV. 75. [411]. There is a dispute about this لَوْ:—(1) Ibn Aḍ-Dāʾī and Ibn Hishām say that it is a distinct kind, [i.e. neither cond. nor infinitival (DM),] which does not need a correl.; but that a correl. is sometimes put for it, governed in the subj., like the correl. of لَسْناَ كَرَأَ: (2) some say that it is the cond. لَوْ, which is imbued with the sense of wish, as is proved by their combining two correls. for it, a correl. governed in the subj. after the ف [411], and a correl. with the ل [591, 602], as in

[by Muḥalhil Ibn Rabīʿa at-Taghlabī, Then, if the sepulchres were dug up from Kulaib, so that he might be told in Adh Dhanāʿīb (a place in Najd, where Kulaib's grave
was), in the state of his being *what* (a d. s. to Kulaib) a courter of women! about the day of the Shathamān, he would become refreshed in eye: and how shall be the meeting with him that is beneath the graves? (DM): [3] IM says that it is the infinitival *لوُ", which supplies the place of the v. of *wish*, [being infinitival when the v. of *wish* is present with it, and importing *wish* when the v. of *wish* is suppressed (DM)]: for, citing the saying of Z "لوُ تائيني قثصدني," he says "If it mean that the o. f. is *رَدَدت لوُ تائيني* I wish that thou wouldst come to me, the v. of *wish* being then suppressed [571], because indicated by لوُ, so that *لوُ resembles *لَيِستَ in notifying the sense of *wish*, and has a *correl.* like its *correl.*, it is correct; but, if it mean that *لوُ is a p. *orig.* applied to denote *wish*, like *لَيِستَ, it is disallowed, because it would entail disallowance of combination between *لوُ and the v. of *wish*, just as the latter and *لَيِستَ are not combined." And IHL and others mention another meaning for *لوُ, vid. *rarity, as *دوُعلَى أنفسكم* IV. 134. *Even if* the testimony be against yourselves, which requires consideration, [because it is *cond., i. q. أن, its *correl.* being suppressed, while the *rarity is imported from what it is prefixed to (DM)].
\(593. \) \(\textit{Ama,} \) the 1st of which is sometimes changed into \(\textit{yi,} \) because the reduplication is deemed heavy, as in

\[
\text{راث رجلا كأنا إذا الشمس عرضت}
\]

\[
\text{فيضستي وأيما بالعشي فخصر}
\]

by 'Umar Ibn Abl Rab'a [al Makkzumi, \textit{She saw a poor man} (meaning \textit{himself}) such that, as for at the time when the sun becomes high, he swelters, and, as for in the evening, he freezes (Jsh)], is a p. of condition, distribution, and corroboration (ML). It stands in the place of the instrument and v. of condition, for which reason \(S\) expounds it by \(\textit{مصما ينك مي شيء} \); and the [expression] mentioned after it is the correl. of the condition, for which reason the \(\textit{ف} \) is inseparable from it, as Whatever thing betide, Zaid is departing: the o. f. is \(\textit{مصما ينك مي شيء} \); then \(\textit{امما نزيد منطلق} \) is substituted for \(\textit{امما نزيد منطلق} \), so that it becomes \(\textit{امما نزيد منطلق} \); and afterwards the \(\textit{ف} \) is postponed to the \textit{enunc.}, so that it becomes \(\textit{امما نزيد منطلق} \) (IA). That \(\textit{امما} \) is a [p. of] condition is proved by the inseparability of the \(\textit{ف} \) after it, as
II. 24. And, as for them that have believed, they know that it is the truth from their Lord; and, as for them that have disbelieved, they say, What &c.? [84]: for, if the ف were copulative, it would not be prefixed to the enunc. [يقلون and يعلمون (DM)], since the enunc. is not coupled to its inch.; and, if it were red., it might be dispensed with; and therefore it must be the ف of the apod.: while, if you say that the ف is dispensed with in

فما القتال لا قتال لديكم
ولك في عرائض الموارك

Then, as for fighting, no fighting is with you; but with you is journeying in the midst of the cavalcades, i.e. قتال (Jsh)], I say that it is a poetic license, like

من يفعل الأحسان الع
فما الذين أسودت
وجوههم أكثرهم به بعد إيمانكم III. 102. And, as for them whose faces have become black, (it will be said unto them,) What! did ye disbelieve after your believing?, I say that the o. f. is فقِّال لأمك اكفرتم, and that, the saying being suppressed, because the said enables it to be dispensed with, the ف follows it in the suppression, many a thing being correct as a sequel, but not correct independently. Distribution is prevalent in اما, [not
inseparable from it (DM),] as has previously been shown in II. 24.; and hence ......

وَأَما الْجَلَالُ فَكَانَ إِبْرَاهِيمُ مُؤْمِنًا...... وَأَما الْجَدْرُ فَكَانَ لْعَالَمِي

١٨٨. ٧٨، ٧٩، ٨١. **As for the vessel, it belonged to poor men....and, as for the lad, his parents were believers....and, as for the wall, it belonged to two orphan lads:** but sometimes the repetition of لْعَالَمِي is omitted, because the mention of one division, or of a sentence mentioned after اَمَا in the position of the other division, enables the latter division to be dispensed with, the 1st as in

يَا إِيَّا النَّاسُ قَدْ جَآرَكُمْ بِهِ رَبُّكُمْ وَاتَّبَعْنَا الْيَمِينَ نُورًا،

مِنَ الْذَّائِبِينَ....فَعَلَّهُمْ فِي رَحْمَةِ مِنْهُ وَفَضْلٍ

٤. ١٧٤. **O ye people, a proof hath come to you from your Lord, and We have revealed to you a clear light:** and, as for them that have believed in God, and held fast to Him, He shall make them to enter into mercy from Him and grace, i.e. لْعَالَمِي

وَأَمَّا الْذَّائِبِينَ وَأَنْزَلْنَا عَلَيْكَ منْهُ مَعَكَ وَأَنْزَلْنَا الْيَمِينَ نُورًا

كَذَا وَكَذَا and, as for them that have disbelieved in God, for them shall be such and such things; and the 2nd as in

هوُ الَّذِي أُنْزِلَ عَلَيْكَ مِنْهُ مَعَكَ وَأَنْزَلْنَا الْيَمِينَ نُورًا

الْكِتَابَ رَآءُ مَتْشَابِهَاتَ فَأَمَّا الْذَّائِبِينَ فِي تَلَقَّيهِمْ زِيْغٌ فِي بَيْنَكُمْ

III. 5. **He is the**
One that hath revealed to thee the Scripture: of it are unambiguous verses, that are the foundation of the Scripture, and others ambiguous; and, as for them in whose hearts is perversity, they follow what is ambiguous of it, from desire of schism and from desire of interpreting it according to what they hanker after, i.e. وَأَمَّا الَّذِينَ يُفْتَرِقُونَ بِهِ وَيُكْلِفُونَ مَعْنَاءَ الْيَهِيدَ and, as for others, they believe in it, and trust its meaning to their Lord, that being indicated by [the subsequent words]. والرآشِخُونَ في العلم يقولون أَمَّا بِهِ كُلُّ مِّنْ عَنْدِ رَبِّنَا and the firmly rooted in knowledge say, We believe in it: all is from our Lord, i.e. all of the ambiguous and unambiguous is from God, and belief in both is obligatory, as though أَمَّا الرآشِخُونَ في العلم يقولون and, as for the firmly rooted in knowledge, they say were said: and sometimes it is entirely non-distributive, as in أَمَّا زَيْدٌ فَمُنْطَلَقٍ [above]. Corroboration is mentioned by few: and I have not seen any one explain it thoroughly, except Z, who says [in the K on II. 24.] "The use of أَمَّا in the sentence is to give it an exuberance of corroboration: you say زَيْدٌ ذَا ذَاهِبٍ Zaid is going away; but, when you intend corroboration of that, and that he is inevitably going away, and setting about, and determined upon, going away, you say أَمَّا زَيْدٌ ذَا ذَاهِبٍ. Whatever thing
betide, Zaid is going away, for which reason S says in expounding it, this exposition serving to explain that it is a corroboration and in the sense of condition.” Ama is separated from the ف by one of six matters, (1) the inch., as in the preceding texts: (2) the enunic., as إما في الدار فزيده. Whatever thing betide, in the house is Zaid; but Sr [the commentator on the Book of S (DM)] asserts that separation by it is rare: (3) a cond. prop., as فاما ان كان... من القريبين فرح LVI. 87, 88. And, as for if he be one of the ones brought near to God, he shall have rest, [IHsh holding فرح to be the correl. of اما, while the correl. of the cond. prop. is suppressed, indicated by the correl. of the 1st condition (427) (DM)]: (4) a n. governed in the acc. in letter or place [498] by the correl., as فاما اليتيم فلا تقهر واما السائل فلا تنهر واما بنعمة ربك فتحت XCIII. 9–11. [540] Wherefore, whatever thing betide, the orphan oppress thou not; and, whatever thing betide, the petitioner rebuff thou not; and, whatever thing betide, of the bounty of thy Lord tell thou: (5) a n. similarly governed [in the acc. in letter or place (DM)] by a suppressed ṣp. expounded by what follows the ف, as in إما زيدا فاضربه Whatever betide, Zaid (beat thou), beat thou him and the reading of XLI. 16. [62]
with the acc.; while the op. must be supplied after the 
and before what it is prefixed to, [i.e. اما زيدا نامبر 
( Dam.),] because, acting as a substitute for the v., is as it were a v., and the v. does not follow the v. immediately, for 
constructively contains a separating pron. [relating to Zaid (DM)], and ليس خلق آنل 
[167] contains the pron. of the case [separating 
from the v. that its pred. is headed by (DM)]: (6) an 
adv. governed by اما because of its containing the sense 
of the v. that it acts as a substitute for, or by the sup-
pressed v., as اما اليوم فاني ذاهب Whatever thing betide 
to-day, verily I am going away and اما في الدار فان زيدا 
Gالس Whatever thing betide in the house, verily Zaid 
is sitting; the op. not being what follows the ف, because 
the pred. of اما does not precede it [34], and similarly 
therefore the reg. of the pred., [because it is properly 
posterior to the op. (DM)]: this is the saying of S, Mz, 
and the majority; but Mb, IDh, and Fr disagree with 
them, holding the op. to be the pred. itself [520], while 
Fr goes so far as to allow it in the rest of the sisters of 
اف. If, however, you say اما اليوم فانا جالس, the op. 
may be اما [or the v. of the condition, i.e. Whatever be
the case to-day, there is no avoidance of my sitting (DM)]; or may be the *enunc.* [i. e. Whatever be the case, there is no avoidance of my sitting on this day (DM),] because of the non-existence of the preventive: whereas, if you say [below], the *op.* may not be either of them, and the *ex.* is disallowed according to the majority, because [the *v.* that (DM)] [acts as a substitute for (DM)] does not govern the [direct] *obj.* in the *acc.*, [since it is supplied from the *att.* *کَلَیَّ*, contrary to the *adv.*, which it does govern (DM),] nor is *لَّنََْب* preceded by the *reg.* of its *pred.*; but Mb. and they that agree with him allow that, by construing the *pred.* to be made to govern [520]. And *امَّا الْعَبْيَنَم* with the *acc.* [as a direct *obj.* to the *v.* that *انْضَلَْلُهَا* have been heard, which fact in my opinion indicates (1) that the rendering need not always be *مَهْمَا يَكُونُ مِن* *شَيْءِ,* but may be something else suitable to the passage, since here it is *مَهْمَا ذَكَرْتَ,* [i. e. *However thou mentionest slaves (the mentioned is), an owner of slaves and However thou mentionest Kuraish, I am the most excellent of them* (DM)]; (2) that *أَمَام* is not the *op.*, since the *p.* [acting as a substitute for the *v.* (DM)] does not govern
the direct obj.; (3) that *أَمَّا زِيدًا فَانِيَ أَكْرَمَ* However thou mentionest Zaid, verily I am more generous is allowable by construing the government to belong to the suppressed, [and similarly *أَمَّا زِيدًا فَانِيَ ضَارِب* above, orig. However thou mentionest Zaid, verily I shall be beating (DM)].

The in *أَمَّا ذَا كَنْتُمْ تَعْلُوْنَ* XXVII. 86. Nay, what is this that ye were wont to do? and [98] is not this *أَمَّا*; but is two words, in the text the disj. *أَمَّا* and interrog. *أَمَّا*; and in the verse the infinitival *أَيْنَ* and red. *أَيْنَ*.

§ 594. *إِذْنُ* is said by the majority to be a p.; but by some to be a n., the o.f. of *إِذَا كَرَمْتُ* Then I will honor thee being *إِذَا جِئْتُني كَرَمْتُ* When thou comest to me, I will honor thee, and the prop. [that *أَيْنَ* is pre. to, vid. *إِذَا جِئْتُني* (DM),] being afterwards suppressed, the Tanwîn put as a compensation [128, 608] for it, [the elided because of the concurrence of two quiescents (DM),] and *أَيْنَ* understood, [renderable with its conj. by a single term, an ag., i.e. *إِذَا جِئْتُني وَقَعَ كَرَامَكَ* (DM)]: and, according to the 1st, it is correctly simple, not compounded of *إِذا* and *أَيْنَ*; and on the supposition
of simplicity it, and not understood after it, is the subjunctival [410]: [while, according to the 2nd, it is simple by common consent (DM)]. Its meaning, says S, is reply and requital: in every position, says Shl; in most cases, says F, being sometimes merely repl., as is shown by the fact that, when "I love thee" is said, you say اذن انك صادقا. Then I think thee to be speaking truth, since there is necessarily no requital here, [because requital is future, not present (DM)]. It is mostly a [p. accompanying the (DM)] correl. of ان or لئن, expressed or supplied, the 1st as in

[by Kuthayyir, I swear, if 'Abd Al'Aziz repeat to me the like of it (the saying that 'Abd Al'Aziz had said to him), and put it in my power again, in that case I will not gainsay it (Jsh)] and

لئن كنت من مازير لم تستطيع البلى
بنو اللقيطة من ذهل بي شيبان
إذن لئام بنصري معشر خشي
فدن الحفيدة ائ ذر لودة لانأ

59 a
[If I had been of Mazin, the Banû-lLakîta of Dhuhl Ibn Shaibân would not have made spoil of my camels: then a band, &c. (23) (Jsh)], because اذئ لقَمُ is a subst. for لم تسبَعُ, and the subst. for the correl. is a correl., [or rather as in لو أنتِ تملكو خزائن رحمة رئي اذًا لمسكم XVII. 102. If ye (owned, if) ye owned (591) the treasures of the mercy of my Lord, then ye would be niggardly, because the occurring in the text is itself the correl. (DM)]; and the 2nd as when “I shall come to thee” is said, and you say أذن أكرمك, i.e. ابتنى أذن ألم (If thou come to me,) then &c. [above], and as in ما اتخذ الله من ولد وما كان معة من إلا اذًا اذهب كل الله بما خلق ولعل بعضهم على بعض XXIII. 93. God, &c. [499]: (and, if there had been with Him gods, or if gods had been with Him,) then every god would have seceded with what he had created, and some of them would have overcome some, [i.e. ولر كان معة الله اذًا الله (DM)]: Fr says that, whenever the ل comes after it, لو is before it, supplied if not expressed. As to its form when it is paused upon, the correct opinion is that its ل is changed into ل [684], because it is assimilated to the Tanwin of the acc. [640]; but by some the ل is said to be paused with, because it is like the of ل.
and ِّ، [and is not a Tanwīn, since the latter is not affixed to ps. (DM),] which opinion is transmitted from Mz and Mb. And upon the dispute as to pause upon it is based a dispute as to its orthography [161]: for by the majority it is written with the ٌ, and so it is delineated in the codices; but by Mz and Mb with the ں: while, according to Fr, if it govern, it is written with the ٌ; and, if not, with the ں, to distinguish it from إذا: and IKh follows him (ML). إذا is one of the ps. that are inseparable from the v. and govern it in the subj. [410]; and is [mostly] prefixed to the future v. and what is in the sense of the future, as إذا للائم [above] and إذا ُرَفَعَت الش [563]; and occurs in the beginning, middle, and end of the sentence (T). It governs the aor. in the subj. upon condition of its own priority [in the sentence, in such a way that it be not preceded by anything connected with what follows it (DM)], of the aor.'s futurity, and of their contiguity or separation by the oath or neg. لا (ML). You say إذا أكرّمك [above] (Sh, ML) with the subj. (DM) when "I will come to thee" is said (ML); and إذا، مثل إذا وأَلِّهَة أَكْرُمك [498]; and إذا لا أفعل (Sh). If, however, you said إذا كرمك، you would say with the ind., because of the loss of priority; while the saying
[Do not thou leave me among them a stranger: verily I (am not able to bear that). In that case I shall perish, or flee away (Jsh)] is explained by suppression of the pred. of I َأَنِّي أُؤْتِرُ عَلَى ذَلِكَ, i.e. َأَنِّي َأُؤْتِرُ عَلَى ذَلِكَ, what follows it being then inceptive (ML). The poet says َلَكَ عَاً [above], the ind. being because of the want of priority, [since it is the correl. of the oath (AAz)]. And, if a person told you a tale, and you said to him َإِذَا تُصَدِّقَ, Then thou speakest truth, you would use the ind., because the ps. governing the v. in the subj. require futurity, whereas you mean the present (Sh). And, if you said َأَنِّى َيَا َعَبْدُ َاللَّهِ, you would say اِرْكِمْ with the ind., because of the separation by something else than what we mentioned: but IU allows separation by the adv. [498], IBdh by the voc. and prayer, and Ks and Hsh by the reg. of the v.; while in the last case the preferable mood is according to Ks the subj., and according to Hsh the ind. Many of the GG say that, when َفَوَرَ َوَأَنَا َلَا يَلْبِثُونَ َخُفْفِ َأَلْقُيَّلا* XVII. 78. And then of not abiding after thee save a little while and َفَأَنَا َلَا يُزَرَّوْنَ َالْنَّاسَ َنُقِيرَا IV. 56. And then
shall they not give men a hollow in the back of a date-
alone?, which are unusually read [by Ubayy and Ibn
Mas'ūd respectively (K)] with the subj.: but the truth
is that, when اذن أزر ك وذن احسب اليك If thou
visit me, I shall visit thee, and then, or and then I shall, do
good to thee is said, if you construe the coupling to be to
the correl., you apocopate, and the government of اذن
is annulled, because of its occurrence intermediately; but,
if to the two props. together, the ind. and subj. are allow-
able because of the precedence of the con., [^
أذن being
initial, as being at the beginning of an independent prop.,
and intermediate as being followed by a supplement of
what precedes it (DM),] though some say that the subj. is
necessary, because what follows اذن is inceptive, since the
coupled to the first is first, [the predicament of the cou-
pled being that of the ant. (538) (DM)] And similarly in
زيد يقوم وذن احسب اليه Zaid, he will stand, and then
I shall do good to him, if you couple to the verbal, [i.e.
the minor prop. (DM),] you put the ind.; but, if to
the nominal, [i.e. the major prop. (DM),] the two opinions
[that the ind. and subj. are allowable and that the subj.
is necessary (DM)] are entertained (ML).
CHAPTER XIX.

THE CAUSATIVE PARTICLE.

§ 595. It is كَيَّ (M, Z), because it explains the cause of the act, and denotes result, like the لَ [504] (AAz). A man says "I repaired to such a one," and you say to him كَيَّ يُحْسِنُ إلَّا [498], and he says كَيَّ is like كَيَّ [513] being prefixed to the prep. order that he might do good to me. كَيَّ is like كَيَّ, لَمْ, the prep. [513] being prefixed to the interrog. كَيَّ with its ل elided [181], and the ل of silence being affixed [648]. The inflection of the كَيَّ is disputed: according to the BB, it is governed in the gen.; but, according to the KK, it is governed in the acc. by an understood لَ, as though you said كَيَّ تَتَّفلُ مَا ذَا In order that (thou mightst do) what? [596], which saying I hold to be not far from right.

§ 596. The لَ after كَيَّ is governed in the subj. either by كَيَّ itself [410] or by subaudition of كَيَّ [411]; but, when you prefix the لَ, and say لَكَيَّ تَتَّفلُ In order that thou mightst do, كَيَّ is the op. [571], as though you said لَكَيَّ تَتَّفلُ (M). كَيَّ must be infinitival in such as
XXXIII. 37. In order that there might not be a crime for the believers, because the prep. is not prefixed to the prep.; and may not be infinitival in such as جَعْلَتْ كَيْ أَن تَرْمَّلْي [597], since the infinitival p. is not prefixed to its like; but, when you say جَعْلَتْ كَيْ تَرْمَّلْي, may be causative [411, 498, 513] or infinitival [410, 514, 571] (Sh). According to Akh, كَيْ always governs the gen., the subj. after it being governed by أَن expressed [413, 597] or understood [411], which is refuted by LVII. 23. [571]; for, if he assert that كَيْ is corrob. of the ل, as in وَلَا لَمَّا أَلَّعَ [134], it is refuted by the fact that the chaste, regular [combination of the ل and كَيْ in the text (DM)] is not to be explained by the anomalous [combination of two preps. (DM)]: and, according to the KK, it always governs the subj., which is refuted by their saying كَيْمَا, as they say لَمَّا, and by the saying of Ḥātim [اِذْتَبَّ (Jsh)]

[And I kindled my fire, in order that he might see its light; and I turned out my dog, when he was in the
tent, inside it (Jsh)], because the prep. ل does not separate the v. and its subjonctival [p.]; but they reply to the 1st that the o. أ. is كي ت فعل ما ذا [595], which entails upon them multiplicity of suppression, exclusion of the interrog. أ. from the 1st place, elision of its ل in another case than the gen., and suppression of the v. governed in the subj. while the op. of the subj. remains, all of which are unauthorized (ML).

