GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES,

BY

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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.
Corrections.

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

Text, p. 573, l. 13. Read Διαβάζε.

" p. 574, l. 10. Read ἇθη.

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

For other corrections see the Notes.
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 Italic.

Variations in spelling, as AlAstarābādhi (MI, p. 58) or Allṣīrābādhi (Nw, p. 682, LL, p. 12) for AlAstarābādhi, and At‘ībrīzī (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrīzī, are commonly omitted.

B. means born, c. composed, d. died; and figures represent the year of the Muḥammadan 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 ad-Dīn ‘Alī Ibn Muḥammad al-USHMUNĪ (d. about 900) upon the I, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

* AA. The Commentary of Jamāl ad-Dīn Muḥammad Ibn ‘Abd al-Ghanī al-ARADABILĪ upon the Z, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

* AAK. The Commentary of the Shaikh Nur ad-Dīn Abu-l-Ḥasan ‘Alī Ibn Sulṭān Muḥammad, known as AL-KĀRĪ, al-Makki al-Harawi (d. 1010 or 1016), upon the Hirz al-AMĀRĪ, lithographed at Peshawar with the KM and a Persian Commentary.

AASh. Abu ‘AMR Ishaq Ibn MIRĀF ASH-IDBANĪ, the Grammarian and Lexicologist (d. 206 or 213).

* AAZ. The Glosses (c. 729) of ‘ABD AL‘AZĪZ Ibn Abī-I-Ghanā‘īm AL-KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

*Abk. The *Divān* of AnNabigha adhDhubyānī with the Commentary of the Wazīr Abū Bakr ‘Āsim Ibn Ayyūb alBaṭalyaust, the Grammarians (d. 194), printed in the FDw.


*Agh. The *Asād alGhūba fī ma‘rifat asSāhāba* by 1Aṣāf, printed in Egypt.

*AH. Athīr-ad-Dīn Abū Ḥāyyān Muḥammad Ibn Yusuf alGharrānī alAandalusī, the Grammarian (b. 654, d. 745).


*AHm. Abū Ḥātim Sahl Ibn Muḥammad asSījistānī, the Grammarian and Lexicologist (d. 248 or 250).

*AK. Abū-lKāṣim AlFādīl Ibn Muḥammad alBaṣrī, the Grammarian (d. 444).

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

(1) Abū-lKhaṭṭāb ‘Abd AlḤamīd Ibn ‘Abd AlMajīd, a freedman of the people of Hajar, known as ALAḴFASH alAḵbar (d. 177);

(2) Abū-lḤasan Sa‘īd Ibn Mas‘āda alMūjāshi‘ī by enfranchisement, alBalkhī, known as ALAḴFASH alAūsāt, one of the GG of AlBaṣra (d. 211 or 215 or 221).

(3) Abū-lḤasan ‘Alī Ibn Sulaimān alBaghdādī, known as ALAḴFASH alAsghar (d. 315 or 316).

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

*Am. The Shaikh Abū-lḤajjāj Yusuf Ibn Sulaimān asShantamārī, known as ALA‘LAM, the Grammarian (b. 410, d. 476).

*As. Abū Sa‘īd ‘Abd AlMalik Ibn Kuraib, known as ALAḴMAṬ, alBāḥill alBāṣrī, the Lexicologist and Grammarian (b. 123, d. 210 or 214 or 215 or 216 or 217).

*Ash. Shīhāb adDīn Abū-lKāṣim ‘Abd AlRahmān Ibn Ismā‘īl, known as Abū SūMA, alMuḵaddasī adDimāšqī, the Reader and Grammarian (b. 399, d. 665).
AU. Abū 'Ubayda Ma'mar Ibn Al-Muthanna al-Taimi, of the Taim of Kuрайsh, their freedman, al-Baṣrī, 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 al-Wārizh.

AZ. Abū Zaid Sa'id Ibn Ansārī al-Baṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216).

Az. Abū Mansūr Muḥammad Ibn Aḥmad Al-Azhari al-Harawi, the Lexicologist (b. 282, d. 370 or 371).

*B. The Commentary of the Kādi Nāṣir ad-Dīn Abū Sa'īd 'Abd Allāh Ibn 'Umar al-Baiḍāwī ash-Shāfi'i (d. 685 or 692) upon the Qur'ān, edited by Fleischer.

BB. Baṣrī Grammarians.

BD. Bāḍir ad-Dīn Abū 'Abd Allāh Muḥammad (d. 686), son of IM.

Bdd. Baghdādī Grammarians.

*Bk. The Mu'jam ma-sta'jam by Abū 'Ubayd 'Abd Allāh Ibn 'Abd al-'Azīz al-Baḳ发展壮大 al-Andalus, the Wazīr (d. 487), edited by Wüstofeld.

*BS. The Commentary (c. 756) of Iḥṣā' upon the poem of Ka'b Ibn Zuhair commencing بَارَت سَعْد الإِخْ، edited by Guidi.

*B. Abu-l-Ḥasan Aḥmad Ibn Muḥammad Ibn 'Abd Allāh Ibn Aḳṣim Ibn Nāfi' Ibn Abū Bazzā al-Makki, known as Al-Bazzī (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 ad-Dīn Aḥmad al-Khaṭābī al-Misrī (d. 1069) upon the D, cited from extracts given in the Notes to the latter work.

*D. The Durra al-Ghauwāṣ by H., edited by Thorbecke.

*DH. The Diwān of the Hušallīs with the Commentary of Abū Sa'īd Al-Ḥasan Ibn Al-Ḥusayn as-Suḳkārī (d. 275), transmitted from him by Rūm upon the authority of Abū Bakr Aḥmad Ibn Muḥammad Ḥalawānī, edited by Kosegarten.
The Mushtābih fi 'Aṣmā' ar-Rījāl by Shams ad-Dīn Abū 'Abd Allāh Muḥammad Ibn ʿAlīmuḥammad ad-Dīhākī (b. 673, d. 748), edited by De Jong.

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

The Commentary of the Shaikh Badr ad-Dīn, or Shams ad Dīn, Muḥammad Ibn Abī Bakr al-Makḥzi ad-Dāshqūtī, the Philologist (d. 828), upon the ML, cited from extracts quoted in the DM.

The Dīwān of Imraʾ al-Kāʾis, edited by De Slane; of AlFaraz-dāk, edited by Boucher; of AnNābibgah ad-Dhūbyantī, edited by Derenbourg.

The Exposition of the Mu'allakāt edited by Arnold.

Abū ʿAlī al-Ḥasan Ibn ʿAbd al-Ḡafūr al-Fārisī also called Al-Fāsawī, the Grammarian (b. 288, d. 376 or 377).

The Fa'īd al-Kalid al-Mutassar al-Shark as-Shawāhid by Badr ad-Dīn Abū Muḥammad Maḥmūd Ibn ʿAlīmuḥammad al-Sarūjī al-'Aynī (d. 555), cited from a MS.

The Five Dīwāns, printed in Egypt, comprising the Dīwān of AnNābibgah ad-Dhūbyantī, with the Commentary of Abī; the Dīwān of ʿUrwa Ibn al-Ward al-ʿAbat with the Commentary of Isk; the Dīwān of Ḥātim of Ṭayyī, transmitted by Abū-LMundhir Hishām Ibn Abī-Naṣr Muḥammad al-Kalbī al-Kūfī, the Genealogist, known as Ibn al-Kalbī (d. 204 or 206); the Dīwān of Ṭayyī; and the Dīwān of Al-Farazdāk.

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

Grammarians.

H. The Mokāmāt of Abū Muḥammad Al-Kāsim Ibn 'Ali Al-Hārīrī al-Baṣṭī al-Ḥarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Saçy.

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

HM. The Mulḥāt al-Prāb by H with a Commentary by the Author, cited from an extract printed by De Saçy in his Anthologie Grammaticale.


*I. The Irâb ‘an Kawûd al’Irâb by IHSh, edited by De Sacy in his Anthologie Grammaticale.

*IA. The Commentary of Bahá adDin Abu Muhammad ‘Abd Allah Ibn ‘Abd ArRâhîm alHâshimî al’Aklî, known as IBN ‘AKIL (D. 769), upon the IM, edited by Dieterici.

IAL. ABU ‘AMR IBN AL’ALA IBN ‘AMMâR atTAMIMI ALMÂZINi ALBAŞRI, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

*IAMB. ABU BAKR MUHAMD IBN ABI MUHAMD ALKÂSIM, known as IBN ALAMBARI, THE GRAMMARIAN (B. 271, D. 327 OR 328).

IAR. ABU-HUSAIN ‘UBAI'D ALLAH IBN AHMAD IBN AMR-RADI' AL-U'TMÂNI ALISHBÂLI ALUMAWI (D. 688), AUTHOR OF A COMMENTARY ON THE BOOK OF S.

*IAth. THE KÂMIL ALTUWÂRiKH BY THE SHAIKH ‘IZZ AD DIN ABU-AL-HASAN ‘ALI IBN MUHAMMAD AShSHAIBÂNI, KNOWN AS IBN ALÂTHîR ALJAZARî (B. 555, D. 630), EDITED BY Tornberg.


IBR. ABU MUHAMMAD ‘ABD ALLAH IBN BARRI ALMU’ADDASI ALMÂSî, THE GRAMMARIAN AND LEXICOLOGIST (B. 499, D. 582).

*ID. THE KITâB AL-IȘTIKÂK BY ABU BAKR MUHAMMAD IBN ALHASAN IBN DURÂID ALAZDî ALBAŞRI (B. 223, D. 321), EDITED BY WÜSTENFELD.

IDh. ABU MUHAMMAD ‘ABD ALLAH IBN JA‘FAR IBN DURUSTAWAIK ALFÂRISI ALFÂSÂWI, THE GRAMMARIAN (B. 258, D. 347).


The *Mukhtalif al-Kabīr* by Abū Ja'far Muḥammad Ibn Ḥabīb al-Ḥāshimī, the freedman of the Banū Ḥāshim, al-Baghdādi, the Genealogist and Grammarians (d. 245), edited by Wüstenfeld.

Muḥammad Ibn Yahyā, known as Ibn Hishām al-Khaḍrawī (d. 616), author of a Commentary on the *Idāh* of F.

Abū ‘Abd Allāh Muḥammad Ibn ʿAbd as-Sabti, known as Ibn Hishām al-Lakhmī, the Grammarian (d. 370).

Ibn ʿUṣūl ad-Dīn Abū Muḥammad ‘Abd Allāh Ibn Yūsuf, known as Ibn Hishām al-ʿAnṣāri, the Grammarian (b. 708, d. 761 or 762).

Abū ‘Amr ʿIsā Ibn ʿUmar ath-Thaqafi al-Basri, the Grammarian and Reader (d. 149), said to have been the freedman of Khalīd Ibn al-Walid al-Kurashī al-Makhzūmī, the Sword of God (d. 21).

Abū-l-Fath ʿUthmān Ibn Ḥaṣīl, the Grammarian (d. 392 or 393).

The *Talkīb al-Kawāfī* by Abu-Ḥasan Muḥammad Ibn Ḥabīb al-Kinānī al-Andalusī al-Balansi (b. 539 or 540, d. 614), edited by Wright.

The *Kitāb al-Maʿarif* by Abū Muḥammad ʿAbd Allāh Ibn Muslim ad-Dīnawarī, known as Ibn Kutayba, and also called Al-Kutaybī and less correctly Al-Kutaybī, the Grammarian, Lexicologist, and Historian (b. 213, d. 270 or 271 or 276 or 296), edited by Wüstenfeld.

Abū-Ḥasan ʿAlt Ibn Muḥammad al-Ḥadrāmī al-Andalusī al-Iṣbīlt, known as Ibn Kharūf, the Grammarian (d. 609 or 610), author of a Commentary on the Book of S.

Abū ‘Abd Allāh Al-Ḥusain Ibn ʿAbdalmad, known as Ibn Khālaṣāt, the Grammarian and Lexicologist, originally from Hamadhān (d. 370).

The *Wafayat al-Aʿyān* etc, a Biographical Dictionary, by the Kāšī Shams ad-Dīn Abū-l-ʿAbbās ʿAbdalmad Ibn Muḥammad, known as Ibn Khallīkās, al-Ḥarrānī al-Irbīlt (d. 651), cited from the Editions of Wüstenfeld and De Slane and from a MS.
IKlz. Shams adDin Ahmad Ibn AlHusain aIIribil', known as IBN ALKHABIZ (d. 637), author of a Commentary on the Alfiya of IMt.

*IKn. The Ikhān fī 'ulām alKur'ān by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

*IM. The Khulāsa, commonly called the Alfiya, fī-n Naḥw by Jamāl adDin Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh aṭṬā'i alJayyānt, known as IBN MĀLIK, the Grammarian (b. 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. Muḥammad Ibn Mas'ud alGhazzi, called AzZakī or Ibn AzZaki in different MSS (according to the DM) and Editions of the ML, author of the Sadī fī-n Nahw a work much quoted by AIM.

IM. The Khullsa, commonly called the Alfiya, fī-n N'ahw by Jamal adDin Abu 'Abd Allah Muhammad Ibn 'Abd Allah atTa'I alJayyanl, known as IBN MALIK, the Grammarian (b. 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IS. Shams adDin Abū Bakr Muḥammad Ibn AsSarī, known as IBN AsSARRAJ, the Grammarian (d. 315 or 316).

*Is. The Isaba fī tamyīz aṣṢaḥība by Shihāb adDin Abu-lFaḍl Ahmad Ibn 'Ali, known as IBN ḤAJAR AL'ASKALĀNĪ (d. 852), printed at Calcutta.

ISB. Abū Muḥammad 'Abd Allāh Ibn Muḥammad, known as IBN AsSĪD ALBAṬALYAUSHI, the Grammarian (b. 444, d. 521).

*IS. The great Tabakāt ashShāfi'iya by the Kādi Tāj adDin 'Abd AlWahhāb Ibn 'Ali, known as IBN ASUBKĪ, ashShāfi'i (d. 771), cited from a MS.

ISd. Abu-lHasan 'Ali Ibn Ismai'il alMursī, known as IBN SĪDA, the Lexicologist and Grammarian (d. 448 or 458).

ISf. Abū Muḥammad Yusuf Ibn Abī Sa'īd AlHasan, known as IBN ASĪRAFY (son of SF), the Grammarian and Lexicologist (b. 330, d. 385).

ISh. The Sharif Abu-'Sa'ādāt Hibat Allāh Ibn 'Ali al'Alawi alHasanī, known as IBN ASHAJAKI, alBaghdādī, the Grammarian of AlIrāk (b. 450, d. 542).

*ISk. The Duwān of 'Urwa Ibn AlWard al'Abs, with the Commentary of Abū Yusuf Ya'kūb Ibn Iṣḥāq, known as IBN ASIKKIT, alKhāṭ of Daurāk, the Lexicologist and Grammarian (d. 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

IT. Abu-lHasain Sulaimān Ibn Muḥammad Ibn 'Abd Allāh al-Andalusī alMālašī, known as IBN AT̲ARĀWA, the Grammarian (d. 528).
*ITB. The Annals called An Nujum az Zahirat fi Muluk Misr wa Ikhira by the Amir Jamal ad Din Abu -Ma'asim Yusuf Ibn Taghribardi aIAtabak alKhiri (d. 874), edited by Juynboll and Matthes.

ITr. Ibn Tahir.

IU. Abu-IHasan Ali Ibn Mu'min al-Hadrami lIstibili, known as Ibn Uspur, the Grammarian (d. 669).

*IX. The Commentary of Muwaffak ad Din Abu-Bakar Ya'ish Ibn 'Ali alAsadi alManusi alHalabi, known as Ibn Ya'ish, the Grammarian (b. 553, d. 643), upon the M, edited by Jahn.

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

Jh. Abu Nasr Ismail Ibn Hammad al-Jawhari al-Farabi, the Lexicologist (d. 393).

Jj. Abu Bakr 'Abd Al-Kahir Ibn 'Abd Ar-Rahman al-Jarjani, the Grammarian (d. 471 or 474).


*KF. The Kamsa of Majd ad Din Muhammed Ibn Ya'kub alFiruzabadi ashShirazi (d. 817), lithographed at Lucknow.

Khf. ALKHAFFAF.

Khl. Abu 'Abd Ar-Rahman Al-Khalil Ibn Ahmad al-Farahidi, or al-Furahidi, alAzizi al-Yamadi al-Baqiri, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).
KK. Kuft Grammarians.

*KM. The *Kanz* al-*Ma'ānī*, a Commentary by Kamāl ad-Dīn Abū 'Abū 'Abd Allāh Muḥammad Ibn Ṭhānālī, known as Shu'kā (d. 656), upon the Ode called the *Ḥīrāt al-*Ammānī* by Abū Muḥammad al-Kāsim Ibn Firru ar-Ru'ānī as-Saḥāṣīnī (b. 538, d. 590), lithographed at Peshawar with the AAK and a Persian Commentary.

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

Kn. Abū Māsā 'Īṣā Ibn Mīnā al-Madānī, known as Kālūn (d. 205 or 220), the Reporter of Naft one of the Seven Readers.

Kur. The Kur'ān.

Ks. Abū-Iḥsān 'Alī Ibn Ḥamza al-Asādī by enfranchisement, al-Kuft, known as al-Kisā', one of the Seven Readers and a Grammarian and Lexicologist (d. 182 or 183 or 189).

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

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

Lh. Abū-Iḥsān 'Alī Ibn Al-Mubārak al-Līḥyānī, the Grammarian, contemporary with Ks and ISk.

*LL. The *Lubb al-*Lūbāb fī tahrīr al-Ansāb* (c. 873) by Syt, edited by Veth.

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

*M. The *Mufassal fī-n* Nahw* (c. 514) by Z, edited by Broch.

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

*MAB. The *Mukhtasar fī Akhār 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.
The *Kāmil* by Abu-l'Abbas Muḥammad Ibn Yazīd ath-Thūmār al-Bāṣrī, known as AlMuṣarrād, the Grammarian (b. 206 or 207 or 210, d. 285 or 286), edited by Wright.

The *Majmaʿ al-Anāma* by Abu-l-Fadl Ahmad Ibn Muḥammad an-Nasībūrī, known as AlMaqām, the Philologist (d. 518), printed at Baṣrah.

The *Muraqqāt al-Dhakāb wa-l-Matādir al-Jauhar* by Abu-l-Ḥasan 'Alī Ibn Abī Ḥusayn al-Maṣūdī (d. 345 or 346), edited by De Meynard.


The *Musharīk* by Shihāb ad-Dīn Abū 'Abd Allāh Yākūt Ibn 'Abd Allāh ar-Rāmūsī al-Ḥamawī al-Baghdādī (b. 574 or 575, d. 626), edited by Wüstensfeld.

The *Mujnūn-i-Labīb* (c. 756) by Hīsh, printed at Baṣrah, and lithographed at Tehran.

Abū Bakr Ibn Yahyā al-Judhāmī AlMālašī (d. 657), author of a Commentary on the Book of S.

The *Miṣbāḥ al-Naḥw* by Abū-l-Fath Nāṣir Ibn 'Abd AsSayyid AlMuṣarrāzi, the Grammarian (b. 538, d. 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

Manuscript.

The *Muṣʿam ash-Shuṭūrā* by Abū 'Abd Allāh Muḥammad Ibn 'Imrān AlMaṣūbānī (d. 384), cited from an extract given in the Notes to the ID, p. 153.

Manuscripts.

Abū ʿUthmān Bakr Ibn Muḥammad AlMaṣūbī al-Baṣrī, the Grammarian (d. 236 or 247 or 248 or 249).

The Commentary of Muḥibb ad-Dīn Efsendi upon the evidentiary verses of the K, edited by Abū-l-Wasā Ṭash al-Hūrīnī, and printed at Baṣrah in 1281.

Abū-l-Ḥasan AnNāḍr Ibn ShūmahalMaṣūbī al-Baṣrī, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).
The Commentary of Nw upon the *Sahih* of the Imam Abu-Hussain MUSLIM Ibn al-Hajjaj al-Kushairî an-Naisabûrî, the Traditionist (b. 206, d. 261), lithographed at Delhi.

Ns. Abû Ja'far Ahmad Ibn Muhammâd al-Murâdî al-Misrî, known as ANNAHHAS, the Grammarian (d. 337 or 338), lithographed at Delhi.


*P. Arabuin Proverbia, edited by Freytag.

*R. The Commentary (c. 683 or 686) of Râdî ad-Dîn Muhammâd Ibn al-Hasan al-Ashtarabâdî, known as ARRADI, 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. Abû-Hasan 'Alî Ibn 'Isâ ar-Râbi’î al-Baghdâdî by abode, ash-Shrâzî by origin, the Grammarian (b. 328, d. 420).

Rm. Abû-Hasan 'Alî Ibn 'Isâ ar-Rumâni, the Commentator and Grammarian (b. 296, d. 382 or 384).

*S. The Book of Abû Bishr 'Amr Ibn 'Uthmân al-Basri, known as SIRAWAH, originally a Persian, the freedman of the Banu-IHârith Ibn Ka'b, or of the family of Ar-Rabî' Ibn Ziyâd al-Harithi, the Grammarian (d. 161 or 177 or 180 or 188 or 194), cited from an extract printed by De Sacy in his *Anthologie Grammaticale.

*SB. The *Sahih* of the Imam Abû 'Abd Allâh Muhammâd Ibn Ismâ'il al-Ja'fî by enfranchisement, AL-BUKHARÎ, the Traditionist (b. 194, d. 256), edited by Kreil.

Sf. The Kâdi Abû Sa'id al-Hasan Ibn 'Abd Allâh as-Sinâfî, the Grammarian (d. 365), author of a Commentary on the Book of S.

*SH. The *Shâfiya fi-t-Taqâsîf* by IH, lithographed at Cawnpore.

*Sh. The *Shudhûr adh-Dhakab* by IHsh, with a Commentary by the Author, printed at Bulaq.

Shl. Abû 'Ali 'Umar Ibn Muhammâd al-Azdî, known as ASHSHALABÎN or ASHSHALABIN, al-Andalusî al-Ishbîlî, the Grammarian (b. 562, d. 645).

Shm. Ta'Kî ad-Dîn Abû-l-Abbas Al-mad Ibn Muhammâd ash-Shumûnî (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. AŞ-SAİMARİ.

*Sr. The Sirat Rasûl Allah, commonly called Sirat Ibn Hisham, by Abû Muḥammad 'Abd AlMalik Ibn Hisham AlHimyarî AlMaṣari AlMiṣrî, the Grammarian and Genealogist (d. 213 or 218), edited by Wüstefeld.

Sr. Abu-lFaḍl Kâsim Ibn 'Ali alBaṭalaynsî, known as AŞ-SÂFÂR (d. 630), author of a Commentary on the Book of S.

Suh. Abu-lKâsim, and Abû Zaid, 'Abd ArRaḥmân Ibn 'Abd Allah AlKhath'âmid AlAndalusî AlMalakî ASIHÂLÎ, the Grammarian and Lexicologist (b. 508, d. 581).

Syt. Jalâl adDîn Abu-lFaḍl 'Abd ArRaḥmân Ibn Kamâl adDîn Abî Bakr Muhammad AS-SUYÜTÎ or ALUSYÜTÎ, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911).

*T. The Commentary of Abû Zakariyâ Yahyâ Ibn 'Alî ashShaibâni, known as ALKHÂTİB AT-TABRIZI, the Lexicologist (b. 421, d. 502), on the Hamâsa of Abû TâMMân Âhibib Ibn Aus âTTâ'î (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

*TH. The Tabakat alHusâfîz by Dh, with additions by Syt, edited by Wüstefeld.

*Th. The Fâṣîh of Abu-l'Abbâs Âhmad Ibn Yaḥyâ ashShaibâni by disenfranchisement, AlKûfî, the Grammarian, known as Tha'LAB (b. 200 or 201 or 204, d. 201), edited by Barth.

Thi. Abû Ishâk Âhmad Ibn Muḥammad anNaisâbûrî ATHTÂLABÎ, the Commentator (d. 427 or 437).

*TM. The Tabakât alMufassirîn by Syt, edited by Meursinge.

*Tr. Tho 5th Part of the Târikh alMulâk etc. by Abû Ja'far Muḥammad Ibn Ja'rîr âTTabarî (b. 224 or 225, d. 310), edited by Kosegarten.

*W. The Commentary of Abu-Hasan 'Alî Ibn Âhmad ALWAHIDÎ anNaisâbûrî (d. 468) upon the Diwan of Abu-ṬÂXYÎB Âhmad Ibn Al-Ḥusain alJu'fî alKindî alKûfî, known as ALMU'TANABBÎ, the poet (b. 303, d. 354), edited by Dieterici.

Y. Abû 'Abd ArRaḥmân YûNûs Ibn Ḥabîb, the freedman of the Banû Ḍabba, or of the Banû Lâith Ibn 'Abd Manât Ibn Kinâna, or of
Hilal Ibn Harmî of the Banû Ḍubai'a Ibn Bajâla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

*Z. The Anmūdaj irdNaḥw by Jâr Allâh Abu-l-Kâsim Mâhûd Ibn ‘Umar âzZâmakhsârî alKhuwârazmî, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538), cited from an extract printed by De Sacy in his Anthologie Grammaticale.


Zj. Abu Ishâk Ibrâhîm Ibn Muḥammad Ibn AsSarî alBâsîrî, known as âzZâjzâjî, the Grammarian (d. 310 or 311 or 316).

Zji. Abu-l-Kâsim ‘Abd ArRahmân Ibn Ishâk, known as âzZâjzâjî from being the companion of Zj, alBaghdâdî by abode, anNahâwandî 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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Glossary of Technical Terms.

Transliterated terms, like Tanwīn and Mīmā, are omitted.

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**D.**

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Originative, أدْل.
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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. 

Prefixal, 

Prefixon, 

Presumptive (denotative of state), 

Preterite, 

Preventive, 

Prepositive, 

Present (time), 

Presumption (denotative of prevention), 

Primitive, 

Pro-agent, 

Prohibition, 

Prolongation, 

Premonition, 

Preparatory 

Preposition, 

Present (time), 

Prolongation, letter of, 

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THE VERB.