§ 597. كي occurs with ل expressed after it in the saying of Jamil

قُتِالت أكل الناس إصبحث مانحا
لسانك كيما ل تقر وتحفعا

(M) Then she said, What! to all [457] mankind hast thou come to be giving thy speech, in order that thou mayst dupe and beguile? (SM). But ل is not expressed after كي except in poetic license [413, 571], as in كي لا نقتالت آله (ML). كي is written conjoined, and كي لا disjoined, because the ما attached to كي does not alter the meaning of the sentence, whereas the ل affixed to it does alter its meaning (D).
CHAPTER XX.

THE PARTICLE OF REPREHENSION.

§ 598. It is ₯(M, Z, IH). According to Th, ₯ is compounded of the ₯ of comparison and the neg. ₯, its ₯, says he, being doubled only to strengthen the meaning, [vid. refutation (DM),] and to dispel the notion that the meaning of the two words remains; but, according to others, it is simple. It is, according to S, Khl, Mb, Zj, and most of the BB, a p. whose meaning is reprehension and refutation, having no meaning, according to them, except that; so that they always allow pause upon it, and inception in what follows it, [because it is a refutation and reprehen-
sion of what precedes it, and what follows it is discon-
ected from it (DM)]; and many of them even say "Whenever you hear ₯ in a Chapter, judge it to be Makki, because ₯ contains the meaning of intimidation and menace, and that was mostly revealed at Makka, because most of the contumacy was in it": but this requires consideration, because the necessity for attribut-
ing [every Chapter containing ₯ (DM)] to Makka would arise only from peculiarity of contumacy to the latter, not from its prevalence; and moreover there is nothing
to prevent allusion [in a Madani Chapter (DM)] to a preceding contumacy [at Makka (DM)]; and besides the meaning of refutation [of what precedes it (DM)] is not apparent in the preceded by such as LXXXII. 8. In what shape He willed hath put thee together, [مَا being red. (K, B),] لَوْمَ يَقُومُ لِلَّدُودِ الْعَالَمِيَّنَ. LXXXIII. 6. On the day that mankind shall stand for the judgment of the Lord of the worlds, and ثُمَّ أُتِيَ عَلَيْنَا بِيَانٌ LXXV. 19. Then verily incumbent upon Us will be its explanation. But; Ks, AHm, and those who agree with them hold that the meaning of reprehension and refutation is not permanent in it: and they add a 2nd meaning, according to which it is right that the pause should be before it, and it be inceptive; while as to the specification of that meaning they profess three different opinions. Ks and his followers say that it is i. q. حَقَّا: AHm and his followers say that it is i. q. the inceptive لَي: and Nr, Fr, and those who agree with them say that it is a repl. p. i. q. إِي and نَعْمَ; and attribute to it LXXIV. 35. [below], saying that its meaning is Yea, by the moon. But the saying of AHm in my opinion is better than those of the others, because it is more universal: for the saying of Nr is not applicable in XXIII.
101. 102. and XXVI. 61. 62., as will be shown below; nor the saying of Ks in such as
LXXXIII. 18. Now, verily the record of the pious, because is not pronounced with Kasr after [520]
or what is in its sense, and because exposition of a p. by a p. is better than by a n. When the passage is
adapted to reprehension and another meaning, both pause
upon and inception with it are allowable upon the
two different assumptions, [that it denotes reprehen-
sion and that it is i. q. the inceptive or something
else (DM)]; but it is preferable to explain by
reprehension, because this [meaning] is prevalent in
it: such [passages (DM)] are like
81. 82. Hath he gotten knowledge of the hidden,
or hath he made a covenant with the Compassionate?
Not so, or Now, We will write what he saith and
And they have taken to themselves
gods beside God, that they may be to them a strength.
Not so, or Now, they shall disown their worship. Sometimes it must denote reprehension or inception, [and is not
i. q. (DM),] as
XXIII. 101. 102. My Lord, restore Ye [161] me: may-be I shall do right in what I have left undone. Not so, or Now, verily it is a speech, because, if it were i. q. حقا, the Hamza of ين would not be pronounced with Kasr [520], and, if it were i. q. نعم, it would denote promise of restoration, because it is after requisition [556]; and as قال أصحاب موسى أنا لمدركون قال كلا أن معي ربي سيهديري XXVI. 61. 62. The companions of Moses said, Verily we shall be overtaken. He said, Not so, or Now, verily with me is my Lord: He will direct me, because the ين is pronounced with Kasr, and because نعم after enunciation denotes assent: and sometimes it may not denote refutation, as وما هي إلا ذكرى للبشر للا أَوْمِينَ وَالقُرْآنَ LXXIV. 34. 35. Nor is it aught but a reminding for mankind. Now, by the moon [above], since it is not preceded by what is refutable (ML).
CHAPTER XXI.

THE ḥ.

§ 599. They are [the red. Ʌ, the Ʌ affixed to the
dems., the Ʌ of wonder not governing the gen.,] the Ʌ of determination, the Ʌ [of the correl. (M)] of the oath, the Ʌ subsidiary to the oath, the Ʌ of the correl. of Ʌ and Ʌ Ʌ, the imp. Ʌ, the Ʌ of inception (M, Z), the Ʌ distinguishing the contracted from the neg. Ʌ, and the Ʌ governing the gen. (M). The Ʌs are quiescent, pronounced with Fath, and pronounced with Kasr (AA). The Ʌ is op. of the gen. [504, 606], op. of the apoc. [419, 603], and inop.; but not op. of the subj., contrary to the opinion of the KK, [who say that the Ʌ of Ʌ Ʌ is itself the op. of the subj. (411, 606) (DM)]. The inop. Ʌ is of seven kinds, (1) the Ʌ of inception [604]: (2) the red. Ʌ, which is the one pre-
fixed in (a) the enunc. [556], as in خم الحلي Ʌ [521]; (b) the pred. of Ʌ Ʌ, as in the reading of XXV. 22. [521]; (c) the pred. of Ʌ Ʌ in Ʌ Ʌ Ʌ Ʌ [521]; (d) the pred. of Ʌ Ʌ Ʌ in

و ما زلعت مي ليلى لى آوى أى عرفتها

كالاكم ى المنفى بكل مرادٍ
[by Kuthayyir, And I have not ceased, from my love for Laila, upon my knowing her, to be like the roaming camel, remote, in every meadow (Jsh)]; (e) the 2nd obj. of ارى in the saying أرأك لشاتيمي I think thee to be reviling me and the like; (f) the obj. of يدعو, as is said, in ضرة أترب من نفعة XXII. 13. He invoketh him whose harm is nearer than his profit; (g) the exs. لَتَنَى قَام زيد or لَتَنَى قَامُ الْوَلِيد and فَانَى أَقْرَم or فَانَى أَقْرَم أَقْرَم, all of which are peculiar to poetry [601]: (3) the ل of the correl. which is of three kinds, the ل of the correl. of (a) أو [591, 602], as لو تَزْيَلْوا لعذابنا الذين كفر واXLVIII. 25. If they had been separate, We should have chastised them that disbelieved and XXI. 22. [90]; (b) لو [574, 602], as II. 252. [29]; (c) the oath [600], as XII. 91. [575] and XXI. 58. [498]: (4) the ل prefixed to the cond. instrument [601] to notify that the correl. after it is constructed upon an oath before it, not upon the condition [427], for which reason it is named the notifying ل; while it is also named subsidiary [to the oath], because it subordinates the correl. to the oath, [since it indicates that the oath is before it, while it is known that, when a condition and an oath are combined, the one that receives the correl. is only the one that precedes (DM),] as لَتَنَى خُرَّجُوا لا يَخْرُجُونُ مَعْهُم وَلَتَنَى تَزْيَلْوا لا يَتَزَيَّلُونَهُم وَلَتَنَى أَقْرَمَ أَقْرَمَ أَقْرَمَ.
LIX. 12. (By God,) if they be driven forth, they will not go forth with them; and, (by God,) if they be warred against, they will not help them; and, (by God,) if &c. [427]: (5) the ل of ٌل, as in [below]: (6) the ل affixed to the جم. [173, 175] to indicate distance or corroboration thereof, according to different opinions: which is orig. quiescent, as in لَذِكْر ٌل; and is pronounced with Kasr in لَذِكْر ٌل only because of the concurrence of two quiescents, [vid. the ل and the ل (DM)]: (7) the ل of wonder not governing the ِن, as لَعَظَفْ زِيد How clever Zaid is! and لَعَظَفْ عمر How generous 'Amr is!, i. q. ﷺ لَعَظَفْ وَأَكْرِمْ عَمَّر and ما أكرمه لَعَظَفْه: IKhl mentions this in his book named AlJumal [fi -nNaḥw (HKh)]; but in my opinion it is either the ل of inception prefixed to the ِن, because of its resemblance, by reason of its aplasticity [468], to the ِن, [the wonder being imported from the form, not from the ل (DM)]; or the ل of the correl. of a supplied oath, [i.e. ﷺ لَعَظَفْ (By God), Zaid has become clever! (DM)]. ل is a p. of determination; and is of two sorts, (1) denotative of knowledge, the ﴿[n.] accompanied by it being [indicative of an object] known by reason of (a) mention, [(a) real (DM),] as لَعَظَفْ وَأَرَسَلْنَا إِلَيْ فَرَوْحٍ رَسُولٌ فَعَصَى فَرَوْحُ الرسول LXXIII. 15. 16. Like as We sent unto Pharoah an Apostle, and
Pharaoh disobeyed the Apostle.

XXIV. 35. Wherein is a lamp, the lamp in a glass, the glass as though it were a glittering star, and I bought a horse; then I sold the horse; [(b) constructive, as I. 31. And the male is not like the female, since the male precedes metonymically in III. 31. My Lord, verily I vow unto Thee what is in my womb, dedicated, because they used to dedicate to the service of the Temple at Jerusalem only males (DM)]: the sign of which is that the pron. should supply the place of it together with the n. accompanied by it, [as بعثه, the pron. supplying the place of الفرس, and similarly in those texts (DM)]: (b) preconception, as إن هما في الثمر IX. 40. When they two were in the cave and إن يباعونك تعت الشجرة XLVIII. 18. When they were swearing allegiance to the under the tree: (a) presence, which says IU, occurs only (a) after dems., as جاءني هذا الرجل [147, 148], or ئد في vocation, as يا أيها الرجل [51, 147], or the denoting suddenness of occurrence, as خرجتم فذا أنتم
[204]; (b) in the $n$ of present time, as المَلَكِ [206]: though this requires consideration, because you say to a reviler of a man in your presence لا تُشَبِّهِ الرِّجْلَ Revile thou not the man; and because the أَذَّنَ, not denoting determination of a thing present at the time of speaking, does not resemble that which is being discussed; and because the أَذَّنَ prefixed to المَلَكِ is correctly red., since it is inseparable, whereas the determinative أَذَّنَ is not known to occur inseparably, contrary to the red., while the good ex. [of the n. of present time] is اليوم أَكْمِلْتُ لكم دِينَكمّ V. 75. To-day have I perfected for you your religion: (2) denotative of genus, denoting (a) totality of the individuals, which is the one replaceable by كُلّ [117] used properly, as IV. 32. [(77), i.e. every man (DM),] and CIII. 2. [469]: (b) totality of the properties of the individuals, which is the one replaceable by كُلّ used tropically, as زَيْدُ الرِّجْلِ عَلَّمَا Zaid is the man in knowledge, [i.e. every man in respect of knowledge (DM),] i.e. the consummate in this quality; whence ذَلِكَ الْكِتَابُ II. 1. That [171] is the Scripture [consummate in guidance, as though it were every Scripture because of its comprising in the most consummate manner the guidance that is in them (DM)]: (c) determination of
the quiddity, which is the one not replaceable by َكُلُّ used properly or tropically, as َوَجَعلْنَاهُ مِنَ ٱلْهَمَّ َكُلُّ شَيْءٍ ٍ، َحَيَّ.

XXI. 31. And made of water every living thing and َبَسْسِ النَّيَابُ َوَأَلْلَهُ لَا أُزْرعُ َالْنَّسَرَ. By God, I will not wed women or wear clothes, for which reason perjury occurs through [wedding or wearing] one of them; while the distinction between the [n.] made det. by this َلَّ and the indet. generic n. is the distinction between the restricted and unrestricted, because this َلَّ indicates the essence with the restriction of its presence in the mind, whereas the indet. generic n. indicates the essence absolutely, not with regard to any restriction (ML). The determinative َلَّ must be (1) expressed, when the n. is (a) an explicit ag., the v. being َبَيُّتُسُ النَّمْ َمْ or َبَيُّتُسُ نَمْ, as XXXVIII.

29. [473], LI. 48. [473], and َبَيُّتُسُ َالْشَّرَابُ XVIII. 28. Most evil will be the drink! though َلَّ need not be in the n. itself that occurs as an ag., as in XXXVIII: 29.; but may be in what it is pre. to, as XVI. 32. [469], XXXIX. 72. [540], and LXII. 5. [1]: (b) an ep. of (a) the dem. [147], as َمَرَرتُ هَذَا َالرَّجُلُ [142]; (b) in vocation [51, 147], as َيَا َأَيُّهَا َالرَّسُولُ V. 45. O thou Apostle: though َيَا is sometimes qualified by the dem., as
Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA)  

in which case the *dem.* is mostly qualified, as 

[418. A.]; but sometimes not qualified, as 

\[ \text{Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA).} \]

[\text{Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA).}]

Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA).
[by Bujair Ibn Ghanama at'Ta'i, *That is my friend and he that unites with me, casting behind me the arrow and the stone, i.e. defending my reputation behind my back* (Jsh),] and in tradition لَيْسَ مِنْ أَمْرِ أَصِيَّامِ فِي أَصِفْرٍ. *Fasting in travelling is not an act of piety* thus related by AnNamir Ibn Taulab [687]. This *dial.* is said to be peculiar to the *ns.* into whose initial the لَ of determination is not incorporated [749], as كَلَبُ وَعَالِمُ and لَبَاسُ نَاسِ, رَجُلُ, الْبَالِسُ, and some students of AlYaman have related to us that in their countries some are heard to say خَذَ الْرُّمِيعَ وَأَرْكُبْ أَمْفِسْرُ. *Take the spear, and ride the horse:* but perhaps that is the *dial.* of some, not all, of them, as you see from the preceding verse, and from the fact that in the tradition it is prefixed to both sorts (ML on أَلْام). أَلْام is also *red.* [i.e. neither conjunct (176) nor determinative (DM)]; and is of two sorts, (1) inseparable, like the one in (a) the conjunct *ns.* [الَّتِي, الْدِّينَ, &c. (DM)], according to the saying that their determination is by means of the *conj.* [176]: (b) proper names, provided that they be conjoined [with it] because of (a) their transfer, like النَّصرُ and
[orig., when anathrous, names of gold and blood respectively, and then, when applied to the person, vid. An Nafr Ibn Kinâna and An Nu'mân Ibn AlMundhir King of the Arabs, conjoined with أَل, without which أَل, when proper name of Ibn AlMundhir, has not been heard, whereas, when it is proper name of any one else, the أَل in it denotes allusion, as in the IM (11) (DM),] and أَلَّلَة, [an idol belonging to Thakif at AtTâ'if, or to Kuraish at Nakhla (B on LII. 19.), an act. part. from لَتِ السِّوِيَّقِ (DM), because it was the effigy of a man that used to moisten meal of parched barley with clarified butter and feed the pilgrims (B), then lightened and conjoined with أَل (DM),] and أَلِزق, [a gum-acacia tree worshipped by Ghaṭafân, orig. fem. أَلِزق The most mighty (B), transferred from the fem. qual., and made a proper name of a deity, and conjoined with أَل (DM)]; (b) their coinage, like أَسْمَوْلُ (T)]; (c) their prevalence of application to one of those objects which they orig. belonged to, like أَلِبَاتِ for The Ka'ba, أَلِبَاتِ for Taiba, and أَلِبَاتِ for The Pleiades, though this أَل (DM) orig. denotes determination of [precon-
ceptual (DM) knowledge, [where the person addressed knows what اللُّ is prefixed to before it is mentioned, because of its notoriety (DM)]: (2) separable, which is of two kinds, (a) frequent, occurring in chaste speech, which is the one prefixed to a proper name transferred from an anarthrous [word] that is adapted to [the prefixion of (DM) اللُّ, [so that such as يُشكَر, which is transferred from the aor., is excluded (DM),] and whose original meaning is alluded to, like عبَّاس, حارِف, and ضحاك, for which you say [الحوارف, and الضحاك; but this sort rests upon hearsay, for the like is not said in the case of such as مُعُروف, محمد, and أحمد: (b) infrequent, occurring (a) in poetry, like the one prefixed to يزيد, [which is transferred from the aor. v. (DM),] and عمر, [which is not transferred from anything (DM),] in رَأَيْتُ اللّه بَعْدَ اللّه [12], while the one prefixed to ولد in the [last] verse denotes allusion to the original meaning, [because it is transferred from ولد A young child (DM),] and, it is said, like the one introduced into وَلَّدَ جَمِينَتْ اللّه بَنَاتٍ أُوْبَر [504], because بَنَاتُ أُوْبَر pl. is a proper name for a sort of truffle; (b) in anomalous prose, like the one
occuring in their sayings and the reading ليخرج ناها لأخرب. 

LXIII. 8. The mightier shall assuredly go forth from it meaner, because the d. s. is necessarily indet. (ML). Another instance of the separable red. is the one prefixed by poetic license to the sp., as

[by Rashid Ibn Shihab alYashkuri, I saw thee, when thou recognizest our chiefs, shrink from encountering us, and console thyself in mind, O Kais, for the slaughter of 'Amr (Jsh)], orig. نفسم , according to the opinion of the BB that the sp. is only indet. [83] (IA). The KK, some of the BB, and many of the moderns allow ا ل to act as a substitute for the post. pron., and thus explain

LXXIX. 41. [350], and ضرب زيدظهر والبطئ [154]; but IM restricts the allow-

ability to expressions other than the conj., [so that such as التي ضربت الظهر والبطئ is excluded (DM)]: while

Z says on II. 29. And He taught Adam the names (of the named things), all of them that the o. f. is اسماء المسميات, [the post. n. being sup-
pressed, because known, indicated by the mention of the names, since the name must have a named, and the ل made a compensation for it, as in XIX. 3. (85) (K),] and ASh says on بُدْأَتْ اللّهُ [83] that the o.f. is فِي نُظْمٍ ﷺ; so that they allow لُجّ to act as a substitute for the explicit n. and pron. of the 1st pers., whereas the only exemplification known to have been used by the former authorities is that with the 3rd pers. A strange use of لُجّ is to denote interrogation, vid. in the citation of Ktb [85] Hāst thou done?, i. q. لُجّ ﷺ [683] (ML).

§ 600. The لُجّ of the correl. of the oath [427, 652] is in such as وَاللّهُ ﷺ لَعْبِي. By God, I shall assuredly do: and is prefixed to the pret. also, as وَاللّهُ ﷺ كَذَّبَ By God, he lied or has lied and خَلْفَتْ اللّهُ [575, 577]; but is more often prefixed to it with ﷺ ﷺ, as ﷺ لَعْبِي ﷺ By God, assuredly he did go, or has gone, forth (M). The reg. of an op. conjoined with the لُجّ of the oath must be posterior [to the op. (DM)]; but in يَقُولُ اللّهُ ﷺ لَعْبِي ﷺ لوَسُفَ اخْرِجْ حِيَا XIX. 67. And man saith, What! when I am dead, shall I be brought forth alive? ﷺ is an adv. to اخْرِج, the adv. being allowed to precede the لُجّ of the oath only because of the latitude taken by them in the adv. [498], another instance of which [precedence of the adv. because of latitude (DM)] is
[by AlA'šâ, *Two foster-brothers* (رضي الله عنهم لذفاً being a d. s. to the preceding verse in §507) of suckling, of a breast (رضي الله عنهم لذفاً being a subst. for لذفاً of a mother, that have sworn one to the other in a dark, black (night), "We will not ever (206) part" (DM)], the neg. ُلَمْ having the first place in the correl. of the oath [547]. Suppression of the ل of ُلَمْ is good with length [of interval between the oath and correl. (DM)], as XCI. 9. [(433), the correl. of the oath in XCI. 1. (538) (B)]; but suppression of the ل of لَمْ is peculiar to poetic license, as in the saying of ‘Āmir Ibn AtTufail

[And the slain (by the hand) of Murra (assuredly) I will avenge; for verily he is unavenged, and verily (retaliation for the blood of) your brother has not been sought, i.e. ُلَا تأتي (Jsh)].

§ 601. The subsidiary ل is prefixed mostly to ُلَمْ and sometimes to another [cond. instrument (DM)], as

ْلِمُهُنَى مُلَصِّثٌ لِيَضِيعُهُ لِكُمْ مَالٍ ُلْنَجِزِيْنَ إِذَا جِزِيْتُ جَمِيلًا
[Whenever thou art good, good shall assuredly be decreed to thee; and thou shalt assuredly be recompensed, when thou art recompensed, handsomely (Jsh)]: and, according to this, it is better that in وَأَنْ أَقُولُ الَّذِي مِثْلَهُ النَّبِيُّ الَّذِي أَيَتَّهُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَهُمْ رَسُولُ مُصْدِقٍ لَّمَّا مَعَهمُ مَعْصِمٌ إِلَّآ بِهَا III. 75. the ل [in (K, B)] should not be subsidiary [to the oath (B) on the ground that the taking of the covenant is in the sense of requiring to swear (K, B)], ما being cond., And when God took the covenant of the Prophets, saying, Whatever Scripture and wisdom I give you, and afterwards an Apostle verifying what is with you cometh unto you, ye shall surely believe in, [because that would entail the attribution of a rare usage to the Kur'ān (DM)]; but inceptive, ما being conjunct, [i.e. Assuredly that Scripture and wisdom which I have given you, and which afterwards an Apostle hath come unto you verifying, ye shall surely believe in, since, ما مَعْصِمٌ إِلَّآ بِهَا it is as though للذِّي أَيَتَّهُمْ مِنْ كِتَابٍ وَحِكْمَةٍ were said (K.),] because this is an attribution of the most frequent usage.

The strangest word that it is prefixed to is أَنْ, [because أَن is not cond. (DM)]; and that [prefixion] is on account of the resemblance of أَن to أَن [in letter, which is
obvious, and sense, inasmuch as condition is in the sense of cause (DM): IJ cites

[by an Arab of the desert, addressing his wife, She has become angry with me because I have drunk wine at the price of a fleece. Then, (by God,) since thou hast become angry, I will assuredly drink wine at the price of a male lamb (DM)]; and it is like the prefixion of the اَنَّ in قَلَّتُ فَسَبَّتُ لَإِبْرَاهِيمَ بِخَزَرُفْ [419, 587]. XXIV. 13.

Then, since they have not brought the witnesses, those before God are the liars, إنِّيbeing assimilated to إنَّ فُرُطَتْ, so that the اَنَّ is prefixed after it, as it is prefixed in the correl. of the condition [419, 587]. The subsidiary لِ is sometimes suppressed, notwithstanding that the oath is supplied before the condition, as وَإِنْ أَطْعَمُوهُمْ أَنْتُمْ مَشْرِكُونَ VI. 121. [And, (by God,) if ye obey them, verily ye will be polytheists; إنِّي being correl. of a supplied oath, not of the cond. إنَّ, because the nominal prop., when it occurs as correl. of the condition, must be conjoined with the اَنَّ (DM), while the saying of some that there is not a supplied oath here, and that the nominal prop. is the correl. of the condition by subaudition of the اَنَّ, as in مِنْ يَفْعَلُ التَّحَسَّنَاتِ إِنَّ [419, 587], is refuted, because that [suppression of the
from the nominal prop. occurring as correl. of the condition (DM)] is peculiar to poetry; and as وَأَنَّهُ لمْ يَنْتَهُوا عَما يَقْوَلُونَ لَيْمِسِيْنَ الَّذِيْنَ كَفَرُوا مِنْهُمْ عَذَابٌ ََلَمْ يَنْتَهُوا
V. 77. [And, (by God,) if they desist not from what they say, a grievous chastisement shall assuredly befall those of them that have disbelieved, i.e. وَلَّٰتْنِى لمْ يَنْتَهُوا لَيْمِسِيْنَ (DM), this [لَيْمِسِيْنَ (DM)] being a correl. only of the [supplied (DM)] oath, [not of the condition, because the correl. of the condition is not conjoined with the ل, nor corroborated by the ن (DM)]; and as دَخَّلْتُ لَمْ يَخْفَرْ لَنَا وَتَرَحَّمنَا لَكُونَنَّ مِنَ الطَّالِبِينِ VII. 22. [And, (by God,) unless Thou forgive us, and have mercy upon us, we shall assuredly be of the lost (DM)], contrary to لَوْ أَلَا تَخْفَرْ لَنَا وَتَرَحَّمنَا أَكْنِ مِنَ الطَّالِبِينِ XI. 49. And, unless [585] Thou forgive me, and have mercy upon me, I shall be one of the lost, [أَكْنِ being the correl. of the condition, not of a suppressed oath (DM)]. The ل is not subsidiary in

[by Dhu -r-Rumma, If the world be for me, as I see, hardships from (longing for) Mayya, assuredly death will be easier (Jsh)],
[If what thou hast been told to-day (about me) be true, I will fast in the day of midsummer, exposing myself to the sun (DM)], and

أُمِّيُ بِزِينَبٍ إِنَّ الَّذِينَ قَدْ أَنْداَرُ
قُلُّ الْتَرَاءَ لَكَنِّي الرَّحِيلُ غَدًا

by 'Umar Ibn Abī Rabi'a alMakhzumī, Turay a little with Zainab: verily the separation has drawn near. Short will be the stay, if the journey be to-morrow (Jsh)]: but in all of that is red. [599], in the two first [verses] because the condition receives the correl., in the 1st verse through the [nominal (DM)] prop. conjoined with the ف, [the ل being inceptive (DM),] and in the 2nd verse through the apocopated v., whereas, if the ل were subsidiary, only the oath would receive the correl., [and its correl. is not conjoined with the ف, nor apocopated (DM)]; and in the 3rd because the correl. [constructively قُلِّ التَّرَاءَ (DM)] is suppressed, being indicated by what precedes إِنَّ, so that, if a supplied oath were there, [and its correl. were suppressed because indicated by what preceded it (DM),] catachresis would be entailed through suppression of two correls. (ML).
§ 602. The ل of the correl. of لُو [591] and لَوْلَا [574] is in such as XXI. 22. [90] and لَوْلَا فَضِلَّ اللَّهُ عَلَيْكُم وَرحَمَتَهُ لا تَبِعُتم الشيطانَ IV. 85. And, if the grace of God had not been upon you, and His mercy, ye would have followed the devil: and is prefixed to strengthen the connection of one of the two props. with the other; but may be suppressed, as LVI. 69. [591]. And the correl. may be entirely suppressed [590], whence لَوْلَا لَوْلَا أَن قَرَأْنا سَبِرتُ بِهِ الْجِبَالَ XIII. 30. And, if by a Kur‘ān the mountains were to be moved, [i. e. لَكَانِ هذَا الْقُرْآنُ] it would be this Kur‘ān, like لَوْ إِنْزَلْنا هذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مَتَصِدَعًا مِنْ خَشْيَةِ اللَّهِ LIX. 21. If We were to send down this Kur‘ān upon a mountain, thou wouldst see it quailing, splitting from awe of God, or, as is said, لَمْ آمَدْوَ أَن they would not believe in it, like VI. 111. (585) (K),] and XI. 82. [418. A.] (M), i. e. لَدَعْتُمْ I should repel you (B).

§ 603. The ل op. of the apoc. [419] is the ل applied to denote requisition. Its vowel is Kasr, but Sulaim pronounce it with Fath: and it is made quiescent [670] after the ف and oftener than mobile, as فَلْيُسْتَجِبِّبُوا إِلَيْ نَيْمّوُمَّنْ وَأَيْبَى II. 182. Then let them answer Me when I summon them to belief and obedience, and
let them believe in Me; and is sometimes made quiescent after \( \text{بَلْ ذُبَيْحَةُ} \), as in XXII. 30. Then let them fulfill in the reading of the KK, Kn, and Bz, which contains a refutation of those who say that this is peculiar to poetry. There is no difference, as regards the fact that the requisitive \( \text{لْ} \) necessarily involves apocopeation, between the requisition's being a command, as in LXV. 7. [419], and its being a prayer, as in XLIII. 77. [419]; or entreaty, as in your saying to your equal \( \text{لَيْفَعِّلُ} \) Let such a one do such a thing, when you do not mean to assume superiority over him: and similarly if the \( \text{لْ} \) be excluded from requisition to denote something else, like the \( \text{لْ} \) by which, together with the \( \text{نَ} \) accompanied by it, enunciation is meant, as XIX. 76. Whosoever is in error, let the Compassionate prolong for him his life and XXIX. 11. [below], i.e. \( \text{وَنَحْمِلُ} \) (DM) and we will bear; or intimidation, as XVIII. 28. And, whoso willeth, let him disbelieve. When the nom. of the \( \text{نَ} \) of requisition is an ag. of the 2nd pers., the \( \text{لْ} \) is mostly dispensed with through the sufficiency of the mood \( \text{أَفْعَلْ} \), as and \( \text{أَفْعَلْ} \) [below]: but the \( \text{لْ} \) is necessary [429] if the quality of ag. be absent, as \( \text{لَيْفَعِّلُ} \) Be thou occupied with my want; or the 2nd pers., as \( \text{لَيْقَمُ} \) Let Zaid stand; or both, as \( \text{لِيَفْعِلُ} \)
Let Zaid be occupied with my want. Prefixion of the ل to the و of the 1st pers., however, is rare, [because the speaker does not command himself (DM),] whether the 1st pers. be sing., as in the Prophet's saying 

Stand ye, and let me pray for you; or pl., as in 

XXIX. 11. And they that disbelieve say to them that believe, Follow ye our way, and let us bear [above] your sins: and rarer still is its prefixion to the و of the ag. of the 2nd pers., as in the reading of X. 59. [430] and the tradition 

Take ye your ranks. Sometimes the ل is suppressed in poetry, while its government remains, as 

[And reckon thou not on my part my remaining and my period of life to be long; but let there be (for me) a portion of good from thee (Jsh)] and [408], i.e. "butMb disallows suppression of the ل and retention of its government even in poetry; and, [though silent as to the 1st verse (DM),] says on the 2nd verse that its author is not known, while it may
be a prayer in the form of enunciation, shall ransom, [in which case it is an ind. (DM),] the ل being elided for lightening; and the Kasra held sufficient without it; and says on

علي مثل أصحاب البعرة أفحشى
لبيل ور والوجه أو يبكي من بكى

[by Mutammim Ibn Nuwaira alYarbūṭ, For the like of the companions of AlBa’āda (a water belonging to the Banū Asad) then scratch thou (woe be to thee!) the ball of the cheek; or let him that weeps weep (Jsh), which is orig., according to the majority, ليبك (DM),] that though bad, [inasmuch as it apparently contains a suppression of the imp. ل (DM),] it is allowable, because it is a coupling to the sense, since أفحشى and أفحشى are synonymous. This, however, which Mb disallows in poetry, Ks allows in prose, but on condition that قل [i.e. a requisition from the crude form of القول (DM)] precede; and holds قل لعبادتي الذين آمنوا يقيموا الصلاة XIV. 36. Say thou to My servants, who have believed, Let them perform prayer to be a case of it, i.e. ليقيمها: while IM agrees with him; and adds that it occurs, though rarely, in prose after enunciatory saying, as

قلت لبوراب لديه دارها * تنسى قاتي حضرة وجارها

63 a
by Manṣūr Ibn Ḥabta al-Asadi, I said to a door-keeper, near whom was her house, Allow thou (me to enter), for verily I am her father-in-law and her neighbour (Jsh)], i.e. اَنِذَن the ل being suppressed, and the aoristic letter pronounced with Kasr [404], and the suppression, says he, not being a poetic license, since the poet might have said اَنِذن. The KK and Akh assert that the ل of requisition is perpetually suppressed [431] in such as لـَقَعُتْ [above], the o. f. being لـَقَعُتْ and لـَقَعُتْ [above], and the ل being then suppressed for lightening, and followed by the aoristic letter; and I profess their doctrine: [while, according to this, the v. is either pret. or aor. only (DM)].

§ 604. The import of the ل of inception is (1) to corroborate the purport of the prop., for which reason they depose it in the cat. of لـَلِّمْ from the head of the prop. from dislike of beginning the sentence with two corrons. [521]; (2) to make the aor. a pure present [404]. So say most: while IM objects against the 2nd the texts وَأَلْبِنَ رَبَّكَ لِيَسْلَّمُ بِيَدَنِّهِمْ يَوْمَ الْقِيَامَةِ XVI. 125. And verily thy Lord shall judge between them on the day of resurrection and XII. 13. [404], since, the taking away being future, if يُحِزُّن were a present, the act [grieving (DM)] would precede its ag. [that ye take him away renderable
by the inf. n. (DM)] in existence, notwithstanding that 
it is its effect; but the reply is that the judgment [in 
the 1st text (DM)], being inevitably about to occur on 
that day, is considered as present, witnessed, doth judge, 
and that the full phrase [in the 2nd text (DM)] is 

( the intention of ) your taking him away grieve-

me, the intention being present. It is prefixed by 
common consent in two positions, (1) to the inch., as 

LIX. 13. Assuredly ye are more terrible:

(2) after ای [521], in which cat. it is prefixed to (a) 
three things by common consent, (a) the n., [vid. the 
pred. of ای posterior to its sub. (DM),] as 

این لی لُسِمیع لی لِیدا 

XIV. 41. Verily my Lord is quick to hear prayer, 

[or its sub. posterior to the pred., as ای لی لُیدا, or a 
distinctive pron., as III. 55. (166) (DM)]; (b) the aor., 
because of its resemblance to the n. [575], as XVI. 125.; 
(c) the adv., [because کَلَان which is a n., is supplied 
before the adv., so that the ل is as it were prefixed 
to the n. (DM),] as 

روت ف لَعْب خَلَق عَظیم 

LXVIII. 4. And verily thou art of a great nature: (b) three things 

with dissent, (a) the aplastic pret., as ای زیدا لَعْبی این 

لَیم الٰجَلَر which, said by A kh, because the aplastic 

[v. (DM)] resembles the n. [in unconjugability (575)
(DM)]; (b) the [plastic] pret. conjoined with ُقدَّم, as ُوُقُّدَّم, said by the majority, because the pret., being approximated by ُقدّم to the present, resembles the aor., which resembles the n. [575]; (c) the plastic pret. divested of ُقدّم, [as ُوُقُّدَّم (DM),] allowed by Ks and Hsh by subaudition of ُقدّم [577]. And its prefixion otherwise than in the cat. of ُوُقُّدَّم to two things is disputed, (1) the prepos. enunc. of the inch., as ُنَظَرَمُّلَدَّم [below], impliedly allowed by many: (2) the [aor. (DM)] v., as ُلَبَقَوُمُّلَدَدَم, allowed by IM, Mlk, and others; while Mlk adds the aplastic pret., as ُبِلَقَسُمُّلَدَنَّم كَانُوا يَعْمَلُونَ V. 67. [Assuredly most evil was it as a thing that they were wont to do (471) (B)]; and some the plastic conjoined with ُقُدّم, as XXXIII. 15. [97] and ُلَقَدَ كَانَ في يوْسُف وَأَخْرَجَهُ آيَات XII. 7. Assuredly there were in the story of Joseph and his brethren signs, while AH says that the ل in II. 61. [575] is the ل of inception importing the sense of corroboration, and that a supplied oath may be before it, [in which case it is the ل of the oath (DM),] or not, [in which case it is inceptive (DM)]. The ل of inception is also prefixed (1) to the neg. م, because treated in letter like the conjunct م, which occurs as an inch., as
Assuredly I have not neglected to thank thee; then choose me for thine own. For how (shall I not thank thee) when from thy bounty is the bulk of my property? (Jsh)], this being treated in letter like Assuredly what thou dost is good: (2) [to the enunc. (DM)] after i. q. نعيم, because of its resemblance in letter to the corrob. إن, said by some on the reading of XX. 66. [556]. The ل of inception has the quality of priority: and therefore it suspends the op. in such as علمت لزيد منطلقٌ [445]; and prevents the acc. from being put by distraction in such as زيد لنا كومة, and the enunc. from preceding it in such as لزيد كاثم, and the inch. in such as لكاتب زيد [above]: but it has not the quality of priority, [so as to be itself prepos. (DM),] in the cat. of إن, because there it is postponed from precedence [521], for which reason it is named deposed. The reg. of an op. conjoined with the ل of inception must be posterior [to the op., as إن زيدا ليضرب عمرا, not ليقوين [577] or إن زيدا لقام (DM)].
Verily Zaid, by God, did, or shall, stand the ج is the correll. of a supplied oath, [because of the absence of ﯞ and presence of the ﯾ (DM),] not the ج of inception; so that, when ﯾ ﯾ for example is prefixed to the prop. ﯾ (DM), the Hamza of ﯾ is pronounced with Fath, [because the ج of the oath in such a place does not suspend, since the oath and its correll. are in the position of a nom., pred. of ﯾ, while ﯾ and its two regs. supply the place of the two objs. (DM):] but, if you say ﯾ ﯾ, they say that it is the ج of inception [575], in which case the Hamza must be pronounced with Kasr [518]; while in my opinion both matters are admissible.

§ 605. When ﯾ is contracted, as II. 138. [525] and LXXXVI. 4. [525], the ج [inseparable from it (DM)] is, (1) according to S and the majority, the ج of inception, which, besides its importing corroboration of the relation and making the aor. a pure present [604], imports distinction between the contracted ﯾ and neg. ﯾ, and for this reason (a) becomes necessary after having been allowable, unless indeed the intention of affirmation be [otherwise] indicated, [in which case it is not necessary (DM),] as in the reading of Abū Rajā [‘Imrān Ibn Taim al‘Uṭāridī (ID)] in XLIII. 34. [525]
with Kasr of the ل, i.e. لُلْذِّي هُوَ مَتَاعُ الْغَمَّ, [i.e. لُلْذِّي belongeth to what is the furniture &c. (K, DM),] and

[Verily I should have been ending my time on the day of your departure, if you had not favored me with a promise not a farewell (Jsh)); (b) must be omitted with negation of the enunc. or pred., [because ان then does not appear to be neg., since negation of negation is rare (DM),] as

[Verily truth is not hidden from a possessor of perspicacity, even if it lack not the contradiction of a bigot (Jsh)): (2) as F, IJ, and many assert, a ل other than the ل of inception, which is imported for distinction, F's argument being that it is prefixed to the plastic pret., as ان زيد لقابم, and to the acc. posterior to its governing v., as VII. 100. [525], neither of which is allowable with [the ل of inception after] the uncontracted [اًن].

The KK, however, assert that the ل is in all such cases i. q. الا, and that the ان before it is neg.; and they
cite, as evidence that the  ל occurs as an exceptive, the saying:

אָמַּ֔ר אָבֶּ֔י דָּ֖יָּלָ֑א בּוֹדְתָּ֖ה וְ֚אָבֶּ֣י לִ֣מְּךָ אֶעֱלַ֔ג סֻּדְּרָ֖֔ן

[Abān has become humble after his glory; nor is Abān aught but one of foreign unbelievers of negroes (Jsh)]: and, according to their doctrine, [the saying of the Prophet (IA)]

قَدْ عَلَّمَنَا أَنَّ كُنَّا لَمْ نُؤْمِنَ[.]

We did know, thou wast not aught but, or verily thou wast, or that (the case was this,) thou wast, a believer is to be said with Kasr of the Hamza, because [the Hamza of] the neg. [ אֲבִי ] is always pronounced with Kasr; and so too according to the doctrine of S, because the ל of inception suspends the op. from governing [445, 518]; whereas according to the doctrine of F and IJ the Hamza is to be pronounced with Fath (ML).

§ 606. The ל governing the gen. is in קְבֵּ֤ךְ לְזִבְּדָּ֣נִי [504] and קְבֵּ֤ךְ לְקָרְבֹּ֨נִי I came to thee in order (that) thou mightst honor me, because the v. governed in the subj. by subaudition of אֲלֵ֣י [411, 599] is renderable by the inf. n. governed in the gen., i.e. אֲקָרָבְּקֵ֥ש (M).
CHAPTER XXII.

THE QUIESCENT ئ OF Feminization.

§ 607. It is the ح [affixed to the endings of pret. \(\text{ع} \), as (Z)] in \(\text{ضرَبَتْ} \), [which is introduced (M)] to notify from the very first that the ag. is fem. (M, Z). It is affixed to the pret. to denote the feminization of the subject (IH), whether ag. or pro-ag. [21, 161] (Jm). The affixion of the sign of feminization to the attribute, notwithstanding that the fem. is the subject, not the attribute, is allowable only because of the attachment between the \(\text{ن} \), which is the original form of attribute, and the ag., in respect of the \(\text{ن} \)'s needing the ag. and of the ag.'s being like one of the parts of the \(\text{ن} \), so that the \(\text{ل} \) in such as \(\text{ضَرَبَتْ} \) [161] is made quiescent in order that four mobiles may not succeed one another in what is like one word [20], and you even see the ag. occur between the \(\text{ن} \) and its inflection in such as \(\text{يُصَرِّبَبَي} \) [405], \(\text{يُصَرِّبَبَي} \), and \(\text{يُصَرِّبَبَي} \) [402, 161]. The feminization of the \(\text{ن} \) on account of the feminization of its ag. is therefore like the dualization and pluralization of the ag. on account of the repetition of the \(\text{ن} \) twice or oftener, as in the saying of AlḤajjāj يَا حُرْسِي اضْرِبْ عَنَقَهُ \(\text{ضَرُّبُ} \), and in

\[\text{ضرُّبُ} \]
Thou me, restore Thou me, restore Thou me. This ُت is quiescent, contrary to the ظ of the n. [263], because, the n. being orig. infl., and the v. orig. uninfl., it is intimated from the very first by the quiescence of this ُت that what it is affixed to is uninfl., because it is like the last letter of what it is affixed to, and by the mobility of that ظ that what it follows is infl., the proof that it is like the ل of the word being the resting of the inflection upon it in such as [18] (R). But the ُت is mobilized with Kasr upon meeting a quiescent (Z). The verbal ُت being orig. quiescent, the ل elided [in عُزَّت and عُرِمت] because of the two quiescents [the ُت and ُت] is not restored in ُرُمِت أ and عُرِمت, because, though the ُت becomes mobile on account of the ل after it, and, this ل being like part of the word, the vowel is with respect to it quasi-inseparable, still, the ُت being orig. quiescent, the vowel upon it is like no vowel: but there occurs a weak dial. that takes the vowel of the ُت into account, because the ل is like part of the word, so that they say ُرُمِت أ and عُرِمت أ; though they do not say ُرُمِت أ and عُرِمت أ, because the vowel is on account of a detached word that is not like part of what is before it, since the explicit n. is not like the pron. in attachment (R).
CHAPTER XXIII.