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 يَقُومَ He stood or has stood indicates standing in past time, يَقُومُ He stands or will stand standing in the present and future, and قُمْ Stand thou standing in the future, the accident being قَيَامٌ 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 و of the ag., pronounced with Damm in the 1st pers., as نَفَّلْتُ; with Fath in the 2nd pers. masc., as تَبَارَكْتُ; and with Kasr in the 2nd pers. fem., as نَفَّلْتِ: (2) the quiescent و of femininization, as نَفَتْ and بَنُسْتُ; whereas the و of femininization affixed to ns. is mobile through the vowel of inflection, as هُنَّة رأيت و مسلمة and مررت بملمة and و صم ربيت وسلامة, and the [w of feminization] affixed to the p., as و ربيت و لاَّث,
is rarely quiescent with رَبَّ يُمَت and رَبَّ يُمَت: (3) the of the fem. ag., affixed to the imp., as أُمُتت; and to the aor., as تَصْرِيبِي; but not to the pret.: (4) the of corroboration, whether single, as XCVI.

15. [153, 610]; or double, as VII. 86. Assuredly we will drive thee out, O Shu’āib. It is divisible into pret., aor., and imp. [603]. The BB hold that inflection is original in ns., derivative in vs. [404]; and the KK hold that inflection is original in ns. and vs.: but the first opinion is right. The uninfl. v. is of two kinds, (1) that of which the uninflectedness is agreed upon, vid. the pret., which is uninfl. upon Fath, as ضُرَبَ and إنثُرُ, so long as a د 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 [403]: (2) that of which the uninflectedness is disputed, the preferable opinion being that it is uninfl., vid. the imp., as ضَرُبَ, which is uninfl. according to the BB, and infl. according to the KK [431, 603]. The infl. v. is the aor. [404, 405], which is infl. only when neither the corroborative ن, as هِلّ تَصَرِيبُ, with which the v. is uninfl. upon Fath, whether the ن be single or double, nor the ن of the pl. fem., as يَتْصَرِيبِيَة, with which the v. is uninfl. upon quiescence, is contiguous to it [406]:
so that it is *infl.* when it is separated from the corroborative *ع* by an *ٌ* of the *du.*, as ُهَلْ تُضْرِبِيْنَى*, originally ُهَلْ تُضْرِبِيْنِى، the first *ع*، i.e. the *ع* of the *ind.*, being elided to avoid the succession of three *ع*; and similarly when it is separated from the corroborative *ع* by a *ٌ* of the *pl.*, as ُهَلْ تُضْرِبِيْنَى، originally ُهَلْ تُضْرِبِيْنِى; or by a *ى* of the 2nd *pers. sing. fem.*, as ُهَلْ تُضْرِبِيْنَى، originally ُهَلْ تُضْرِبِيْنِى [610]. This is the opinion of the majority; but Akh holds the *aor. v.* to be *uninfl.* with the corroborative *ع*، whether the corroborative *ع* be contiguous to it or not; and it is related on the authority of some to be *infl.* even if the corroborative *ع* 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 *ع* of the *pl. fem.*; whereas it is not so, but the dispute is found, and the master. IU in his commentary on the ِذَةُ is one of those who relate it (1A).
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 ت of feminization (IA, Sh), as

(Sh), by Ja'far Ibn 'Ulba alHārithi, 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 ت of the ag., as تَبَارَكَ تَبَارَكَ. Blessed be Thou, O Possessor of majesty and honour, each of which is affixed only to a literal pret. (IA). Hence it is proved that عسى and ليس are not ps., as IS and Th say of عسى, and as Fr says of ليس, and that نعم is not a n., as Fr and those who agree with him say; but that they are pret. vs., because the ت [first] mentioned is attached to them, as in Hind is not a wrong-doer; may-be therefore, she may attain felicity, the saying of the Prophet مَن تَوَاضَعَ يَومَ الْجَمِيعَةِ نَعْمَتَ وَنَعْمَتَ Whoso purifieth himself on the Friday, etc. [87], and
Most excellent is the recompense of the pious, Paradise, the abode of wishes and desires and grace (Sh). The pret. is uninfl. upon Fath unless necessity arises for its being quiescent or pronounced with Damm, the quiescence being on the occasion of the change of an unsound letter or the affixion of some of the prons., and the Damm being with the ُ of the pron. (M). When it is conjoined with (L, Sh) a mobile nom. pron. (Sh), [e. g.] the pron. ُ، [ث،] or ﺊ، its final is made quiescent (L), [so that] it keeps to uninfl.ectedness upon quiescence (Sh), as ضرِّبنا، ضِرَبَتْ، ضرَّبَتْ (Sh), and ضَرِّبُ (L, Sh), where the v., originally with Fath, is made uninfl. upon quiescence because the ُ and ُ of the attached nom. pron. are mobile [20] (Sh): and, if the v. be triliteral, unsound in the ع، it is lightened by changing the ع into ُ؛ and, two quiescents then concurring, the ع must be elided, its vowel, if a Damma or Kasra, having been transferred to the ف، to give notice of the measure of the v., and, if a Fatha, changed into Damma when the ع is a ُ and Kasra when the ع is a ُ، and transferred to the ف، to give notice of the elided; so that from طَوْلُ، خَافْ، طَالُ، هَابُ، حَوْفُ، and هِبْبُ، خَفْتُ، طَلَبُ، and هَيْبُ، you say خَفْتُ， طَلَبُ، and هِبْبُ, eliding the ُ after transfer of the vowel assumed to be
upon it to the ف; and from قول and باع [484], originally بصب and بصب, you say قلت and قلت, when the
l needs elision upon attachment of the بت, changing the
vowel assumed to be upon it into دامما and كسرة 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 فتح, as ضربك زيد or
ضربينا 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 فتح before the ٰ, as
ضرى, and is pronounced with دامم before the ٠, as
شترووا الضالة بالهدى I. 15.

Have bought error in exchange for right direction [663]
and دعو هنالك تبورا XXV. 14. They will invoke there
perdition, i. e. will say, "O my perdition, [come; for this
is thy time" (B),] the original form is اشتربوا with a ك
pronounced with دامم before the quiescent pron., and
دعا with the first ٰ pronounced with دامم before
the quiescent pron.; then the ك and ٠, being mobile
and preceded by a letter pronounced with فتح, are con-
verted into ٰ; and afterwards the ٰ is elided because of
the concurrence of two quiescents. When bare of the
mobile nom. pron. [aud of the ٰ of the pron.], the pret.
in uninf. upon Fath, as ضرّ, استخرج, دخراج, ضراب, and عفا رمي: while such as رمي and عفا are originally عفا و عفر, the ي and و being converted into 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 ل; for which reason, when the final is assumed to be quiescent, the ل and و return, as عفر رمي and عفر (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 أَنَّ زَيْدًا لَيَعْلَمَ Verily Zaid does (M)] makes it a pure present, [as إِنَّ لِيْجَرْنِي أَنْ تَزَهِّبْوا بِهِ XIII. 13. Verily it grieveth me that ye take him away (MM)]; while the س or سُوق [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 inf. [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 إِنَّ زَيْدًا لَسْوَفْ 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 inch. [604].

As the n., which is vague, like رَجُل, becomes peculiar to one by means of a p., like الرَّجُل, 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 aor. v. is infl. because of the resemblance mentioned, according to the BB, not because of the concentration of various meanings upon it, as in the case of the n. [161]. The aor. becomes (1) a pure present by means of (a) ائن [206], and similar advs. indicative of the present: (b) the أ of inception, according to the KK, as above: (c) negation by ليس [456] or মা [546], according to some, as মা হুকুম করে আমি and and by أ يَقَام [550], according to Mb, as (2) a pure future, by means of (a) a future adv., as أضرب غدا and the like: (b) its attribution to an expected matter, as تقام القيامة The resurrection will come to pass: (c) its importing requisition of the act, vid. in command, prohibition, prayer, excitation, wish, hope, and fear: (d) its being a promise: (e) the two أ of corroboration [611]: (f) the أ of the oath [600, 652]: (g) every apocopative [419] or subjunctival [410] op.: (h) the infinitival أ [571]: (i) every cond. instrument, even if it do not govern, except أ [below]; while the apod. also must be future, because it is inseparable from the prot., which is future: (j) the أ of amplification [578]: (k) the neg. أ [547], as S and his followers say: (3) converted into a past by
means of (a) لَم [548]; (b) the apocopative أَلَم [548]; (c) لَو mostly [591]; (d) أَن [204]; (e) رَبّا [505] (R).

In وَاللَّهُ الَّذِي أَرْسَلَ الرِّبَاعَ فَتَنْتَبِئُ سِحْبَا فَسْقِنَا XXXV.

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

لا يَتَكُرُ وجَوَدَ الغِولِ اَنَّيْ أَخْبَرُ عِنْ يَقِينٍ بِلَّ عِيانِ، يَا أَنَّى قَدْ لُقِيَتُ الغَوْلُ تُهْوَى، يُسَهِّلُ كَالْصَّحِيفَةِ مَصْحَبَانِ فَأَضَرْبُهَا بَلاَ دَهْشَةً فَتَفَرْتُ صَرِيبًا لِلِّيَدِينِ وَلِلنُّجُرَّاءِ [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 لَمْ يَدْعُ وَلَمْ يَدْعِي لَهَا كُفُّٰوَأَحُد CXII.

3. 4. He begetteth [548] not, nor is begotten, nor is any one equal unto Him (Sh). In every v. the aor. is formed by adding at its commencement one of the aoristic letters, vid. the Hamza of the 1st pers. sing., the م of the 1st pers. pl., the م of the 2nd pers. without restriction [of gender or number] and of the 3rd pers. fem. sing. or du., and the م of the 3rd pers. masc. without restriction [of number] and of the 3rd pers. fem. pl. The initial [aoristic letter (BS)] of the aor. in the act. voice, (1) when its pret. is quadriliteral, whether with or without an augment, is pronounced with Damm, by common consent, as يدْخَرْ دُخْرَ, يضرِب ضَرْبٌ يَعْلَم علم, يكُرِمْ آكَرِم (2) when its pret is not quadriliteral, [whether it fall short of or exceed 4 letters (BS),] is pronounced, (a) according to the Hijazis, with Fath, as شرب يُضرِب ضَرْب يَنطَلِق إِنطَلْقٍ يَتَعلِم تَعلَم يَطَرِف طَرْفٍ يَشرِب and (b) according to others than the Hijazis, with (a) Kasr, (a) when the letter is not م, and the pret. either is on [the measure of] فَعَلْ [with Kasr,
aor. with Fath (BS) of the ع١, as تَعَالَ عَلَمْ عَلَمَ, and نَعَلَ, [contrary to تَنَبَّه تَنَبَّه, its pret. being with Fath, and to تَنَبَّه, the aor. being with Kasr (BS)]; or begins with a conjunctive Hamza, vid. such as is followed by four or five letters, as تَنَبَّه تَنَبَّه and تَنَبَّه تَنَبَّه; or with an augmentative تَنَبَّه تَنَبَّه, as تَنَبَّه تَنَبَّه تَنَبَّه تَنَبَّه: (β) when the letter is or any other, in the aor. of اُبِّي, as اُبِّي and اُبِّي; or of whose is a فَ وَ جَلَّت, as اُبِّي and اُبِّي: (β) Fath in all other cases (L). Kasr of the Hamza of اُخَال is chaste in usage, anomalous in analogy; and Fath of it, which is the dial. of Asad, is the converse (BS). Every aor. in the act. voice of such vs. as exceed three letters [in the pret.], (1) when the initial of its pret. is not an augmentative تَنَبَّه, must have its penultimate pronounced with Kasr, literally, as إِسْتَعْجَلَ إِسْتَعْجَلَ, يَقْتَلُ إِقْتَالَ, يَقْتَلُ إِقْتَالَ, or constructively, as إِسْتَقْامَ إِسْتَقْامَ, يَصْرُ إِصْرَ, يَصْرُ إِصْرَ; and (2) when the initial of its pret. is an augmentative تَنَبَّه, retains the Fath of the penultimate, as تَنَبَّه تَنَبَّه, and تَنَبَّه تَنَبَّه.
\( \text{(L).} \) The moods of inflection in the \( v. \) are the \( \text{ind.} \) with \( \text{Damma,} \) the \( \text{subj.} \) with \( \text{Fatha,} \) and the \( \text{apoc.} \) with quiescence, as \( \text{Verily Zaid shall not stand (IA, Sh), and} \)
\( \text{He stood not,} \) the sign of the mood being the \( \text{Damma,} \) \( \text{Fatha,} \) 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 1 [preceded by \( \text{Fatha (IA)} \)], as \( \text{in} \), or [preceded by \( \text{Damma (IA)} \)], as \( \text{in} \), or [preceded by \( \text{Kasra (IA)} \)], as \( \text{in} \), the \( \text{apoc.} \) is formed by elision of the last letter (IA, Sh), as a substitute for elision of the vowel, as XCVI. 17. [16], \( \text{he} \) being an aor. \( v. \) in the \( \text{apoc.} \), the sign of which is the elision of the \( \text{and} \), and \( \text{IX.} \) 18. \( \text{And hath not feared any but God,} \) an ex. of elision of the \( \text{and} \), and \( \text{LXXX.} \) 23. \( \text{He hath not yet performed what He hath commanded him,} \) an ex. of elision of the \( \text{and} \); and as for the non-elision of the unsound letter, i.e. the \( \text{and} \), in notwithstanding that \( \text{is prefixed to it in the reading of} \)
\( \text{Kumbul} \) XII. 90., the reply is that the
*J* is conjunct, *He that feareth God and patiently endureth* tribulations, not conditional, *Whoso feareth* and that the *r* is quiescent either because of the succession of vowels in the *فُ،ُِْ،،* and Hamza, [the next word being *بِْهِْ،*] or because it is a case of continuity whereat pause is intended, *or* of coupling to the sense, the conjunct *ُينِْهُرُم* 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 [ِّ،، or *يُ (IA)]. The *subj.* is apparent in the *v.* unsound in the *رْ، ِْ،،* or *يُ [by means of the Fatha* because of its lightness, as *لِنَدِعَوْ مُنْ درَنِّهَا* XVIII. 13. *We will not call upon any God besides Him,* and *لِن يَؤْتِيَمُ الآية خِيرًا* XI. 33. *God will not bestow upon them good* (Sh)]; and is assumed in the *v.* unsound in the *لِ،* as *يُحْضِرُي لِهَا* [the sign of the *subj.* in being a Fatha assumed to be upon the *أَ (IA)]. The *ind.* is assumed in the *v.* unsound in the *يُ،ِْ،،* or *ّ،* as *يَرْمُى يَدُعُو* the sign of the *ind.* being a Damma assumed [to be upon the *وَ ِْ،،* (IA), because deemed too heavy to be expressed (Sh)], and *يُحْضِرُي* (IA, Sh), the sign of the *ind.* being a Damma assumed to be upon the *أَ (IA), which is incapable of being vocalized* (MM).
§ 405. The five paradigms — i.e., every [aor. (Sh)] v. to which an I of dualization, [whether the initial be ی or (IA),] or of pluralization, [whether the initial be ی or (IA),] or a ی of the 2nd pers. sing. fem. is attached—are put into the ind. by means of the existence of the ین (IA, Sh), pronounced with Kasr after the ی and Fath after its two sisters (M), as a substitute for the Damma, [the sign of the ind. being the existence of the ین (IA),] and into the subj. and apoc. by elision of the ین, [as a substitute for the Fatha and quiescence (Sh), the sign of the subj. and apoc. being the fall of the ین (IA), as فيها عينان تجريبي، LV. 50. Wherein shall be two fountains flowing, والان كأشهدون II. 78. Ye being witnesses, and ِوَلَمْ نَشْعُرُونَ VII. 93. They not knowing, the aor. here being in the ind., the sign of which is the existence of the ین, and (Sh)] as في أَنْ لمْ تَفْعَلُوا ْمَلِكَوْلا فَاتَقْنُوا النَّارَ II. 22. Wherefore, if ye do not, and ye will not do, fear ye the fire (IA, Sh), the ْمَلِكَوْلا being in the apoc., and that with َهُنَّ in the subj., the sign of which in both is the elision of the ین. In VI. 80. [a reading with the ین lightened (B)]
Will ye dispute with me? what is elided is [not the 中
of the ind., but] the 中 of protection [170]: and in
III. 238. Unless they remit, where the 中
is subjunctival, and the 中 extant with it, the 中 is not
the 中 of the pl., but only the 中 of the word, as in 中
 comunidad وعور ; and the 中 is not the 中 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 中
of the pl. fem., [for which reason 中 does not affect it
(B),] contrary to 中 تعزوا أئرب التقوى II. 238. And
that ye [masc.] remit will be nearer unto piety; and, the
measure of this 中 is, as when you say
يُفيقون or يكتبون the 中 is the 中 of the pl., and the 中 the sign of the ind.; and
the original form is [on the measure of 中
] with two 中, the first of which is the 中 of the word,
and the second the 中 of the pl.; so that, as Damma on a
preceded by Damma and followed by a quiescent 中
is deemed too heavy, the Damma of the first 中 is elided;
and, since two quiescents, vid. the two 中, 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 ر is thus elided, the measure of $\text{يعفوون}$ becomes $\text{يَعفوون}$ by elision of the ل [from $\text{يفعلون}$ ]; and for this reason, when you prefix the subjunctival or apocopative op. to it, you say $\text{ل} \text{يعقوا} \text{الرجال} \text{ل} \text{يعقوا}$ and $\text{ل} \text{يعقوا}$ (Sh).

§ 406. The aor. that the $\text{ن}$ of the $\text{فم. pl.}$ is contiguous to is uninfl. (M, Sh) upon quiescence [402] (Sh), so that the ops. have no effect upon it literally, and the ن does not fall off, like as the $\text{س}$, $\text{ة}$, and $\text{ي}$, that are prons., do not fall off, because it is one of them (M), as II. 228. [235] and $\text{والآدات يةضعى}$. II. 401.

233. And the mothers shall suckle, $\text{يَرضعى} \text{يترصبى}$ and $\text{يَرضعى}$ being two aor. $\upsilon$s, in the position of an ind., but uninfl. upon quiescence because contiguous to the ن of the $\text{فم. pl.}$, and enunciatory in letter but requisitive in sense, like $\text{يرحمك الله}$ God have mercy upon thee (Sh), [and] as $\text{لم يضرِبى} \text{لَيْتَضرِبى}$ (M). The aor. that the corrob. ن is in contact with is uninfl. upon Fath [402, 610], as ل بنو$^{1}$ في الحطمة CIV. 4. Assuredly he shall be cast into the fire that breaketh in pieces; whereas in
III. 183. Assuredly ye shall be proven in your goods and yourselves; and assuredly ye shall hear the v., though corroborated by the ٌن, is infl., because they are separated by the ٌ، which is the pron. of the ag., expressed in لترلوئ، and supplied in لسير، since the original form is لسير، 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 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 ٌن. in the same position as the ٌ and ٌ towards the two ٌs [of femininization] in respect of prevention of triptote declension [18]. And that by which the v. is put into the ind. [408], subj. [410], or apoc. [419] is not that by reason of which it is liable to inflection [404, 110] (M).
§ 408. When the aor. v. is divested of the subjunctival and apocopative op., it is put into the ind. (IA, Sh), as يُقومُ زيد (Sh). There is a dispute as to what puts it into the ind.: according to some (IA), it is put into the ind. because of its occurring in the situation of a n. (M, IA), thus being like the inch. and enunc. in having an ideal op. (M), as in ضاربُ زيد يضرِبُ (M, IA), where يضرِبُ is put into the ind. because it occurs in the situation of ضاربُ (IA), since what is after the inch. is a situation in which a n. may be expected to occur correctly; and similarly in يضرِبُ الزيدانِ, 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 Abû Tâlib addressing the Prophet

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

ِذَلِكَ الْأُمُومُ أَشْرَبْ عِبْرَ مَسْتَحْقِبٍ أَثَامًا مِّنَ اللَّهِ وَلَا وَاغِلٍ

[Wherefore to-day I shall drink, not incurring a charge
of sin from God, nor being an uninvited guest (N)],

اشْرَبُ is not in the apoc., but in the ind., the ؤمُامُ being
eilided by poetic license, or by treating

اشْرَبُ عِبْرَ رِبْغَ in

with ؤمُامُ like عَضَدٍ; for they sometimes make the
separate follow the course of the united, so that, like as

عَضَدٍ with quiescence [thus read in XVIII. 49. (K, B)]
is said for عَضَدٍ with ؤمُامُ, so رِبْغَ with quiescence is
said for رِبْغَ with ؤمُامُ (Sh).

§ 409. In جَعْلُ يُضِربُ and كَانَ زَيْدُ يَقْمُ and
الْفَلِقُ the original form is كَانَ زَيْدُ يَقْمُ
ياكَلْ; 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 Fahm, when I was not near returning,* [because of my being on the point of perishing (T)]. *And how many a tribe like it have I quitted, when it was desolate,* from صفر i. q. خلَا (J), which is said by Abu -nNadā to be the correct recital, ِٰ آک آنبَا being erroneous (T).
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]:
provided that it be infinitival (571), not causative (596) (Sh): (3) [594]: (4) [IA, Sh], provided that it be infinitival [571], not red. [563], nor explicative [569]; and that it be not contracted from the heavy [525]: (a) these two conditions are united in

And Whom I eagerly desire to forgive me

and Allah 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, 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

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

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

V. 75. And they supposed that (the case would be this,) there would not be any tribulation according to him that reads in the ind.; for in the first two texts it occurs after the v. of knowledge, i.e. not the word لم لا , 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 إنها لا يرجع إنا سيكون and 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 إن is the contracted from the heavy, the sub. being suppressed, and the subsequent prop. the pred., in full إنها لا تكون , 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 أم حسبتم أن تدخلوا الجنة 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 xc. 7.

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

§ 411. 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) (IA, Sh), as XLIX. 9. [501] and (IA, Sh), as XLIX. 9. [501] and until Moses return unto us, the subj. not being by reason of itself, contrary to the opinion of the KK: (2) the which is of four kinds, (a) the causative as XVI. 46. And We have sent down unto thee the Exhortation, i.e. the Kur‘ān, that thou mightest explain to men [504], and 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 *J* of result, also named the *J* of eventuality and the *J* of ultimate condition, vid. that which is followed by an antithesis to the purport of what precedes it, as

> فَأَنفَضَ عَنْهُمْ لَيْكُونَ لَهُمْ عِدَا

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. *L*, vid. that which follows a trans. v., as *يرْبِينَ اللَّهُ لِبَيْبِينَ لِكُمْ* [IV. 31. *God desireth to explain unto you,* [*الجَدْرُ لِبَيِّنِينَ*](transliteration: l-bayyin}] being the obj. of *لَيْبَيِّنَ لُكُمْ* and the *L* red. to corroborate the future sense inseparable from desire, as in the saying of Kais Ibn Sa’d {Ibn ‘Ubāda (Mb)}

> أردتُ لكما علم الناس أنها سرائِلُ تَدْيُسُ رَبُّ الْأَرْضِ شهود

*I desired that the people should know that they were the drawers of Kais when the ambassadors were present (B),]*

and *وَأُوْمِنُنَا لِلْسَلَّمِ لِرَبِّ الْعَالَمِينَ* [VI. 70. *And we have been commanded that we should submit ourselves to the Lord of the Universe;* (d) the *L* of denial, vid. that which comes after a negativated past from *كَانَ* [504], as *كَانَ*
III. 173. God hath not been minded to leave the believers in that state wherein ye are and whatsoever Allah hath decreed on the unseen.