THE TANWÍN.

§ 608. It is an aug. quiescent ن that is affixed to the final otherwise than for corroboration: so that the حسی ن is excluded, because it is rad.; the خیفی ن is because it is mobile; the مینکسر ن and the انکسر ن because it is not final; and the XCVI. 15. [153], because it is corrob. [610, 649]. It is of five kinds, (1) the Tanwín [indicative (DM)] of complete declension, which is the one affixed to the triptote infl. n. to make known that it retains its o. f. [18], not resembling the p., so as to be uninfl. [159], nor the v., so as to be diptote [17]; and is also named the Tanwín of perfect declinability and the Tanwín of triptote declension: and that is as in رجل, زید, and رجال: (2) the Tanwín [indicative (DM)] of indeterminateness, which is the one affixed to some uninfl. ns. to distinguish between their det. and their indet.; and occurs by hearsay in the cat. of the verbal n, as صیئة [198], مم, and ایة; and regularly in the proper name ending in ریه. Sibawaih and another Sibawaih came to me: whereas the Tanwín of رجل and the like infl. ns. is a Tanwín of complete declension, not a Tanwín
of indeterminateness, as some students imagine, [since
the indeterminateness is realized without the Tanwīn
(DM)]; and therefore, if you named a man رجل, that
every Tanwīn would remain notwithstanding the cessation
of the indeterminateness: (3) the Tanwīn of correspon-
dence, which is the one affixed to such as مسلمت, being put in correspondence with the ن in مسلمون,[because the pl. fem. is a deriv. of the pl. masc. (DM)];
(4) the Tanwīn of compensation, which is the one affixed
as a compensation for (a) a letter, (a) rad., as in جوار, غواشي, in which it is a compensation for the [elided
(Data) \[18\]; (b) aug., as in جندل Stones, the Tan-
wīn of which is a compensation for the ل of جنادل, as
IM says: (b) a post. (a) single term, which is the Tanwīn
of كل and بعض when they are cut off from prothesis
[128], as XXV. 41. [62] and II. 254. [507], [i.e. كل
منطقة every (nation) and بعض to some (of them)
(Data)]; (b) prop., which is the Tanwīn affixed to
in the like of انشققت السماء فهى يومها راهبة
LIX. 16.
And the heaven shall be riven; for it on that day shall
be fragile, orig. فهى يوم انشققت واهية for it on the
day when (it shall be riven) shall be fragile, the post. prop.
being afterwards suppressed because known, the Tanwín put as a compensation for it, and the ʿ pronounced with Kasr because of the two quiescents, [since ʿ is uninfl. upon quiescence, and the Tanwín is a quiescent ʿ (DM)]: (5) the Tanwín of quaver, which is the one affixed to the unbound rhymes, [i. e. those whose final is a letter of unbinding, i. e. prolongation (DM)], as a substitute for the letter of unbinding, vid. the ‹, ›, and ʿ, in the recitation of the Banû Tamîm; and apparently is said by the GG to be a Tanwín productive of quavering, while IU distinctly states that; whereas what S and other critical judges distinctly state is that it is put to discontinue the quavering, and that the quavering is produced by the letters of unbinding, because they admit of prolongation of the sound in them, so that, when the Banû Tamîm recite, and do not quave, they put the Tanwín instead of them: and this Tanwín is not peculiar to the ʿ. [2], as is proved by

[by Jarîr, Lessen thou the blame, O upbraiding woman, and the reproof; and say thou, if I do well in my loving her, "By God, assuredly he has done well" (J)] and

[577]. Akh and the Prosodians add a 6th Tanwín, and name it hypercatalectic, which is the one affixed to the final of the bound rhymes, [i. e. those whose final is not
one of the letters of unbinding (DM),] as in [505]; and is named hypercatalectic because it transcends the limit of the metre, [the o. r. being and with quiescence of the ق, the Tanwin then added, and the ق pronounced with Kasr because of the concurrence of two quiescents (J)]; and serves to distinguish between pause and continuity, [so that, when the poet puts it, he is known to pause, and not to continue the verse with what follows it, whereas, when he does not put it, he may be continuing or pausing (DM)]. Some add a 7th Tanwin, vid. the Tanwin of poetic license, which is the one affixed to the diptote [18], as in 

وَلَيْمَ دَخَلَتُ الْخَيْرُ خَدْرَ عِبْرَةٍ 
فَقَالَتْ لِلْرَّبِيلَةِ إِنِّي مُرْجِيٌّ [by Imra al-Kais, And a day when I entered the litter, the litter of 'Unaiza, and she said, Woes be to thee! Verily thou art making me go afoot (EM)]; and to the voc. pronounced with Damm, as in [48]: and I hold their opinion in the case of the 2nd, but not of the 1st, because the 1st is the Tanwin of complete declension, since poetic license permits triptote declension [of the diptote (DM)]; whereas the 2nd is not a Tanwin of complete declension, because the n. is uninfl. upon Damm. And [some add] an 8th, which is the
anomalous Tanwîn, as in هُرِّلَا قُومُكَ Those [171] are thy people transmitted by AZ; and serves merely to multiply the letter, as is said of the ٧ of تَبَعَتْ [401, 497]. And IKHz mentions that the Tanwîn is of 10 kinds, making the Tanwîn of the voc. and the Tanwîn of triptote declension of the diptote each a distinct kind, and saying "the 10th is the Tanwîn of imitation, as when you name a man عَالِئَةً وَلَبِيبَةٍ, since you imitate the expression used as a name;" whereas this [saying of his "since &c." (DM)] is an acknowledgment on his part that it [i.e. the imitated Tanwîn (DM)] is the Tanwîn of triptote declension, because that [Tanwîn of complete declension (DM)] which was before the naming is imitated after it (ML).

§ 609. The Tanwîn is always quiescent unless it meet another quiescent, and be therefore pronounced with Kasr or Damm, as وَعُدَّابُبِي أَرَكُضَ XXXVIII. 40. 41. And torment. Stamp thou also read with Damm [664] (M). And sometimes it is suppressed [because of the concurrence of two quiescents (ML)], as

[by Abu -lAswad adDu’alî, And I found him to be not accepting reproof, nor remembering God save a little] CXII. 1. 2. Say &c.
[160], God is the Lord [and] the Lord Almighty. XXXVI. 40. (547)] being read (M, ML) with omission of the Tanwin of سَابِقٍ and and with the acc. of النَّهْر. And it is necessarily suppressed because of (1) prefixion of الّمُ, as المُسْتَجِلُ, (2) prothesis [110], as لَّمْ مَالِ لزِيدٍ No property belonging to Zaid, when the ل is not construed to be interpolated [101, 504]; for, if it be so construed, مَال is pre., [and the Tanwin is then suppressed because of prothesis (DM)]: (4) the preventive of triptote declension [17], as نَاظِمٌ: (5) pause in any case but the acc. [497, 640]: (6) contiguity to the pron. [113, 163], as المُرْكَبُ, according to those who say that the pron. is not [in the place of a gen. as (DM)] post., [but of an acc. as an obj. (DM)]; while the saying [of Yazfd Ibn Mukharram aHārithī (Jsh)]

[170] And I know not (and my thought is every thought) whether Sharāhīl will deliver me to my people is a poetic license, [the ن of مُسْلُمَّيْنِي in (DM)] it being a ن of protection [affixed to the act. part. by poetic license (DM)], not a Tanwin, like [the ن of المَوْلَّيْنِي in (DM)]
[And the comer to me, in order that he may be given a gift, is not disappointed; for verily he has the likes of what he was hoping for (Jsh)], since the Tanwin is not combined with أَلْلَهُ the n.'s being a proper name qualified by أَبِي or أَبْنَة by common consent, or بَنْت according to some of the Arabs, contiguous to it and pre. to a proper name; while the saying [of AlAghlab al'Ijli (IY)] [50] is a poetic license (ML).
CHAPTER XXIV.

THE CORROBORATIVE ٢.

§ 610. It is (1) double, [pronounced with Fath, because of its heaviness and the lightness of Fatha (R),] except with the ١ (IH) of the du. and the ١ of the pl., i.e. the ١ separating the ٢ of the fem. pl. from the double ٢ (Jm); and with Kasr after the ١ of the du. and the ١ of separation, as ارضب wanna and ارضب wanna, by assimilation to the ٢ of inflection in the aor., which is pronounced with Kasr after the ١ (405), as ٢ (R):

(2) single (M, IH, IA, ML), quiescent (IH), because it is uninfl., the o. f. in uninflectedness being quiescence (Jm): and both are combined in لسجني وليكونا من الصاغرين XII. 32. He shall assuredly be imprisoned, and shall surely be one of the objects (IA, ML), the ٢ of ٢ لسجني and ٢ لسجني being written in the Codex as an ١, [like XCVI. 15. (B),] according to the predicament of pause [614, 649] (K, B). They are both original, according to the BB; but the KK say that the double is original, [and the single a deriv. from it by elision (DM)]: and their meaning is corroboration; but, says Khl, corroboration by the double is more intensive (ML). The ٢ corroborated by the ٢, if not immediately followed by
the ِ، ُ، or ِی of the pron., is uninf. upon Fath [or quiescence, whether the v. be sound or unsound], as أَضْرَبَنَا بِكَرَا ۙ إِلَّا ۖ أَقْتُلْنَ اضْرِبَنِينَ ۚ زَيْداً. If an ِی of the du., ُی of the pl., or ِی of the 2nd pers. sing. fem. be attached to the v. corroborated by the ِی، (1) when the v. is sound, then what precedes the ِی， ُی， and ِی is vocalized with Fath, Damm, and Kasr respectively; and the pron. is suppressed if it be a ُ، or ِی， but remains if it be an ِی، as یَا زُیجَانِی هَلُ تَضَرَّبَّی [402]， یَا هَنَّدُ هَلُ تَضَرَّبَّی، یَا زِیجَانُ هَلُ تَضَرَّبَی； for the o. f. is تَضَرَّبَّی، تَضَرَّبَّینَ، تَضَرَّبَّی، then the ِی [of the ind.] is elided because of the succession of likes; and afterwards the ُی， or ِی is suppressed because of the concurrence of two quiescents, so that it becomes تَضَرَّبَّی and تَضَرَّبَّی； but the ِی is not suppressed, because of its lightness, so that it becomes تَضَرَّبَّی； while the Damma and Kasra remain, indicating the ُی، and ِی： (2) when the v. is unsound, then, (a) if its final be ُی، or ِی، (a) when the v. is attributed to the ُی، or ِی [of the pron.], its final is elided on account of the ُی， or ِی of the pron., what remains before the ُی， or ِی of the pron. being pronounced with Damm or Kasr respectively, as یَا زُیجَانِی.
and, when you affix the *corrob.* to it, you do with it what you do with the sound, so that you elide the "*in*" of the *ind.* and suppress the "*or*" or "*or*" of the *pron.*, as "*ya* هند هلتُخزِّنَ" "*or*" or "*or*" "*yu* زبدون هلتُخزِّنَ "*or*" or "*or*" "*yu*" "*a*" "*hu*" "*yaa* هلتُخزِّنَ "*or*" or "*or*" "*yu*" "*a*" "*hu*" "*yaa*" "*or*" or "*or*" "*yu*" "*a*" "*hu*" "*yaa*" (b) when the *v.* is attributed to the َل [of the *pron.*], its final is not elided; and the َل [of the *pron.*] remains, what precedes it being pronounced with a vowel homogeneous with the َل, vid. the Fatha, as هلتُخزِّنَ or ؛*تسعابا* (b) if the final be an َل, then, (a) if the *v.* govern an َل in the *nom.*, the َل that is the final of the *v.* is converted into ي and pronounced with Fatha, as ؛*تسعابا* and هلتُخزِّنَ; (b) if the *v.* govern a َو or َي in the *nom.*, the َل is elided, while the Fatha that preceded it remains; and the َو or َي is pronounced with Damm or Kasr respectively, as يَا هند اخشراً and يَا زبدون اخشراً when the *corrob.* َل is affixed to it. When the *v.* attributed to the َل of the *fem. pl.* is corroborated by the *corrob.* َل, the َل of the *fem. pl.* must be separated from the *corrob.* َل by the َل, from dislike to the succession of likes, as ؛*إضِربَتْنَا* [497] (IA). The single occurs in all the positions of the double, except in the *v.* of the *du.* and *fem. pl.* (M). You say [ إضرِبتْنَا] and
and (M) in the *du.* and *fem. pl.* (IH) [497, 614] (M, IH); but not (M, IH), except according to Y (M), the single [ن] not being affixed to them (IH), i.e. to the *du.* and *fem. pl.*, because an irregular concurrence of two quiescents [663] would be entailed (R, Jm). But Y and the KK allow the single [ن] to be affixed to the *du.* and *fem. pl.*: and afterwards, according to them, the [ن] either remains quiescent, which is the [pronunciation] transmitted from Y, because the [ن] before it is like a vowel on account of the prolongation in it, like the reading of Nasif in VI. 163. [129], the reading of Abù 'Amr [وَلِلَّي] LXV. 4. [29, 176], and the saying [غَلَبَتْ جُرْحَةُ البِطْرَابِيِّ The two rings of the belly-girth [228, 663]; or is mobilized with Kasr because of the two quiescents, [by assimilation to the [ن] of the *du.* (K.),] to which [pronunciation] the reading X. 89. [80] and do not follow with the single [ن] is attributed (R).

§ 611. They are peculiar to the v. [402], the saying [612] being a poetic license made permissible by the resemblance of the *qual.* [i.e. the *act. part.* (DM)] to the [aor. (DM)] v. (ML). Only the future v. that contains the sense of *requisition* is [in most cases] corroborated by them (M). The *imp.* is corroborated by them unrestrictedly, even if it be pre
catory, as انعل [498]; except انعل in wonder, because its sense is like that of the pret. v. [477] being anomalous: and the aor. if it be future, necessarily [613] in such as XXI. 58. [498]; nearly necessarily after اما in such as VIII. 60. [565]; allowably, often, after requisition, as XIV. 43. And do not thou account God to be heedless; and seldom in some positions, as [612] (ML).

§ 612. The pret. is not corroborated by them, [unrestrictedly, the saying

{Everlasting be thy good fortune if thou take pity upon a thrall that, if 'twere not for thee, would not be inclining to fondness! (Jah)} being anomalous, but facilitated by its being i. q. (ML), i. e. دم يا سعدها (ML), or rather, says Dm, ليفعل, because, the ag. of دام being an explicit انعل, which does not govern in the nom. (165), دم cannot take the place of دام here, contrary to ليعلم (DM)]; nor the [aor. if it be (ML)] present (M, R, ML); nor [in most cases] what does not contain the
sense of requisition (M). The corrob. is most commonly affixed to a future [v.] containing the sense of requisition, like command, prohibition, interrogation, wish, and request; and is not affixed to the future [v.] that is a mere enunciation, except after the prefixion of another corrob. to the v., like the ل of the oath, as والله لاضریبی, and the red. ما, as ینطقِی, in order that this 1st may be subsidiary to, and notificatory of, the affixion of the corrob. The requisition is either a requisition of the existence or non-existence of the act, like command, prohibition, excitation, request, and wish, or a question as to the realization of the act, like interrogation, as لیتکِی, إلا تفعلی, ها تفعلی, لا تفعلی, إنقلی, هل تفعلی, تفعلی. And similar [as regards affixion of the corrob. ] are all the interrog. instruments, whether ns. or ps., as

What! then after Kinda wilt thou praise a tribe? (FA)]

and

[And turn thou towards my kinsfolk and thy kinsfolk; thou shalt study (in full our feats, so that
thou mayst see how we do (FA)]; and the enunciation headed by the corrob. p., as ﷺ ओ ते नेचः; and every cond. instrument followed by the red. ﷺ , whether suppressible, as in ﷺ अा मा तावुन, अा मा तावुन, मति मा तावुन, अा तावुन and, अा मा तावुन, अा मा तावुन, अा तावुन, or inseparable from the cond. word, as in अा अा अा and. The corrob. ﷺ is sometimes affixed in a case of choice to the correl. of the condition, when the condition is such as it might be affixed to, as ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

[by AlKumait, And whatever Fazūra wills from him he will give you; and whatever Fazūra wills from him he will surely withhold, orig. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

[by Kais Ibn 'Amr (ID)] anNajāshī, Ye stood firm with the firmness of the bamboo spear-shaft in the fray lately: whenever good comes to thee it shall surely profit (FA)]; but this is less frequent than its affixion to the condition: and sometimes it is affixed to the condition without precedence of ﷺ, as ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

مَيْ نَثْقُنُ مِنْهُمْ فَلَيسِ بِأَبٍ ﻷُدا رَقَتُ ﺑِنْيَ قَتِبَةَ ﺑَيْنَيْ
[Whoso of them shall indeed be found shall not return to his people ever, but I will inevitably slay him, because (the, denoting causation) the slaughter of the Banū Ḳūṭaibā will heal the heart from the distemper of wrath (J)]. The ن also occurs in a case of choice, but seldom, after the future vs. that the red. م is prefixed to otherwise than in condition, as ببی ما ازینک With some eye shall I assuredly see thee,

وَمِن عَصَةٍ مَا يَنْبُتُ وَشُكْرُهَا

[611] And from some thorn-tree will its offshoots assuredly spring up, قلِّ مَا تقولِي Seldom indeed wilt thou say, ِرَبَّمَا تقولُ مَا تفَلَى Often indeed wilt thou do, its affixion with the م that is in the condition being more frequent than with any other [م] only because condition resembles prohibition in apocopation [of the v. and non-existence [of the act]; but رَبَّمَا أَوْفَقَ أَلسْنُمُ مَا تفَلَى is a poetic license, and is good only because م is redundantly added to رَبَّمَا [an inceptive sentence, since the م is not affixed to the d. s. (SM),] is in its annexure. The م occurs after the [aor.] negativsed by ل, regularly, according to L, when ل is contiguous to the negativsed, because it then resembles [the ل

66 a
of] prohibition, the text 

\[ \text{VIII. 25. And be ye ware of a sin the effect of which shall assuredly not assail them of you that have done wrong exclusively being cited by him as evidence; and sometimes when } \text{ is separated [from the negatived], as } \text{ but, according to F, the } \text{ does not occur in a case of choice after negation, because it is devoid of the sense of requisition, and divested of the corrob. } \text{ in the beginning (R). Corroboration of the } \text{ after } \text{ is allowable in prose and poetry, by common consent, if } \text{ be prohib., as XIV. 43. [611] and } \text{ [523]: and is peculiar to poetry, according to the majority, if } \text{ be neg., as } \]

\[ \text{By God, the man shall assuredly not be praised when shirking the deed of the generous, even if he surpass mankind in dignity; but is allowed in prose by IJ, IM, and others on the apparent authority of } \text{ Enter ye [161] your dwellings: Solomon and his hosts shall assuredly not crush you and VIII. 25. (BS). S says that it is} \]
affixed after لم [548], because assimilated to the prohibit.

ٌ in respect of apocope, as

[by Abū Ḥayyān alFakāst, The ignorant man, so long as he knows not, accounts it (a mountain) to be a chief upon his chair, turbaned (J, Jsh)]. It is sometimes affixed to the aor. when devoid of all that we have mentioned: S says that انت تفعلى is allowable in poetic license. And it is said to be affixed in a case of necessity to the act. part., because assimilated to the aor., as

[Tell thou me (orig. ارثبت), if she bring him delicate, combed, and wearing striped garments, wilt thou indeed say, Present ye the witnesses? (Jsh)] and

[by Rúba (FA), O would that I knew about you, (O tribe of) Ḥanīfa, whether ye will indeed be drawing swords after us!; and the act. part. is infl. with the corrob. د, because ns. are orig. infl. (DM)].

§ 613. Out of these positions mentioned [612], the

(1) is inseparable from the aor. correl. of the oath
when aff., as provided that a preceding prep. do not depend upon it, as والله لا تآتيس وله من متم ار قناتلم لائي III. 152. And, by God, if ye die, or be slain, assuredly &c. [75]; while the saying

لَيْبَلْ رَبِّي أَن بَيْنِي أَرَعِ

[By God, if your tents have become too narrow for you, assuredly my Lord shall know that my tent is wider, orig. ليعلمي (FA),] is anomalous [614] according to the BB: (2) is mostly affixed in command, prohibition, and interrogation, and with اما; but, according to Zj, is inseparable with اما, contrary to the opinion of others, according to whom omission of the ن is good, as

فَأَمَّا تُرْيِينِي ذُي لَمْبَةٍ فَانَّ ثمَرَاسٍ أُرِي بِهَا

[by AlA'ša, And, if thou see me when I have short hair, verily calamities have destroyed it, where the corrob. ن is omitted after the cond. اما (FA)], though expression of it is more frequent (R).