III. 174. Nor hath God been minded to make you acquainted with the unseen: (3) the causative َلْكِنَتْكُمْي َتَكُونُونِي I came to thee that thou mightst honor me, when you take it to be causative, equivalent to the ل, the full phrase being َلْكِنَتْكُمْي َتَكُونُونِي. The conjunctions are four in number (Sh), (1) او (IA, Sh), (a) when َلْكِنَتْكُمْي would be right in its position (Sh), [or] when renderable by َلْكِنَتْكُمْي ُحَتَّى [501], being thus renderable when the preceding v. is such as is [indicative of an action] consummated little by little (IA), as in

َلاَسْتِسْهِلْيِ الصَّعِبْ أو أَدْرِكْ المَنْهَا نْ فَمَا إِنْقَالْتَ الْأَمْالِ لَا أَصَابُ (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. َلْكِنَتْكُمْي ُحَتَّى (IA), او being a conjunction i. q. َلْكِنَتْكُمْي, i. e. اِلِي 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, or being a conjunction i. q. ٌّٔ (J), i. e. ٌّٔ (IA, Sh), in which case I would not break its joints, not ٍّٔ, because there is no becoming straight together with breakage (Sh), and ٍّٔ with that to which it is prefixed being renderable by an inf. n. coupled by ٍّٔ to an inf. n. obtainable from the preceding v., i. e. there came to pass on my part a breaking of its joints or on its part a becoming straight (J), [and similarly] in

(by 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 ٍّٔ is a substitute for ٌّٔ, as though he said ٌّٔ, meaning by ٍّٔ himself (N): (2) the
(IA, Sh), when illative and preceded by (Sh), [i. e.] when the *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

\[ \text{ما تأتينا فتتحدثنا} \]

\[ \text{Thou comest not to us so that thou mayst talk to us [538]} \] (IA), whence

\[ \text{لا يقضى عليك على مولى فيموتوا XXXV. 33. They shall not be sentenced to a second death so that they may die (IA, Sh), which}

\[ \text{accords with ما تأتينا فتائف تتحدثنا [412], not with ما تأتينا محدثا فغير محدث} \]

\[ \text{ش}; whereas the ind. is} \]

\[ \text{necessary (IA, Sh) in what follows the ف, if the negation be not clear of aff. sense, as in ما إنك إلا تأتينا} \]

\[ \text{ما تأتينا إلا فتحدثنا (IA), [and similarly] in ما تأتينا إلا فتحدثنا} \]

\[ \text{and ما تزال تأتينا فتحدثنا}, because in the 1st ex. the} \]

\[ \text{negation is infringed by لا, while in the 2nd it is prefixed to لز, which denotes *negation*, and negation of negation is affirmation (Sh); (b) command, as}

\[ \text{يا نايم سيرت عننا فسيتنا} \]

\[ \text{الي سليمان فَنسنَرِيضا.} \]
(IA, Sh), by Abu-nNajm al'Ijli, *O she-camel, journey thou with quick amble to Sulaimān, so that we may rest,* the subj. being governed by *in* understood after the illative conjunction *in*, and being with *in* renderable by an inf. n. coupled by the *in* 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 فينام الناس* with the subj. not being allowable, contrary to the opinion of Ks; and must not be expressed by a verbal n., *حسبك فنكركم* 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 فنصحتك *Alight, so that we may talk to thee,* and how likely is this saying to be right! (Sh); if it be indicated by a verbal n. or the enunciatory form, what follows the *in* must be put into the ind. [421], as ص فاحسني اليك *Be silent; then I will be good to thee and* حسبك الحديث فينام الناس *Sufficient for thee is the story,* i. e. *Let the story suffice thee; then the people will sleep* (IA); (c) prohibition, as ولا تطعا نسبة في سبيل 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 before the , as in

Beat thou not any one save ‘Amr; then he will be angry, the ind. would be necessary (Sh); (d) prayer (IA, Sh), as

help Thou me, so that I be not forsaken (IA), [and] as

O God, dispose Thou me to repentance, so that I may repent (Sh), whence

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, with that to which it is prefixed being renderable by an inf. n. coupled by the illative conjunction 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

God send down rain unto thee [41]; so shall God quench thy thirst, or then God will &c. (Sh);

(e) request (IA, Sh), as

Wilt thou not, or Wherefore wilt thou not, alight beside us so that thou mayst get good? (IA), whence
IA, Sh) *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 َحدثوك فما وافك كمن سمع؟ For (the 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 لع is a p. of request, and the understood َلأ 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 مَا آهَتْكُمْ فَنَدخُلِ الجَنَّة* 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 لِيُبْتَنِى كُنْتُ مَعْهُ ذَوْرَهُ ظَلِيمًا IV. 75. *O* would that I had been with them, so that I might have won great good fortune (IA, Shi) and

الَّذِينَ نَحْنَ أَنَا مِنْهَا دِيْمِنُنا مَا بَعْدَ غَيْنًا مِنْ رَأْسِ مُجَرِّدًا (Sh), by Umayya Ibn Abi-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 is put into the subj., and IM follows them, whence 

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 , contrary to ; 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 .

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 , who will call upon Me, so that I may answer him?, and (c) interrogation by means of an adv., as .
journey, so that I may accompany thee?, and

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

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) אָרוֹרִי 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. Z being wrong in saying [in the K] that it is in the subj. as correl. of the
interrogation (Sh), because the sense is not Were I unable
 [&c.], I should hide [&c.] (B): (3) the , 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 men-
tioned, (a) negation (Sh), as

III. 136. [Or have &c. (410),] when
not yet hath God known those of you that have warred
in the cause of religion and likewise known the patient
sufferers? (IA, Sh), i. e. when, or while, God knows that
ye war and do not suffer patiently, whereas ye ought
to desire to enter Paradise only when God knows that
suffering patiently is combined with your warring; (b)
command, as (Sh)
Then I said to this woman, Call thou whilst I call; verily a more distant range for a shout, or, the call being red., a most far-reaching shout, is that two callers should call out, the understood اَن and the v. being renderable by an inf. n. coupled by the و 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) لا تنده على خلقٍ وناتي مثلهَ عاَر عليك اذا فعلت عظيم

(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 يا ليتنا نرد ولا تنده بابائت ربيا ونكون من المومنين VI. 27. (Sh), thus read by Hamza, &c., with the two vs. in the subj. by treating the و like the ف، O would that we were sent back while we treated not the signs of our Lord as false, and became of the believers! (B); (e) interrogation, as (Sh)

ام اك جاركم ويكوين بيني ويبينكم المومنة والأخاه

(IA, Sh), by AlHutai’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 having been between me and you, the
Hamza denoting interrogation compelling confession (J); these are the positions in which the subj. has been heard after the of simultaneity, and the GG have inferred it from analogy in the rest: (4) [418. A.] (Sh).

§ 412. As expounded by S, [411] means (1) Thou comest not to us; when how shalt thou talk to us?, i.e. wert thou to come to us, thou wouldst talk to us, and (2) 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 (IA, Sh) in poetry or prose (Sh); nor after (IA, Sh) the of denial (Sh), [i.e.] the prep. preceded by the denied, as in VIII. 33. But God hath not been minded to chastise them while thou art among them (IA); it may be expressed after the three other kinds of, as XXXIX. 14.
And I have been commanded to, or that I should, become (Sh), [and] must be expressed (M, IA) between the prep. and the neg. (IA) if the v. to which it is prefixed has prefixed to it (M), as I came to thee in order that thou shouldst not beat, or lest thou
shouldst beat, Zaid (1A); it may not be expressed after ُکی ُکی except in poetry, contrary to the opinion of the KK; and it must be understood after ُکی in the two cases, and after the ف and the ُکی 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 ُکی it has two conditions, (1) it is in the subj. (M), [because] ُکی is understood after ُکی (Sh), when it is (M, Sh) future or in the predicament of the future (M), [i.e.] future with respect to what precedes ُکی, whether it be future with respect to the time of speaking, as لَن نَبْرِح عَلیه عَافِیِّی ُکی ُکی آَلِی ُکی 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 ُکی, i.e. their keeping to devotion to the worship of the calf, and similarly (Sh) ُکی ادْخَلَ النَّجَۡةَ I became a Muslim, in order, or so, or to the end, that I might enter Paradise (M, Sh), when your entry is awaited, not yet realised, as though you said ُکی ُکی ادْخَلَهَا, I journeyed in order that I might enter it, and ُکی ُکی ُکی ُکی ُکی ُکی ُکی 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 the Apostle [and they which believed with him] said, in the
reading with the subj., the saying of the Apostle and the believers being future with respect to the
violent agitation, not with respect to the time of the announcement, since God recounted that to us after it had
happened (Sh), and when your entry is con-
cluded, but is in the predicament of the future as having
been awaited at the time of the existence of the journey
made on account of it, until I entered it (M): (2) it is in
the ind. (M, Sh), ان not being understood (Sh), when
it is (M, Sh) not future in either of the two respects (Sh),
[but] present or in the predicament of the present (M), as
Serrett الله حتى انخلها (M, Sh) when the entry is being realised
at present (M), [i.e.] when you say that while you are in
the state of entering (Sh), I journeyed, or have journeyed,
so that I enter, or am entering, it, as though you said
حتى ان انخلها الله so that I now enter, or am entering, it,
(M), and شربت الأبل حتى يجيء، البعبر يجب بطنية The
camels drank, or have drunk, so that the he-camel comes,
or is coming, dragging his belly (M, Sh), and مرى زيد
حتى لا يوجره 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 حتى 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 حتى, 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 حتى أدخلها 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 حتى 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 حتى, so that سرت حتى أدخلها and سرت حتى تطلع الشمس and هل سرت حتى أدخلها are not allowable, because the rising of the sun is not caused by the journeying, nor the
entrance by the not jouraeying, and in the 3rd ex. because
the existence of the cause is not certain (ML); [but] you
say əسرت حتی تدخلها with the subj. Didst thou journey,
or Hast thou journeyed, in order that thou mightst, or
mayst enter, or until thou enteredst, it? (M), and
Which of them journeyed, or has journeyed, so that
he enters, or is entering, it? (M, ML) with the ind., or
in order that he might, or may, enter, or until he
entered, it? with the subj. (M), and
When didst thou journey, so that thou enterest, or art en-
tering, it?, because the journeying [in the last two exs.] is
certain, and may therefore be a cause, the doubt being
only as to the particular ag. or particular time; and Akh
allows the ind. after the negation on the understanding
that the original form of the sentence was aff., and that
the instrument of negation was afterwards prefixed to the
entire sentence, not only to what precedes əسرت 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 əسیرت حتی تدخلها is not correct, lest
the inch. remain without an enunc., nor گان əسیرت حتی تدخلها
if the گان be non-attributive (ML), [but] you say
with the subj., not otherwise, *My journey was in order that I might enter, or until I entered, it* (M); whereas, if you say *My journey was yesterday, so that I enter, or am entering, it*, the ind. is allowable, unless you make depend upon the *journey* itself, *My journeying yesterday*, not upon a suppressed *journeying* (ML); and, if you mean the *journey* to be attributive (M, ML), or add *journeying* and make it depend upon *journey*, or say *journeying*, either mood (M), *journeyed* and 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 [538] is read with the subj. [أو يسلموا], meaning *أو يسلموا* (K),] by subaudition of *أو يسلموا*, *Ye shall fight with them until they submit*; and with the ind. by association [in inflection] between *أو يسلموا*, 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 *أو يسلموا* (B), there being no third (K)]; or by inception, as though it were said
and you say: He will slay me unless I ransom myself from him; or make it inceptive [with the ind.] according to or more: and S says concerning the saying of Imra alKais

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

§ 416. If the , does not signify i. q. مع , but on the contrary you intend to associate v. and v., or to make what follows the , the enunc. of a suppressed inch., the subj. is not allowable: and therefore in what follows the (IA) in the saying لا تأكل السمك وتشرب اللبن three moods are allowable, (1) the apoc. (IA, Sh), by association between the two vs. (IA), when you mean by the , the coupling of v. to v., in which case the 2nd is the associate of the first in the prohibition (Sh), as وتشرب اللبن Do not thou eat fish and drink milk (IA), as though you
said Do thou not this, nor this, the ب being then pronounced with Kasr, according to general rule, because of the concurrence of two quiescents, the ب and the ل (Sh); (2) the ind. (IA, Sh), [when you mean a d. s.,] by subaudition of an inch. [80], as وَنَتُّشرِب 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 ان 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 وَنَتُّشرِب while thou drinkest, i. e. Let there not be on thy part eating fish and drinking milk (IA): [and similarly] in the text لا تَتَكَطَّمُوا مَعَ الْبَائِلَاءَل لا تَتَكَطَّمُوا الْحَقَّ II. 39. may be in the subj., [by subaudition of ان, the ] denoting union (539) (K, B), in the sense of مع (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 وَتُّشرِب (K)]; or in the apoc., [included under the predicament of the prohibition (K, B), meaning لا تَتَكَطَّمُوا And do not ye confuse ye., and do not conceal (K),] like
And do not thou defame the friend and compass his harm; for verily thou, if thou do that, wilt be pronounced witless and accounted silly (AAz); while the codex of 'Abd Allah Ibn Mas'ud {alHudhalî (Nw)} has

\[\text{concealing (K, B)}\] : and you say

Visit thou me' while I visit thee, with the subj., meaning in order that the two visits may be combined, like

\[\text{قللتً أنني كان يُشادُوُّك} \text{ (Al'î) [411]}\]; 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

and let me visit thee, not because the first is uninflected upon pause [431] (M): and S mentions in the saying [of Ka'b alGhanawî (M)]

\[\text{وما أنا للشئي الذي ليس نافعني} \text{ ويجفّض منه صاحبي بقرُول} \text{(R, AAz), And I am not one to say the thing that does not profit me, while my comrade gets} \]

\[\text{woth at it, i. e. that my lack of profit and my comrade's wrath are united in} \text{ (AAz), by diversion (539), this diversion being in the suite not of} \text{ (AAz), because then}\]
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* 

ما أنا يُؤْرُولُ, 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 wrath at (M, R), by coupling to the conj. ليس نافعٍ (R): and the text says لنبني لكم ونقرن في الأرحام ما نشاء 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. ونقص نقر (M); and is also read with the subj., That We might &c., and cause &c. (K, B).

§ 417. The subj. is not allowable in زيد يائيننا ففي حدثنا, the not being preceded by negation or requisition ; while the saying [of AlMughira Ibn Hunain atTamim alHanzali (Jsh)]

ساترك منزلل بني تميم واتوار بالحجاج رستريحا

*I will leave my place of abode to the Banu Tamim, and betake myself to (a tribe which is in) AlHijaz, so that I may be at rest (Jsh)* is a poetic license, the saying that it is originally فاستريحا with the light corrob. ن changed into ن in pause, like 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 

\[
\text{ما تأتينا وتتحدثنا} 
\]

(M), by (M, ML) coupling (ML) [and consequent] association, as though you said 

\[
\text{ما تتحدثنا} 
\]

(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 

\[
\text{ثبات نجهل أمرنا} 
\]

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'Ambari

\[
\text{غير أنا لم يأتنا بقيقين * فخرجى ونكرى التاميلا} 
\]

[Save that he has not brought to us certain tidings, and therefore we hope and multiply expectation (Jsh)], i. e. فخرجى نرجى (M) ; and the subj. by subaudition of اى, which has two meanings, negation of the cause so that the effect becomes negatived, and negation of the second only (ML). In negation, as ما تأتيدي فأكرمك, you have four cases:—(1) you construe the ف 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 

因此，第二部分的分享与第一部分在否定中所依附的，Thou comest not to me, and I do not honor thee; whence ḥaddā yūm 车道 yūnis lihām nīyyatā nūrūn LXXVII. 35. 36., the ف being copulative, and the subsequent v. being included in the tenor of the preceding negation, as though ٌ were said, This etc. [159], nor be permitted and make excuse: (2) you construe the ف to be merely illative, and the subsequent v. to be inceptive, but, notwithstanding its inceptiveness, to be constructed upon a suppressed indec.; and therefore in this case also the ind. is necessary, because the v. is free from subjunctival and apocopative ops.; so that you say فَأَكْرَمْكَ i. q. فَأَنَا أَكْرَمْكَ, i. e. Thou comest not to me; therefore I honor thee (because of thy not coming to me), that being [said] when you dislike his coming; whence َمَا زَيْدٌ كَاسِيًا فَيُعَطَفُ عَلَى عَبْدَهُ, i.e Zaid is not hard; therefore, or so that, he is kind to his slave (because of his not being hard): and the difference between this case and the one that precedes is manifest, because in the 1st case the negation includes what precedes and what follows the ف; whereas in this case the negation flows exclusively towards what precedes the ف, not towards what follows it, because
you do not make the 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
ما نأتيِنا فتقعدنا
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 أن necessarily suppressed is neces-
sary, Thou comest not to me so that I honor thee, con-
structively There is not on thy part a coming, and then,
i.e. succeeded by, an honoring on my part; but there is on
thy part a coming, and is not on my part an honoring :
(4) you construe the 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
ما نأتيِنا فتقعدنا [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 shalt thou talk to us?, i. e. nor be permitted (to make excuse): then how shall they make excuse?; but not according to the first, Thou comest not to us talking, but thou comest to us not talking, since then the sense would be nor be permitted in the state of their making excuse, but shall be permitted otherwise, which sense is not intended (Sh), but absolute negation of permission and consequently of making excuse (B).

If you put ُن in place of ُع, there are two cases of the subj. [in ُهدُت], subaudition of ُع, 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. anaclu-thon, [i. e. inception (DM),] and consequently thou talkest to us [above]: if you put ُل, there is one case of the subj., vid. subaudition of ُع, 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, 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 ان is allowable (DM)]. In 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 ان], so that I may honor thee?: in the ind. is not put by coupling, but by inception, Is Zaid thy brother, so that thou honorest him?: and in the ind. is allowable by inception, Host 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 [418. A.], the subaudition of ان being necessary in the former case, and allowable in the latter. Such as ائتمم يسيروا في الأرضي فينظروا 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 الم تسال الربيع القوام فينزل ی هنَّ يَ في اليوم بيداء سملق
[by Jamil, "بُنيَنْتِقَ" is in the ind. by inception (510), and may not be in the subj., because (AAz)], says S, he does not make the first, [i. e. the asking (AAz),] the cause of the last, [so that the ف should be illative, which is the condition of the subj. (AAz),] but makes the abode speak in every state as though he said "بُنيَنْتِقَ".

"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 

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. [بُنيَنْتِقَ" (DM)], if it be admitted that "لْو" 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. n. (DM): and you say "بُنيَنْتِقَ" He wished that thou wouldst come to him, so that thou mightst talk to him; while the ind., and talk, is excellent, as in LXVIII. 9. They wish that thou wouldst deal gently with them and they then deal gently with thee, [the ف being copulative, i. e. They wish for reciprocal dealing gently, but have deferred their
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 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 , so that
I may expend; but in 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 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 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
or by inception, [And he delivers; while يَتَتَجَّع may be in the subj., as coupled to لِمَلَقُهَا, and deliver (AAz)].

§ 418. You say اَرِيد أَنْ تَتَتَجَّعْيْ ثُمَّ تَمْتَدَّنِي I desire that thou wouldst come to me and afterwards talk to me; and the ind. is allowable, and afterwards thou wilt talk to me: and Khl allows an option in the saying of 'Urwa al'Udhri

ما هو الا أن أراها فنجاتة * فباهت حتى ما أكان أجيب

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

على الحكم الماتِ يَمَا اَذَا قَضَى * فضيِّنَه اَنْ لا يَجِوز وَينْصَدْ [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. عَلَى غِير الْجُوْر وَهُوَ يَقْصِدُ "Not to act unjustly is incumbent upon him; and he &c., like as you say عَلَى أَنْ لا يَجِوز وَيَنْصَد* اَحَ كَيْدَ "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
ن (IA, Sh) allowably, not necessarily, suppressed (Sh),
[i. e.] suppressed or expressed (IA), after (IA, Sh) a con-
junction (IA), [vid. one of] the four ps., the ف, ف, ل, ُم, and أ (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 ف (Sh)] in the
saying [of Maisun Bint Bahdal (Sh) wife of Mu'awiya (J)]

(IA, Sh) And the wearing of a woollen cloak and that
mine eye be cool from tears are dearer to me than the
wearing of fine garments (J), related with تَّقَرَل in the subj.
by means of لَسَبُتُشُوُف أُحْبَيْلُم لَسَبٍ الشُّوْفُ
(IA, Sh) Had there not been an expectation of a suppliant
and that I gratified him, I should not have preferred in
donation contemporaries of others to mine own contempo-
rary, i. e. I should have given unto mine own equal in age
also, and not postponed him (J), being governed in the subj. by allowable suppression (IA), and being with it renderable by an inf. n. coupled by the ف to the preceding inf. n., i.e. 

لولا توقع ماعترضائي إياها (J); and [after ثم (Sh)] in the saying [of Anas Ibn Mudrika alKhath‘ami (J)]

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

إني وقتلت سليما ثم اعتلاة كالثور يضرب لما عانى البقر (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 ُعِسَّل governed in the subj. (IA, Sh) by ُعِسَّل allowably suppressed, because it is preceded by ُعِسَّل، which is a pure n. (IA), ُعِسَّل and ُعِسَّل in the sense of ُعِسَّل being inf. ns. occurring, like the adv. ُعِسَّل, in the place of the d. s., i.e. ُعِسَّل or ُعِسَّل (K), and with the ind., [as meaning ُعِسَّل or He sendeth or ُعِسَّل coupled to i. q. ُعِسَّل or sending (K),] and ُعِسَّل XI. 82. Had I but strength against you, or that I should betake myself, read with the subj. [by subaudition of ُعِسَّل (K)], because preceded by the pure n. ُعِسَّل, as though ُعِسَّل or اًعِصَب were said: whereas in ُعِسَّل, though the coupling is to a preceding n., i.e. ُعِسَّل, still that n. is not pure, so that there the subaudition of ُعِسَّل 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 ُعِسَّل What is flying, so that Zaid gets angry, is the fly ُعِسَّل must be in the ind., because it is
coupled to مَلْلِ، 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 َلْ، the conj. being properly a prop., so that مَلْلِ is put in the position of يُبَيِّل، the o. f. being َيْبَيِّل، and the v. being forsaken for the act. part. when َلْ is put, because َلْ is prefixed only to ns. (IA). Suppression of [the subjunctival (ML)] أَنْ، [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 بِدْثَنَّهُوَمَتَهُ that he dig it and ِمُسْتَرَى مُسْتَرَى Seize thou the robber before that he seize thee (IA, ML), i. e. أَنْ يَلْخَذْكَ أَيْ يُصِفْرُهَا (IA), and the saying [of ‘Amir Ibn Juwain اَثْبَأَيْ (Jsh)] ْلَمْ أَرْنَهُمْ خَبَّاءً وَأَحَدٌ وَنَهَنيت نَفْسِي بَعْدَ مَا كَذَّبَ أَنْعَلًا [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. أَنْ اَنْعَلًا (Jsh)], though Mb says that the original form was أَنْ اَنْعَلًا، the ُلْ having
been elided, and the vowel of the 8 transferred to the preceding letter, which is better than the saying of S, because the latter understands ان in a position where it ought not to occur expressed, vid. the pred. of كأن [460] (ML), and the saying [of Tarafa (J)]

لا إيها ذا الزاجري حضر الوعي
وأين انتبه اللدات هل أنت محلي

in the version with أئ حضر in the subj., i.e. أئ حضر (IA), renderable by an inf. n. governed in the gen. by a suppressed prep., i.e. عن 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 أن here being made approvable by its presence in what follows, as in That thou shouldst hear &c. with the better known version in the verse of Tarafa (J). When, however, the v. is put into the ind. after the suppression of أن, 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).
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) ^m (IA, Sh), as CXII. 3. 4. [404] (Sh); (2) ^m (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 ^m being only [a past] contiguous to the present (IA); (3) the imp. ^ (IA, Sh), as لِبَقَفْ ذَوَّ سَعَةً مِنْ سَعَتِه LXV. 7. Let a possessor of abundance expend of his abundance (Sh); (4) ^ in prohibition, as لَّا تَحْزِنَ أَيْنَّا إِنَّ اللَّهَ مُعَيّنا IX. 40. Grieve thou not; verily God is with us (IA, Sh); both of which are sometimes metaphorically applied to denote prayer, as لِبَقَضَ عَلَيْنا رَبِّنَا XLIII. 77. Let thy Lord make an end of us and رَبِّنَا لَا تَؤْخَذْنَا II. 286. Our Lord, chastise us not. (Sh): secondly such as apocopate two vs. (IA, Sh); these are eleven [in number] divided into six classes; (a) denotative of mere dependence of the correl. upon the condition (Sh); i.e. (5) ^h (IA, Sh), as ^h ^wَ وَأَيْنَّا تَعَودُوا تَعَدَ VIII. 19. And if ye return to warring with the Apostle, We will
return to his assistance (Sh); and (6) اذما (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) متي يجعل سوءا يجزى بها من 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) ما , as وَمَا تَعْلِمُهَ الله I. 193. And whatever ye do of good, God will know it; and (9) مهمًا ثانًا به مِن اِيَّاءٍ لِنُسِّكْنَا بِهَا ذَا نَصْحٍ لِكُلٍ بعُوْمَمٍ VII. 129. whatsoever 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) مَتَى , as (IA, Sh) مَتَى [424] (IA) [and]

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

صعادة ثابتة في حائرَة اينما الربع تميلها تمَّ (IA), by Hassān Ibn Dirār alKalbī, 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 اينما, ] a cond. n. governing the suppressed and تميلها in the apoc., and ما red., and the aor. v. in the expressed تميلها being in the apoc. as expos. of the suppressed apoc. (J); (13), as

خليلل اني نانيي نانيي انا 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 (14) حيثما, as

حيثما تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَّ تستمَь teste.
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

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

In whatever place thou sittest, I shall sit is of the category of

The instruments which apocopate one v. are all ps.: and (IA) of those which apocopate two vs. اذما are ps. (IA, Sh), اذما by common consent, and اذما 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 اذما, 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 gen-
erally verbal, but may be nominal, as

or 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 (3) the first is a pret. and the second an aor.,
as

(4) the first is an aor. and the second a pret., which is rare, as

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

(IA), by Abū Zubaid, praising a person addressed by
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. says 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 with the ind., 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

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

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

(Shi), by Zaid Ibn Sa’sa’a alFak’asi addressing his refractory wife, Whenever we trace our lineage, it will appear that an ignoble woman did not bear me, and thou wilt not find any means of escaping from that thou shouldst acknowledge it, the pron. being made fem. from relation to the

generated from (N), for the apod. here is like the condition in the text; (2) requisitive, so that
or or is not allowable; (3) aplastic, so that or is not allowable; (4) joined with an amplification [578], so that is not allowable; (5) joined with , so that 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

"And if thou dost not, then dost not" is not allowable; if it appear that I have said it, like
and VI. 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 ' (Sh), [so that] the ' 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

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

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

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

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

LXXII. 13. And whoso believeth on his Lord, let him not fear in the reading with the apoc., ' being prohibitive, whereas in the reading ' with the ind. ' is the neg. ' which may be conjoined with the v. of the condition, and apparently, therefore, the ' should not be prefixed, but this v. is constructed upon a
suppressed inch., i.e. (he) shall not fear. so that the prop. is nominal, and therefore needs the ف or ل, and there is a like ellipse to be supplied in V. 96. And whoso revereth to the like of this, God will take vengeance upon him, i.e. فهَوَ يَلْتَقِمُ اللَّهُ مِنْهُ;

otherwise the apoc. and omission of the ف would be required (Sh), and as اَنْ اِصْبِحْ مَالُكُ عَورًا فَعِمَّ يَاتِيكُم يَبِعَلُعَاء لِاَلْخَلْقٍ مَعَهُ

LXVII. 30. If your water become sinken in the ground, who shall bring you running water?, which contains both nominality and originativeness, اَنْ لاَ يَتَبِّعُ زَيْدٌ فِي حَمَاء رَجَالاً

If Zaid stand, by God I will assuredly stand, and اَنْ لاَ يَتَبِّعُ زَيْدٌ فِي حَمَاء رَجَالاً

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 aplastic, as اَنْ تَبِعَوْنَ اِلَّا اَنْ اَلْمَقْتُ مَالًا وَرَوْدًا

XVIII. 37. 38. If thou consider me [166] to be less than thou in substance and offspring, haply my Lord may vouchsafe me better than thy garden, اَنْ تَبَعَوْنَ الْمَتَّاعُ فَنَعْمَهُ اَنْ

II. 273. If ye display the alms, most excellent will it be as a thing [471], they, i.e. the display of them، وَمِنْ يَكَبِّي الْشِّيْطَانَ لَكُمْ لَا تَرَنَا نَسَاءً تَرَيْنا

IV. 42. 'And to whomsoever Satan is a yokefellow, evil is he as a yokefellow (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 futurity (ML), as

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

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

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

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

[above] and

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

So that, if I perish, (many a) one possessed by rage,
whose blaze of hostility is on the point of flaming out fiercely against me (T, Jsh), to which the head [of the sentence] belongs [505], being supplied after the \( \text{ف} \) [515] (ML), [though] I say that the \( \text{ف} \) is put here because the full phrase is

\[ \text{ف لا الأمر والشيء رب ذي حدثي} \]

the matter and the case are that many &c. (T); (8) when it is a nominal prop. (Sh, ML), which [also] cannot be a condition (IA), in which case it must be conjoined with the \( \text{ف} \), as

\[ \text{وان يمسك بخير فهو على كل شيء ديدر} \]

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 \( \text{اذا} \) that denotes unexpectedness of occurrence (Sh, ML), which sometime acts as a substitute for the \( \text{ف} \) (ML), as XXX. 35. [1] (Sh, ML). The \( \text{ف} \) is sometimes suppressed by poetic license, as

\[ \text{من يفعل التحسات لله يشكرها* والشر بالشر عند الله مثلان} \]

(ML), by 'Abd 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 requital 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

\[ \text{من يفعل الخير فالحمي يشكره} \]

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 \( \text{ف} \) and \( \text{اذا} \) as correl. of an
apocopative condition [426] has an inflectional place, [that of the *apoc* (DM),] because it is not headed by a single [v. (DM)] that receives the apocopation literally, as این جهنمی اکرمکتُ, or constructively, as این نقتم اتم; e. g. VII. 185 [1] and XXX. 35. [1]: and the understood is like the present ف, as in مینی یفعل‌الانگ and, according to Mb and one of S's two methods [below], دائن اتکا اینگ (ML). There are three questions of suppression in the category of the condition and *apod.* (Sh): (1) the *apod.* is suppressed (IA, Sh) by itself (Sh), and the *prot.* serves as a substitute for it (IA), which is contingent upon two matters, (a) that it be known (Sh), which is the case when its suppression is indicated (IA), and (b) that the v. of the *prot.* be a pret. (Sh), as أنتُ یظلَّم این فعلت Thou wilt be a wrong-doer, *if thou do, thou wilt be a wrong-doer* (IA, Sh), where both matters exist (Sh), the *correl.* being suppressed because أنتُ یظلَّم indicates it, and the full phrase being أنتُ یظلَّم این فعلت فاشت یظلَّم; and this is of frequent occurrence (IA); whereas این نقتم and the like, where there is no indication, are disallowed because the two matters are non-existent; and این تقتُ and the like, where there is no indication, because the 1st matter is non-existent; and این یظلَّم این فعلل and the like, because
the 2nd matter is non-existent; the text says

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

(Sh, IA), by Muhammad alAhwas bidding Matar [48] divorce his wife, And divorces thou her; for, the 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. the sword shall smite the crown of thy head (IA), originally لَوْلَى تَطَلْقُهَا (IA), originally لَوْلَى تَطَلْقُهَا, the n of لُوْلَى being converted into ل and afterwards incorporated into the ل of the neg. لَوْلَى (J); but sometimes that is not after لَوْلَى, in which case it is anomalous, except in such as لَيْخَبُرُ فِهِمْ [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. لَوْلَى, 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 لَوْلَى نَشْأَ الدَّارِيْن، or around it, as لَوْلَى تَطَلْقُهَا.

II. 65. And verily we, if God please, shall be guided aright, a case of which is لَوْلَى تَطَلْقُهَا [427] (ML). The [prop.] literally pre-
ceeding is like preceding, and the constructively preceding has two phases, (1) \[I\text{ will stand if Zaid stand and} \]

and (Sh), according to [the other method of (ML)] S [above] (Sh, ML, J), it is a case of hyst.-prot. (ML), [i.e. the prop. composed of] the [posterior aor. (Sh)] ind. [and its ag] is meant to be understood as preceding the instrument (Sh, J) of condition (Sh), and is indicative of the [suppressed (J)] correl., but is not itself the correl. (ML, J), the o.f.

being \(\text{حثل تأً} \) and \(\text{حثل تأً} \) (Sh), so that [the correl. is necessarily suppressed, and] it is as though he said \(\text{ويقول أن} \text{حثل تأً} \) \(\text{غلى يوم مسيئة يقل} \) \(\text{الغ} \) \(\text{And he will say, if} \) \(\text{&c.} \) \(\text{he will say} \) etc. (J); whereas, according to Mb [and the KK (J) and S in his former method], the ind. itself is the correl., the \(\text{ف} \) being supplied (Sh, J), i.e. \(\text{ف يقول} \)

\(\text{الغ} \), [like V. 96.,] and the aor. with the \(\text{ف} \) is necessarily in the ind., because it is really an enunc. of a suppressed inch., so that the nominal prop. with the \(\text{ف} \), in the place of an apoc., is the correl. of the condition; while, according to IA [above], the correl. of the condition occurs as an aor. v. in the ind., not in the apoc., because the v. of the condition is a pret.—though their saying that the ind. itself is a correl. means that it is a correl. in sense, not in form, because it is an ind., nay, on the contrary, what is in the place of an apoc. and correl. is the prop. \(\text{يقول} \), an aor. v. in the ind., and its ag. a pron. allowably latent in it—
and with this ind. the ف is not supplied, because (J), if the correl. be suitable for being a condition, like the aor. not denied by ما or قل, nor conjoined with the p. of amplification or with ات, it need not be conjoined with the ف, as ات جناد زيد بنيت عمرو (IA), the apoc. not appearing in it only because the instrument, when its influence does not appear in the pret. condition, is too weak to govern the correl. (J); and [similarly] توی with lightening [of the ف] and (K, B) retention of the ی (K), [i. e.] the ind. (B), is read [by AlHasan (K)] in XI. 18. [above], because the condition is a pret., like ران اتآت البلغ (K, B): (2) [427].

§ 420. The 3rd question is the suppression of the instrument and v. of the condition (Sh); [for] in the correl. of (M, IA) the things before mentioned [411], except negation [422] (IA), [i. e.] command, prohibition, [pray-] request, [excitation,] wish, and interrogation (M), you may apocopate (M, IA) by means of ات understood (M), when the [illative] ف is dropped and apod. is intended, as زرنی ازرك Visit thou me; I will visit thee, and similarly the rest (IA), e. g. لا تفعل يكن خيرا لك Do thou not; it will be good for thee, اتين يبهتك ازرك Where is thy house? I will visit thee, لينتنا عندنا يتحدثنا Would that he may be with us! he will talk to us, لا تنزل تصب خيرا Will 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{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}

\[\text{by 'Amr son of AlItnāba (Sh), who was his mother, his father being Zaid Ibn Manāt a heathen, And my saying whenever it [his} \]

\[\text{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.}

\[\text{زَرْنَى نَائِفَ} \]
others, by means of the prop. before it (IA): [and] َأَنْ 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 َأَنْ (M). Suppression of the cond. prop. is regular after requisition, as َفَاتِبِعُونِي ِيَحْبُبْكُمُ َالله َفَأَتِبِعُونِي III. 29., i.e. َفَأَتِبِعُونِي, Follow me; for if ye follow me, God will love you; and occurs without it, as َأَنْ أَرْضَيْنِ ِوَاسْتَعِينِ َخَالِد َفَأَتِبِعُونِي 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 َفَ (K, B) in َفَ َعَبْدُ مِنِي (K) being [the cop. of] the correl. of a suppressed condition (K, B): and suppression of the cond. prop. exclusively of the instrument is frequent, as َفَأَطَلَّقَهَا َالله َلا َتَطَلَّقَهَا [419, where IA calls it rare], i.e. َفَأَطَلَّقَهَا َلا َتَطَلَّقَهَا (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 َأَمَسَ َحَسَبُ الْيَبَكَ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َحَسَبُ الْيَبَكَ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ بِنِ ُهَبُسَ َسِ ِبِنِ ُهَبُسَ B e silent; I will be good to thee and َحِسَبُ ُهَبُسُ التَّحْدِيثِ يُبْنِي ِلِلْنَّاسِ S u f f i c i e n t 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 Let a man fear and do, he will be recompensed
for it, and 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
أ to be prefixed to the ِّ (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 تدنس من الآسر تسلم Approach thou not the lion;
(with thou approach not the lion,) thou wilt be safe (IA, Sh),
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 تدنس من
الآسر ياكلك Approach thou not the lion; he will devour
thou (M, IA, Sh), the apoc. is not allowable, because
(M, IA) negation [Approach thou not] does not indicate affirmation [if thou approach] (M), [and] لَاتَدْ عَرْقُكَ is not correct [in sense] (IA), for which reason the subaudition is not allowable in negation [420], so that ما نَاتِينَا تَحدِّثنَا is not said; but (M) you put the ind. (M, Sh) by anacoluthon, as though you said فَأَاكَلُكَ for verily he will devour thee; or, if you prefix the ف, and put the subj., so that he devour thee, it is good (M); while Ks allows the apoc. (IA, Sh), because he does not stipulate that أَنْ should be prefixed to the ي, so that he puts it into the apoc. as meaning [Approach thou not the lion;] if thou approach the lion, he will devour thee (IA); but he has no proof in the reading [of AlHasan (K)] لَتَدْ عَرْقُكَ LXXIV. 6. [1], because that may be meant to be understood as pausal, which is facilitated by its involving a production of affinity with the vs. mentioned with it, whereas to construe it to be a subst. for what precedes it, [i.e. تَفَصَّلْ (K),] as some assert, is not good, because of the contrariety of their meanings and the want of indication of the second by the first (Sh).

§ 423. If you do not intend apod., and therefore put the ind., it will be (1) an ep., as فَتُبْلِي مِنْ لَدُنِكَ وَلِياً بِإِنْثيي 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'an] Then leave thou them in their rebelliousness confounded, or (3) anacoluthic and inceptive, as َمْكُ الْمَهْرُونَ ٌأَهْلُها فِي طَغْيَانِهِمْ يَعْمَهُونَ ٌمُكَّ مَلْكُكُ الْمَهْرُونَ ٌأَهْلُها فِي طَغْيَانِهِمْ يَعْمَهُونَ ٌمُكَّ مَلْكُكُ الْمَهْرُونَ ٌأَهْلُها فِي طَغْيَانِهِمْ يَعْمَهُونَ ٌمُكَّ مَلْكُكُ الْمَهْرُونَ ٌأَهْلُها فِي طَغْيَانِهِمْ يَعْمَهُونَ ٌمُكَّ مَلْكُكُ الْمَهْرُونَ ٌأَهْلُها فِي طَغْيَانِهِمْ يَعْمَهُونَ ٌمُكَّ مَلْكُكُ الْمَهْرُونَ ٌأَهْلُها فِي طَغْيَانِهِمْ يَعْمَهُونَ ٌمُكَّ Mankind, and the text َلَّهُمْ مَرْجَعُ عَدْمًا ٍفِي الْبَحْرِ يُسَاء لَا تَطِفُّ ذَرَّا ولا نَحْصَهُ 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 َبَثْتُ لِي تَأْتِينَيْ مُعَطَّكَ If thou come to me asking me, I will give to thee with the intermediate [aor. v.] in the ind., as says AlHutai'a

(م) Whenever thou comest to him, i.e. 'Umar Ibn Al-Khattāb, 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. َتَعْشَرُ, 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 َتَأْتِينَيْ (J); and 'Ubaid Allāh Ibn AlHurr says

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

§ 425. A v. (IA, Sh) in the aor. (IA) after the or َن (1) when it occurs after the condition and apod., admits of three moods (IA, Sh), the apoc., the ind., and the subj. (IA), as َنُغَفِرْ لِمَن يَشَاءُ (IA), َنُغَفِرْ لِمَن يَشَاءُ II. 284, after َو أَن ْبَدَوْا ٱلْغَدَ (419), read with the apoc. in َنُغَفِرْ (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 َنُغَفِرْ, And He will forgive (K), and subj. (IA, Sh) by subaudition of َلِنِّ، which is of weak authority, transmitted by Ibn 'Abbās, so that He may forgive (Sh); and similarly َفَان يُهِلكَ أبُو قَابِس يُهِلكَ َنِعَّمَ النَّاسِ وَالْشَّهْرِ الْحَرَامٍ وَنَذَخَ بعِدَةَ بَنِانِ عَيْشٍ اِنْجَبَ الْطَّهِرَ لِسَلَامٍ (IA) [350] And if Abū Kābūs, surname of AnNu'mān Ibn AlMundhīr 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 َنَذَخُ in the apoc. (IA), [as] coupled to the apod. (J), and َنَذَخُ in the ind. (IA), the َذَخُ being inceptive, and the prop. َذَخُ the enunc. of a suppressed inch., i.e. َذَخُ، or the َذَخُ 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 denote simultaneity and necessarily understood after it, while we hold, the subj. after the correl., though the (like which would be the ف) is not preceded by one of the nine comprised in

Command, and pray, and prohibit, and question, and request because of their exciting; wish, and hope; in like manner negation has become complete, being allowable because the purport of the 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 of simultaneity and the illative ف (J): and similarly after the apoc. and ind. are allowable, as XLVII. 40. And, if ye turn back, He will take in your stead a people other than you, and afterwards they will not become like you and 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
and apod., as though it were said And (I announce unto you that), if they fight with you, they shall turn to you the, i.e. their, backs; and further, or moreover, denoting posteriority in degree, because the announcement that desertion shall be inflicted upon them is greater than the announcement that they shall turn their backs, (I announce unto you that) they shall not be holpen; whereas the apoc. (K), which is also read as coupled to (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

Zebi bichirg Khaiy alqorma with in the apoc. or subj. (IA), an ex. of the subj. being

(IA, Sh), where is governed in the subj. by necessarily understood after the of simultaneity, and togetherness 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 (aur. apoc. of ) him; then let him not dread oppression, so long as (the adverbial infinitival 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 َأَوْلَئِكَ أَخْرُبْتُنِي إِلَى أَجْلٍ أَثَّرَبْ فَسَدَقُ وَاكُنْ مِنِّ الصَّالِحِينَ LXIII. 10. Wherefore wilt Thou not defer me [574], i.e. my death, unto a near term, i.e. for a little while, so that I may give alms? And I will become one of the righteous; and he said, This is like the saying of 'Amr Ibn Ma'dikarib

[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 overtake of what has passed away, nor outstripping; {i. e. able to escape (Jsh)}, a thing when it is coming (AAz, Jsh), like which is

(80)

\[
\text{It appears to me that I am not an overtaker of what has passed away, nor outstripping; \{i. e. able to escape (Jsh),\}, a thing when it is coming (AAz, Jsh), like which is}
\]

\[
\text{شاذين ليسوا مُصححين عشيره} \quad \frac{\text{و}}{\text{لا}} \quad \text{ناعب الابين غرابها (D), by AlAhwaṣ alYarbūt, (They, i. e. The Boni Dārim, are) ill-omened fellows, who make not near kinsfolk to thrive, and whose raven croaks not save by reason of separation (Jsh)}, \text{meaning that, as they put the second } [n.] \text{ into the gen. because the } ب, \text{ being sometimes prefixed to the first, is as though it were expressed in it, so they put the second } [v.] \text{ into the apoc. [538] because the first, being put into the apoc. when there is no } ف\text{ in it [420], is as though it were in the apoc. (M). In this reading } \text{is coupled to what is before it by assuming the } ف\text{ to be dropped and } \text{to be in the apoc., which is named coupling to the sense, [because the antecedent is a } \text{only as regards the sense, not as regards the letter, in consequence of the prefixion of the } ف\text{ that prevents apocopation (420) (MA),} \text{and is termed in reference to other than the Kur'an coupling to the imagination [538]. Some, however, say that it is coupled to the [inflectional] place of } \text{the place of which is the apoc., because it is the } \text{of excitation, which is}
\]
governed in the *apoc.* by *an* 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 *f* and *'al" 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 *f*, because they recite as a case of that [coupling to the place of the *prop.* (DM)] the saying [of Abū Duwād Juwarīya 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. *nawāt* (129), *gradually near* by riding on that camel (MA, Jsh), *استدرَج* being coupled to the place of *عالَمُ أَصَلَحَكُمْ وَأَسْتَدْرَجَ نُورِي* without supplying a *ف* (DM)]; though F says that *is coupled to the place of the *ف* constructively prefixed to *عالَم* and of what follows it, in which case I say that this here, [i. e. in requisition (DM),] is like *مُنِيْعُ الْعَلَمُ [419] in the cat. of condition. But the truth is that the coupling in the cat. [of coupling to the *correl.* of requisisi-
tion (DM)] is a coupling to the sense, [i.e. \( \text{إن تثْرِيَّ مُبَرَّرًا} \) and \( \text{إِن تُثْرِيَّ إِسْتَدْرَجَ} \) (DM)], because, the subj. after the ف [in the text (DM)] being renderable by a \( \text{n.} \), [i.e. \( \text{ليِّكِّيْ منِّكِّ تَأْخَرُ وَتَصِدِّقِّيْ مُنِّيْ} \) (DM),] it and the ف cannot be in the place of the apoc. (ML).

§ 427. The second [phase of the constructively preceding prop. (419)] is when the condition is preceded by an oath, as in

By God, if he come to me, I will assuredly honor him; for

being the correl. of the oath, is meant to be understood as preceding beside it, and the correl. of the condition is suppressed because indicated thereby (Sh). The oath and condition are both in need of a correl. [650]. The correl. of the condition is either an apoc. or conjoined with the ف; and the correl. of the oath, if an aff. verbal prop., then, if headed by an aor., is corroborated by the ل and ن, as

By God, I will assuredly beat Zaid, and, if headed by a pret., is conjoined with the ل and تد, as

By God, I will assuredly Zaid has stood; if a nominal prop., [is conjoined] with ان and the ل or with

the ل or alone, as

By God, verily Zaid is standing or

Zaid is standing or assuredly Zaid is &c. or

verily &c.; and, if a neg. verbal prop., is negativated 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 Ṭalhah 'āin Qām Ziyād Liqomūm 'Umūr, where the correl. of the condition is suppressed because indicated by that of the oath (IA), [for] that the mentioned is the correl. of the oath is shown by its being corroborated, as in the [last, as well as in the first,] ex. and in LIX. 12. [And (by God,) if they, i.e. the hypocrites, do help them, i.e. the Jews, they, i.e. the Jews or the hypocrites, shall assuredly turn their backs, and afterwards will not be holpen, but God will (K, B) forsake (B), destroy (K), them, and the help of the hypocrites or their own hypocrisy, respectively, will not profit them (K, B),] and by the ind. in (Sh); and as If Zaid stand, by God, 'Amr will stand, where the correl. of the oath is suppressed, because indicated by the correl. of the condition (IA); when, however, the condition and oath are both preceded by (IA, Sh) an owner of an enunc. (IA) [i. e.] something requiring an enunc. (Sh), the condition (IA, Sh) is preferred to the oath (IA) [and] must be regarded (Sh), whether it precede or follow (IA, Sh), so that it receives the correl., that of the oath being suppressed, as
Zaid, if he stand, by God, or by God, if he stand, I shall honor him (IA), Zaid, 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’shà (J.),] the لٌ of لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ لٌ LOOOONCE, as correl. of the condition, and the correl. of the oath suppressed, whereas لٌ 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. بعد) 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 لٌ to be red., not subsidiary to the oath, so that here there is no oath, but only a condition, If &c., or, as AlFāridī says, لٌ may belong to the oath, the لٌ 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

\[ \text{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. \( \overline{\text{f}} \) would be necessary, whereas there is no } \overline{\text{f}} (\text{MA, DM}), \text{ 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 jurists [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 } \overline{\text{If thou drink, then, if thou eat, thou art divorced: }} \text{ but they hold the text } \overline{\text{If thou eat, if thou drink, thou art divorced}}, \text{ so that the correl. of the first is indicated by the correl. of the second (DM).}

\[ \text{XI. 36. Nor will my counsel profit you, if I desire that I should counsel you, if God do desire that He should mislead you to be a case in point, } \overline{\text{If thou eat, if thou drink, thou art divorced.}} \]
being a condition and indication of a correl., the whole
the indication of the correl. of Asūn, and the full
phrase

If God do desire &c., then, if I
desire &c., my counsel &c.; for which reason we (B was a
Sháfí') say that, if a man said

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) Asūn is what is indicated by

and this indicator is in the predica-
tment of what it indicates, so that (being virtually an
apod.) it is conjoined with a condition (Asūn,
If God do desire etc., my counsel etc., if I desire etc.),
as the apod. is conjoined with the condition in

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
[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

إن أردت أن أنصح لكم فلا ينفعكم نصحي إن كان لله 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).
§ 428. The paradigm of the imp. [from every
v. except اَمْرُ, آخَذُ, and اَكْلُ (L)] is upon the measure
of the aor. (M, L) a.o.c. (L) act. voice second pers., the
aug., however (M), [i. e.] the aoristic letter [404] (L),
being elided (M, L) from it (L), as ضَرَبُ, ضَعِ، and
ضَرَبَ, ضَعُبِ, and the like, where the initial [of the imp.] is mobile (M). When
the imp. is formed from اَنْتَ، the disj. Hamza of the
latter is put in the place of the aoristic letter, as اَكْرَمُ،
from اَكْرَمُ (L), the o. f. of اَكْرَمُ being تَكْرَمُ، like
in accordance with which اَكْرَمُ 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 اَمْرُ، اَخَذُ،
and اَكْلُ (M, L), from اَكْرَمُ، تَكْرَمُ، and استَخْرَجُ (M), and from اَرْعَوَی،
arَعَوَی aor.; but, if it be not quiescent, you restrict yourself to the elision [of
the aoristic letter], as وَالِدُ، فَخَرَجَ، قَمُ، اَنْتَ، from
يَوْلِی، يَخْرَجُ، يَقْرُبُ، بعد (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 ى of the second *pers.* *sing.* *fem.* is attached, is divested of the ى [405], as ﮟ، ﮟ،، ﮟ، and ﮟ; and [the *imp.*] of that [*v.*] to which it is not attached is made quiescent in the final, if it be sound, as ﮟ، and is curtailed of the final, if it be unsound, as ﮟ، ﮟ، ﮟ، [431]. The *conj.* *Hamza* is pronounced with Kasr so long as it is not before an original *Damma* or an accidental Kasra, as ﮟ، where it precedes a Fatha, ﮟ، where it precedes an original Kasra, and ﮟ، where it precedes an accidental *Damma*; and with *Damm* before an original *Damma*, as ﮟ، ﮟ، ﮟ، ﮟ، and before an accidental Kasra may be pronounced: either with pure *Damm*, as ﮟ، or with *Damm* smacking of Kasr, as ﮟ، with a *Damma* inclined towards Kasra. The *vs.* ﮟ، ﮟ، ﮟ، and ﮟ 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 ﮟ، ﮟ، ﮟ، which is frequent in ﮟ، with the
con. And enjoin thou upon thy family prayer and the easy and enjoin the right (L).

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), [, e.] of command, by means of its form (IA), and (2) reception (IA, Sh) of the ی of the second pers. sing. fem., as افکَلُي واشْرِبِي وَقُرِبِي عَيْنًا XIX. 26. Therefore eat thou, and drink, and be calm, or cool, in eye (Sh), [or] of the corrob. ن؛ as and اخرجَي (IA): and [therefore] to it belong (1) هاتَ، [orig. آتَ، derived from آتَ i. q., the Hanza being converted, as in and اياكَ (D),] with Kasr of the ب، [as of the ط of عاطْلَي (aor.) (inf. n.) يُعَاطْلَي (inf. n.), as says Hassan (BS) Ibn Thabit, on being presented with a goblet of diluted wine (H),

Verily what thou didst offer me and I rejected was diluted (be thou slain!) (1); then give thou it not diluted (BS),] and (2) with Fath of the ل، contrary to the assertion of Z that they are verbal ns. [187, 420], since they
indicate requisition and receive the $\text{Sh}$: you say [sing. masc. هات، pl. masc. هُدو، as هُدو برهامك II. 105. Give ye your proof, not هات، as the vulgar say, sing. fem. (D) هاتي (Sh, D) with Kasr of the ب، as

(Sh), by Imra alKais, 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. هاتين، du. masc. or fem. هاتيا، there being no distinction of gender in the du. of the imp., as there is none in the du. of the pron. in غلامهما and ضريهما or in the sign of dualization in الزبداني and the الهنداني; and an Arab, to whom a man said يا رجل، said هاتك آطلعك 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 يا رجل، تعال يا رجل، (pl. masc.) تعالوا، as تعالوا نجد دارس العلم بينينا * كلانا على ذاك التجهيز ملوم.
Come ye, we will renew the obliterated covenant between us; each side of us is blameworthy on account of that churlishness (N), sing. fem. [تُعالِي] with Fath of the ل (Sh, N), like [إسْعَى] and [خَشَى] (Sh), because it is the ع of the v., like the ع in تصاَعِدَى, and the ل of the v., which ought to have Kasr, has dropped off, the o. f. being [تُعالِي] (N), though the vulgar, [the people of Makka (K),] say [تُعالِي] (K) with Kasr of the ل, and a post-classical [(poet,) AlHamdâni (K),] said, [when in captivity to the Greeks (Jsh,)]

أقول وقد ناحتي بقوى حمامهّ
"أيا جارتي هلل بات حاكات" حالي
معاذ البو ميا طاشت طارية الدوى
وما خطرت من نف الهموم باللال
"أيا جارتي ما انصف الدهر بيننا"
تُعالِي أكاسك الهموم تعلالي
تُعالِي ترى زروها لدى ضعيفة
تُردِّد في جسم ينذب إلي
(Sh) I say, when a pigeon has cooed near me, O my female neighbour, has thy state become like my state? Love forefend! Thou hast not tasted the calamity of absence, nor have cares bestirred themselves in mind of thine. O my female neighbour, fortune has not dealt fairly between us; come, I will divide with thee the cares, come. Come; thou wilt see a feeble soul in me, agitated in a chastened worn body. Shall a captive laugh, and a freed one weep, and a grieved be silent, and a heart-whole mourn aloud? By God, I have been more meet than thou for tears and wailing, but my tears in the afflictions are precious!, [the ل of تعالىات being elided for lightness, like عافية بالله, orig. عافية بالله, whence the reading of AlHasan تَعْالَاءُ with Damm of the ل in IV. 64., the ُ of the pl. being next to the ل of تعالىات when the final is elided, so that the ل has Damm like تقدموا (K).] fem.pl. تعالىات, تَعْالَاءُ, فتعالَات,唯美 is XXXIII. 28. Come ye, I will give you the allowance of divorce, du. masc. or fem. تعالىات (N). If a word receive the of
the second pers. sing. fem., but do not indicate requisition, as نَزَالُ يَا هُنَى, it is not an imp. v. (Sh); if it indicate command, but do not receive the corrob. نَدِ، it is a verbal n., as صَضْرَةٌ and حَبِيلٌ, which are ns., because you do not say بَصَرْيُ or صَضْرَةٍ, though ضَرَةٌ is in the sense of ضَرَعْتُ and حَبِيلٌ is in the sense of أَثَبُ, whereas you say أَثْبَتْ and أَثْبَتْ (IA).