§ 614. The [double (DM)] corrob. ن may be suppressed in such as "LANعلن [613] by poetic license, as

فَأَمَّا وَأَيِّي لَنَتِيَها جَيْمَاءٍ وَلَوْ كَانَتْ يَها عَربٍ ورُوْم
(ML), by 'Abd Allāh Ibn Rawāha al-Anṣārī, Then no, by my father, assuredly we will undertake it (the warlike expedition), all together, even though Arabs and Greeks be in it, i.e. لَنَتَأْتِنِهَا (Jsh). The single [corrob. ن (IA)] is [necessarily (IA, ML)] suppressed (M, IH, IA, ML), (1) when met by a quiescent (M, R, IA, ML) after it (M, R), because of [the concurrence of (IA)] two quiescents (IH, IA); and is not vocalized like the Tanwin [609] (M), as لا نَتَأْتِنِهَا the še’īr al-šajara [537] (M, R, IA, ML), i.e. لا نَتَأْتِنِ (M): (2) in pause [after a Damma or Kasra (IA, ML)], in which case what was elided [on account of it (R, IA, ML) in continuity (R)] is restored (IH, IA, ML) to the v. paused upon (R), vid. the (or [610] (R, IA, DM), (a) alone (R), as or إِضْرَبُوا [and or إِخْشَبُوا (R)] for or إِضْرَبُ (R, IA, ML) and or إِخْشَبُ; (b) together with the ن of the ind.] after it, as هَلْ تَضْرِبُونَ [649] or تَضْرِبُونَ هَلْ تَخْشَونَ or تَخْشَونَ هَلْ تَضْرِبُونَ and تَضْرِبُونَ or تَخْشَونَ هَلْ تَضْرِبُونَ and تَخْشَونَ (R): while [in pause (R, IA)] after a Fatha [its predicament is that of the Tanwin, i.e. (R)] it is converted into [640, 649] (IH, IA), as for إِضْرَبُ (R, IA). Its suppression in other cases is said by some to be a poetic license, as إِضْرَبَ عَلَى الْجَهَّامِ طَارِقَهَا * ضَرِّبَ بِالسَّيِّئَ فُونُسَ الفَرْسِ.
[by Tarafa, Do thou surely strike away from thee cares, their comer by night, like thy striking with the sword the crest of the horse, orig. אֶשְׁרֵיָּה (Jsh)]; and by others to occur sometimes in prose, as some explain the reading of XCIV. 1. [548] (ML).
§ 615. It is a 8 added at the end of the word paused upon, (1) when its final is an 1, and the word is a p., or radically uninfl. n., as ٌلا, ٌدا, and ٌهتنا, because the 1, being a faint letter, is meant to be made plain, and, when a quiescent 8 is put after it, prolongation of the 1 is unavoidable: (a) in ns. decl., as ٌحبلي, أّفعى, or accidentally uninfl., as ٌفتي, ٌلا, the 8 of silence is not added, either from fear of its being confounded with the 8 of the post. pron., whereas no radically uninfl. n. is pre. except ٌكم [225], ٌلَّس, and ٌَّنَّى [205]; or because the inflection is supplied in the 1 of ٌافعى, and the quasi-inflectional vowel in ٌفتي, and, as we shall mention, the 8 is not affixed to the word vocalized with an inflectional or quasi-inflectional vowel, whereas in the 1 of such as ٌهتنا and ٌهُرَّب, the inflectional vowel is not supplied, but, on the contrary, if a sound letter were in the place of the 1, it would be vocalized with an uninflectional vowel, as in ٌهي, ٌهو, and ٌهوُر: (b) this 8 is not affixed to a quiescent other than the 1 mentioned, whether it be a ٌو or ٌي, as in ٌهوُر and
or something else, as in كٍ and مٍ, because
the ١, being fainter, is more in need of being made
plain; but it is affixed to the ٢, ٣, and ٤ in la-
mentionation, as ٥, ٦, and ٧, and غَلَامْا, ٨, غَلَامْا,
and in disapproval, as ٩, and ١٠, ١١, ١٢.
because of your intention to increase the prolongation
of the sound in both cases: (2) when you pause upon a
word vocalized in the final with a vowel neither inflec-
tional nor quasi-inflectional, [being then added] in order
to make that inseparable vowel plain, since, if the ٧ were
not added, the vowel would drop off because of the
pause, whereas the inflectional vowel is not made plain
because it is accidental and speedily removable, as
، ١٣، ١٤، ١٥، ١٦، ١٧، ١٨، ١٩، ٢٠، ٢١
، ٢٢، ٢٣، ٢٤، ٢٥، ٢٦
، ٢٧، ٢٨
، ٢٩، ٣٠
، ٣١، ٣٢
، ٣٣، ٣٤
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، ٧٥

but its intro-
duction in the word whose penultimate is quiescent is
stronger than in the word whose penultimate is mobile,
to the end that two quiescents may not be combined, [as
would be the case] if the final were made quiescent: (a)
they do not affix it, however, to the ٧ in the five
paradigms [405], as تَضْرِيْبَةٍ, تَضْرِيْبَةٍ, and
because the ٧, being the sign of the ٧ in ٧, is like the
inflectional vowel: (b) some of the BB disallow
and because of the liability [of the ə] to be confounded with the pron. of the inf. n. and in the case of ə with the direct obj. also; but this is of no account, because Khīl transmits انتقالتة from the Arabs, and, if ambiguity were a preventive, they would not say ﻋﻠمة لينة, أنة, أطيطكة : (c) in some cases, however, they use the ‹ in place of the ə, because of its resemblance to the latter, vid. in ﻟ [161, 497, 648] and ﺣ [191]: (d) they do not affix the ə to the final of such as يَا زيد. لا گل, because the vowel of uninflectedness, being accidental [159], resembles the vowel of inflection: (e) similarly they do not affix it to the final of the bare pret., because it is vocalized only on account of its resemblance to the inf., [by reason of its occurrence in the place of the n., as گل, i.e. ضارب, and of the aor. also, the pret. being (a) converted into a future, (a) by requisite origination, either prayer, as in ﺣ ﺍ ﺁ ﺍ ل ﻲ ﺍ ﻲ ﺍ ل ﻲ ﺍ ل ﻲ ﺍ ل God have mercy upon thee !, or command, as in 'Ali's saying اجزأ امرأ برزنة رأسى أخى بنفسى. Let a man prove a match for his adversary, and make his comrade equal with himself; (β) by enunciation respecting future matters with the 67 a
intention of predicating their occurrence decidedly, as 
VII. 42. And the inmates of Paradise shall call, the cause in both cases (α and β) being 
that the act, in respect of the speaker's meaning it to 
occur decidedly, is as though it had occurred and passed;
(γ) when it is negativel by لَا or إِن in the correl. of the 
oath, as إِن نَعْلَتُمْ or لَا نَعْلَتُمْ, so that repetition 
of لَا is not necessary, as it is in the case of the pret. retaining 
its proper sense, whence (547); (δ) by prefixion of the cond. إِن or what implies its sense 
(419, 585); (ε) by prefixion of the مَّacting as a substi-
tute for the pre. adv., as مَا دَامَتْ (571) and 
السموات XI. 109. So long as the heavens shall endure,
because of its implying the sense of إِن دَامَتْ، i.e. 
إِن كَثِيراً or كُلِيَّاً، though the pret. sometimes remains a past 
with it, as وَكَنَتْ عَلَيْهِمْ شَهِيدًا ما دَامَتْ فِيهِم V. 117.
And I was a watcher over them so long as I con-
tinued to be among them: (b) either past or future, (α) 
after the Hamza of equalization (581), as سَوَاءٌ عَلَيْهِمْ 
أَقْسَمْتُ إِن تَعَدَتْ Alike is it to me whether thou have stood 
or sat or stand or sit (539), and after كَلِمَة and 
حَيَثْ، because the three contain a tinge of condition; (β) after
the p. of excitation, when it is requisitive (573); (γ) when it is a conj. of a general conjunct, or an ep. of a general indet., that is an inch., as جَّرْجُ كَانَ يُؤْسَفُ or جَّرْجُ كَانَ يُؤْسَفُ He, or Every man, that has, or shall, come to me shall have a dirham, because both contain a tinge of condition (32) (R. on the pret.);] so that, its vowel being [quasi-] inflectional, they do not say ضرجة. When the word is one whose ل disappears in apocope [404] or pause [645], then, if it remain until, the ٨ of silence is necessary, as ٨ُرْبَة٨ and ٨ُقْت, because of the impossibility of pausing upon a mobile or beginning with a quiescent: whereas, if it be of more than one letter, as أُحْزَة٨, ٨ُمْ يُحْمُشُ ٨, ٨ُمْ يُحْمُشُ ٨, and ٨ُمْ يُحْمُشُ ٨, and ٨ُمْ يُحْمُشُ ٨, the ٨ is not necessary; but it is more frequent here than in such as ٨ُمْ وُلْدُ ٨ and ٨ُمْ وُلْدُ ٨, because, when you do not put the ٨, you make the final of the word quiescent after elision of a letter from it [644], which is a catachresis; while in such as أُوُلْدُ ٨ and أُوُلْدُ ٨ in your sayings أُوُلْدُ ٨ If thou collect, I shall collect and أُوُلْدُ ٨ If thou guard, I shall guard it is more frequent than in أُوُلْدُ ٨ and أُوُلْدُ ٨, because here, if the أُوُلْدُ were quiescent, the catachresis would be greater, by reason of the elision of the أُوُلْدُ and أُوُلْدُ and quiescence of the أُوُلْدُ. Some of the
Arabs do not affix the ș of silence to the word vocalized in the final, except that which has something elided from its end, [like ُعُرِّف and ُأرِمِّ ]; and do not pause upon that which has nothing elided, like ُعَ، ُلَّعَلْ، ُكَبَّرَت، ُعَاتِ، َعَدِّلَ، َعَدَّمَ، &c., except with quiescence: and Y and IIU relate that some of the Arabs also pause upon the word whose final is elided, like ُعْلِعْرُزَ and ُعْلِمِرُزَ [644], with quiescence without a ș; but this, says S, is the rarer of the two dials. Affixion of the ș to the interrog. ُعَ whose l is elided after the prep., as ُعَلِمِرُسَ and ُعَلِمِرُسَ [181], is more frequent than its suppression: and in the ُعَ governed in the gen. by prothesis, as ُعِلِمِرُسَ and ُعِلِمِرُسَ [648], the ș is inseparable upon pause, as in ُعَرَ and ُعَ قَ [above]. The ș of silence is suppressed in continuous speech, like the conj. Hamza [669], unless continuity be treated like pause, as in ُعِلِمِرُسَةُ ُحُذِراُ LXIX. 29. 30. My power hath perished from me. Take ye him when continuous.

§ 616. It is properly quiescent, even if it occur after the l, because combination of two quiescents is admissible in pause: but he that expresses it in continuity after the l, when treating continuity like pause [615],
mobilizes it either with Ḍamma by assimilating it to the 8 of the pron., or with Kasra because of the two quiescents [664]; and

[fer ʿAfra‘, and ʿAfra‘, by poetic license, O people, welcome to the he-ass of ‘Afra‘! When he comes, I will entertain him with what he wills (AAz)] is related in both ways (R).
CHAPTER XXVI.

THE س AND ﺲ OF PAUSE.

§ 617. It is a ش according to the Banū Tamīm, and a س according to Bakr, affixed to the ك of the fem. in pause, as اًکامکِش [with the س] dotted or undotted; and is named the س or of the كَشْكَة or كَشَكْة (AA). The س of the كَشْكَة, which is in the dial. of Bakr Ibn Wā’il, is the س affixed to the ك of the fem. in pause, since, if it were not affixed, the ك, being quiescent, would be liable to be confounded with the ك of the masc.; and they make omission of the س in pause a sign of the masc.: so that [with the fem., when they pause,] they say اًکامکِش; but, when they continue, they do not put the س, because the vowel of the ك is then sufficient to distinguish between the two كs. And a people of the Arabs affix the ش to the ك of the fem. in pause; but, when they continue, suppress it: their object being the same as in the affixion of the س. And many of Tamīm and Asad put a ﺲ instead of the ك of the fem. in pause, as

تَضْحَكَ مَنِىٰ إِنْ رَاتَنِى أَحْترَشَ
وَلَوْ حَرَشْتَ لَكَشْفَتَ عِى حَرْش
عَنْ رَاجِعٍ يَغْرَقَ فِيهَا الْقَنْفِرَشَ
She laughs at me if she sees me hunting the lizard: and, if I had hunted the lizard, I should have uncovered thy vulva, a wide one wherein the burly gland of the penis is drowned, that also being for the object mentioned; and sometimes continuity is treated like pause, as says the poet [AlMajuün (D)]

فَعيِنَاشِ عِينَاهَا وَجَبَدِشِ جَبِهَهَا
وَلَكِنْ عَظَمُ السَّاقِ منْ شَيْ دَقِيقٌ

Then thy two eyes are her two eyes, and thy neck is her neck; but the bone of the shank of thee is slender (R).
CHAPTER XXVII.

THE PARTICLE OF DISAPPROVAL.

§ 618. It is an augment [620] affixed, in interrogation [with the ︕ exclusively (R)], to the final (M, R) of the [expression previously] mentioned (R), in two ways, either alone, without a separative, as ازیدنية [497], or separated from the letter before it by ﷲ red. [563], like that which is in ﷲ 620, as م ای نعل (M), when you intend disapproval of belief in the mentioned's being in accordance with what has been mentioned, or disapproval of its being contrary to what has been mentioned, as you say e. g. جناني زيد Zaid has come to me, and then ازیدنية What! Zaid? is said by him that intends giving you the lie, i. e. How should he come to thee?, this sign being an explanation that he does not believe that Zaid has come to you; or by him that does not doubt that Zaid has come to you, and disapproves [the idea] that he should not come to you, as though he said Who doubts this? and How should he not come to thee?: but Akh says that this augment is orig. applied to denote only disapproval of the men-
tioned's being in accordance with what has been mentioned; so that, if disapproval of its being contrary to what has been mentioned be meant, it is by way of ridicule and mockery, as though he said *How should Zaid not come to thee when thou art the august, the grand?* [619]. This augment is affixed only upon condition of pause and of disapproval by means of the interrog. Hamza not separated from the n. [or other expression] mentioned; not if the n. [or other expression mentioned] be continuous with what follows it [622]; nor if the interrogation be real, not disapprobatory, or the Hamza be separated from the [expression] mentioned [621] by a saying or what is in its sense, as *أَقُولُ زِيَدًا* What! dost thou say "Zaid"? and اِيْتَكْلَمَ زِيَدًا What! is "Zaid" spoken?: and, when the conditions are realized, and it is intended to affix the augment of disapproval, then in most cases that [expression] mentioned is literally imitated with its vowel, inflectional or uninflectional, as [you say] *إِذْهَبَتْ* What! "I went away"? to him that says ذُهِبَتْ I went away, and *أَنِيَ إِذْهَبْتُ* What! "I"? to him that says أَنِيَ إِذْهَبْتُ I am doing; but sometimes the disapprobatory letter of prolongation is added without imitation of the expression mentioned, the sign being affixed to that
part of your speech where its affixion will make sense, so that you say انْهَبَتَا What! wentest thou away? to him that says ذُهِبْت whence the citation of S [619], where, if the man had imitated, he would have said انْخَرَجْوَا What! "Shalt thou go forth"? (R).

§ 619. It has two meanings, disapproval of [belief in] the matter's being in accordance with what the person addressed has mentioned, and disapproval of its being contrary to what he has mentioned, as to him that says ازْيَدَنِئْهُ Zaid has arrived you say [618], disapproving his arrival or the contrary of his arrival; and to him that says غَلِبَّنِي الْأَمِيرَ The governor has overcome me you say الْأَمِيرَة What! the governor?, as though, says Akh, you ridiculed him and disapproved his wondering that the governor should overcome him; and S says "We heard a man of the people of the desert, to whom it was said انْخَرَجْ أَنْ أَخَصِبَتِ الْبَادِئَةَ Shalt thou go forth if the desert abound with herbage?, say انْخَرَجْ What! I?, disapproving his thinking that he should be otherwise than going forth" (M).

§ 620. The final of the word is (1) quiescent, (a) an unsound letter, as نَرَأَتِ الْمَعْلُوْى, جَارِيَ الْقَاضِى, and
the predicament of which is that the augment is added after it, so that, two quiescents being combined, the 1st of them is elided [623], as the معلقة, the القاضية, and the ألغزوة; (b) a sound letter, whether a Tanwin or anything else, in which case it must be mobilized with Kasr [624] because of the two quiescents, so that the disapprobatory augment is then only a ی, as the تغريبة and the أزيدانية: (2) mobile, in which case the augment conforms to that vowel [624], whether uninflectional or inflectional, so that it is a ۳ after the دamma, an ۷ after the Fatha, and a ۱۷ after the Kasra, as the أزيدانية, the الأميرة, and the الزيدانية; the disapprobatory letter of prolongation then not being like the sign of lamentation, because that must be an ۱ except on occasion of ambiguity [55]. The disapprobatory letter of prolongation may be affixed to ۱۷ added after the expression mentioned with the interrogative. Hamza is prefixed to it, in which case the letter of prolongation is only a ی, because you pronounce the ی of ۱۷ with Kasr on account of the two quiescents; and ۱۷, being added to augment the plainness and clearness [of the sound], because the letter of prolongation and the ۸ are faint, is red. as in ۷۰۰ [618]. IH says that apparently they add ۱۷ only in the case of the word
whose final is quiescent, in order to preserve that quiescent, because, if \( \text{اثناء إنية} \) [619], because the \( \text{اثناء إنية} \) is mobile [161]; while he replies that, the addition [of \( \text{اثناء إنية} \)] being only in the state of pause [618, 622], and pause upon \( \text{اثناء إنية} \) being with the \( \text{l} \) [648], it follows that \( \text{اثناء إنية} \), even though there be not an \( \text{l} \) in it, because of the occurrence of \( \text{اثناء إنية} \) after it, becomes in the predicament of the [word] paused upon with the \( \text{l} \), and, if \( \text{اثناء إنية} \) were not added, \( \text{اثناء إنية} \) would be said with [the 1st] one of the two \( \text{l} \)s [the pausal and the disapprobatory] elided. And by analogy to what he says \( \text{اثناء إنية} \), القاضي إنية, المعلٍّ إنية, should be said, if \( \text{اثناء إنية} \) be meant to be added. But this that he says, namely that \( \text{اثناء إنية} \) is made peculiar to the word quiescent in its final, does not occur in the language of the GG, and is only a deduction from analogy on his part.

§ 621. The disapprobatory letter of prolongation occurs at the end of the sentence, after the ep., coupled, \&c., as \( \text{أزيديا وعمرية What! Zaid and ʻAmr?} \) and \( \text{أزيديا الطويلة What! the tall Zaid?} \); and, when a man
What! didn't thou beat 'Umar? so that you prefix the Hamzah of disapproval to the prop. and single term, and to whichever of the parts of speech you will.

§ 622: Disapproval and imitation are allowable with omission of the disapprobatory letter of prolongation, even if the sentence be pausal; and, when you mean continuity, omission of this augment is necessary, as "What! Zaid," O youth?, as the signs are omitted in when you say Who, or Whom, O youth [183]. Retention of the Tauwin is allowed here in the state of pause [609, 640] because of the intention to imitate; and with the augment of disapprobation the Tanwin becomes intermediate, and the $ remains paused upon, so that retention of the Tanwin in pause is not disapproved. And the $ of silence is unavoidable here [624] in the state of pause (R).
CHAPTER XXVIII.

THE PARTICLE OF TRYING TO REMEMBER

§ 623. It is a letter of prolongation added to the final of every word that the speaker pauses upon in order that he may try to remember what he shall speak after it (AA). It is not found in chaste speech: and occurs only when the speaker has uttered a word, and does not mean to pause and discontinue his speech, in which case, (1) if the final of that word be mobile, he conjoins it with a letter of prolongation homogeneous with its vowel, as, in the case of مَنِّ النَّامٍ، يَقُولُ لَّا، and مَنِّ النَّامٍ، يَقُولُ لَّا، he says لَّا, prolonging the Fatha of the ل until he remembers what he has forgotten and continues with it, and [similarly] مَنِّ النَّامٍ، يَقُولُ لَّا; (2) if the final be a sound quiescent, whether a Tanwin or anything else, he conjoins it with a quiescent مَنِّ النَّامٍ، يَقُولُ لَّا, as هذا سيفتي [624], مَنِّ النَّامٍ، يَقُولُ لَّا; (3) if its final be a quiescent letter of prolongation, as in مَنِّ النَّامٍ، يَقُولُ لَّا, he prolongs that letter until he remembers, and does not import another letter of prolongation, or, as may be said, does import it, and elides the 1st, as is said in the case of the disapprobatory letter of prolongation [620] (R).
§ 624. This augment is like the augment of disapproval [620] in conforming to [the vowel of] what precedes it, if this be mobile [623]; and, when this is [a sound] quiescent, it is mobilized with Kasr, as it is mobilized there, and afterwards the augment conforms to it:

S says "We have heard them say إِنَّهُ مَدِين١ [497, 623] and أَلْهَا لِلْمَكْرُ and the ٰلِلْمَكْرُ when trying to remember and the like;" and he says, "We have heard a trustworthy person say هَذَا سَيْفِي, meaning This is a sword of such and such a quality, [when trying to remembers its ep.] (M). This augment is not followed by the ٰلِلْمَكْرُ of silence, contrary to the augment of disapproval [622], because this is added only when pause is not intended (R).
NOTES.

Misprints due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Vol. means volume, p. page, col. column, l. line, l.l. last line, cf. compare, dele obliterate.

P. 5, l. 1. is made fem. because the is the — l. 9. "mobile nom. pron." includes a nom. pron. whose initial is mobile like , etc.

P. 12, l. 3. He that says [of the ] pronounces [the ] with Kasr, and he that pronounces [the ] with Kasr pronounces [the ] with Fath (BS); and XI. 115. And incline ye not is read (K, BS) by Abū 'Amr, according to the dial. of Tamīm in pronouncing the aoristic letters except the with Kasr in all vs. of the conjug. of ; and like it is the reading XI. 115. So that the fire touch you (K); and the poet says [608]; and I heard a Badawi say in the course [at Makka between AsSafā and Al-Marwa] Verily Thou knowest what we know not (BS) — l. 9. After "whose is a " insert "[and whose aor. is ] with Fath of the (Mb):" cf. above.