§ 429. In the pass. voice the imp. is formed by means of the p. prefixed to the aor. in the same way as لَتَضْرَبْ ائِنَّ Be thou beaten, thou, لَيْضِرْبَ زَيدِ Let Zaid be beaten, and لَا ضَرِبْ ائِنا Let me be beaten, me; and similarly in the act. voice but not in the second pers., as لَا ضَرِبْ ائِنا لَيْضِرْبَ زَيدِ Let Zaid beat and لَا ضَرِبْ ائِنا لَيْضِرْبَ زَيدِ 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 بِفَذَاكُمْ نَتُخْفِرُوا 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 لَا تَحْزَعْ إِلَى الْعَزَّ (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 اضْرُبُوا, upon elision of the ن in such as اضْرُبُوا, اضْرُبُوا, and upon elision of the unsound letter in such as اضْرُبُوا, اضْرُبُوا, and upon elision of اضْرُبُوا, اضْرُبُوا, and upon elision of such as اضْرُبُوا, اضْرُبُوا, and upon elision of

Go ye two unto Pharoah: verily he hath become rebellious; and speak ye unto him with soft speaking, where اذْهَبْتا and لُعْبُنْ 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).
§ 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 ُضرِبت زيدا (IA), [and] is of three kinds, trans. to one obj., as ُضرِبت زيدا, [trans.] to two, as ٌكسَنة زيدا جَبْهَة I clad Zaid with a coat and ُعَلَمَت زيدا فَاضِلا I knew Zaid to be excellent, and [trans.] to three, as ُعَلَمَت زيدا عمرا فَاضِلا I made Zaid to know 'Amr to be excellent (M): the intrans. (IA, M) is that which does not arrive at its obj. save by means of a prep., as ُقَام زيد (IA); [or it] is of one kind [only], that which is confined to the ag., as ُذَهَب زيد (M). All vs., trans. or intrans., att. or non-att., share in two matters: (1) they govern the nom.; for, if non-att., they put the sub. into the nom., as ُكَان زيد فَاضِلا, if att. and in their original mould, they put the ag. into the nom., as ُقَام زيد, and, if att. but not in their original mould, they put the pro-ag. into the nom., as ُرَفَضَى الْأُمْر 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 حسس وجهة،
(b) the pred., for it is put into the acc. only by the non-
att. v. and its variations, as يعلقني كأن زيد قائماً and كونة قائماً، (c) the sp., for it is put into the acc. only by the n. vague in sense, as رطل زيتنا، or the v. unknown in relation, as طاب زبد نفسه، and its variations, as هو قائم تياماً طبيب نفسه، (d) the unrestricted obj., for it is put into the acc. only by the plastic att. v. and its variations, as قائم تياماً كنّت قائماً ما احسننا إحساناً كوناً are disallowed, (e) the direct obj., for it is put into the acc. only by the self-trans. v., as ضربت زيداً (Sh).

The sign of the trans. v. is that a 8 relating to other than the inf. n. should attach itself thereto, namely the 8 of the direct obj., as The door, I shut it, whereas the 8 of the inf. n. attaches itself to the trans. and intrans., so that it does not indicate transitiveness or intransitiveness of the v., as ضربت ضربة زيداً The beating, I beat Zaid therewith, i.e. ضربت الضربة زيداً، and The standing, I stood therewith, i.e. تمت القيام ثمة The standing, I stood therewith, i.e. تمت القيام ثمة the intrans. v. is that to which the 8 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 تدركه

n
I studied the books, unless the obj. be its pro-ag.,
in which case it must be put into the nom., as

The books were studied: sometimes, however, the
direct obj. is put into the nom., and the ag. into the acc.,
when there is no fear of ambiguity, as in the saying

\[ \text{The nail tore the garment;} \]
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

\[ \text{A matter came to pass,} \]

\[ \text{The seed-produce sprouted, and} \]

\[ \text{The day became short,} \]

\[ \text{The night became long;} \]

\[ \text{forall the old man, winter enfeebles him (J),] the}

\[ \text{adv. in} \]

\[ \text{being in my opinion an ep. of the}

\[ \text{post-pos. nom., which, having taken precedence of it, has}

\[ \text{become a d. s., so that it depends first and last upon a}

\[ \text{suppressed [word], namely unrestricted being; or being}

\[ \text{dependent upon the v. mentioned as a causative obj.,}

\[ \text{whereas the discussion is concerning the direct obj., (b)}

\[ \text{the coming of a sensible quality into existence (Sh),}

\[ \text{[e.g.] cleanness or dirtiness (IA, ML), as} \]

\[ \text{The night became long,} \]

\[ \text{The day became short,} \]

\[ \text{The nail tore the garment;} \]

\[ \text{but that is not regular and is confined to hearsay (IA). The v. as}

\[ \text{regards the direct obj. is divisible into seven sorts: (1) it}

\[ \text{requires no direct obj. at all (Sh), [i.e.] it is intrans. (IA,

\[ \text{ML), (a) when it indicates (Sh, IA, ML) (a) the coming}

\[ \text{of a thing into existence, as} \]

\[ \text{A matter came to pass,} \]

\[ \text{The seed-produce sprouted, and} \]

\[ \text{The day became short,} \]

\[ \text{The night became long;} \]
The garment became worn out (Sh), نُفِّط (Sh, IA), and (Sh, IA, ML), Denn خُسْس (Sh, ML), "sensible" excluding such as علم which is trans. to two objs., فَهُم which is self-trans. to one, and فُرِح which is trans. to one by means of the p., as

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

Zaid fell ill (Sh, IA, ML), أحمر It became red (IA), فُرِح, بطر, أشر (Sh, ML), (d) a natural disposition, as (IA, ML) شهدج, حبي, لوم, شرف (IA), (e) color, as شنب, دعم, احمر, or (f) appearance, as هزال, سم، rewritten

(b) when it is made to imply the sense of an intrans. v., as ولا تعد عيناك عنهم XVIII. 27. And let not thine eyes glance off from them, XLVI. 14. [63], and ولكن يتعذر النغ [63], which are made to imply the sense of استجاب, لا يصغون, برك, ولا تنب and يفسد (ML); (c) when it is on the measure of (a) with Damm, as لوم, كرم (Sh), شرف, طرف (Sh, ML), 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 فَعَلْ for the sake of intensiveness and wonder, as ما اضربية ضرب الرجل in the sense of انهمة

How hard he strikes! and How intelligent he is!

(ML), while [in] Obedience befitted, or was allowable for, you and He reached Al-Yaman, [no third (instance) having been heard (ML), the two vs.] are made to imply the sense of وسع [433], (b) انكسر (Sh, ML), or (c) انطلق (ML), (d) فعَلْ [with Fath of the ح (ML)], or (e) فعَلْ [with Kasr (ML)], whose ep. is [only (DM)] on [the measure of (DM)] فَعِيلْ [in (Sh)] such as ذَلِلْ (Sh, ML), which يَنْذِر فَعَلْ with Kasr shows to be with Fath, فَعِيْلْ سَمَى ذَايئ (Sh), and فَعِيْلْ (ML), the words "in such as ذَلِلْ" being meant to exclude such as بَخُلْ which is trans. by means of the prep., as بَخُلْ بِذَلِلْ He was niggardly of such a thing, [see (2)] (Sh), (e) انعملل, [with (IA, ML), اطمَئن (IA), اشمر (ML)], (IA) انعملل [with the two ل s rad. (ML)], as انعمتجم [or with one of them...
The cock ruffled its feathers [for fighting (L)], the saying

Slumber has begun to overcome me; I drive it away from me, and again it overpowers me (Jsh)] being anomalous, while there is no third to them, (h) اَنْوَعِلَ،
as اَكَوَّدَ الْعَذْرَةَ The young bird trembled, (i) انْعِلَ i. q. اَحْصِدَ الْعَذْرَةَ and اَنْعِلَ the saying [488], or (j)
indicating the being transmuted, as اَنَّ الْبَعَاتُ الْحَضُّ
[493]; (d) when it is an augmented quad., as تَدَخْرِحْ اَقْشَرُ اَسْنَدَجُ (ML); (e) when it is quasi-pass. to what is trans. to one [obj. (IA)], as (IA, ML) مُدْرَدَت اِمْتَدَّ from اَنْكَسَرَ تَدَخْرِحَ اَضْفَاءَ from (IA), اَنْكَسَرَ تَدَخْرِحَ اَضْفَاءَ (ML); but the quasi-pass. of the doubly trans. is not intrans., but trans. to one obj., as فَهَمَتَ زِيَادَةَ المُسْتَقِلَةِ نَفْسِهَا I made Zaid to comprehend the question, and he comprehended it and علمَةُ النَّجْصُ نَتَعْلُمَة I taught him grammar, and he learnt it (IA); for the quasi-pass. abates a degree from the quasi-act., as الْبَيْسَةُ النَّجْمَةُ فِلْبِسَة I put upon him the garment, and he wore it and اَمْتَحَنَّهُ فَقَامَ
I made him to stand, and he stood; and the phrases he gave me a dirham and he gave me a dirham
I consulted him, and he counselled me belong to the cat.
not of quasi-passivity but of requisition and compliance,
the essence of quasi-passivity being that one of the two
vs. should indicate an impression and the other should
indicate its ag.'s reception of that impression (ML): (2) it is perpetually trans. to one obj. by means of the
prep., as I was angry with Zaid and
abased by reason of the beating and He fattened
on such a thing the gen. is a causative obj., not a direct
obj.: (3) it is perpetually self-trans. to one obj., like the
vs. of the senses, as the day that they shall see the angels,
the day that they shall hear the cry,
I smelt the fragrance,
They shall not taste death therein,
I touched the woman,
Or if ye lie with women, [where Hamza and Ks read
(B)]: (4) it is trans. to one direct obj. now by means
of itself, now by means of the prep., like ُنَصُمَ ُشاَكِرًا, and ُشَكَرُوا ُنُعْمَةَ ُاللّهِ, as XVI. 115. And be ye thankful for the bounty of God, I am a ُشَكِيرٌ ُلاِي ُوُلَادِي. XXXI. 13. Saying, Be thou thankful unto Me and unto thy parents, I counselled him, and I counselled you. VII. 77. And have counselled you, and 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 ُنُفِّرُنَا ُوُشَكِّرُنَا, and ُنُفِّرْ ُنَا ُوُشَكِّرْنَا. He opened his mouth and ُشَكِّرْنَا ُوُفُتْحُهُ, and His mouth opened: (6) it is trans. to two [objs.]; (a) now trans. to them both, and now intrans., like ُنَقْصُ ُالْمَالَ, as ُنَقْصَ ُءَامَّ. The property dwindled and ُلَمْ يَنْفِقْوُ ُكَمْ ُشَيْبَا IX. 4. And who afterwards have not abated from you aught of the conditions of the covenant, where, however, some allow ُشَيْبَا to be an unrestricted obj., i.e. ُنَقْصُ ما; (b) perpetually trans. to them, the second of its objs. being like the obj. of ُشَكِيرُ, e.g. and explained below, or the first of its two objs. being logically an ag., as ُكُسُوْتَةَ جِبَّةَ and ُعَلْيَةَ دِينارًا, 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 

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

[by Khufaf Ibn Nadba or 'Abbās Ibn Mirdās (N) (or) 'Amr Ibn Ma'dikarib azZubaidi (Jsh), I have commanded thee beneficence; wherefore do thou what thou hast been commanded: for I have left thee possessor of property and possessor of estate (N)], which combines the two dials. [514],

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

رب العباد إليها الوجه والعمل

Istaghfir Allāh mi 'in manāfi rāmi khattā ir 'in wâli ʿamrī la shak matarr

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

Istaghfir Allāh Zibā līsī maḥṣūṣa
[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 Abū 'Abd Allāh, or Abū Abu 'Abd Allāh, and...
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, and God hath fulfilled unto you His promise and I was true to him in the promise, I was not his brother, nor was I suckled by means of sharing the breast. A promise fulfilled unto you, I measured unto Zaid his food, and weighed unto Zaid his goods, e.g. 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 kinds, that wherein the two objs. are orig. inch. and enunc., like and its sisters, and that wherein they are not orig. so, like and. In the latter case the o. f. is to put first that which is logically an ag., as
I gave Zaid a dirham, where.Zaid should be put first, because he is logically an ag., since he is the recipient of the dirham, and Do ye clothe him that has visited you with the tissue of AlYaman, where the 1st obj. 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 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 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 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 and , if trans. to one obj. becomes trans. to two, as Zaid wore a coat and Zaid wore a coat and
trans. to three, as علم and أر [434] (IA): (2) doubling of the medial (M, ML), as قد أفلح مى ركاهما XCI. 9.

Verily he prospereth that purifieth it and هو الذي يسببكم X. 23. He is the One that maketh you to journey, for the assertion of Abù 'Ali that the reduplication here is to intensify, not to make trans., [the v. being *orig.* trans. before the doubling (DM),] like

لا تتجزعي مى سبيرة أنت سبتها فأول راغ رأى سنة مى يسببها [by Abù Dhu'aib alHudhali 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 is rare and is common, nay it is even said that 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 *I removed him, I gladdened him,* and *I ejected him,* and to the *trans.* to one *obj.* and make it possessor of two *objs.*, as *I assisted him to dig a well,* *I taught him the Kur'ān,* and the Hanza attaches
itself to the trans. to two objs. and transports it to three, [but only in the case of علم (ML),] as اعلمت (M): transport by means of the Hamza is regular in the case of the intrans., matter of hearsay in other cases; and transport by means of reduplication is matter of hearsay in the intrans., as exemplified, and in the trans. to one [obj.,] as 

\[ I \text{ taught him arithmetic} \]

and 

\[ 432 \], and has not been heard in the case of the [v.] trans. to two objs.: the Hamza and reduplication are combined in 

\[ نزل عليكم الكتاب بالحديث \]

مصدقاً لما بين يديه ونزل النزول 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

\[ لله الذي أنزل القرآن كلاماً مؤلفاً منتظماً ونزلة بحسب المصéal منجماً \]

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

**الْوَلَا نُنَزِّلُ عَلَيْهِ الْقُرْآنَ جَمِيلًا واحَدًا** XXV. 34., [where

is i. q. إنْزَلْتُ يَا أَخْبَرُ, Wherefore was not the Kur'ān sent down unto him in one whole? (K, B),] embarrasses him: (4) the I of كُلُّ زِيدٍ فَاعَلْ, جَالَسْتُ زِيدًا Zaid sat, J sat with Zaid: (5) formation upon فيَفْعَلْتُ with Fath [aor.] and كُرْمَتْ زِيدًا, i.e. I surpassed him in nobility: (6) formation upon استَفْتَعَ [493] to denote requisition, or ascription, of the thing, as طَلَبْتُ خَروِجًا, [i.e. استَخْرُجَتْ (MA, DM),] I sought to make the property come forth and استَخْصَصَتْ زِيدًا, [i.e. نسبت الحسِّ إلى زيد (MA),] I accounted Zaid to be good; sometimes what has one obj. is [thus] transported to two objs. as طَلَبْتُ الْحَسِّ إِلَى زِيدٍ, while استَخْتَبِيَتْ الكَتَابُ, I requested him to write the epistle and استَخْلَفْتُ اللَّهَ الْذَّنِبَ, 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 استفتقر is of the cat. of [432] being rejected, because trans., being trans. to one, as استفعل God pardon thy sin!, when formed upon استفعل to denote requisition, becomes trans. to two by the operation of this rule, and the saying that it is trans. to the 2nd by means of a prep., like استختار, is a departure from this established principle (MA): [7] making [the v.] to imply [the sense of another], as طلع رحب [432], because they imply the sense of لسع and فرقت زيدا, and بلغ, and سعة نفسة خاف, because they imply the sense of اهمى, He destroyed his mind; this is distinguished from the other causes of transitiveness by its sometimes transporting the v. more than one degree; thus قصرت, [orig. trans. by means of the prep. (B), سهنة الطلب being said (K),] is made trans. to two objs. after being intrans., as جهدًا لا الولد نصحه I will not withhold, or abate, from thee faithful counsel or zealous endeavour, because made to imply the sense of منع [or نقص (B)], whence the text بالوطنكم خبألا III. 114. [They will not fail you in corruption (B)],
and , and are made trans. to three, because made to imply the sense of 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  Do not ye promise them marriage, IX. 5., i.e.  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 Sa’ida Ibn Juwayya alHudhali, It, i.e. the spear of AlKhatt, is tremulous by reason of the shaking of the hand, the part of it from its handle to either end vibrating with,  being i. q. , 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  [into Fath after Kasr (DM)]: one says  , so that it is intrans., as
[by Abū Khālid alKhārīji, And I fear that they (his daughters) should be naked, if the damsels be apparelled: so shall the eye of their husbands glance slightly away from lean though high-born dames (DM)], but, when you pronounce the س with Fath, it becomes i. q. and is trans. to one, like

[by Imra alKās, And I ride in war a sprightly mare, whose face a spreading forelock has covered (Jsh)], or, more commonly, i. q. أعتُلِ كُسْوَةٍ، so that it is trans. to two, as كَسَوَتُ زِيداً جِبَةٌ [432]; but, according to us, this belongs to the cat. of quasi-passivity [432], [for] one says كَسَوَتُ النَّوُبُ فَنَسْبَةُ أَطَابُا I clothed him with the garment, and he wore it, whence also the verse, though the obj. is suppressed (ML), i.e. كُسِّي الْجُرَائِيَّةِ أَثْوَابًا wear (garments) and كُسِّي وَجْهَهَا جَمَالًا has clothed (with beauty) (DM).

§ 434. The trebly trans. vs. (M, IA, Sh) are of three kinds (M), [the first two of which] comprise seven vs. (IA, Sh): (1) transported by the Hamza from the doubly trans., which consists of two vs. (M), أَلْعَبَمُ and (M, IA, Sh), transported by the Hamza from the doubly trans. أَلْعَبَمُ and [440] (IA, Sh), as علم زَيْن السَّمْعِ [440] (IA, Sh), as زَيْن السَّمْعِ علم Zaid knew 'Amr to be departing and Zaid knew 'Amr to be departing and
Khālid thought Bakr to be thy brother, and having a third obj. added to them by the Hamza of transport when prefixed to them, namely what was an ag. before the prefixion of the Hamza, as

I made Zaid to know 'Amr to be departing and

I made Khālid to think Bakr to be thy brother

(IA), e.g. I made Khālid to think Bakr to be thy brother

Thus shall God make them to see their works to be regrets for them (Sh): the [four] following predicaments of the two objs. of and hold good for the 2nd and 3rd objs. of and (a) they are orig. inch. and enunc. [440], as the 2nd and 3rd objs. being orig. 

(b) the op. may be neutralized in relation to them [444], as in the saying Blessing, or Prosperity, God has made us to know, is with the magnates, an inch. and

(c) the op. may be suspended from them [445], as I made Zaid to know, assuredly 'Amr is standing; and (d) both or either of them may be suppressed because of indication [443], as I have made Zaid to
know said in reply to "Hast thou made any one to know 'Amr to be standing?," and اعلمت زيدا عمرا, i.e. كائنا, or اعلمت زيدا تائما, i.e. عمرا كائنا, said in the same case:

when, however, and علم رأى أبصر, and علم i.e. عرف رأى, they become doubly trans. after the Hamza, as when أخبرت زيدا عمرا I showed Zaid, or made Zaid to see, 'Amr and أعلمت زيدا الحق I informed Zaid of the truth;

[(thus) بما أراك الله IV. 106. By means of what God hath taught thee means عرفك (K, B), and is not from الزببة i.e. العلم, else it would require three objs. (B); ] the 2nd of these two objs. is like the 2nd obj. of كمسا and أعلمت زيدا درهما in that it cannot be an enunc. to the 1st, so that you do not say زيد الحدق, like as you do not say زيد درهما, and is allowed to be suppressed with or without the 1st, or to be retained while the 1st is suppressed, even though there be no indication of that [63, 443], as اعلمت I gave information and أعلمت, e.g. قاما من أعللى رأيني XCII. 5. [And as for him that hath rendered (obedience unto God), and shunned (sin) (B), where both are suppressed، اعلمت زيدا I informed Zaid and أعلمت زيدا، e.g. وجود بعض Utilities ربك تصفي, أعلمت زيدا,
XCVIII. 5. [And assuredly (thou,) thy Lord shall give unto thee, the \( l \) being inceptive (604) (K, B), corrob. of the purport of the prop. (K), prefixed to the enunc. (B), the inch. being suppressed, in full رَأْيَةً 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 e. g. حَنَى یَعْطَوْنَ الْجَزَاءَ عَلَى يَدِ 

IX. 29. [Until they give the tribute (unto you) from a (compliant) hand (K, B), i.e. submissively (B)], where the 2nd is retained and the 1st suppressed (IA); (2) [orig.] trans. [by its own means] to one obj., [but] made to follow the same course as 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 اَلْعَلَمْ وَأَرْبَعَ اَلْعَلَمْ and [first] mentioned [above]; namely (IA)

And I have been informed that Kais—nor have I proven him because of what they have asserted (the $\text{ک}$ denoting cause), since I know Kais to be the best &c. before their informing me thereof—is the best of the people of
AlYaman, where the 1st obj. is the pro-ag., the ٠ of the 1st pers. (J), نِبَّ (M, IA, Sh), as

نِبَّت زِرعةِ والسَفاهة كَاسِمَها * يَهْدِي إلى غَرْابِ الأَشمَعَ (IA), by Ziyād, I was informed that Zurʿa (and folly is hideous like its name سُفاهة) was addressing to me un-wonted sallies in the way of poems, where the prop. يَهْدِي in the place of an acc. supplies the place of the 3rd obj. (J), أَخْبَرَ (M, IA, Sh,) as

وَما عَلِيكَ إِذَا أَخْبَرْتَني دِينَانًا * وَغَابَ بَعْلِكَ يوْمًا أَنْ تَعْودَ (IA), by a man of the Banū Kilāb, And what harm will happen unto thee, when thou art informed that I am con-tinually 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), أَخْبَرَ (M, IA, Sh), as

وَخَبَّت سُوَادُ العَمَّامَ مَرْيَضَةٍ * فَأَتَبَتْ مِنْ أَهْلِي بِمَصَرِ اعْوَدُهَا (IA), by AlʿAwwām Ibn ʿUkba Ibn Kaʿb Ibn Zuhair, And I was informed that my beloved Lailā 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 حَدَّثَ (M, IA, Sh), as
(118)

(M, IA), by AlHarith Ibn Hilliza (M, EM) alYashkuri (EM, J), Or if ye refuse what ye are asked for, then of whom have ye been told that he has preeminence over us?, where the ٌ of the 2nd pers. pl. is the 1st obj., and the prop. لئَ يَتَمْ supplies the place of the 3rd (J); these five (IA, Sh) vs. are like the trebly, not like the doubly, trans. ٌ (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 ٌ, as اِبْنَتُهُمْ بَاسَأَلَمْ ِعَنْ ٌ. ٌ نَّلَمَا اِبْنَتُهُمْ بَاسَأَلَمْ II. 31. Inform thou them of their names.

And when he informed them of their names, ِبَلِّمْ نِبَتْوُنِي ٌ. VI. 144. Tell ye me of some knowledge, i.e. known matter, and ِبَلِّمْ وَنِبَتْوُنِي عَنْ صَيْفَ ابْرَهِيمَ 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 أَتَبْتِ أَبَّ ذَلِلُوْلِيّ ِبَلِّمْ ِوَنَبِتْوُنِي عَنْ صَيْفَ ابْرَهِيمَ I gave ‘Abd Allah a garment to-day and ِبَلِّمْ سَرَقَ زِيْدُ اِبْنَ ذَلِلُوْلِيّ ِاللِيْلَةَ Zaid robbed ‘Abd Allah of the garment to-night, though some GG disallow extension of the adv. in the case of the vs. possessed of two objs.

§ 435. The trans. and intrans. are equal in governing in the acc. [432] the four objs. beside the direct obj.
and also such of their coordinates [19] as are governed in the *acc.* by means of the *v.*: [so that] like as you govern those in the *acc.* by means of such as ضرب، كسا، and أعلم، so do you govern them in the *acc.* by means of such as ترب and نسب.
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 ْ فعل to ْ فعل (M). The *pro-ag.* is that of which the *ag.* is suppressed, while it is put into the place thereof, its *op.* being altered to the fashion of ْ فعل or ْ فعل or ْ فعل (Sh). Say that ََُْ ْ صرِب زيد Zaid was beaten (I) is a *pret. v. pass.*, [literally whose *ag.* is not named,] not that it is constructed, [i.e. attributed (DM),] to that whereof the *ag.* is not named, because this is prolix and obscure; and that (I, ML) its *nom.* (ML) زيد (I) is a *pro-ag.*, not that it is the *obj.* of that whereof the *ag.* is not named, because this is obscure and prolix and applies correctly to (I, ML) the *acc.* (ML) أعطى زيد درهما Zaid was given a dirham (I, ML with the var. دينارا, [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 ِوصـل from ِوصـل and ِروصل (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 نائل خير نائل A most excellent gift was given was orig. زيد gave a most &c., he ag. خير خير نائل put in its place; and when خير نائل is said, خير نائل is not a prepos. obj., but an inch., the enunc. of which is the subsequent prop. خير نائل, i.e. خير نائل, the bj. that stands in the place of the ag. being a latent pron.; and you may not suppress خير نائل, so as to say خير نائل, so as to say Nèel (IA). When [the pret. of (L)] the pass. v. is a tril. unsound in the اَل (L, IA), as اَل and بِعَل, it is dealt with as already mentioned, then lightened by elision of the vowel of its ف, to which the vowel of the اَل transported, so that اَل and بِعَل are said, orig. اَل.
and بُعُ, the Kasra being deemed too heavy upon the unsound letter following a دامما, though some lighten by eliding the vowel of the الع and say بُعُ قولٍ (L), [or more fully] three modes have been heard in its ف, (1) pure Kasr, as تَبْلُ and بَيعُ, [which is the chastest dial. (J),] e. g.

جَبَّةٍ عَلَى نُبْرِيْنِ أَذْتَحَّاكِ تَخْتِبَاتُ الشُّوَكِ وَلَا تَشَاءُ [orig. جَبَّةٍ جَبَّةٍ, the vowel of the ق being transferred to the ح after the latter has been deprived of its own vowel, It, a certain رَنْدَاء 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 دامم, as بُعُ قولٍ, [which is the worst dial. (J),] that of the Banū Dubair and Banū Fak'as, who [however] are [said to be] among the chaste speakers of the Banū Asad, e. g.

لَيْتُ وَهَلْ يَنَفَفُ شَيْاً لَيْتُ شَيْاً بُعُ فَاشْتَرِبَتِ [(1) said to be by Ru'ba, orig. بُعُ, the Kasra upon the ك being deemed too heavy and therefore elided, and the ك then converted into ر, because quiescent and preceded by a دامما, Would that—and will a "would that profit aught?—would that youth were sold and that I bought, the 2nd لَيْتُ being in the nom. as ag. of يَنَفَفُ, because}
the word 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 Đàm and Kasr, [i.e. with a small preceding portion of the Đàmma and a large subsequent portion of the Kasra, whence the û becomes clear, which (pronunciation) the Readers name (J),] and is apparent only in pronunciation, not in writing, [which dial. comes next to the dial. of Kasr in chasteness (J),] e.g. وَقَبِلَ يَا أَرْضُ إِنْبُلْيُ مَا كَبْرْيَا سَمَأَ اَتْلَعَى رَحْيَتَى آَمَمَاء XI. 46., read among the Seven with Ishmām in قَبِلَ and ûحَبُّ, 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 ا 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 ٛ, as سممت, not with Đàm سممت, lest it be confounded with the act. voice, which always has Đàm [403], as سممت al-عبد I offered the slave for sale, and with Đàm or Ishmām, if the unsound letter be ٛ, as بَعْتُ یَا عَبْدٍ Thou hast been sold, O slave, not with Kasr بَعْتُ, lest it be confounded with the act. voice, which always has Kasr, as بَعْتُ الثَّوبُ I sold the garment; according to others, how-
ever, these modes are preferable, but not necessary, Damm with the ṭ and Kasr with the ُ being on the contrary allowable. The same license as to Damm, Kasr, or Ishmām, that holds good for the ف of باع, holds good for the ف of the reduplicated, such as حَبّ حَبّ or حَبّ حَبّ or pronounce with Ishmām (IA). No other letter beside the initial of the pret. pass. has Damm, unless its initial be an aug. ِّلّ or a conj. Hamza (L): when the initial is (L, IA) an aug. ِّلّ (L), [i.e.] the ت of quasi-passivity (IA), the second as well as the first has Damm (L, IA), as تَكَسَّرّ تَدْخِرّ from تَكَسَّرّ تَعْوِدُلّ (IA): and when the initial is a conj. Hamza, the first and third have Damm (L, IA), as يَتَنَدّرّ يَعْتَهلّ, and when the initial is انطلاق; and the same license as to Damm, Kasr, or Ishmām, that holds good for the ف of باع, holds good in the pass. for the letter next before the ع of every v. on the measure of انْفَعْلّ انْفَعْلّ that is unsound in the ع, like انْفَعْلّ and انْفَعْلّ (IA), [for] when an unsound letter comes next after the third, the same lightening is necessary as for بِعّ (L), so that three modes are allowable in the ت and ق, Kasr (IA), as اِخْتِبَرّ and اِخْتِبَرّ
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) اخْتَيِرَ (L, IA), said by him that lightens the tril. by eliding the vowel of its ع, and says بَعْوُ (L), and Ishmām; and the Hamza is vocalized with a vowel like that of the ث and ق (IA). The pass. may be constructed to any obj. [438] except the 2nd obj. [439] in the cat. of علمت, the 3rd in the cat. of اعلمت, and the causative and concomitate objs.; you say ضَرِبَ زِيدَ ضَرِبَ زِيدَ سِيرَ يَومَ الجَمِيعَةُ سِيرَ يَومَ الجَمِيعَةُ Friday was journeyed on, سِيرَ فَرْسَتَانَ سِيرَ فَرْسَتَانَ Two parasangs were journeyed, and سِيرَ سِيرَ شَدِيدَ سِيرَ سِيرَ شَدِيدَ Hard journeying was journeyed (M).

§ 437. The predicament of the obj. that becomes pro-ag. is the same as that of the ag.; so that like as the v. puts only one ag. into the nom., so it puts only one obj. into the nom. Consequently (IA) if the v. have two or more objs., [and be constructed to one (M), you make (this) one the pro-ag., and (IA)] the rest are governed in the acc. [as before (M)], as

Zaid was given a dirham (M, IA), علم أخوك منطلقاً Thy brother was known to be departing,
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
اعلیت زیدا
ديبارا
I gave Zaid a dinar Zaid is a recipient, and in
ضرب زید عمرا
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
ضرب زید عمرا
Zaid fought with the ignorant 'Amr (Sh)—as
ضرب زید ضربا آلتا
(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
دنغ المال الى زید
The property was
delivered to Zaid and
بلغ بعطائكم خمس مائة
Five hundred
were reached by thy gift; and do not put
خمس مائة
into the acc., making
الي زید and the sub-
jects, and saying that Zaid was given the property and 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 Delivery was made to Zaid or Zaid was the person delivered to and Thy gift was made to reach. In like manner you do not say nor 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 and similarly with the rest; and they (IA), the opponents [of the former doctrine] (Sh), adduce as proofs the reading of Abū Ja‘far XLV. 13. (IA, Sh) In order that what they have been earning, i.e. [the good, or the evil, or (B)] the requital, [not indeed the inf. n., because attribution to it, especially with the direct obj., is weak, but what is given in requital (B),] may be requited.
unto a people (K, B), and

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

[where in the place of a nom. is pro-ag. of يعي, and the o. f. is , (The attainment of) eminence has not been made an object of anxiety to any but a noble-minded personage, nor has any but the possessor of right direction healed the possessor of error of his error; but it is replied that this is a case of anomaly or poetic license (J)]. And Akh holds that, when the direct obj. is preceded by another [obj.], either may be made pro-ag., as ضرب في الدار زبدا or ضرب في الدار زبدا, but that otherwise the direct obj. must be made pro-ag. as . 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
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 شديد and سير يوم الجمعة and مر بزيد Zaid was passed by; whereas the aplastic adv., i.e. such as keeps to the acc., like سحر when it means at the daybreak of a particular day, and is not suitable, and therefore you do not say جلس عندك or ركب سحر [18], lest you exclude them from their settled adherence to the acc. [64]; nor are the aplastic inf. ns., like معان للة [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 وشئت nor جلس فت دار ضرب ضرب nor جلس فت دار ضرب, because that does not afford a material sense (IA). Exs. of the inf. n. are LXIX. 13. And when one single blast shall be blown in the trump, and ضرب ضرب شديد شئ، مي العفو مي أخية مي حلق III. 173., [i.e. عقا عقا since is
not self-trans., nor is valid, but (K, B), i.e. being a met. for the inf. n., And to whomsoever some remission shall be made from his brother: exs. of the adv. are Ramadan was fasted in, or kept as a fast, orig. The quarter before thee was sat in; for that is one of the plastic advs. that may be made nom. is proved by the saying [of Labid (EM)]

where is a subst. for , which is in the nom. as an inch., [(or) is enunc. of a suppressed inch. (EM, BS), the prop. being expos. of (EM,)] and is the enunc. of the inch. [, the cop. being the pron. in , [which relates to (EM, N), And she became (448) so terrified that each of the two places of danger, she was thinking that it was meet for dread, the quarter behind her and the quarter before her, or (they were) the quarter &c. (N)]: and an ex. of the [prep. and] gen. is VI. 69. And if it ransom with all ransoming, it shall not be accepted from, being in the position of a nom., [the v. being
attributed to it, not to the pron. of \( \text{كل عدل} \), which is in the acc. as an inf. n. (K, B); because if a latent pron. were supplied in \( \text{يُعطيها} \) as pro-ag., \( \text{منها} \) being then in the position of an acc., that pron. would relate to \( \text{كل عدل} \), 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 \( \text{ولا يُعطيها منها عدل II. 45.} \)

the \( \text{عدل} \) is the ransom, Nor ransom be accepted from it (K, B);] but if \( \text{يقبل} \) be taken in the sense of \( \text{يُعطيها} \), 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 [432] (IA), either the 1st or 2nd obj. may be made pro-ag. (M, IA), as \( \text{كسى زيد جبة} \) Zaid was clad with a coat or \( \text{زيدا جبة} \) A coat was put on Zaid, and \( \text{عمر} \) Amr was given a dirham or \( \text{عمر} \) 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 I gave 'Amr to Zaid, in which case the 1st must be made pro-ag., as \( \text{عطايت زيدا عمرا} \) 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 when the 2nd of two objs. is orig. an enunc., as in the cat. of [440], or when the v. is trans. to three objs., like and its sisters [434], the general opinion is that the 1st obj., and not the 2nd in the cat. of [436], must be made the pro-ag., as Zaid was thought to be standing, not Zaid was made to know thy horse to be saddled, not Zaid was made to know thy horse to be saddled, but IM and some others hold that the 1st obj. in the cats. of [436] need not always be made the pro-ag., but that the condition is [only] that there be no ambiguity; so that you say Zaid was thought to be standing, not whereas if ambiguity result, the 1st must be made pro-ag., so that you do not say if 'Amr be the 2nd obj., Zaid was thought to be 'Amr, nor Zaid was made to know Khalid to be departing.
§ 440. $\text{تَأَنُّ}$ and its sisters form a division of the $\text{vs.}$ that annul inchoation. They are of two kinds, mental and transmutative [or factitive] (IA). The mental $\text{vs.}$ are [(1) such as indicate certainty, of which IM mentions 5 (IA),] $\text{رَأَي}$ [not from $\text{رَأَي}$ (Sh)], $\text{عَرَف}$ (Sh), $\text{قَضَد}$ or $\text{حَقَّ}$ (IM, Sh) in an insignificant dial. (Sh), and $\text{تَعَلَّم}$ (IM, Sh) i. q. $\text{يَعْلُم}$ (IA, Sh), which keeps to the $\text{imp.}$ (IM, Sh), and (2) such as indicate probability, of which IM mentions 8 (IA)], $\text{طَلَّ}$, $\text{خَالِل}$ [not i. q. $\text{ظُهَّ}$ (Sh)], $\text{رَزَم}$, $\text{حَسَب}$ (M, IM, Sh), $\text{عَد}$ (IM), $\text{قَضَد}$ (Sh)], $\text{جَعَل}$ [like $\text{قَضَد}$ (IM)], and $\text{شَيْم}$, which keeps to the $\text{imp.}$ (IM, Sh), when they are in the sense of knowledge of the thing as being of a certain quality, as $\text{أَخَاكُ رَبّيأ}$ I knew thy brother to be generous, $\text{رَأَيْتُكَ جَوادًا}$ I believed him to be, or regarded him as, liberal, and $\text{وَجَدَتَ زِيدًا ذَا الْحَقَاطِ} I$ found, or discovered, Zaid to be scornful. They are prefixed to the $\text{prop.}$ of the $\text{inch.}$ and $\text{enunc.}$, when the intention is to make it proceed upon doubt or certainty; and they put both terms...
into the acc. as objs. [533], though both still retain their original conditions and circumstances (M). [Thus] they are trans. to two objs. (IA, Sh), of which the 1st is orig. an inch, and the 2nd an enunc. (Sh): whereas other mental vs. are intrans., as Zaid was cowardly; or trans. to one obj., as I disliked Zaid (IA). The following are exs. of the [mental (Sh)] vs. (IA, Sh) denoting certainty: —the saying [of Khidāsh Ibn Zuhair (J)]

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

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

\[(IA) \text{ I knew thee to be the one that lavishes kindness; wherefore the incentives of desire and hope sped with me to thee; though sometimes, but rarely, it occurs in the sense of opinion, as (J)}\]

\[\text{And if ye deem them to be believers (Sh, J): VII. 100,}\]
Ye shall find the recompense of it with God to be better than the goods of the present life, because being a corrob. [135], or a distinctive [pron.], because is like the det., and for that reason refuses the art. [166] (B):

Thou hast been known to be faithful to the compact, O 'Urwa: therefore be thou ungrudgingly envied; for to be ungrudgingly envied for faithfulness is praiseworthy, where governs two objs. in the acc., the 1st being the of the 2nd pers. sing. masc., which is the pro-ag. (J); though generally is trans. to one obj. by means of the, as I knew such a thing; while in & 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 (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 uttermost with subtlety in the practice of wiles and duplicity,
where, i. q. علم, [and aplastic, not being used save in the imp. (J),] governs two objs. in the acc. (FA, J); though generally it is trans. to ای and its conj. (Sh, FA, J), which supply the place of its two objs. (J), as

��晓 رسول الله انک مدرکی * رآن وعيداء منک کا لاخذ باليد (Sh), by سریا Ibn Zanaim, 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

وقلت تعليم ان للصداد غررة وَالا تضيعها َفانت قاتل (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. تعلیم الحساب Learn thou arithmetic and the like, it is trans. to one [obj.], and is plastic; and the difference between them is that this is a command to acquire knowledge in the future through diligent prosecution of the means thereto, while the former is a command to acquire it in the present by means of what is mentioned (J). The following are exs. of those denoting probability: — I fancied Zaid to be thy brother (IA): خالت زیدا آخاك and خالت طال خثال are alike in governing two objs. in the acc., as

وحلت بیویتی في يفاع ممعله وجال في راعی التحروا طائرًا
[by AnNabigha adhDhubyanî.] 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 أَنْ (An) or أَنْ (An) and its conj., as

فَغِيرتُ بَعْدُهُمْ بِعِيشَةٍ نَاصِبَةٍ إِلَيْهِ إِنَّ لَحْيَتِي مَسْتَنَبِعٌ

by the Hudhalî (BS) Abu Dhu’ab (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-Sahabî (J, Jsh)]

ٍدِعَانُي الدُّوَانِي عُمُمِي وَخَلُثُنِي لِي أَسْمَ ثَلَاثَةَ أَدْعِيَهُ وَهُوَ أَوْلِٰٓ

(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):

ٍوَأَنَّ لَأَطْنَكَ يَا فَرَعْوَمُ مَثْبُورٌ

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

ٍوَأَنَّ لَا مِلْتِجَا مِنَ اللَّهِ إِلَّا الْإِلْهَ الْأَلْبِيَةَ

IX. 119. (IA) And they knew that there was no taking refuge from the wrath of God save in supplicating Him for pardon (B); [thus] it may be interpreted in وَأَنَّ لَأَطْنَكَ يَا فَرَعْوَمُ مَثْبُورٌ XXVIII. 38. as denoting certainty, And verily I know him to be, or am sure that he is, of the liars, like
And I said to them, make ye sure of [the coming of (N)] two thousand [horsemen (N)] completely armed, the chiefs of whom will be clad in the Persian coat of chain-mail, another ex. whereof is the shoulders ye planton them Malatho Ribhum. II. 43. (T, N) Who expect, or know for certain, that they must meet their Lord, where the codex of Ibn Mas'ûd has (K, B); and it is as though, resembling knowledge in preponderance, were unrestrictedly applied thereto, because the sense of expectation is implied; says Aus Ibn Ḥajar

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): 

XXIV. 11. Account ye it not to be an evil for you (Sh); sometimes it denotes certainty, like the saying [of Labîd (J)]

[I knew with certainty piety and generosity to be most goodly merchandise as regards profit when man becomes heavy in death (J)]: the saying [of Abû 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]

زعمني شيخا ولست بشيخين * أبدا الشيخ مي يدب دببا (Sh), by Abū Umayya alHanafi, 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 زعم is trans. to [ or (Sh)] [ and its conj. (Sh, ML), which supply the place of its two objs. (J), as زعم الذين كفروا أي لي يبعثوا

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); الزعم 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 
علم], as

وَأَنَّ الَّذِي قَدْ عَاشَ يَا أَمْ مَالِك
يَمُوتُ وَلَا أَعْمَكَ عَنْ ذَٰلِكَ مَعْزُولاً

(K), by Jarîr, And that he that has lived, O Umm Mâlik, 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 أن 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 Ṭâlib addressing the Apostle

وَقَدْ عَاشْتُ وَزَعمَتِ اِنْكَ نَاصِحًا وَلَقَدْ صَدَقْتُ وَكَذَٰلِكَ نَمَّا إِمْنًا

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

وَقَدْ زَعمَتِ اِنْكَ تَغيِّرتُ بَعْدَهَا وَمَنْ ذَا الَّذِي يَا عَزُّ لاِ يَتَغيِّرُ

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

فَلّا تَعَدِّ الْوَلَىٰ شَرْيَكُكَ فِي الْغَنِّى

وَلَكِنْمَا الْوَلَىٰ شَرْيَكُكَ فِي الْعَدِمِ
(141) Then think thou not the friend to be thy partner in affluence; but the friend is thy partner in destitution, where I numbered the cattle (J): the saying [of Tamīm Ibn Abī Mukbīl (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 objs. in the acc.; this is frequent, its occurrence in the sense of trans. to one (obj.) being rare, as I directed my course to the House of God by pilgrimage (J)]: I believed the angels, who are the servants of the Compassionate, to be females, [i.e. ^اعتقدوهم (Sh); IM restricts جعل by its being i. q., in order to exclude ^اعتقد صير (below), a transmutative, not a mental v. (IA)]: and the saying [of Abū Hammām asSalūl (J)]
(IA, Sh) Then I said, Protect thou me, Abū Mālik; and if not, then think thou me to be a perishing man (J), [or]
believe thou me (Sh); i. q. طَلَّ أَنْ أَهْبَ طَلَّ أَنْ أَهْبَ is, contrary to زَعَمْ أَنْ أَهْبَ and تَعَمَّطْ أَنْ أَهْبَ, generally trans. to two plain obj.s, as in this
verse, and seldom governs آنِ أَنْ أَهْبَ and its conj., so that H
even says that هَبْ أَنْ أَهْبَ أَنْ أَهْبَ is a solecism; [the cor-
rect expression is not آنِ أَنْ أَهْبَ or آنِ أَنْ أَهْبَ, but آنِ أَنْ أَهْبَ هَبْ أَنْ أَهْبَ فَعَلْتَ or آنِ أَنْ أَهْبَ فَعَلْتَ, the attached pron. being affixed
to it, as says Abū Dahbal alJumahī

هَبْنِيِّ أَمْرًا مِنْكُمْ أَشْلُبْ بَعْيَةٍ لَّوْ ذَمَّةَ أَنْ أَهْبَ كَبِيرٍ
(D), i q. وَعْدُنِيِّ وَعْدُنِيِّ and 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 ʿUrwa
Ibn Udayya

إِذَا وَاجِبَ أَوَّلِ الْحَبِّ فِي كَبِيرٍ
اِفْتُبَلْتُ نَحْوَ سَأَلَ الْقَوْمِ أَبْتَرُنَّ
هَبْنِيِّ بَرَدتِ بَيْنِ أَمْرِيِّ طَائِرَةٍ
فَنِئَ لَنَا عَلَى الْأَحْشَاءِ تَتقُ

i. q. وَعَدَنِيِّ and إِحْسَنِيِّ, When I find the heat of love
to be in my liver, I advance towards the water-skin
of the people, leaving 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 AlKhattāb 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 ḍāl and its conj. supplying the place of the two obs. [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.] ḍāl, orig. He gave without a return, afterwards extended, so that they say [below], i.e. جَعَلَلَهُ وَهَبَنَى اللَّهُ نُداكَ, which is reducible to the 1st sense, because the meaning God make me to become a gift in thy ransom!; says Ukāiba AlAsadi

Then grant, or suppose, or hold, thou it to be a nation that has perished unheeded. Yazīd rules them, and Abu Yazīd (T); [so that] it [still] contains, as it were, the sense of the imp. from ḍāl: ḍāl from هُبِّ (D) is
likewise trans. to two objs., as GetComponentSuccession

Give thou Zaid the property or GetComponentSuccession

Give thou the property to Zaid, and is common; but GetComponentSuccession

trans. to one, as GetComponentSuccession

Stand thou in awe of Zaid, and is rare (J). The mental vs. are plastic and aplastic:

the aplastic are GetComponentSuccession and GetComponentSuccession, 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 GetComponentSuccession

and GetComponentSuccession

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

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 [GetComponentSuccession, as GetComponentSuccession I made the clay to become an ewer (IA); ] GetComponentSuccession, as GetComponentSuccession

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

fresh (above), i.e. GetComponentSuccession, God make me to become thy ransom! (IA); ] GetComponentSuccession, [the in which is rad., as in
Assuredly thou wouldst have appointed a recompense to be for it (IA), thus read by Ibn Kathir and the two BB (B); thus XVIII. 76

And God took Abraham to be a friend; 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...
rade of the people, and his mustache was independent of being wiped, i.e. he could wipe it himself; though, as some say (J), اَخَا is a d. s. to the ِبَيْنَتَةُ لَاهْتَأَا بِالرَّجَالَّ, 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 قُومُ themselves, but merely لَا لَهُتَا بِالرَّجَالَّ (T, J); and رد, as (IA, Sh) لو يردونكم بعد إيمانكم كفأرا

II. 103. That they might render you, or cause you to become, after your believing, unbelievers, out of envy (Sh), [and]

رَمَى التَّحْدِيثَاتِ لَهْتَأَا الْحَرْبِ ُبِمَقَادَّرِ سمَى لَهُ سُودَا

(IA), by ‘Abd Allah Ibn AzZabir alAsadi, The newly befalling mishaps smote the women of the family of Harb with a certain quantity thereof, whereat they lamented with great lamentation; and it caused their black hairs to become white, and caused their white faces to become black (J), [though] كفأرا 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. اَرْبَتُ is used in the same way as اَرْبَتُ so that one says اَرْبَتُ زُيدًا منطلقًا I thought Zaid to be departing, اَرْبَتُ عمرًا ذَاهِبًا I think ‘Amr to be going away
and Where thinkest thou Bishr to be sitting? And in interrogation exclusively they say

أكِلَ يَوْمٌ تَقُولُ عَمْراً ذَا حَبّاً، تَقُولُ زِيداً مَنْطَقَتَا، in the sense of اَجِهَا لَا أَلْغَيْ، نَعْلَمُ [below] and

As for the departure, it will be before the day after to-
morrow. Then when thinkest thou the dwelling will unite us? (M). The property of قَالَ, when followed by

أَلْقَى زَيْدَ عَمْراً مَنْطَقَتَا Zaid said, 'Amr is departing and

عَمْراً مَنْطَقَتَا Sayest thou, Zaid is departing?, being, however, in the position of an acc. as obj. [1]: but قَالَ may be treated like طَلَى, putting the incho. and enunc. into the acc. as objs. The generality of the Arabs (IA), others than the Banū Sulaim (Sh), treat قَالَ like طَلَى, [as regards the government of the two objs. in the acc. (Sh),] only on condition that the v. be [تَقُولُ (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

مَتَى تَقُولُ الْقَلَصُ الْرِّوَايَّةُ يَحْمِلُهُ إِمَّامُ قَاسِماً
(IA, Sh), by Hudba (J, Jsh) Ibn AlKhashram al'Udhi (Jsh), where it is contiguous (Sh), *When thinkest thou the quick-pacing young she-camels will carry to me Umm Kasim and Kasim? (J, Jsh),*  

"أين الدار تقول زيدا منطلقين؟" (IA),  

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*  

اجهلًا تقول بنى لوتي، *لى عمر أبيك أم منتجاعلينا* (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 كنت 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 كنت تقول زيدا منطلقين Dost thou say, Zaid is departing? (IA, Sh); whereas, when the conditions mentioned are combined, the inch. and enunc. may be made acc. as objs. of تقول, or nom. by imitation (IA). But the Banu
Sulaim (M, IA, Sh) make the whole cat. of [طَنْتُ] like [تُلْتُ] (M): [for they] treat like [تُلْتُ] 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 قال ذا مشتفًا Think thou this one to be affectionate, whence the saying [of an Arab of the desert, who caught a  ضب  and brought it to his wife (J, Jsh).]