P. 17, l. 5. The correct opinion is that the aor. is put into the ind. because of its occupying the place of a n. [in the nom., as in , or gen., as in or acc., as in ] being put into the ind. only because, being then like the n., it is given the foremost and strongest inflection of the n. (DM)]; and this is the opinion of the BB (ML).

P. 21, l. 23. Read "of) which."

P. 22, l. 11. The reference is to p. 54 a, l. 7, where the uncommon cases of suppression are given.
P. 23, l. 6. Read كَسَّة.

P. 29, l. 24. معَ جِرَانَا, with حام of the م, is a mimi inf. n. i.q. جِرْأ, pre. to the ن of the 1st pers. (FA).

P. 30, l. 12. Because no inf. n. is obtainable from such a nominal prop. as an ant. for the inf. n. deducible from أن and the subj. to be coupled to.

P. 34, l. 22. Lest heaviness be produced by the concurrence of the two likes (ML on the ل), the ل of قً and the ل of the neg. ِ (DM).

P. 35, l. 17. Read "and similarly (Sh) as."

P. 40, l. 8. Nisi eveniat ut moriamur (De Slane): until (AAz), as in XLVIII. 16., the action of نَحْرَالْلَّه being consummated little by little.

P. 41, l. 6. IΔ follows BD [538]; and IHsh in the Sh is of the same opinion as in the ML [538, 539].

P. 46, l. 7. The reference is to p. 44, l. 12, where the existence of the talking notwithstanding the non-existence of the coming is explained.


P. 67, l. 13. With the v. goes its ag., so that the whole cond. prop. is suppressed.

P. 68, l. 7. "Prop." here includes the pred.

P. 69, l. 7. This prop. يَفْغَرُ at p. 70, l. 5.

P. 70, l. 1. Lane (p. 76, col. 1) is wrong in apocopating تَفْغَرُ, since فً is not an apocopative: the two moods mentioned by his authorities are allowable in the 2nd v., not in the 1st.

P. 77, l. 17. And, according to Dm, the subj. [540] — l. 24. Put a comma after "promise."

P. 78, l. 14. For similar rule with مَثْبَرَ see § 540.

P. 80, l. 15. All agree that LXIII. 10. is i. q. مَثْبَرَ [538]: but Khl and S hold أَكْنَ to be coupled to because
imagined to be "मिद्र"; while Sf and F, followed by Z in the K and by B, hold it to be coupled to "मिद्र" because in the place of "मिद्र", which IIHsh disapproves.

P. 92, l. 7. This d'al. seems to have been originally local, peculiar to Makka, not vulgar, as is proved by AlHasan's reading at p. 93; and t. have afterwards become vulgar.

P. 94, l. 15. Dele the comma between "me" and "[105]."

P. 95, l. 1. The opinion of the KK is approved by IIHsh [603].

P. 98, l. 13. By ArRabi' Ibn Đabu' alFazārī, a heathen (Is).

P. 99, l. 2. Read ٍعَرْض — l. 6. This accident (ٍعَرْض) is to be distinguished from the accident (ٍحَدَث) indicated by every v. [402]: the former is a particular kind of occurrence, as explained in § 484; and the latter an occurrence of any kind — l. 7. Color is treated by IA as an accident; but not by IIHsh [below], nor by IH and B [484].

P. 104, l. 8. By the A'shā of Ṭarūd, whose name was Iyās Ibn ʿAmir (Akh). AAz names the three poets mentioned in the text—l. 1. ٍب is in the acc. as cp. of الله; or nom. as enunc. of a suppressed inch., i. e. ٍب ٱلْعَبِيد (He is) the Lord etc. (FA).

P. 106, l. 3. Read ٍم. The verse is by 'Abd ArRahlmān Ibn Al Ḥakam (Notes on the D): see Mb, p. 72.

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

P. 112, l. 1. ٍم with Kasr of the ر (DM), like ٍم (Jsh).

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

P. 116, l. 2. In this text, as in the reading ٍم LXXV. 1. Assuredly (I) I swear [566], i. e. ٍم ٍلا ٍعَقُم, Z and B consider the ح to be the ح of inception, not the ح of the oath, because they hold that the ح of the oath is not prefixed to the aor. except with the cogn. ح; and then they supply an inch., because they hold that the ح of inception is
not prefixed to verbal props. except in the cat. of Iṣnūn (see the K, B, and ML on the l).  

P. 117, l. 4. By AnNūbīgha adh. Dhubyānī, whose name was Ziyād [Ibn ‘Amr (SB)] Ibn Mu‘awiya (Jsh).

P. 122, l. 6. After "(J)," insert "the dial. of Kuraish and their neighbours (BS);"—l. 7. Read ḇūn—I. 14. after "(J),]" read "the dial. [of some of Tamīm and all (BS)] of the Banū"—l. 15. The BS also says that these two tribes are among the chaste speakers of the Banū Asad—l. 18. By Ru‘ba Ibn Al‘Ajjāj Ibn Ru‘ba at Tamīmī (Jsh).

P. 123, l. 10. Read "(J), and is the dial. of many of Kāis and most of the Banū Asad (BS)."

P. 125, l. 13. Read فرستكئی.

P. 128, l. 7. Read "[of Ru‘ba (J, Jsh) Ibn Al‘Ajjāj Ibn Ru‘ba at Tamīmī (Jsh)]."

P. 134, l. 25. The Sh is exemplifying the construction, not the sense, of ʿilm when not i. q. ʿurūf.


P. 138, l. 12. The Jsh has ُنَفَّسَتَأْلُمُمُأْ Then he discharged it (the arrow mentioned in the verse next before it), with the 3rd pers., like ِقَلَأْ in the verse next but one before it [564].

P. 140, l. 19. Read "not i." (BS)."

P. 141, l. 8. Tamīm Ibn Ubayy Ibn Mu‘kbil (FA, Jsh), one of the Banū Āmir Ibn Sa‘sa’ (SR), or Sumbul al A‘rābī (FA)—l. 22. ‘Abd Allāh (Jsh) Ibn Hammām asSalālī (FA, Jsh).

P. 142, l. 15. Ibn Udhaina (IKb, IKhn).

P. 143, l. 20. ‘Ukba Ibn AlḤārith alAsadi in the same poem as [108] (Jsh).

P. 147, l. 6. Insert "by ‘Umar Ibn Abī Rabī‘a," before "Asa."

P. 149, l. 7. Read ِسِرِّنِ. 
P. 154, l. 3. For "good" read "better"—l. 7. The ْنَبُّ denotes swearing (FA); the ْنَبُّ is subsidiary to a suppressed oath, in full ْنَبُّ إِنِّي أَنْطَلِقُ (J). See the note on p. 403, l. 2.

P. 155, l. 11. By Allā`in alMin'ārī (AAz, FA, Jsh), whose name was Munāzil (ID, MSh, FA, Jsh) Ibn Rabī’a (MSh, FA, Jsh).

P. 158, l. 18. For a case where the ِن of the oath does not suspend see p. 694 below.

P. 159, l. 14. On this ex. see vol. I, p. 346—l. 15. أَبِي مِنْ is a prepos. inch., and ِتَلْي an enunc., or the converse (DM). After "was Zaid" insert "or Zaid was."

P. 160, l. 20. According to some, َلَام suspends because it is an interrog. [535]—l. 21. After "you" insert "mentioned by F in the Tadhkira."

P. 161, l. 7. On this ex. see § 522.

P. 162, l. 12. See § 524.

P. 170, l. 8. Delete the comma after "gen."—l. 16. See § 498, p. 296.

P. 171, l. 12. For another ex. of ْنَبُّ see § 80, vol. I, p. 257—l. 15. Whence XVII. 23. [181], i.e. so that thou become blamed, for-saken of God (K,B), the two aces. being preds.

P. 173, l. 2. And ْنَبُّ [571].

P. 174, l. 12. By Zurāra Ibn Farwān of the Banū ‘Āmir (ID)—l. 22. From the ML, II. 291., whereas the passage outside the square brackets is from the ML, II. 134.

P. 177, l. 10. N renders ْنَبُّ by ْنَبُّ [581, 582].

P. 179, l. 13. This verse seems from its position in the J to have been omitted by Dieterici from the exs. of the att. in the IA, p. 75 [447]; but it is not given in the FA—l. 21. An ex. of the redundance of ْنَبُّ between the inch. and enunc. occurs at p. 181, l. 8, and another at vol. I., p. 553, l. 21.


P. 183, l. 10. By Ibn Āhmar (AAz).
P. 184, l. 7. Dele "[163]."

P. 185, l. 22. 'Adî Ibn Zaid al'Ibâdî (MDh).


P. 189, l. 1. For "88" read "90"—l. 2. Read "affirmation [88]."—l. 16. The next verse is

And man sometimes hopes eagerly, expectant, when death is before him (AAz, FA); and Abû Bakr is said to have been in the habit of reciting these two verses (AAz).—l. 18. For "it" read "he," i. e. that perisher (AAz).

P. 190, l. 6. With "possessor of a girdle" of. "belted knight"—l. 14. For "[so that] it" read "which."

P. 191, l. 7. Read ّلِيس —l. 13. Upon precedence of the pred. before the sub. see § 97.

P. 200, l. 10. Read گَعْلَت.

P. 201, l. 8. See also the note upon p. 209, l. 8—l. 1. The J has "Kâbîr," an obvious misprint; the FA has "Kuthayyir."

P. 207, l. 8. Manâdhîr or Munâdhîr (KF)—l. 12. These words, with ّتَغِرب for ّتَغِرب, are said in the SB (IX. 36, 33, X. 26) to have been addressed by 'Umar to the Prophet on the day of the Ditch.

P. 211, l. 5. "it" means ِعَسَى—l. 6. What I think is that ِعَسَى is not one of the vs. of app. [459]. For it is [denotative of] longing in the case of others than God; and, longing being only in what the longer is not confident of the realization of, how can the approach of what one is not confident of the realization of be predicated? Nor may its meaning be said to be hope for the approach of the pred., as is understood from the language of [Z], Jz, and IH, i. e. that the longer longs for the approach of the purport of its pred., so that ِعَسَى اللٰهُ أن يُشْفَى مَرَّضٍ َُُّ May-be God will heal my sick means I hope for the nearness of his recovery; because ِعَسَى is not necessarily applied to denote longing for the approach of the purport of its pred., but denotes longing for the realization of its purport absolutely, [i. e.] whether its realization be hoped for after a short
or long period, as 

May-be God will make me to enter Paradise; so that, when you say May-be Zaid will go out, it is i. q. Perhaps he will go out, and there is no approach in لَّهُ by common consent (R).

P. 216, l. 1. The Mb has The relations, which suits the sense better, as the poet is satirizing persons newly raised to prosperity by their relations.

P. 222, l. 14. The alternative renderings given by J are in accordance with the constructions (1. a) and (1. b) in § 472.

P. 223, l. 4. But see [182] and V. 67. [601, 471], from which it appears that, according to some, the ag. may be من or مَا.

P. 225, l. 13. See another ex. in V. 67. [601]—l. 1. In II. 273. مَا may be a general complete det., i. q. [180], in which case there is no sp. [470], the ag. being explicit, i. e. مَا i. q. [180] ; or a complete indet., i. q. شيئًا, sp. of the latent pronominal ag. in نُمْ; and in either case the particularized by praise is هُنَى. i. q. إِبَادًا وَهُمَا.

P. 226, l. 12. I. e. in case (1. a) or (2).

P. 227, l. 8. For exs. with نُسْطَت see XI. 101. [147] and XVIII. 48. [160]—l. 15. نُسْطَت is made fem. because the زِرْقِي is an improper fem. as being a سِفُينَة (A.Az).


P. 238, l. 15. Read "(ISk, J)."

P. 241, l. 23. Read "Akh."

P. 242, l. 5. Read "Akh"—l. 9, 18, 20. The "reg." means the wondered at [493]—l. 19. contrary to the opinion of Akh, Mb, and those who agree with them, while Sm attributes the disallowance to S (IA).

P. 243, l. 5. AlʿAnṣṭ (SR, IKb, ID, NW).
P. 246, l. 2. This [quiescence of the medial] is allowable in the case of everything pronounced with Դamm or Կaarr, when not one of the vowels of inflection: you say in the case of ո, and the case of ու, i.e., Գրում Թագի Թառու (408); and in the case of և, Դամ Թագի Թառու (476), and the case of ի, i.e., Կան Թակ Թառու, and Al Akhtal says I wondered at a child not having etc. [505, 663]. But [the medial in] ջր and ջր may not be made quiescent, because of the lightness of the Fatḥa (Mb)—l. 19. And the remaining aoristic letters follow the ի, in order that the conjug. may not vary, as Եր, Եր, and Եր (Mb).

P. 247, l. 15. Jarir [531] (FA, Jsh), or some one else (Jsh).

P. 248, l. 4. R makes դ. orig. De Sacy, Schier, Claire, Wright, and Lane make it ե. դ.

P. 250, l. 4. The poet ‘Ailān Ibn Shuja’ (ID)—l. 5. The notes to the ID, p. 24, give several vars. in this verse—l. 6. Related by Mb [p. 192] without alteration of the Majrā, and ‘Īyāḍ and Mushrik would be nearer than he, ‘Īyāḍ and Mushrik being two men (Notes to the ID).

P. 252, l. 17. See p. 246, l. 17, for the cause of elision—l. 18. Nor confined to such vs.—l. 19. I.e. with the alternative of Fatḥ.

P. 260, l. 9. I.e. in all its usual meanings, vid. ailments, griefs, and their opps., and colors, defects, and appearances; while in some mean-ings, as in թափ, it is trans.

P. 261, l. 2. That զան and զան are orig. զուն, and with Դamm of the ե is the opinion of Ks (MASH).


P. 266, l. 22. Read "itself, even if the root be a prim., as."

P. 269, l. 8. իսչա is not ag. of իկու, because the pred. of իկու must govern in the nom. the pron. of the sub. [459] (FA)—l. 14. The Ռ
has quoted. Lane makes  and quasi-pass. of  which in both vs. is i. e. in the senses here given.

P. 270, l. 5. After "AlFarazdak" insert "[about Abū 'Amr Ibn AlʿAlā (IKb, IKhn), according to As (IKhn).]

P. 273, l. 18. Read  

P. 284, l. 3. As to the government of peculiar ps. see § 578.

P. 285, l. 4. I. e.  save the fact that he hath wrought (K, D),  being infinitival; not what he hath wrought, as given by Lane (p. 1306, col. 2)—l. 17. IHsh prefers "temporal" to "adverbial" [571].

P. 287, l. 1. Read  —l. 7. See § 571, p. 584, l. l.

P. 288, l. 5—7. Read "i. e.  [by Artāt Ibn Suhayya {al Ghaṭafānī (Is)} addressing 'Aklī, Thou...........herbage (Jsh),] the."

P. 289, l. 13. By 'Amr Ibn Mīlāt (FĀ, Jsh) aṣṬāf (Jsh) the heathen (FA), satirizing Aus Ibn Ḥājar (Jsh)—l. 15.  is a d. s. to the kāvinā in  ʿ언אכ (FA, Jsh)—l. l. Read  

P. 290, l. 1. Ḥurka (Dh), AlḤuraka (D), Ḥuraka (KF). From verses by Hind Bint An Nuʿmān Ibn AlMundhir, recited by her when she entered the presence of [Abū 'Abd Allāh (IKb, Nw) or Abū ʿIsā or Abū Muḥammad (Nw)] AlMughīra Ibn Shuʿba [athThaṯaṣfī (IKb, Nw) alKafī apṣalāḥī (Nw)], when he was governor of AlKūfā in the time of Muʿāwiya (Jsh). See MDh, III. 210 and V. 63—Read "Then, while."

P. 291, l. 6. Read  

P. 292, l. 5. IH means by "its sense" the adv. and prep. and gen., as  Zaid is with thee, or in the house, for the sake of honoring thee, the  making the adv. trans. to  

In reality it makes the supplied v. or its like trans., because the full phrase is  or  ; but, since the adv. supplies the pleading
the case is similar in لازم [48], because يا لزيد (R), the objection that the v. of calling is self-trans. being met by IAR with the reply that it is made to imply the sense of taking refuge in such as لازم, [i.e. انتهى ليزيد للجلي خلاص عشره. I take refuge with Zaid for (the sake of the deliverance of) 'Amr (DM),] and of wondering in such as لازم (ML on the ل), i.e. انتهى للاشعثي I wonder at (the multitude of) the calamities, the ل being i.q. the causative لازم (DM).

P. 293, l. 20. The Sh omits the infinitival لازم [513].

P. 295, l. 4. The pron. "its" refers to رأسى my head in the preceding verso (Jsh)—l. 9. By a man of Hamdân (FA, Jsh).

P. 290, l. 4. See another ex. at p. 326 below—l. 18. I.e. اشهرنا or وحصرنا or وخصه (ML), or وكسبه (K), and وكسبه (N)—l. 1. See p. 170 above, and vol. I., p. 271.

P. 301, l. 9. Read "(K)."

P. 305, l. 6. For similar separation of لازم from its apoc., and of the excitative لازم from its v., see § 548 and § 574.

P. 305, l. 6. Or, as is said (Jsh), by 'Amir Ibn AlAkwa, who recited these lines to the Prophet (SR, Jsh) on the way to Khaibar, where he was martyred (SR)—l. 10. On the i.l. op., see vol. I., p. 248 and the note on p. 292, l. 5 above—l. 11. In this saying the adv. is made to precede the entire prop. (BS): ب in XL. 51. [137] may not be a d. s. [to the covert (pron.) in the adv. (B)], because the adv. does not govern the prepos. d. s., as it governs the prepos. adv., e.g. كل يوم اف كدب (K, B), but not كاذبا في الادرار لزيد [73] (K). For two more cases of precedence see § 600.

P. 306, l. 14. "They" refers to the swords mentioned in the preceding verse quoted by Lane in p. 281, col. 3; not to females, as stated by him in p. 404, col. 2.
P. 307, l. 18. "in II. 23 [117] may be a [propos. (B)] explanation, fed from it with food, namely fruit, like I saw a lion, namely thee (K,B).

P. 308, l. 2. "upon mount Tahayan. He means "like the saying of 'All to the people of Al'Irāk, when they were 100,000 or more, "Assuredly I wish that I had instead of you two hundred men of the Banū Firās Ibn Gha'am: I should not care whom I met with them (Bk). Lane (p. 1888, col. 3) mistranslates by of—l. 8 Read "al-Rafid.""

P. 309, l. 3. Read "—l. 4. By AlHaizin al-Laithi (T)—l. 7. This verse refutes Wright's assertion (vol. II, p. 83, 1st edition) that "is always used for persons.

P. 312, l. 1. See pp. 332 and 623 below—l. 1. Read "explains."

P. 319, l. 1. Read "like [161], And."

P. 322, l. 11. Before "in this verse it is necessary to supply a suppressed [prop.] that what follows "is an extreme of, i.e. [ML]. Lane (p. 500, col. 3) asserts that "is here a conjunctive particle" but, if so, it couples a nominal to a verbal prop. (§ 538, p. 448); and, since coupling by "is so rare that the KK disallow it even in the case of single terms (§ 540, p. 494), it should obviously not be asserted in the case of props, where R pronounces it to be unnecessary and IHaH expressly disallows it.

P. 325, l. 11. The Jsh has which, and translates so that (the tribe of) Shaiban thirsted not save for Ajda'.

P. 326, l. 19. and are Arabicised forms of the Persian "black leather (Jk). The 2nd form occurs in a verse at p. 270 above.
P. 328, l. 5. According to IHsh's version of the o. f., the ب in II. 252, being prefixed to the obj., makes the ag. a subst. for an obj.; but ADasūkī amends the o. f. in order that the ب, being prefixed to the ag., may make it an obj., as is the case in II. 16.

P. 329, l. 13. "For ‘Kb’ read ‘IKb.'"

P. 330, l. 1. Said to be by 'Urwa Ibn Udhaina (Akh); by 'Umar Ibn Abi Rab'a (KA, Jsh), or some one else (Jsh); by Jamīl, which is more correct than the saying that it is by 'Umar Ibn Abi Rab'a or 'Ubaid Ibn Aus alṬa'i (FA).

P. 332, l. 7. Lānc (p. 141, col. 1.) has مُبْتِلَ لَهُ his father, which spoils both metric, as is obvious, and sense, because the women were inquiring about the young man's own progress in the tender passion, not about his father.

P. 334, l. 1. ٍإِلَّا إِلَّا with its 2nd [rad.] mobilized is a place belonging to the Banū Ja'da Ibn Kais in Najd: the Rājiz says جَعَدَةُ أَرَابُ الْفَلَمْلَمُ (Bk). See also Mk, p. 334.

P. 336, l. 12. On LXVIII, 6. see § 184—l. 18. Mahmūd al Warrāk, one of the post-classical poets (Mb). See another ex. at p. 585 below, where the ب not only is red., but does not govern [563]: in the two exs. here given its government is not apparent.

P. 338, l. 7. The opening verse of the ode containing [197] (Jsh).

P. 339, l. 4. Read Ḥabīb—l. 21. Read لِعَفَّ.

P. 340, l. 3. Delete the comma after "o. f."—l. 21. From the same poem as ذَلَّلَ عِنْدَكَ أَرْضَيْتُ إِلَّا [18] (MDh, DM, Jsh).

P. 347, l. 1. Read "[where أَرْضَيْتُ إِلَّا is an inch., لِعَفَّ depending upon a suppressed استفْرَاز, an enunc., and the prop. a reply etc."