كانت وكنت رجلاً فظيماً هذا لعلم الله إسرائيلًا (IA), where is treated like [ظني] 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, ُإِسْرَائِيلِ (J, Jsh), because she believed the ضاب  to be metamorphosed children of Israel, or, as some say, in both, She thought (J); so that they allow ٌقَلَتْ زيداً منطلقًا, while others hold imitation to be necessary, ٌقَلَتْ زيداً منطلق (Sh).

§ 442. Except هَبُ، زَمَمت، خَلت، حَسَبت، [and هَبُ،] they have other meanings, according to which they do not exceed one obj. (M). [from طَنْتُ Suspicion (M)]

i.q. لَا هُوُ على الغيب بظنيماً، as in لَا هُوُ على الْغِيبِ بظنيماً LXXXI. 24.
[with the ١ in the codex of 'Abd Allah, and thus alternatively read by the Apostle (K), i.e. (IA, K, B), from نسیب نظیره, Nor is he (Muḥammad) by reason of what he announceth of the unseen obnoxious to suspicion (K, B),] is trans. to one obj.; [as علم ِّ مال فضلت زیدا Property of mine was wanting; so I suspected Zaid (Sh)]:
similarly i.q. عَرْف is trans. to one obj. (IA), as

And God hath brought you forth from the bellies of your mothers, not knowing anything (IA, Sh): and رأى رأى رأى رأى كنّا as Abū Hanīfa held, or believed, the lawfulness of such a thing (Sh); [and] رأى ابصِرتِه I saw him (M); [though] when رأى denotes seeing in sleep, inf. n. رُوْيَا, it is trans. to two objs., like the عَمْل before (K, B),] the ى being the 1st obj., and a prop. in the position of the 2nd obj., and similarly

أبو حنیفہ یُرثۡتَنِی وطاقٌ وعمرَ راونةٌ أباهم رفقةٌ حتیًّ اذًا ما نجاجی الیلٌ وانحوز ایلاؤلاً
Verily I saw in a vision eleven stars and the sun and the moon. I saw them bowing down to me which is from روى, not from روى, because of تأويل رواية XII. 5. Relate thou not thy vision and this 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. I found the stray she-camel, when you light upon it: [and for ٌت, تعلِم, دو, جعل, trans. to one obj., see §§. 440 and 467:] and similarly ٌهیت ٌنشی, I was shown, or taught, the thing, i.q. ٌعرفت or ٌعرفت بمصیت I was made to see, or know, it, as in ٌوارنا مناسکنا II. 122. [And show, or teach, Thou us our places of devotion in the pil- grimage (K, B), transported (by the Hamza) (K) from رأى 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 ٌقول أن زیدا منطلق Sayest thou, Verily Zaid is departing, i.e. Speakest thou that?

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

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

thus both are suppressed in (IA, Sh)

XXVIII. 62. Where are Mine associates, they (that) ye were wont to think (to be associates)?, i.e.

supplying the place of the two objs., as in

[by Kumait Ibn Zaid alAsadi, On the authority of what scripture, or in virtue of what usage, deemest thou the love of them to be a shame unto me, and accountest thou? (J)], i.e. the two objs. being suppressed, because indicated by what precedes them (IA);

and one is suppressed in (IA, Sh)

III. 175.
[166], i.e. بخلهم هو الغر، 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 يبخلوون (K, B),] and the distinctive pron. [ هو (K)] and 2nd obj. retained, and (Sh)

ولقد نزلت فلا تطني غيرة ممي بمنزلة المحب العكرم

[by 'Antara, By God, thou hast alighted—and imagine thou not aught else (to be betiding)—in respect of me (J), i.e. of my heart (EM), in the place of alighting, the ب being i. q. نفس, of the beloved, the honored (J)], i.e. غيرة راتبًا [the 2nd obj. راتبًا 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 طلنت زيدا كاتما (IA),] you do not say, [according to the soundest (view) (Sh),]

طلنت [or علمت, restricting yourself thereto (Sh),] nor

 علمت (IA, Sh), as all agree (Sh), طلنت زيدا (IA) [or علمت زيدا (Sh), or علمت كاتما (IA) or علمت كاتما (Sh), or علمت مثا (IA) or علمت مثا (Sh),] omitting the 1st and 2nd obj. respectively (Sh). As for the saying of the Arabs طلنت داک [40] I thought that, داک is a dem. to thinking, as though they said merely طلنت I thought about him, when you
make him the location of your thought, like as you say

\[ \text{I thought in the house; but if you make} \]

the \[ \text{red., as in} \]

[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

\[ \text{ما الراجيذ يأ الموم توعدني} \]

\[ \text{وفي الراجيذ خلت الموم والضور} \]

(M) by Munāzil Ibn Rabī‘a, satirizing Ru‘ba Ibn al‘Ajjāj, What! with poems of the Rajaz metre, O son of baseness, lost 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 their governing the two obs.; and is necessary when they precede the latter and are not followed by a suspensory, as

\[ \text{I thought Zaid to be learned,} \]

and allowable when they intervene between them, as

\[ \text{I thought Zaid to be learned, or come after them both, as} \]

Zaid I thought to be learned, or come after them both, as Zaid to be learned 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) زيد طننت قائم Zaid, I thought, was standing, where has no influence upon literally or ideally (IA), [and] زيد عالم طننت 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 زيد طننت قائم (IA),] or at the end, [as زيد طننت قائم (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 طننت زيد قائم, but must make [the v.] to govern, as طننت زيدا قائما, any supposed instance of such neutralization being explained by subaudition of the pron. of the case, as in ارجو وامن ان تبدو مودتها وما اخال لدينا منك تنوير [by Ka'b Ibn Zuhair, I hope and faintly expect that her love may (572, 720) approach; but I fancy not (the case
to be this), a bestowal of favor will be in our possession from thee, an enallage (1) from the 3rd to the 2nd pers. (J)], i.e. خالَةٕ, the 8 being the pron. of the case and the 1st obj., and لدَيْناَ عَلَّغُ, 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

كُذَا أَدْبَتْ حَتَّى صَارَ مَيْ خَلْقٍ

إِنِّي وَجَدْتُ مَلَكَ الشَّيْمَةِ الَّذِي

[by one of the Banū Fazāra, Thus was I trained to good breeding, so that it became a part of my nature that I perceived, (assuredly) the mainstay of the character was good breeding (J)], i.e. ملَكَ عَلَّغُ, a case of suspension, not of neutralization, [and, as some say, (and the BS allows,) in the former verse, i.e. لدَيْناَ عَلَّغُ, which is thus a case of suspension, though some disallow the ل here, because it denotes corroboration of affirmation, and is therefore incompatible with the negation (J)]. The KK, however, followed by Abū Bakr azZabīdī and others, hold that it is allowable to neutralize the preceding [v.]; so that they do not need to explain away the two verses. Neutralization is not obligatory, but allowable; and therefore 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-
ment of the government literally, but not ideally, because of (IA, Sh) a preventive (IA), [i.e.] the intervention of what the head of the sentence belongs to, namely one of 10 things, between them and their two regs. (Sh), as

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

[vs.] must be suspended before (1) the of inception, [as ]

(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) being the of inception, which has suspended from government (B)] : (2) the of the correl. (Sh)] of the oath, as , [i.e. , I knew, (by God,) assuredly Zaid would stand, and

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

And I

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

I knew which of us is severer in punishment, and

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

I knew whose father was Zaid and

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

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

not by what precedes it, because the head of the sentence belongs to the interrog., which is, therefore, not governed by what precedes it (Sh)]: (4)
the neg. [as ـَلْكَ عَلَمْتُ مَا هُوَ لَكَ يَنْطَقُونَ XXI. 66. Assuredly thou hast known, these speak not (Sh)]: (5) the neg. [in the correl. of the oath, as َعَلَمْتُ وَاللَّهُ ـِنِعْرِي اِنْ زِيدَ كَانُ ۚ I knew, by God, Zaid was not standing (Sh), (and) as ۚوَلَوْنَ أنْ لَبْثَتِ اِنْ لَبْثَتِ اِلَا قَلِیلاً 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 ۚوَلَوْنَ أنْ لَبْثَتِ اِلَا قَلِیلاً would not prevail over ۚلَبْثَتِ ۖ since one does not say ۚوَلَوْنَ أنْ لَبْثَتِ اِلَا قَلِیلاً, 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. ۚلَمْ (IA, Sh) in the correl. of the oath, as َعَلَمْتُ وَاللَّهُ ۚلا زِيدَ فِی اَلْدَارِ وَلا عِمَّرُ I knew, by God, Zaid was not in the house, nor ‘Amr: ۚوَلَوْنَ أنْ اَدْرِی لَعْلَهُمْ ۚلَکمْ لِلَّهِ XXI. 111. And I know not, peradventure it is a trial, or probation, for you: (8) the cond. ۚۚزَوَٰدَ عَلَمْمِ اَلْقَوْمِ لَوْ أَنْ حَانَتَمَا ۚآرَانِی فِی الْمَالِ ۚکَانَ لَهُ وَنُور
[by Hatim at-Ta’i (Mb), And the peoples have known, if Hatim at-Ta’i had desired abundance of property, he would have had affluence (Jsh)]: (9) the ل [521], as I knew, verily Zaid was standing, mentioned by many of the Westerns: whereas apparently the suspensory is only the ل, not ل, except that IKhz relates that لSUPERSCRIPT] علمت أن زيداً قام with Kasr [in ل] is allowable notwithstanding the absence of the ل, and that this is the opinion of S; and according to this the suspensory is ل: (10) the enunciatory ل, declared by some, who attribute to it the text للم بيروا كم أهلكنا قبلهم من القرءان أنهم إلاهم لا يرجعون

XXXVI. 30. 31., construing ل to be enunciatory, governed in the acc. by لعليكنا, and the prop. to supply the place of the two objs. of ل, Have they not known? How many have We destroyed before them, of the generations, (with the doom) that they should not return unto them!, being in full لب أثنتسال, as though لب أثنتسال with extermination were said; and this is correct, though ل need not be enunciatory, but may be interrog., known how many We have destroyed &c.?, which is corroborated by the reading of Ibn Mas’ūd لمن أهلكنا whom We have destroyed: whereas Fr allows ل to be governed in the acc. by ليروا, which is an inad-
vertence, [because \( \text{A}^\circ \) is not governed by an op. before it \((K)\),] whether it be construed to be enunciatory or interrog., [because it is orig. interrog. \((K)\)]; while S says that \( \text{A}^\circ \) and its two regs. are a subst. for \( \text{A}^\circ \), which is dubious, because, if \( \text{A}^\circ \) be construed to be a reg. of \( \text{A}^\circ \), then the objection advanced against Fr must hold good, vid. the exclusion of \( \text{A}^\circ \) from its quality of priority, and, if it be construed to be a reg. of \( \text{A}^\circ \), then \( \text{A}^\circ \) must prevail over \( \text{A}^\circ \) \([152]\), whereas it is not correct to say \textit{We have destroyed the non-existence of returning}; but his saying will be rectified by its meaning them to be a subst. for \( \text{A}^\circ \) and what follows it, [according to the sense, not according to the letter, meaning \textit{Have they not known the frequency of Our destroying the generations before them, their being not about to return unto them} \((K)\),] for \( \text{A}^\circ \) is made to prevail in sense over \( \text{A}^\circ \) and its conj., \textit{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 \textit{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 ĪU (ML), with موجعات in the acc. (Sh, ML) as coupled to the place of مبكا (Sh), because the government of the suspended is annulled as to the letter, not as to the place (SM); but you may assert that مبكا is an obj. and م red., [in which case there is no suspension (DM)]; or that the o. f. is موجعات nor (know) the torments, a coupling of props., [in which case the acc. does not appear in the appos. (DM)]; or that the موجعات belongs to the d. s. [to the in (DM)], and is the sub. of م, 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 ُطَلَبٌ; but is allowable in every mental v., [i.e. every v. indicative of an idea subsisting in the mind, as ُعَرَفْ , نَظَرْ , نَفَكَرْ , عُلِمْ (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 في عَمَّ جَنَّةٍ صَاحِبِهِمْ 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 ُيَتَفَكَّرُونَ ما بَصَاحِبِهِمْ in accordance with the sense of ُنَظَرْ, (DM),] XVIII. 18. [(1), i.e. And let him observe the answer of this interrogation (DM),] and يُسَأَلُونَ إِيَّاَيْ يُوْمَ الْدِّيْنِLI. 12. They inquire when the day of reckoning will be; because one says ُفَكَرْتْ فِيَهَا and ُسَالتُ عَنْهَا ُفَكَرْتْ فِيهَا نَظَارَتُ فِيَهَا and ُسَالتُ عَنْهَا , but here they are suspended by the interrog. [or by the neg. ّم (DM)] from reaching the obj. literally, whilst ideally they are seeking it in accordance with the sense of that p.: (2) the unfettered obj., as ُعَرَفْتُ مِنْ أَبُوكَ
I knew who was thy father, because you say 

_I knew who was thy father, because you say_ 

_Seeest thou not what lightning is here?_ because the visual 

_and the rest of the vs. of the senses are trans. to only one, by 

common consent, except _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. _ينقلبون in this text 

being in the position of the two _objs., not in that of the 

2nd only with _اي as 1st _obj. (DM),] because _اي is an 

unrestricted _obj. to _ينقلبون [see above], not a direct _obj. 

to _علم, while the whole verbal prop. is in the position 
of an _acc. to the _v. of knowledge, [supplying the place of 

its two _objs. (DM),] whence 

_Lailâ shall know what a debt she has incurred, and _what a creditor for exacting payment is her creditor! 

[Jsh]), the 1st _اي 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 

nd being in the _nom. as an _inch., while what follows it,
§ 446. Another [peculiarity of the mental vs.] is that you [may] unify in them the prons. of the ag. and obj., as

\[I\ \text{knew myself to be departing,}
\]

\[\text{Thou perceivest thyself to have done such a thing, and He regarded himself as great (M). [Thus]}
\]

\[\text{[440] governs two prons., the ٰ and the ی, denoting one thing, i. e. the speaker, which is peculiar to the mental vs. (J):}
\]

[see also other exs. in the ٰ (1) and XII. 36. (442)]. The Arabs, however, treat [عَدْمَتُ عَدْمَتٌ] and [ٰ and ی] in the same way, [because they are the opps. of (AAz),] saying [جِرَانَ الْأُلْدَدَاءِ] says

\[\text{[Assuredly I have got from two rival wives (may I want myself!, i. e. perish!) and from that trouble which I undergo from them a place of retreat! (AAz)]. But that is not allowable in other vs.; so that you do not say}
\]

\[\text{I upbraided myself and ٰ ی نَفْسِي.}
\]

\[\text{Thou beatest thyself.}
\]
CHAPTER VIII.

THE NON-ATTRIBUTIVE VERBS.

§ 447. These are أضحى, أمسى, أصبَح, صار, كان مادَم, ما فتى, ما أنفُك, ما برح, ما زال, بات، طل، and ليس [24]. They are prefixed to the inch. and enunc. in the same way as the mental vs., save that they put the inch. into the nom., [the first nominativization, which was by reason of inchoation, passing away, and being succeeded by nominativization by reason of them (J),] and the enunc. into the acc. (M). The nom. is named their sub. [properly, and their ag. tropically (Sh), the ag. being properly the inf. n. of the pred. pre. to the sub., so that means ثُبت تَيام زِيد في الماضي (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),] كان، صار، أمسى، أصبَح، أضحى، واصِب، بات، طل، ليس: (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، إنفُك، نتى، برح، زال، as (IA, Sh) وَلَا يَزالُ مُختلفينٌ XI. 120. But they shall not cease to be
diverse, XX. 93. [414] (Sh), َما ُزَال زبد ثائِما Zaid has not ceased to be standing, where the negation is lit., XII. 85. [454], where the negation is constructive, i.e. َلا تَنَزل ذاكر المو It signifies standing.

[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 َلا يُصَلِّ إِلَّا أَنَّهُ [59] (IA); provided further that ُزَال زال be pret. of ُزَالْ زال, the pret. of ُزَولْ زول, being an intrans. att. v. in the sense of going away and removal, as َأَنَّ اللٰٰهُ يُمِسِّ عِبَادَتِهِ وَالْأَرْضِ أَنَّهُ شَيْءٌ يَنُزَّل لِلْحَيَاةِ 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 ُزَبَلْ زبل a trans. att. v. in the sense of ُمَازْ ماز aor. َزَال زيد Zaid separated his sheep from the goats of such a one (Sh): (3) such as must be preceded by the [adverbial (IA)] infinitival َمَا [that acts as a subst. for the adv. of time (Sh), in order to govern thus (IA)]; which is َوَأَصِنَى بِالْصَّلَاةِ وَالْزِكْرَةِ مَا دَمَت حَيَّا XIX. 32, i.e. َمَدَّة دَوَامُ حَيَا, 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 Zaid continued well is a d. s., not a pred., as likewise in I wondered that Zaid continued well, this being infinitival, [but] not adverbial, i.e. I wondered at his continuing well (Sh). These vs. are (1) plastic, i.e. all except  and  and  and  and . The non-pret. of the plastic governs like the pret.: i.e. the aor., as  unlike . II. 137. And the Apostle be a witness against you; the imp., as . IV. 134. Be ye constant in executing justice and . XVII. 53. Be ye stones or iron; the act. part., as  [where the sub. of is a pron. allowably latent in it, equivalent to , 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.
inf. n., or not: the correct [view] is that it has an inf. n. [governing as it governs (J)], as

[By open-handedness and forbearance does the youth become a chief among his people: and thy being the doer of it is easy unto thee, where the inf. n. of the non-att. is pre. to its sub., the َكان 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 َليس، and such as require negation or the like thereof as a condition [of their government], i.e. َزالِ 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 َصُوبُ 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 ِزالُ َليسُ, and َتَرى and َأَوْرُ; for these are used only as non-att.: exs. of the att. are َأُمانُ َدَرُ عَمْرَة فِنطُورة إِلَى مِيِسَرَة II. 280. And if there be an indi-
plenty, i. e. XI. 109. [90], and خيير تمسون وخيير تصريكون XXX. 16. Wherefore ye shall extol the perfection of God when ye enter upon the time of evening and when ye enter upon the time of morning (IA).

§ 448. S mentions only ِهِنَّ، صار، َكَانَ، 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 ُعَدَّا، عاد، أمُّي، and ُرَأَجَ: and جَاءَ has occurred in the sense of صار́ in the saying of the Arabs ِما جَآَتُتْ حَاجْتُكَ [24] What has become thy want?; and similar to it is ُقَعُدَ in the saying of the Arab of the desert أَرْفَ شُفَّرُتْهُ حَتَّى قَعَدتْ كَانَتْ حَربَةَ 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 unknown the pred., as َكَانَ ِزَيْدٍ إِخَا عُمَّرَةَ said to him that knows Zaid, but not his brotherhood to ‘Amr, and َكَانَ أَخُو عُمَّرَةَ ِزَيْدًا to him that knows ‘Amr’s brother, but not that his name is Zaid: (b) if he know them both, but not the relation of one to the other, then, (a) if one be more det., it should
be made the sub., as Zaid was the stander said to him that has heard of Zaid and of a man standing, so that he has a mental conception of each of them, but does not know that one is the other, though is allowable rarely; [according, then, to the preferable (construction), the pron. is not made a pred. to what is below it in determinateness, so that you say Zaid, he was the stander to him that knows them both, not Zaid, the stander was he (DM, with however, both here and below)]; (b) but if one be not more det., you have an option, as or (c) such as however, [i.e. every dem. conjoined with the instrument of premonition (DM),] is excepted from [the rule in (a) as to] the two dissimilar in degree [of determinateness], for it must be the sub., because of the [p. of] premonition attached to it, [since the instrument of premonition requires priority (DM),] as and except with the pron., for, while the chastest in the cat. of the inch. is to make the pron. the inch. and prefix the [p. of] premonition to it, as though has been heard rarely, that is not feasible in the cat. of the annuller, because the pron. is attached to the op., so that the [p. of] premonition cannot be prefixed to it, [but is prefixed
to the *dem.* occurring as a pred., as *(DM)*; *(d)*
and they assign to *أَنَّى* and *أَنَّى* 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 حسبتهم إلا أنْ تَقَالا."

XLV. 24. *Not aught save that they said [&c.] was*
their argument and "دَمَّ كَانَ جَوَابٌ ذَوْمَةَ إلا أَنْ تَقَالا."

XXVII. 57. *Then not aught save that they said [&c.]*
was the answer of his people, and the *nom.* [in *حَجْتَة* and
*جَوَاب* *(DM)*] is weak, as making the *pron.* a pred. to
what is below it in determinateness is weak, [like
"زَيْدْ كَانَ ..."
*(DM)*]: *(2)* both *indet.*: if each have a permis-
sive for being made *sub.*, you have an option as to which
you will make *sub.*, and which *pred.*, as "كَانَ خَيْرًا مِنْ زُيْدٍ ...
A better than Zaid was a worse than 'Amr,*

or the converse ["كَانَ خَيْرًا مِنْ زُيْدٍ شَرًّا مِنْ عُمَّرَ"
*(DM)*]; but if the permissive belong to one of them only, you
make it the *sub.*, as "كَانَ خَيْرًا مِنْ زُيْدٍ إِمَارَةً"
*(3)* dissimi-
lar: 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 Dubā'a; nor let (in) a place of tarrying be on thy part the farewell (Jsh)] and

[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] and

(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, ṣūṭī is sub. to ʿkān suppressed, expounded by the ʿkān 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 ʿkān is a pron. relating to it, while in the latter case the evidence is in ʿkān, 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 \( \text{كَنِّي} \) att., the \( \text{ل} \) depends upon it, [ \( \text{الله} \) being a d. s. (B),] \( \text{أَيْة} \) is its ag., and \( \text{أَيْة} \) a subst. for \( \text{أَيْة} \),

And was there not for them a sign, that the learned \&c.,
or an enunc. to a suppressed \( \text{هَيَّ} \), (which was) that \&c.;
and if you make it non-att., its sub. is the pron. of the case, an inch., \( \text{أَيْة} \) its enunc., and the prop. the pred. of [167], or \( \text{أَيْة} \) is its sub., \( \text{الله} \) its pred., and

an a subst. or enunc. of a suppressed [ \( \text{هَيَّ} \)], And
was not for them a sign, that \&c., or (which was) that \&c.?; but Zj's allowing \( \text{أَيْة} \) 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 \( \text{الله} \) (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 trans-
mittted to the contrary being paraphrased [34], as

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

ما كان من بشر إلا وعينته محتومة كَانَ الاَّجَلَ تختلف

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

وكانوا أهل السمع نقوص ناصفين وأكثر ما يعطرن النظر الشوّر
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 'Ašim in تجارة حاضرة, as the pred., the sub. being a pron. (relating to the pred.) (B),] constructively تجارة حاضرة, like

And was not that the learned &c. a sign unto them?, like

may be made fem. while أية is put into the acc., And was not that the learned &c. a sign unto them?, like

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., because by he means اقدام, or, as some say, (because) feminization and masculinization of the inf. n. have been transmitted from the Arabs, as اوجعلني اوجعلني ضرب Thy beating hurt me (EM)].