P. 348, l. 3. The prop. and gen. after these inf. ns. [in جَعَدَةُ لُكَ etc. [is in the place of the nom. as enunc. of the inch., which is necessarily suppressed in order that the ag. or obj. may come next to the inf. n., which after the suppression of the v. becomes like a substitute for the v. [41], as the ag. or obj. comes next to the v.; and the meaning
is (i.e. هذَا الْعَلَامَةُ لَكَ) *II*, i.e. This invocation, is for thee (R on the unrestricted obj.)—l. 16. Read "(ML), either أَرَادْتِي إِن كَانَ أَقْلُ، in which case the prop. is nominal, or أَقْلُ E, in which case it is verbal, and the supplied question etc."—l. 18. It is better to confine oneself to أَرَادْتِي لَكَ, because أَقْلُ requires that the ل should denote communication (DM); but in as parsed by AdDāsūkī it is difficult to see how the ل can denote explanation, since my meaning is explanatory of the. It seems nonsense; and perhaps in both cases the ل denotes explanation with reference to the expressed context, but peculiarity or communication with reference to the suppressed op. or أَقْلُ—l. 22. Read Kuṭna.

P. 349, l. 18. See note on p. 246, l. 2: Lane (p. 1004, col. 2) is wrong in substituting يُدْلِي for يُدْلِي ل. See § 612, p. 713.

P. 353, l. 1. Some people learned in poetry disallow its being by Hind Bint 'Utba (SR).

P. 354, l. 13. بَيْنِ بَصْرِيُّ is explained in the FA and Jsh in the same way as بَيْنَ الْمُدْخُولِ (vol. I, p. 351) in the D, and is corroborated by the var. بَيْنِ بَصْرِيُّ in the ID (p. 286); but Lane (p. 1004, col. 3) substitutes بَيْنِ بَصْرِيُّ, which he wrongly declares to be "an evident mistranscription." And بَيْنُ بَصْرِيُّ, by poetic license for بَيْنِ بَصْرِيُّ, seems necessary, because this verse is from the same poem as the verse ending with ثَلِيلُ الرِّجَالِ (vol. I, p. 280); but Wüstenfeld and Lane print بَيْنُ بَصْرِيُّ.

P. 357, l. 6. Of an Arab of the desert, one of the Banū Kilāb (Mb).

P. 358, l. 10. السَّلَاقُ with Kasr of the ل (N, Jsh), المَلِيقُ (Mb,IKb, KF), the cognomen of 'Abd Al'Uzza (KF) Ibn Hantam (Mb IKb, KF, Jsh) Ibn Shaddād (Jsh), of the Banū Abī Bakr Ibn Kilāb (Mb, IKb).
P. 359, l. 8. For "Khunair" read "'Umair." He is AlKūhāf al'Ukāil (Akh): the Banū 'Ukāil and the Banū Kushair were branches of the Banū 'Āmir Ibn Sa'sa'a.

P. 361, l. 7—10. Since the 1st hemistich implies that there is no good for the lover in nearness of the abode, the poet amends it by what he mentions in the 2nd hemistich; and, since this 2nd hemistich implies that nearness of the abode is profitable in every state, he amends it by what he mentions in the next verse (BS).

P. 362, l. 16. [as in Mb, p. 488] pre. to [as in IA, p. 190], in which case is a total subst. for it ( ). The IA has doubtless a misprint, as is clear from the foregoing analysis and from the rhymes in the Jsh.

P. 364, l. 3. Read "(IA)."

P. 365, l. 3. Orig. with quintessence of the by poetic license (Jsh), as is proved by the rhymes. Lane (p. 2164, col. 1) is wrong in printing .

P. 367, l. 12. The 2nd line is And how was there a passing from left to right when on the right was a detachment of the flock? (FA, DM).

P. 369, l. 13-14. Thus in the FA and J: but see vol. I., p. 532.

P. 373, l. 3. Thus in the ML, vol. I., p. 259, l. 3; but in the DM, vol. I., p. 420, l. 15.

P. 377, l. 1. Munkidh (AAz), Al Munkidh (FA, Jsh), Ibn AtTammāli alAsādi (AAz, FA, Jsh)—l. 16. Read "(ML)" as.


P. 379, l. 19. Cited in the KN as an ex. of with Kasr of the last (Jsh): (IA). See also p. 441, l. 18.

P. 381, l. 5. From the ML, vol. II., pp. 213 and 351—l. 17. The foundation of the variance is in [the dispute as to] the cause of the revelation, whether it be an occasion for manifestation of desire for them or of blame, he that supplies having regard to the 1st, and he
that supplies having regard to the 2nd; and therefore the saying that the condition of suppression is security from ambiguity, whereas here ambiguity is present, is rebutted, because ambiguity arises upon absence of [explanatory] circumstances, whereas here the circumstance is present, though disputed (DM).

P. 384, l. 1. Perhaps (J) for (J, Jsh) by poetic license (Jsh).

Orig. (FA, J, Jsh)—l. 4. Jahrom is a town in Persia (FA, J, Jsh)—l. 6. Another ex. is in p. 351—l. 12. From the ML, vol. II., pp. 293 and 351.

P. 385, l. 1. , without Tanwin by poetic license (FA, J), being meant to be a proper name for the father of the (J); or , diptote etc. (J): and (FA, J).

P. 388, l. 3. Read “by AlFarazdak, satirizing ‘Abd Kais Ibn Afsâ, the father of a clan of Asad, Repeat.” The IHb, IKb, and ID have Abd AlKais—l. 12. Read “[543].”

P. 390, l. 11. See vol. I., p. 553, l. 9.

P. 391, l. 9-10. Read “but must be postpos. (IA), and, even.” Apparently must be postpos. to avoid being mistaken for i. q. [527]: see p. 604—l. 24. I. e. imitative of a saying.

P. 393, l. 16. Read “LXIII. 1.”

P. 396, l. 9. The poet is satirizing Zaid Ibn ArKam (Jsh) aṣṢaḥābī (ID, Nw, Is) alAnṣārī (Nw) alKhazrajī (ID, Nw) alMadani (Nw).

P. 400, l. 7, 8. Read —l. 15. Read “the [better] pronunciation.”

P. 402, l. 3. The preceding exs. are all like XCII. 12.—l. 4. On separation by an adv. dependent upon the pred. see vol. I., p. 133, and p. 303 above—l. 6. I. e. the pred. posterior to the sub. [604]—l. 9. is requisite in order that the plastic pret. may resemble the n., to which the is prefixed by common consent in the cat. of [575, 604]; but, according to Ks and Hsh, need not be expressed, but
may be understood [577, 604]. The aplastic pret., not being conjoined with \(^{575}\) [575], does not resemble the \(n\). in the same way as the plastic; but, since it resembles the \(n\). in another way, it may, according to Alkh, have the \(\mathfrak{L}\) prefixed to it [604]—l. 12. AlRārith (PA).

P. 403, l. 2. Here the \(\mathfrak{L}\) of the correll of the oath (p. 680 and p. 693, l. l.) is called by Z and B "subsidiary to the oath," just as in \(\text{sūbūn}^{(p. 701)}\) the \(\mathfrak{L}\) is called by J "subsidiary to a suppressed htan\(\mathfrak{L}\),\(\mathfrak{L}\)" evidently because it indicates that what follows it is the correll of a suppressed oath (p. 670). See also the note on p. 154, l. 7.—l. 8. The "correol." \(\mathfrak{L}\) is the \(\mathfrak{L}\) of inception (pp. 404 and 690)—l. 13. I.e. Ḥarmala Ibn AlMundhir (SR, ID, Is, Jsh) Ibn Maʿtikarib (Is, Jsh), who is said to have lived 150 years, and remained till the days of Muʿāwiya (Is). The poet is praising AlWalid Ibn ʿUkba (AAz, Jsh) as Sahabī (Nw).

P. 408, l. 3. The poet is praising the Banū Umayya (PA)—l. 7. "this elaboration" refers to "literally or predicamentally" at p. 407, l. 5. and l. 7.—l. 15. \(\text{kāẓim}\) with the dotted \(\varepsilon\) and \(\iota\) (PA). Read "Abī Khāzim."

P. 409, l. 7. Read \(\mu\varepsilon\) in qaf'ī.

P. 412, l. 11, 20, 24. For \(\text{ānāk}\) see l. 4.—l. 15. Read "like-

P. 413, l. 21. Composed when he was imprisoned by ʿUthman (Jsh)—l. 1. Kayyār is a name for his horse (BS).

P. 414, l. 10, 22. For \(\text{ānāk}\) see p. 412, l. 1.

P. 415, l. 2-3. Read "\(\text{Hp}\) as the poet says \(\text{\varepsilon\varepsilon\varepsilon}\) [426] (M)—l. 5. "he" means S.

P. 416, l. 5. Read "pred."—l. 6. Read \(\varepsilon\text{\text{\varepsilon}}\) —l. 11. Read "Waʾil, the orator, recited by him when he entered the presence of Muʿāwiya, Assuredly"—l. 14. Read "(Sh)."

P. 418, l. 10. Before "Thy" insert "addressing ʿAmr Ibn Jariruz the slayer of her husband AẓZubair Ibn AlAwwām,"—l. 10. In case
3 (p. 419, l. 5), the ج is prefixed, when the ٰ is an annueller, to the original enunc., i.e. the ٰth obj., as in VII. 190; or pred., as in II. 138. and XVII. 75: and, when the ٰ is not an annueller, to the ag., as in

P. 419, l. 14. Read "which [if preceded by a ٰ (DM)] occurs"—l. 20. Mirba' is the cognomen of Wa'wata Ibn Sa'īd (KF, DM, Jsh) the rhapsodist of Jarîr (KF, DM).

P. 422, l. 1. Read "needed."

P. 423, l. 21. "not a single term" is a continuation of "a prop." in p. 421, l. 2.

P. 424, l. 1. This verse is next but one to the verse cited in vol. 1., p. 220, l. 3. The poetess is bewailing her brother 'Amr Dhu'l-Kalb (DH, Jsh).

P. 425, l. 15. Ibn Khidham (with the dotted خ and ٰ) was the first poet of the Arabs to bewail the abodes (N).

P. 427, l. 15. Read "thou."

P. 430, l. 5. I.e. the position in which it is prefixed to the pred. (DM)—l. 7. Read "without it, [i.e. without the op. (DM)]; and."

P. 431, l. l. The poet is bewailing Hisham Ibn 'Abd AlMalik (Jsh).

P. 432, l. 22. Read "a poet [Ru'ba (FA)] says."

P. 434, l. 11. The poet is describing a meadow (BS)—l. 16. Because the pron. of the case must be followed by a prop. [160, 167]—l. 17. Read "alYaishkurt, mentioning his wife (N, Jsh), or. says another, of Arqam Ibn Ilba' {Ibn Auf (ID)} alYaishkurt (Jsh), a heathen (ID)}."

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


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

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the subj. to be in the pred. instead of the correll. printing ٰفعلٰ instead of ٰفعلٰ.
and omitting ُكَتْبَلَ — l. 17. For ُمَثَبَتَ by poetic license (FA, Jsh).

Lane (p. 1237, col. 1) gives ُكَتْبَلَ with the wrong mood.

P. 448, l. 22. Read "vid."—l. 23. Read "[n. (IA)],."

P. 449, l. 18. By 'AnNabigha adhDhubyání (Dw. 83, Ahl. 12, F Dw. 41).

P. 452, l. 1. Or sense (p. 80).

P. 457, l. 12. Whereas the cond. prop. must be verbal [419].

According to Khl, this verse is syleptic, i.e. اَتْرِكُونَ أَوْ تُنْزِّلُونَ Will, or Do, ye ride? Then the riding etc. Or will, or do, ye alight? Then verily etc., like ُرَأَيْتُ أَئْلَخَ [426] (R on the aor.).

P. 467, l. 5. Read "(K, B), by 'Abd Allah Ibn AzZiba'râ (Akh), And"—l. 6. Read "i.e."—l. 7. Read "(N)]"—l. 13. The Egyptian edition of the ML has —l. 10. There is an interrog. in the preceding verse.

P. 468, l. 1. مَتْنا [102] (Mb).

P. 472, l. 3. It should therefore be translated When or While, not Et or And, as by De Sacy (Gr. Ar., 2nd edition, vol. I., p. 161, l. 6) and Wright (Ar. Gr., 1st edition, vol. II., p. 5, l. 7).

P. 473, l. 1. Read "coupled"—l. 20. Read "XXXVII."

P. 474, l. 3. Or by some one else (Jsh). Enclosed by 'Abd Al Malik in a letter to AlHajjâj as a reply to some verses from Ibn Al Ash'ath (Mb)—l. 13. "weak" applies to "grammarians" only, not to "commentators"—l. 14. Thi, the author of the celebrated commentary, was eminent for his learning in Arabic (TM).

P. 481, l. 20. Read "[27, 179, 538]."

P. 482, l. 21. Read ُرَجَمَ.

P. 488, l. 9, 14. Read "then, or further, or moreover."

P. 490, l. 13. Read ُنَعَم — l. 21. I. e. between the condition and apod., as in AlHasan's reading—l. 22. I. e. After the condition and apod., of which DM gives no ex.

P. 491, l. 4. Read "of"—l. 10. Read "requisition"—l. 18. Read "prop., so that ُر" is known to be sometimes a p. of inception, which is
nowhere noticed by Ḥish (DM). No one explains the meaning of the inceptive َوَ, which I suppose to be the one given at p. 489, l. 2 - l. 21. Read "by [understanding أُنَّ and (NS)] giving"—l. 22. The clause "meaning only etc" is intended to refute the objection advanced by Nw in the NS that "the subj. is not allowable, because it requires the prohibited to be the union of the two acts, not the performance of one of them singly; whereas no one says this, but on the contrary pissing in standing water is prohibited whether the man mean to wash himself in, or from, it, or not." Apparently the meaning of َوَ with the subj. is the same as with the apoc., the sense being لَا يُكوِنُ ُنَّ أُحْدَمُ البِلَاءِ فِي ِالأَبَاطِلِ أَمْ نَمَّسُ مَنْهَ Let there not be on the part of any one of you pissing in standing water and afterwards washing himself from it. In the SB (IV, 68) the mood is not indicated.

P. 501, l. 1. ُرَمَضُ (Mb, ZJ, MI, KF, Jsh) with Fath (MI, Jsh) of the Hamza (Jsh), ُرَمَضُ with Kasr of its initial, as though it were inf. n. of َرَمَ (Bk), is [said by Ya'kūb (Bk)] to be (Bk, MI) a water-course (Bk, ZJ, MI) flowing into AthThalabūt (ZJ, MI), belonging to [the countries of (MI)] the Banū Asad (Bk, MI)—l. 1. When َوَ denotes digression, it is followed only by props.; so that it is not a con., but a p. of inception (R).

P. 502, l. 2. Not "repetition of the ag.,” as Lane (p. 122, col. 2) says in different words, "that the agent shall be mentioned a second time": perhaps his copy of the ML has the agent for العامل الفاعل; but, if so, that reading is plainly inconsistent with the expr., since the op. َقَامُ or َنَضَمُ, not the ag. َذَيَ, is repeated. Read "repetition of the op., as َقَامُ َذَيَ أَمْرُ or َنَضَمُ َذَيَ أَمْرُ Zaid has not stood: nay, ‘Amr has not stood and َقَامُ َذَيَ أَمْرُ or َنَضَمُ َذَيَ أَمْرُ Let not Zaid stand: nay, let not ‘Amr stand, and transmitted from him by IU, which [transmission by IU (DM)] is confirmed by the fact that he [i. e. S (DM)] says on LXXVI. 24. etc.”

P. 503, l. 1. According to B (Note on p. 501, l. 7), nay, (they were) harder.

P. 509, l. 5. By AlLa'in alMinārī (Mb). After "Ya'fur" insert "atTumitit."

P. 511, l. 10, 11. وَعَنَّى the measure of (Mb). سُوَّى with Damm, and السوَّى with Fath (Jsh).

P. 512, l. 10. Meaning رَاحَةٌ أم ست في رَاحَةٍ (W)—l. 14. Read "etc, no Hamza being supplied: (3)."

P. 517, l. 18. Read "sun (Jsh)]."

P. 531, l. 5. Said to be (DM) by AlWalīd Ibn 'Ukba (FA, DM); but asserted by IHsh to be (FA) by AlFarazdāk (ML, FA).

P. 532, l. 9. I suppose "it" to mean unforgetfulness. The Jsh reads مَأَمَد, explaining it as pass. of مَأَمَد; and translates and I shall be prolonged by that matter.

P. 533, l. 18. Read "[612, 614]."

P. 537, l. 1. Read أن.

P. 541, l. 5. Read "(ML), who are Kuraiah and their allies (Mb)."

P. 545, l. 5. Read حَقَّا—l. 12. Both editions of the ML have لَكِلَّة أَنْثِيَ حَقَّ, which Lane (p. 92, col. 1), apparently not understanding the argument that أَما is i. q. اِلْشَّيْء [180], i. q. لَكِلَّة أَنْثِيَ حَقَّ, translates by "i. e. لَكِلَّة أَنْثِيَ حَقَّ [is that thing true?]," thus interpolating two extraneous words and لَكِلَّة أَنْثِيَ حَقَّ, rendering the indet. acc. أَلْتَصْلِي حَقَّى by the det. nom. أَلْتَصْلِي حَقَّى, and paraphrasing the single term أَلْتَصْلِي حَقَّى 주 by a prop.—l. 19, 20. After "purpose" read "or destination"—l. 21. Lane wrongly assigns S as an authority for the theory that أَلْتَصْلِي حَقَّ, whereas he is cited by IHsh merely in support of the opinion that أَلْتَصْلِي حَقَّ, as the latter says, i. q. أَلْتَصْلِي حَقَّ. Is it in truth?, and its conj. being an inch. and the adv. its enunc.; and not, as Mb says, i. q. أَلْتَصْلِي حَقَّ. Has it really proved true?, حَقَّى being an inf. n. and أَلْتَصْلِي حَقَّ and its conj. an ag.
P. 546, l. 1. Read "Ibn AlMundhir."

P. 559, l. 16. Lane (p. 493, col. 2) has "it ( ) ....... would not have for a corroborative," perhaps because he misreads in the verse.

P. 560, l. 15. Not I know, as Lane (p. 493, col. 2) says. These ps. are ps. of acknowledgment, not of knowledge.

P. 561, l. 4. 'Abd Alläh (Mb, KA, IY, KF) Ibn Azzabîr (Mb, IY, KF) Ibn Fuḍâla Ibn Sharîk alWalîbî (KA, IY) alAsadî (Mb, KA) of [the Banû (KA)] Asad Ibn Khuzaima (Akh, KA, IY), not Asad of Kuraish (Akh).

P. 562, l. 19.

Mudrika

Hudhail

Khuzaïma

Kinânâ

Kuraïsh

'Abd Alläh Ibn Mas'ûd was of Hudhail on both sides (Nw); but he was the confederate of the Banû Zuhra (SR, 1Kb, Nw), the Prophet's maternal kinsfolk (1Kb), and was an early convert and a constant companion and attendant of the Prophet (Nw). The Companions celebrated for teaching the reading of the Kur'ân are seven, (1) 'Uthmân, [d. 35 (Nw)]; (2) 'Ali, [d. 40 (Nw)]; (3) Ubayy [Ibn Ka'b alAnṣârî alKhazrajî anNajjârî alMu'āwî alMudântî, d. before 30 (Nw)]; (4) Zaid Ibn Thâbit [alAnṣârî (Nw, Is) alKhazrajî (Is) anNajjârî alMadântî, the writer of the Revelation and the Codex, d. 54 (Nw)]; (5) [Abd Allâh (Nw) Ibn Mas'ûd [alHudhail, confederate of the Banû Zuhra, alKûfî, d. 32 (Nw)]; (6) Abu-dDardá ['Uwaimir, or 'Amir, Ibn Zaid alAnṣârî alKhazrajî (Is)], d. 32 (Nw, Is)]; (7) AbuMûsâ ['Abd Allâh Ibn Kâis (Nw)] alAsh'ârî [alKûfî, d. 50 (Nw)]. Thus are they mentioned by Dh, who says that many of the Companions studied reading under Ubayy, among whom were Abû Hurairâ ['Abd Shams, named by the Apostle (Is) 'Abd ArRahmûn, Ibn Sakhr (Nw, Is) adDaûst, d. 57 (Is)], ['Abd Allâh (Nw)] Ibn 'Abbâs [alHâshîmî alMakît, the son of the Apostle's
paternal uncle, d. 68 (Nw); and 'Abd Allāh Ibn As-Sā'īb [al-Kurashi al-Makhzāmi, d. a little before 'Abd Allāh Ibn AzZubair was killed, which took place in 73 (AGhj)] while Ibn 'Abbas learnt from Zaid also. And many of the Followers learnt from them:— (a) at Al-Madinah, (1) [Sa'id (Nw)] Ibn Al-Musayyab, [or Al-Musayyib, al-Kurashi al-Makhzāmi, d. 93 (Nw)]; (2) 'Urwa [Ibn AzZubair (Nw, ISb) Ibn Al-Awwām al-Kurashi al-Asadī, d. 94 (Nw)]; (3) Sālim [Ibn 'Abd Allāh Ibn 'Umar Ibn Al-Khaṭṭāb al-Kurashi al-'Adawi, d. 106 (Nw)]; (4) [the Khalifa (Nw)] 'Umar Ibn 'Abd Al-'Azīz [al-Kurashi al-Umawi, d. 101 (Nw)]; (5) Sulaimān Ibn Yasār [al-Hilālī, d. 109 (Nw)]; (6) 'Aṭā Ibn Yasār, [the freedman of Maimūna Bint Al-Hārith al-Hilālīyā the Mother of the Believers, and brother of Sulaimān, d. 103 (Nw)]; (7) Mu'ādh Ibn Al-Hārith [al-Ansārī (Nw)], known as Mu‘ādh the Reader, [and said by some to be a Companion, d. 63 (Nw)]; (8) 'Abd Ar-Rahmān Ibn Hurmuz al-A‘raj [a Kurashi, freedman of Rab‘a Ibn Al-Hārith Ibn ‘Abd Al-Muṭṭalib, d. 117 (Nw)]; (9) Muḥammad Ibn Muslim Ibn 'Uqba Allāh Ibn 'Abd Allāh (Nw) Ibn Shīhāb [al-Kurashi (Nw)] az-Zuhri, [d. 124 (Nw)]; (10) Muslim Ibn Jumād; (11) Zaid Ibn Aslam [al-Kurashi al-'Adawi, freedman of 'Umar Ibn Al-Khaṭṭāb, d. 136 (Nw)]; (12) at Makka, (1) 'Uqba [Ibn 'Umar al-Laithī, d. 68 (IKb)]; (2) 'Aṭā Ibn Abī Rabāh [Aslam al-Kurashi, freedman of Ibn Khūthām al-Kurashi al-Fihrī, d. 115 (Nw)]; (3) Ta‘ūs [Ibn Kāsān al-Yamānī al-Hīmyarī, their freedman, d. 106 (Nw)]; (4) Mujāhid [Ibn Idrīs, or Ibn Juba, al-Makhzāmī, freedman of 'Abd Allāh Ibn As-Sā'īb al-Makhzāmī, d. 101 (Nw)]; (5) [Abū 'Abd Allāh (IKhn)] al-Kirīma [Ibn 'Abd Allāh, freedman of 'Abd Allāh Ibn 'Abbas, orig. of the Barbar, a people of the West, one of the Lawyers and Followers of Makka, d. 107 (IKhn)]; (6) [Abū Allāh Ibn 'Uqba Allāh Ibn 'Abd Allāh (IKb)] Ibn A‘bī Mulaiqā [Zuhair al-Taimī, of Kūraish, d. 117 (IKb)]; (c) at Al-Kūfa (1) 'Alkama [Ibn Kāsān al-Nakhāt, the Reporter of 'Abd Allāh Ibn Mas‘ūd, d. 62 (Nw)]; (2) Al-Aṣwād [Ibn Yazīd Ibn Kāsān al-Nakhāt (IKb, Nw), nephew of 'Alkama (Nw), d. 74 (IKb)]; (3) Abīdā [Ibn Kāsā al-Murādī al-Hamādānī al-Salmānī, d. 72 (Nw)]; (4) Amr Ibn Shu‘aybīl; (5) Al-Hārith Ibn Kāsī [al-Jufīfī, the companion of 'Abd Allāh Ibn Mas‘ūd, d. 48 (ITB)]; (6) Ar-Rabi‘ Ibn Khaitham [al-Kufī, d. 63 (IAth)]; (7) Amr Ibn Maimūn [al-Audī, d. 75 (Nw)]; (8) Abū 'Abd Ar-Rahmān ['Abd Allāh Ibn Ḥabīb (IKb, IAth) al-Sulaimī, [one of the companions of 'All (IKb), d. 105 (IAth)]; (9) Zīr Ibn Ḥubaysh [al-Asadī, d. 82 (Nw)]; (10) 'Uqba Ibn Fuṣaila; (11) Sa‘īd Ibn Juba (al-Asadī al-Walībīt by enfranchisement, d. 95 (Nw)]; (12) [Ibrāhīm Ibn Yazīd (Nw, TII)] al-Nakhāt, [d. 93 (Nw, TH)]; (13)
( 23A )

[‘Amir Ibn Sharāhil (IKb, IKhn, TH)] ashSha‘bī, [d. 104 (IKb, IKhn, TH)]: (d) at Al-Baqra, (1) Abu-l-Aliya [Rufai] Ibn Mihrān (Nw, TH) ar-Riyāhī (IAth, Nw, TH), freedman of Umayya, a woman of the Banū Rijāh Ibn Yazbūl, a clan of the Banū Tamim (Nw), d. 90 (IAth, TH)); (2) Abū Rajā’ [Imrān Ibn Taim al-Uṣāridt, d. 117 (IKb)]; (3) Naṣr Ibn ‘Āṣim [al-Laithī, d. 90 (IAth)]; (4) Yaḥyā Ibn Ya‘mar [al-Adwānī, [al-Washkī, confederate of the Banū Laith (IKhn)], d. 129 (IAth, IKhn)]; (5) Al-Hasan [Ibn Abi-Hasan Yasr al-Anṣārī, freedman of Zaid Ibn Thābit, d. 110 (Nw)]; (6) [Muḥammad (Nw)] Ibn Sīrin [al-Anṣārī, their freedman, d. 110 (Nw)]; (7) Ḥatāda [Ibn Dī‘ama as-Sadūṭ, d. 117 (Nw)]; (e) in Syria, (1) Al-Mughṭra Ibn Abi Shibāb al-Makhzūmī, the companion of ‘Uthmān; (2) Khalīfa Ibn Sa‘d, the companion of Abu-Dardā. Then some men devoted themselves to the subject, and studied proficiency in reading so thoroughly that they became Masters initiated and resorted to:—(c) at Al-Madfīna, (1) Abū Ja‘far Yazīd Ibn Al-Ka‘ka‘ī, [freedman of ʿAbd Allāh Ibn ‘Ayyūsh al-Makhzūmī (IKb), d. 130 (IAth)]; (2) Shaiba Ibn Niṣāb [freedman of Umm Salīma (IKb) the Mother of the Believers (Nw)]; (3) Nāfī’ [Ibn ʿAbd ar-Rahmān (Nw)] Ibn Abi Nū‘aim [al-Laithī, their freedman, originally from Iṣbahān, d. 169 (Nw)]; (b) at Makka, (1) ʿAbd Allāh Ibn Kātiyar [al-Kāni, their freedman, ad-Dārī, freedman of ‘Amr Ibn ʿAlkama al-Kāni, d. 122 (Nw)]; (2) Ḥumair Ibn ʿIyās [al-Asadī, their freedman (Nw)], al-Araj; (3) Muḥammad Ibn Muḥaṣṭīn, [d. 123 (ITB)]: (c) at Al-Kūsa, (1) Yaḥyā Ibn Watthāb [al-Asadī, their freedman, d. 103 (Nw)]; (2) ‘Āṣim Ibn Abi-n-Najīd, [freedman of the Banū Jadīlma, Ibn Mālik Ibn Naṣr Ibn Kū‘āin Ibn Asad (IKb, IKhn), d. 127 (IKhn)]; (3) Sulaimān [Ibn Mihrān (IKb, TH)] al-Ammāsh [al-Asadī al-Kāhi, their freedman (TH), freedman of the Banū Kāhi of the Banū Asad Ibn Khuzayma (IKb), d. 148 (IKb, TH)]; (4) Ḥamza [Ibn Ḥabīb, known as Az-Zayyāt, freedman of the family of ʿIkrima Ibn Ribʿat at-Taimī, d. 156 (IKb, IKhn)]; (5) [Alī Ibn Ḥanuzza al-Asadī by enfranchisement, known as (IKhn) Al-Kisrī, d. 189 (IKhn)]: (d) at Al-Baqra, (1) ʿAbd Allāh Ibn Abī Isḥāq, [al-Ḥāḍramī, their freedman (IKhn), d. 127 (IAth, MAB, ITB)]; (2) Isā Ibn ʿUmar [ath-Thaqafī, d. 149 (IKhn)]; (3) Abū ʿAmir Ibn Al-Alāʾ [Ibn ʿAmmār at Tamīmfi al-Māzi, d. 154 (IKhn)]; (4) ʿĀṣim Ibn Al-ʿAbbās al-Jahdārī; (5) Yaḥyā Ibn Isḥāq (IKhn)] al-Ḥāḍramī [by enfranchisement, d. 205 (IKhn)]: (c) in Syria, (1) ʿAbd Allāh Ibn ʿĀmir [al-Yaḥṣūbī, d. 118 (KM)]; (2) Aṭṭiya Ibn ʿIyās al-Kīlābī; (3) ʿIsā ʿIlā Ibn ʿAbd Allāh Ibn al-Muhājīr; (4) Yaḥyā Ibn Al-Ḥārith adh-Dhamārī, [d. 145 (IKb, IAth)]; (5) Shurait Ibn Yazīd al-Ḥāḍramī.
And, out of these, the Seven Masters [whose names are printed in small capitals] became celebrated throughout the world:—(1) نافت, who learnt from 70 of the Followers, among them ʾAbū Jaʿfar; (2) يبن كاترين, who learnt from ʿAbd Allāh Ibn As-Sāʿīb as-Saḥābī; (3) أبوعمرا, who learnt from the Followers; (4) يبن أمان, who learnt from Abu-d-Dardā and the companions of ʿUthmān; (5) أمان, who learnt from the Followers; (6) حمزة, who learnt from Āṣim, AlʿAʾmash, [Āṣim Ibn ʿAbd Allāh al-Hamdānī (Nw)] as-Sabī [a Kūfī Follower, d. 126 (Nw)], Manṣūr Ibn Al-Muʿtamīr [as-Sulami al-Kūfī, one of the early Followers of the Followers, d. 132 (Nw)], and others; (7) أزكیة, who learnt from ʾHamza and ʾAbū Bakr [Shuʿba (KM)] Ibn ʿAyyāsh [al-Kūfī al-ʿAsadī, d. 194 (KM)]. Then the Readers became scattered in different countries, and divided into sects; and, out of the Reporters of every practice adopted by the Seven, two Reporters became celebrated:—(1) نافت was reported by Kālūn [ʾIsā Ibn Minā al-Madānī, d. 205 (KM)], and Warsh [ʿUthmān Ibn Saʿīd al-Mīṣrī, d. 197 (KM)], direct; (2) يبن كاترين by Kumbul [Muḥammad Ibn ʿAbd Ar-Rahmān al-Makki al-Makhlūmī, d. 291 (KM)], and [Muḥammad Ibn Muḥammad (KM, Dh, ITB) al-Makki (Dh)] al-Bazzār, [d. 250 (KM, ITB)], through his companions; (3) أبوعمرا by [Hash Ibn ʿUmar al-ʿAzīzī (KM)] ad-Dārī, [d. 246 (KM)], and [Ṣāliḥ Ibn Ziyād (KM)] as-Sāṣī, [d. 261 (KM)], through [Yahyā Ibn Al-Mubārak al-ʿAdawī (KM ITB, AAK) al-Thaʿīlī (KM) al-Baṣīrī (ITB, AAK)], [d. 202 (KM, ITB, AAK)]; (4) يبن أمان by Ḥishām [Ibn ʿAmmār as-Sulaimān, d. 245 (KM)], and [ʿAbd Allāh Ibn Ḥamad Ibn Bashīr (KM)] Ibn Ḥakwān [al-Kūrasht, d. 242 (KM)], through his companions; (5) أمان by ʾAbū Bakr Ibn ʿAyyāsh and Ḥaṣf Ibn Sulaimān al-Kūfī al-ʿAsadī al-Bazzāzī, d. 150 (KM),] direct; (6) حمزة by Khalaf [Ibn Ḥishām al-Bazzār, d. 229 (KM)], and Khallād [Ibn Khālid al-Saʿīrī al-Kūfī, d. 220 (KM)], through Sulaim [Ibn ʾIsā al-Hanāfī al-Kūfī, d. 188 (KM)]; (7) أزكیة by Ad-Dārī [before mentioned (KM)] and Abu-Ḥārith (IKn) Laith Ibn Khālid al-Baghdādī, d. 240 (KM).

P. 565, l. 2. Read "ALLOCUTION."

P. 567, l. 7. See note on p. 336, l. 18 above—l. 10. Not ʿ, as given by Lane (p. 107, col. 3)—l. 17. Ibn Al-Masik (ID), Ibn Musaik (SR, Tr, Akh, KF, Jsh), al-Murādī (SR, Akh, ID). Read "Musaik."

P. 569, l. 7. One of the verses of the Book (FA), and therefore not by Al-Fārist, though distinctly said to be so in the Jsh—l. 15. not
as in Lane (p. 106, col. 1); nor اَعْمَرُ, as in the ML and Lane:
see the note on p. 138, l. 12 above.

P. 573, l. 5. The poet is addressing his sho-camel (Jsh)—l. 8. Ap-
parently كِبْرَىْ أَنْ is an instance, i.e. كِبْرَىْ أَنْ: and, according to the
1st explanation, كُلُّ يَا أَنْ [571]; while, according to the 2nd, the لَا is
not after the op. governing the subj., a case not mentioned here.

P. 574, l. 12. AlA’shā makes لَا red. twice in

[If thou see us barefooted, having no sandals, (it is a matter that will not
last): verily we are so; we go barefooted, and we wear sandals, i.e.
في أَمَرِي لَا يَكُونَ, the latter nominal prop. not
being a corol., because it is not conjoined with the فَ (DM)]; and
Umayya Ibn Abi-Salt [makes it red. (DM)] thrice in

[describing a year of drought, (On them, i.e. those tails of oxen, is)
a plant called Sala', and like it is a plant called 'Ushar burdening;
and it (the year) has burdened the oxen, i.e. فَيَهُ صَلُّ (Jsh)]. On
this [last] verse IIU says "I know not what its meaning is, nor have
I seen any one that knows it;" but others say that, when the Arabs
meant to pray for rain in the year of drought, they used to tie Sala'
and 'Ushar, which are two kinds of plants, to the tails of oxen and
between their hocks, and then kindle fire among them, and take them
up the mountains, and raise their voices in prayer; and the meaning of
عَالِئَةُ الْبَيْقُورَةُ is that the year has burdened the oxen with the Sala' and
'Ushar that it has made them carry (ML).

P. 575, l. 17. Read أَلْبَشُكِ, with the ت, i.e.
And thou censur'st me! O thou woman: but in one MS with the ي, i.e.
[And they censure me, vid.] the women (DM), the pron. of the pl. in i referring to the ارَزَفْلوج mentioned in the preceding verse (Jsh). See Mb, p. 48.

P. 578, l. 10. Read “to.”

P. 581, l. 4. The HKh (vol. II., p. 624) mentions three Commentaries by IU on the Jumal of Jj, but none on the Jumal of Zji.

P. 583, l. 22. Rather “I shall be abiding here so long as mount ‘Asib shall abide.” The poet is referring to his approaching death and burial at the foot of mount ‘Asib near Ancyra in the territory of the Greeks (see the KA cited by De Slane in the Dw, and the AF and BS). ‘Asib is a mountain in the countries of the Banu Sulaim; and there is the grave of Sa’khb Ibn ‘Amr the brother of AlKhansu, who is he that says.

أَجِنَّيْنا لَسْتَ الْغَدَةَ بِفَاعِلٍ وَلْكَ مَقَمُ يَا أَقْرَمُ عَسَيْبٌ

O our female neighbour, I shall not be departing in the morning; but I shall be abiding so long as mount ‘Asib shall abide (Bk). ‘Asib is a [well-known (MI)] mountain [in the highland of Najd (MI)] belonging to [the Banu (ZJ)] Hudhai (ZJ, MI).

P. 584, l. 5. His name was Dtnr (Jeh).

P. 587, l. 12. خَالِم is spelt by Syt with the dotted خ (DM).

P. 588, l. 10. Fluegel (HKh, II. 39) translates قَالَ حَالَفَ فِيهَ النَّضَحَةُ by “Grammatici, inquit, de eo dissentiant,” misreading the ML there quoted in an abridged form by HKh is وهو كتاب حالف فيه أئوال التحويض في أمر كثير، as to the meaning of which there can be no doubt.

P. 591, l. 1. AnNaadr Ibn AlHarith was beheaded by ‘Ali at the order of the Prophet after Badr (KA). The SR, KA, NW, and Jsh make the poetess his sister; and the T, IKhn, Is, and DM make her his daughter.

P. 592, l. 13. Subah (IHb, IKb, ID, KF); not Sabbah, as in Lano (p. 104, col. 3). Read Subahl.

P. 604, l. 20. By Ibn ArRik’s al’Amill (Mb).

P. 608, l. 19. جَذَامَّ (T, FA, N), diptote because of the quality of proper name and feminization, it being a قََىٰ (FA). Both editions of the ML have جَذَّامٌ, triptote because masc., as being a خَيَّ. Cf. P., vol. II., p. 627, and Md, vol. II., p. 198.

P. 613, l. 15. Apparently in supplying the place of the two terms in the cat. of طَالِن [497, 526], and in suppressibility of the prep. [497, 514]—l. 18. The Egyptian edition has تَوَسَّمَت.

P. 615, l. 17. Read "the original interroq."

P. 616, l. 5. On "simple apprehension" see Whateley's Logic (Edition of 1872, p. 36).

P. 620, l. 14. Jarír said "And, when I reached this verse, 'Abd AlMalik, who had been reeling, sat up straight, and said 'Whoso of you will praise us, let him praise us with the like of this, or let him be silent'" (IKhn).


P. 630, l. 18. i. e. Even if.

P. 637, l. 17. Or I have asked thee: if thou hadst given me, (it would have been well). I am not certain whether قَينِ سَالِنْكِ is meant to be an indication of the suppressed correl. or not.

P. 638, l. 16. لَعْلَعِ السَّمَٰحَةِ فَهْرَكُمُ ۖ أَيْفُ ذَلُّلْ عِنَدَكُمُ ۖ ۖ فَهْرَكُمُ إِلَّا. i. e. If AzZubair (had clung to) another than you, had clung to his pledge of safety (Mb), in which version it is an ex. of case (2).

P. 639, l. 10. He said this when he was imprisoned by his former friend AnNu'man Ibn AlMundhir, meaning If another than thou had injured me, I should have repelled him by means of thee; whereas I cannot repel thee by means of another, because no one is more powerful than thou in this age (Jsh).


P. 545, l. 3-5. Or One of the women of the Banu Dhuhih Ibn Shaybān has enthrallled thy heart, even if what she has done grieve thee—l. 7. "negatived" qualifies "correl.," not "oath."

P. 645, l. 2. The evidence is in لَمَّا غُيِّبَ that being subsidiary to the oath, and لَمَّا غُيِّبَ being the correl. of the oath, because the oath precedes the condition, which has no correl. [427]. If you say "We do not admit that the لَمَّا غُيِّبَ is subsidiary: but the aggregate of the condition and its correl., vid. لَمَّا غُيِّبَ عُلُبُيَ لَا مَلَأَ لَمَّا غُيِّبَ, is the correl. of the oath, vid. لَمَّا غُيِّبَ, so that the لَمَّا غُيِّبَ is only in the correl. of the condition, not in the correl. of the oath; and therefore is not anomalous," the reply is that the correl. of the oath, vid. لَمَّا غُيِّبَ, is suppressed, i.e. لَمَّا فَأَرَّكَ, and then the poet swears again by saying وَاللَّهُ لَمَّا غُيِّبَ, i.e. وَاللَّهُ لَمَّا غُيِّبَ (DM).

P. 647, l. 16. لِي ذِهِبُ (Mb, ID).

P. 655, l. 19. Lane (p. 93, col. 2) has Whenever, a rendering of مَهْمَا ذَكَرَكَ أَعْبُدُ, which is corroborated by the rhymes, in place of مَهْمَا ذَكَرَكَ أَعْبُدُ, given in the MI.

P. 663, l. 1. The Jsh has مَذِيِّل, which is corroborated by the rhymes, in place of مَذِيِّل given in the MI.

P. 673, l. 1. Read "n."

P. 675, l. 11. Read النَّارِبُ.

P. 676, l. 3. By Bujair Ibn 'Anama at'la'i, an admirable heem poet (FA). Lane also (p. 1414, col. 3) has 'Anama. But both editions of the Jsh have قَانُمَا.
P. 681, l. 1. Lane (p. 1321, col. 3) translates as though "Two foster-brothers ...... swore together;" and, reading تَنَفَرُقَ, renders it "that you, or they, i.e. a tribe (قَبْلَةٌ) or a company of men (جَمَاعَةٌ), ......should not ever become separated." This verse comes next to the one at p. 328; and the poet is describing Al Muḥallīk as the foster-brother and inseparable companion of munificence, i.e. as always munificent: cf. MDb, V. 110.—l. 13. The ML has يَضُرَّ; but the Jsh gives يُقَصَدُ, which is corroborated by the rhymes.

P. 684, l. 10-17. This passage is taken from the ML, II. 350 (on the suppression of the subsidiary ل), and incorporated into the ML, I. 336 (on the subsidiary ل).

P. 685, l. 7. 19. Read الدواء.

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not that it ever occurs without the ل.

P. 689, l. 1. See the note on p. 12, l. 13.

P. 692, l. 11. لَيْسَ شِيْئًا عَمَّالًا (B).

P. 697, l. 22. See Mb, p. 217, l. 6 and § 193.

P. 699, l. 13. It is named by R "the Ta'win of declinability, the meaning of which is that the n. is inf.

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read إِنْتُتِلِّهِ.

P. 712, l. 4. In the 1st ex. read أَمَا.

P. 715, l. 12. The DH inserts as the 3rd hemistich

And not holding goods of his to be counted, i.e. not counting his goods from his liberality. Wright (1st edition, vol. II., p. 289) has أَكَالَةٌ, which is wrong, because the n. is infl., as the DM says—l. 16 Appa rently يَسَأَلَانُ is in the sing. msw. because the poet is addressing the tribe under the name of its ancestor Ḥanīfa.
P. 716, l. 14. Another ex. is {אִמָּה הַתּוֹרִיָּה אֶלְעֶה} [Notes on p. 574, l. 12]
(DM); and another is {כִּי לְהַתּוֹרִיָּה אֶלְעֶה} [589].

P. 717, l. 10. Read אֶלְעֶה.

P. 726, l. 14. Read אִמְּאָה הַתּוֹרִיָּה.

P. 731, l. 17. Dele "is."