In XXVI. 3. is correct as pred. to the אענתיא אענתיא נפלת אשעניא אענתיא אשעניא אענתיא, the אענתיא אענתיא being interpolated to explain the position of the submission, and the sentence left in its o. f. And their necks shall become submissive thereto, like The people of Al'Yamama are gone, as though the אעמיא had not been mentioned; or because the אענתיא are qualified by submission, which belongs to rational beings, like XII. 4. [442]; or because the אענתיא are the chiefs and leaders, likened to the necks, just as they are called heads, نواصى forelocks, and صدور 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 [454] وَأَرْبَى مَا أَلْغى 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. ُبِقْيَاتُ دَخُلُهُ جَهَمَ, مَرْضُ وَجَدَ السَّاحِرُ, or the like (J), as The event happened, The predestined comes to pass. come thou into existence. And it is (M), i.e. أَكُلَتُ الكَالِئَةُ The predestined comes to pass, كَيْ نِيَكُونَ Come thou into existence. And it cometh into existence (K, B), [and] [432] [أَنْ مَتْ أَنْفَضُوا كَانَ زَيْداً] (J): (3) red. (M, IA), as Verily of the most excellent of them was Zaid,

سَرَأُتُ بَنَى أَبِي بُكرَ [below], and ولَدَتُ فاطمَةُ بنتُ الخِرْشِبُ الكَالِئَةُ مَنْ بَنَى عَبْسِيَ لمْ يُجِدَ كَانَ مِثَلَهُمْ Fatima, the daughter of AlKhurshub bore the perfect ones of the Banu‘Abs: there was not found the like of them (M): according to IU and IM it is red. between two inseparables, like the inch. and enunc., the v. and its nom., the conj. and conjunct, and the ep. and qualified: but its redundance is
regular only between ما كان أَصْرَ عَلَمٍ مِنْ تَقْدِيم 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 Taudhīh and A and elsewhere it is explicitly declared to be regular in all but the prep. and gen. (J):] it has been heard between the v. and its nom., like ولدَتِ قَاطِمةُ السَّمَع [above]; and the ep. and qualified, like the saying [of AlFarazdak (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 كان is not red. here, because the red. does not govern, whereas it is op., the ال being its sub. and لُنّا its pred., and the prop. (لُنّا كانوا) either a 1st ep. of جُيّرَبِي, the 2nd being كِرَامٌ, or a par. between the ep. and qualified, neighbours that belonged to us, or (they belonged to us), generous; so that the saying

وفي غرف الْجَنَّةِ العُليَا الَّتِي رَجَبَتُ]

should be cited instead, 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 Abū Bakr mount, orig. recompensed (J)]

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 'Aḵīl son of Abū Ṭalīb

(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 of L. 36. For him that hath an attentive heart admits of all four (M): [for] َكَانُ which may be non-att., att., or red., which is of weakest authority, in (a) such as L. 36. and َزِيدُ كَانُ لَة مِلَاءَ [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 َإِسْتَقْرَارُ in the nom., [as enunc. of the n. following (DM),] if it be red., in the acc., [as pred. of َكَانُ (DM),] if it be non-att., unless the non-att. contain the pron. of the case, the َإِسْتَقْرَارُ being then in the nom. as enunc. of the inch., [and the prop. he pred. of َكَانُ (DM)]: (b) َفَأَظَنَّ كَيفَ كَانَ عَائِبًا مَكَرَهُمَّ
XXVII. 52. Then look thou, how the issue of their device was, except that the non-att. does not contain the pron. of the case, because of the interrog., [the pron. of the case being expounded only by an enunciatory prop. (DM),] and precedence of the pred., [the pron. of the case requiring the whole of its exponent to follow it, whereas here كيف, (which would be) part of the exponent, i.e. the enunc., precedes (DM)]; كيف being a d. s., if كان 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 لبشر, [and the sub. An يكلمة الله] (DM),] or by suppression of a pre. n., [i.e. ومن (DM),] or تكليم أيجاد (DM): (d) Where was Zaid standing?; the pred., if كان be non-att., being either تأئما, and an adv. to it, or تأئما, and an adv. to it or كان; and, if red., [يبي is the enunc., and (DM) تأئما is a d. s. (ML) to the covert pron. [26] in it (DM). The non-att. (BS) كان has (M, BS) two senses, (1) attributability of its pred. to its sub. in past time, as كان زيد فقيراً Zaid was poor; (2) mutation of its sub. from one quality to another (BS), the sense of صار [451] (M), as
A-PA-Px S/A S/A xx S/A xx

LVI. 5-7, And the mountains shall be crumbled with vehement crumbling, and become scattered dust, and ye shall become three sorts, i.e. وَصَرَتْ فَصَارَتْ, whence the ؟ ka‘in in the verse [of Ka‘b]

كَانَتْ مَوْاعِيْدُ عَرْقُوبُ لَهَا مَثَلًا وَمَا مَوْعِيْدَهَا إلَّا الأَبْطَالْ i.e. The promises of ‘Urkūt have become for her a proverb; nor are her promises aught but falsehoods (BS), [and,] as is said, in بَيْتِهَا قَرُورُ وَالمَطْلِىَّ كَانَتْ * قَطْتاً التَّحْرِيَّ قُدْ كَانَتْ نِزَّافَا بَيْضَهَا (M) In a desolate trackless waste; and the riding-camels were in rapidity of pace as though they were the Ka‘dà birds of the hard and rugged ground when their eggs have become young birds towards which they walk rapidly (Jsh). The ؟ ka‘in 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. 14.), for lightness, on account of frequency of usage IA), as والَمُ يَوْكُرُ مِنِّ الْمُشْرِكِينَ XVI. 121. And was not of the polytheists and والَمُ أَكَ بَغْياً 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 لَمْ يَكُنِ الَّذِينِ كَفُوْرَا 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 ‘Umar 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

\[\text{أَن يَكْنِي ثُلُثٌ عَلَيْهِ وَأَن لَا يَكْنِي} \]

and \[\text{أَن لَا يَكْنِي وَأَن يَكْنِي} \]. IM apparently makes no distinction in that [respect] between the non-att. and att. \[\text{كَانُ رَأَى تُكَّ تُصَنُّ حَسَنَةٌ يُضَاعِفَهَا} \]

IV. 44. And if there be a good deed, \[\text{هُوَ أَن يَكْنِي ثُلُثٌ عَلَيْهِ وَأَن لَا يَكْنِي} \]

§ 451. \[\text{صَارُّ} \]

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] \[\text{صَارُّ الْفَقْرُ غُنْيَةُ وَالْطَّيْبَيْنَ خَزَانًا} \] The poor became rich, and the clay pottery, and the 2nd [in] \[\text{صَارُّ زِيدَ يَبِي} \]

Zaid went, or proceeded, to ‘Amr, whence \[\text{كَلِّ حَيٍّ صَارَ إِلَى} \]

Every living thing is tending to annihilation (M).
§ 452. (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 He entered upon the time of noon in the summer season and He entered upon the third part of the night commencing from the end of twilight, being thus att.; [(thus) in شَجَحتُ ٱلْغَلُّ (449) may be att., i. q., ذَخَرَ نَزْلَتُ ٱلضُّحُّ, the prop. after it being a d. s., and the of inception (80), that has entered upon the time of the forenoon while it is &c. (BS); in أَصِبَّهُمَا (458) فَأَصِبَّهُمَا ٱلْغَلُّ is att. (J); and] 'Abd alWāsi' Ibn Usāma says

وَمِنْ عَدَّلَاتِي أَنْئِي حَسَنَى الْقُرْبَى
إِذَا الْلِّيْلَةُ الْشَّهْبَاءُ أَصِبَّهَا جَلِيدًّا
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. صَرُّ, [being thus again non-att.,] as أَصِبْعُ أَمْسِى فَقِيرًا زِيدَ غَنِيَّا Zaid became rich and became poor; 'Adī says

لمَّا أَصِبَّهُمَا كَانُهُمْ وَرَقَ جَفْفَ فَاوْلُ بَيْنَ الصَّبا والدَّبْرِ
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

امسَتَ سعاد بارِضي مَا بِلَغَهَا إلَّا الَّذِينَ الْجَبَابَاتَ المُرَاسِيلَ

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

امسَتْ خَلَا وَأَمَسَى اِلْحَلَا اِحْتَمَلَواَ

اخنَى عَلَيْهَا الَّذِينَ اخنَى عَلَى لِبَنٍ

[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. طَلَّ بَتْ and 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 طَلَّ بَتْ يَفْعَلُ when he does by day, and طَلَّ يَفْعَلُ when he does by night; a woman said

اطْلَ عَرَى وَأَبَيَتْ إِطْلَسَ وأَمَوتَ مِن بَعْضِ الْخَيْبَةِ الْأَقْوَنَ

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

And when one of them is informed of the birth of the female, his face becometh black (M):

[similarly] is i. q. صار [similarly] is i. q. صار

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] مَا زَالَ and its sisters signify the inseparability of the pred. from the sub. according to what the case requires, as مَا زَالَ زَيَد ضَاحِكًا;

Zaid has not ceased to be laughing and مَا زَالَ عَمَّر أَرْقُ.

'Amr has not ceased to be blue-eyed (IA). It is said that in [59] he intends benediction, but imprecates ruin upon it [the dwelling]: the reply, however, is that he guards himself first by saying ﷺ;

and that مَا زَالَ زَيَد يصلي and its sisters require the attributability of the pred. to the sub. in accordance only with the current custom in the case of the like thereof, as مَا زَالَ زَيَد يصلي

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, he has not omitted it in its appointed times, not since he was created, he has not erased to pray night and day, without remission (BS).

O my father, cease thou not to be besides us; for verily we are in well-being when thou ceasest not to be beside us (D). The precedence of negation is absolutely made a condition of the government of and, when a neg. is prefixed to them, become aff., so that means and like negation are prohibition and prayer by means of exclusively; which resemble negation because the object of them is omission, and negation denotes that (J). Since in them negation is prefixed to negation, they follow the course of in being aff.; so that is not allowable, and Dhu-

ج را: س ل ف ئ ن أ َلا َمْتَخَّة
على الحِفْس أَوْ نَرْمِي بِهَا بِلَادًا فَقَرَا
[88] (M), the sense being  

ṣeṣṭ  

मेथात्म 

ला a void
exc., which is forbidden in affirmation, so that you make 

जर रेड, 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 Sālih Ibn Κuḥfān [al'Ambarī (T)]

त्राल जबल मरम्यत एँधा ले हा मामिण्या में एँ लेष में जिल्ल
[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-Ka'is]

[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]

तन्नेकः तेसु मा हस्यसः सहाल धन्ति त्तोने

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. ल exclusively (J)], like XII. 85., [i.e. लः, the neg. p. being suppressed, because it cannot be confounded with
affirmation, since, if it were aff., the ل and ن would be indispensable (K)]; and anomalously without the oath, like the saying [of Khidāsh Ibn Zuhair (J)]

و أبِرَحَ مَا أدَمَ اللَّهُ قُومِيَِّ بِبَعْضِ اللَّهُ مَنْتَقِطِّا مَجِيدًا

i.e. [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. دَامَ means Remained and Continued (IA):

يَسِيرُ مَا دَمَتْ جَالِسًا

I shall sit so long as, or while, thou continuest to be sitting, as though you said دَوَامُ جَلُوسُكَ during the continuance of thy sitting, like مِقَمُ الْحَدِيثِ and أَتَبَكَ خُفُوقُ النَّجْمِ [65]; and for that reason it needs to be adjoined to a sentence, because it is an adv., [so that] it cannot disperse with what happens in it.

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

§ 457. As regards precedence of the pred. these vs. are of two kinds: (1) in those that have ً 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 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 My brother was my companion, where may not precede, if it is to be pred., because that would not
be known, the inflection being unapparent, it may intervene between the v. and sub.: the Kur'an says 

And incumbent upon Us was the helping of the believers (IA); [and] this verse [of Ka'b]

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

in the intervention of the pred. (BS). It has been disputed, however, whether the pred. of or may precede its sub.; but the correct [view] is that it may: says the poet [As Samau’al Ibn ‘Adiya (T, J) alGhassānī the Jew (J)]

[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

[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 is a pron. relating to the pleasures, 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 ḥāfīẕa the pred. of dām precedes its sub. [مي (J)]. The pred. of dām may not precede the ʿāma, but may precede dām ʿāma alone, so that you say ʿāma dhālika dām ziyd ʾāsame I shall not accompany thee so long as Zaid continues to be standing, like as you say ʿāsame ʾāsame ʿāma dhālika dām ziyd I &c. so long as thou speakest to Zaid. According to IM the pred. may not precede the neg. ʿāma, whether negation be a condition of government, as in ʿāma zal ʿāma zal, and its sisters, or not; so that you do not say ʿāsame ʿāsame ʿāma zal ziyd, though IK and An Nahḥās allow it, nor ʿāsame ʿāsame ʿāma zal ziyd, though some allow it: and he implies 1 a
that when the neg. is something else than ما the precedence is allowable, as متعلقًا لم يكن لأُنَّا لم يُزِلُ زيد عُمرُ, though some disallow it; and that the pred. may precede the v. alone when the neg. is ما, as مَا تَّانِئًا زَالُ and مَا تَّانِئًا كَانَ زِيدُ, though some disallow it (IA).

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

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 يوم يأتينهم is governed by [Mosrona (IA)] the pred. [of ليس (K), and precedes ليس (IA),] whereas the reg., [being a follower of the op. (K),] precedes only where the op. precedes, the pred. of ليس may precede ليس (K, IA). In نَقَالَتُ الْأَلاَّلِ (597) كل أنْتَجَا, an instance where the reg. of the pred. precedes [another sister of] كَانَى (SM).
§ 458. According to IM 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 كأن طعامك زيد \*إِلَّا 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 كأن طعامك إِلَّا زيد 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 كأن إِلَّا طعامك زيد 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 زيد مقيما Zaid was staying with thee and كأن عندك زيد راغيا Zaid was wishing for thee (IA), as is proved by CXII. 4. [404], [195] one being *sub.* of *يكف* and 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 Not any one better than thou has been in it, and posteriority when it is non-essential, like Not any one has been better than thou in it: and adds that the people of rudeness [the Arabs of the desert] read لا يلم يكن كثرة لم أحد CXII. 4. (M), the adv. being orig. posterior as adjunct of كثرة (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 طعامكم زيد [1], apparently like كان طعامكم ياكم، which is allowed by the KK, because the reg. of the reg. is in their opinion a reg. of the op., not extraneous to it, but disallowed by the BB, because in their opinion the reg. of the reg. is not a reg. of the op., but extraneous to it, so that separation of the op. from its reg. by an extraneous (word) results (J),] is explained by the hypothesis of a latent pron., the pron. of the case, in كان which is its sub., the subsequent prop. of عطية inch. and عون enunc. being the pred., and اسماء the obj. of عون، 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-Arkāṭ (J)]

وَلَبِسَ كُلُّ النَّوْئِيُّ ُتَلَقَّى الْمَسَابِيْنِ

apparently like كَانَ طَعَامَكَ أَكْلاً زَيِدًا, [or rather] كَانَ طَعَامَكَ أَكْلاً زَيِدًا, 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 لَبِسَ, [lest there result what has been before mentioned, and precedence of the verbal pred. of لَبِسَ before its sub. (457), which is disallowed (J),] كَلَّ النَّوْئِيُّ being governed in the acc. by تَلَقَّى, which with its ag. الْمَسَابِيْنِ is the pred. of لَبِسَ (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 اَرْشَكَ, كَرَبَ, كَانَ, جَعَلَ, اَخْذَ, اَنْشَا, عَلَقَ, طَفَقَ, حَرَى, اَخْلَقَ, عَسَى, وَهَبَ (Sh). They are a division of the annulling vs. It is not disputed that they are vs., except عسَى (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 عسَيتِ, عسيتِ, عسيت (IA),] not a п. [of hope, like لعُلَ (J), absolutely (ML),] as held by Th and IS (IA, ML), nor when attached to the acc. pron., as in يا اِبنَآ علَكُ الآخَر [169], as held by S according to Sf (ML). AH, however, imagines حَرَى to be only حَرَى Fit with Tanwîn, a n. not a v.; but he is mistaken, the saying of AlA'shâ

أَن يَقُلُ هَذَا مِنْ بَنِي عَبِيد شَمَسِ

فَنَصَرُوا أَنْ يَكُونُ ذَاكَ وَكَانَ

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. وأشتِك ، كرب ، كان; (2) [the speaker's (Sh)] hope [for the pred. (Sh)], i.e. حرى ، عسى; (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 كان (Sh)], i.e. **أَنْشَأ ، أَعْلِق ، أُخْذ ، طلق ، جعل** (IA, Sh), and هَيْلُ (Sh): therefore naming them vs. of app. is a sort of synecdoche (IA). They govern like كان; and, were not their pred. distinguished by predicaments not belonging to كان and its sisters, they would not be separated by a cat. to themselves (Sh). They [are prefixed to the incl. and enunc.; and (IA)] put the incl. 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 طلق ممسَحا ممسحا محسوسة. XXXVIII. 32. And he began to cut off with the sword the legs and the necks is not pred. of طلفو، but an inf. n. to a suppressed pred., i.e. ممسح (ML). It is an aor. (IA, C, Sh) v., conjoined with the infinitival (C) اِنْمَ ل or denuded of it (C, Sh), as عسى رَبِّكَ اِنْمَل على You and يُؤَدِ رَبِّتِهِ يَضِيْفَة. XVII. 8. May be your Lord will have mercy upon you and. XXIV. 35. Whose
oil well-nigh giveth light of itself (Sh): rarely a [single (C)] n. [after عَسِى and كَادُ (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 قَابَتْ اِلَى فَتْحَٰمَ الْغُرْشَ [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 الرِّجَالُ إِذَا لمْ يَسْتَطِعُ آنِ يُخْرِجَ أَرْسِلَ رَسُوْلٍ 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 عَسِى or كَادُ (IA). The nom. of the pred. of كَادُ and its sisters, except عَسِى, must be a pron. [relating to the sub. (DM)], as عَسِى زَيْدٍ يُعْمَوْتٍ كَادُ زَيْدٍ يُعْمَوْتٍ, not يُعْمَوْتِ أَبُوَة, whereas يُعْمَوْتِ أَبُوَة يُقْومُ or يُقْوم أَبُوَة 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 ḥamsa 'azīd 'ain [save rarely, as ḥamsa 'aṣār al-ḡām (below) (J)] and in the saying of Hudba [Ibn Khashram al'Udhri (N) ] ʿusṣi ḥammar al-ḡām [461] is not sub. of کان but an inch., whose enunc. is the adv., the prop. being pred. of کان, the sub. of which is the pron. of ḥammar while وقید ـ جعلت الْغُنُوْبیْ تَأْثِرْنِیُ جعلت ت not ag. of of ṣīṭṭīni (ML).

The vs. of this cat. are not plastic, except ـ ۚیَکُد و ۚیَکُد و ۚیَکُد و ۚیَکُد and from which the aor. is used, as ۖیَکُد و ۔یَکُد و ۔یَکُد and the act. part., as ۖیَکُد و ۔یَکُد and Relations of the cond. and the subj. of the verb ۖیَکُد and ۖیَکُد (J).

1. They are upon the point of laying violent hands and ۖیَکُد و ۔یَکُد, and in the case of ۖیَکُد is the tense most frequently used, the use of the pret., though related by Khl and transmitted in poetry, as ۖیَکُد و ۔یَکُد and [466], being rare; and the act. part., as ۖیَکُد و ۔یَکُد [by Abū Sahm alHudhali, i. e. And our land is on the point of becoming after the cheerful companion a haunt of wild beasts, desolate (J)] and ۖیَکُد و ۔یَکُد [by Kuthayyir Ibn 'Abd ArRahmān, And I was almost
dying of grief on the day of the combat of ArRijām, when verity 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 كَانَتِ الْعُمْوَ الْحُرَّ in the preceding verse, and the pred. of أُوْمُتُ الْحُرَّ, i.e. or the aor. suppressed; while Ibn Hishām mentions that some relate an inf. n. إِيْشَآَكُ (J)]. The author of the Insāf, however, relates the use of the aor. and act. part. from عُسَى عَنْ إِخْلَاقِ جُيُّل, Jh the aor. of طَفَقَ, and Ks the aor. of أَوْشَكِ إِخْلَاقِ, and are distinguished by being used non-attributively, as before mentioned, and attributively. The att. is what is attributed to the v., as عَسَى إِنْ يَقْومُ إِخْلَاقُ إِنْ يَبْتَغِي It may be that he will stand, إِخْلَاقُ إِنْ يَبْتَغِي It was likely that he would come, and أَوْشَكُ إِنْ يَفْعَلُ It was near at hand that he should do; أَوْشَكُ إِنْ يَفْعَلُ and the v., in the position of a nom., being ag. of أَوْشَكِ إِخْلَاقِ, and أَوْشَكِ إِخْلَاقِ; and they being thereby enabled to dispense with the acc., which is their pred. This is when the v. after أَن is not followed by an explicit n. that may be governed in the nom. by it. But, if it be so followed, as عَسَى إِنْ يَقْومُ زِيدٌ [below], the explicit n. is governed in the nom. by the v. after أَن.
(1) according to Shl, necessarily; and what follows it being ag. to عَصِى, which is att. and has no pred.; so that in the du., pl., and fem. you say عَصِى أُن يَقُومُ الزِيدانِ and and تقوم الهندات, without putting a pron. in the v. [after أُن], because it governs the explicit n. after it in the nom.: (2) according to Mb, Sf, and F, allowably: or by عَصِى, as its sub.; وَأُن and the v. being in the position of an acc. to عَصِى, [as its pred.,] preceding the sub.; and the ag. of the v. after أُن being a pron. relating to the sub. of عَصِى, allowed to relate to it though posterior, because it is prior in natural order; so that you say يقوموا الزيدون and عَصِى أُن يَقُومُ الزِيدانِ and يقوم الهندات, putting a pron. in the v., because the explicit n. is not governed in the nom. by it, but by عَصِى (IA). The pred. of أحْلَالْقَوْن and must be conjoined with حَرْي زيد أُن يَفْعَل Mayhap Zaid will do and خُلُق السماء أُن تمطر The sky was likely to rain (Sh)]. The pred. of عَصِى is generally, [and always in the Kurٰٰن (IA),] conjoined with أُن, as XVII. 8. [and فِعْسَى اللَّهُ أُن يَاتِي بالقُتُوم 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

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

عَسِىُّ نَزَجْ يَأْتِيِّ بِالْلَّهِ اَنَّهُ ١ لَهُ كَلِّ يَوْمٍ فِي خَلْقَتِهِ اَمِّر

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

(1) عَسِىُّ زَيْدٍ اَنْ يَقُومْ (a) according to the majority, this is like كَانَ زَيْدٍ يَقُومْ; 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. عَسِىُّ اَمَرَ زَيْدٍ اَلْقِيَامُ, or pred., i.e. زَيْدُ عَلَّ عِلْمُ عِلْمٍ صَاحِبُ الْقِيَامُ, or that it is of the cat. of صَوْمٍ صَوْمُ: (b) according to S and Mb (ML), عَسِىُّ is [a v. trans. (ML),] equivalent to قَارِبٍ (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 قَارِبٍ زَيْدٍ اَلْخَرْجُ (M); or intrans., equivalent to تَفْرَبُ مِنْ اَنْ, the prep. being suppressed by extension (ML): it is best to make اَن 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): 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 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) which is uncommon, as and the prov. [461]: (4) which is more uncommon, as and the pron. [460] Perhaps the little cave may be calamities: correctly, however, the pred. is here suppressed, i.e. and [or rather and (MA),] because that preserves the general usage, and because what is hoped for is his being abstaining, not the abstainer himself: (5) which is very rare, as [578]: and in these [(last) three usages (DM)] is indubitably non-att.: (6) which is uncommon [169, 462]: (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. كَانَ has a sub. and pred., its pred. being an aor. renderable by an act. part., as Zaid was on the point of going out: but [409] has been transmitted according to the o. f., like
The pred. of كَانَ is generally denuded of أَنَّ, as II. 66. [(1) and

After that the case (167) was almost this, the hearts of a party of them were swerving (IA); and is [seldom according to IM, only in poetry according to the Andalusians (IA),] conjoined with it, as

كَانَ النفسُ أنْ تَقْبَسَ عَلَيْهِ أَنْ عُدِّا حَشْوَ رِبْطَةٍ رِبْطَةٌ (IA, Sh), by Muhammad Ibn Manadhir, the poet of AlBasra (DM), The soul was well-nigh expiring over him, when he became the stuffing of a mantle and wraps, i.e. enfolded in his grave-clothes (J), and

ما كَانَ أنْ أَصْلَى العصر حتَّى كَانَ الشمسُ أَنْ تَغْبُرُ 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 سَمِائَانِ أَصْلَى أَصْبَحَ أو كَانَ وَمَنْ استَعَجِلَ أَخْطَا أو كَانَ (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 النَّعَامُ يَظْطَمُ The ostrich almost flies, because an element of flying is found in him, while أَنَّ 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 عسي is applied to denote expectation, the like of which ١ ان indicates; so that the occurrence of ١ ان after it imports corroboration of the sense.

The Arabs have spoken a number of proverbs. in ١ كاذ, in all of which ١ كاذ is omitted, as ١ كاذ The husband is almost a king and ١ كاذ The wearer of sandals is almost a rider (D). In

عسي الكرب الذين أسميت فيه * يكون وراء فرج قريب

[May be the trouble, which I have become in, it (459) will be such that behind it will be near relief (J)] عسي is assimilated to ١ كاذ; and in

رسوم عفا من بعد ما قد أمتهى

١ كاذ من طول البقاء أن يمضها

[by Ru'ba Ibn Al'Affaj, A ruin, that has become obliterated after having been razed, has well-nigh vanished from length of wear and tear (Jsh)] عسي to ١ كاذ (M).

§ 462. The Arabs say (1) عسيتما عسيت ات تفعل to and عسيت and عسيت ات to عسيت, and عسيت and عسيت (M) عسيت (K), عسيت عسيت is the dial.
of AlHijāz (K, B on XLVII. 24.) in • لا يسخرب توم من
• توم عسي ان يكونوا خيرا منهم ولا نساء من نساء عسي ان
• يك ي خيرا منهم 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
• عسيين ان يكى عسوا ان يكونوا, so that عسي has a
pred., as in XLVII. 24. [below], whereas in the 1st read-
ing 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 عسيتى, عسيتم, عسيتنا, عسيت, عسيت, عسيت, عسيت,
• عسيت, عسيي, its س may be pronounced with Kasr or Fath, the
Fath being better known (IA): Nāfī reads • فَأَلْ عَسْبَتِهِ اِلَى
• توليتm 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): (2)
• عسي ان يفعل and and (M): the Banū Tamīm do not affix
the pron. (K, B), saying • عسي ان يفعل (K):
• عساهيى to عساهي to عساهي ان يفعل, عساكى to عساكى ان يفعل (3)
• عساناى and عسانى ان افعل and (M). [Similarly] عسى
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 AlHijāz (IA): عسى
3 a
in *fa* contains a latent pron. [relating to *zayd*, according to the *dial.* of Tamīm (IA), being *non-att.*, with its *sub.* latent (ML), while *ān yiqūm* is in the position of an *acc.* by it; so that in the *fem.*, *du.*, and *pl.*, you say: *al-zaydān ʿusṣa ʿān yiqūmā, ʿān yiqūmā ʿān yiqūmā*.

The two Zaida set about versifying, not *jallul* (IA).

§ 463. You say *kāt taqull, kāt yafūl* to *kāt nazā* and *kāt awlul* and *kāt wawt*. And some of the Arabs say *kāt with Damm.*

§ 464. *ʿusṣa* denotes the *app.* of the matter in the way of hope and longing; you say *ʿusṣa lāh ʿān yishfi* *miṣfak* *May be God will heal thy sick*, meaning that the nearness of his recovery is hoped for from God, longed
for: whereas ُكَذَّبْ تَحْبِبْ 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 ُعَبْسُ او ُنَكَرُوهُ ُهُوَ خَيْرُ لَكُم ُعَبْسُ او ُنَحْبُوهُ ُهَوْهُ شَرُّ لَكُم II. 213. (ML), where the 1st ُعَبْسُ 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 ُكَذَّبْ, (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 غَيَرَ الْهُجْرُ السَّمْحِيَّنَ َّمَ يَكُدَّ
ٍرَضِيسُ الْهُجْرِ مِنْ حُبِّ مِثْلُ يَبْرُح (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 يبهر (Jsh): and, (2) when affirmed, is neg. [of the pred. (MA)], as 

وأَنَّ كَانَ عَلَى الْقَرْنِينَفُ عُيُّ النَّازِعِ أَوْجَحِناَ أَلِيَّكَ XVII. 75. And verily they well-nigh tempted thee away from what We have revealed unto thee, [the sense being that they did not tempt thee away (DM),] and [460], the soul not having actually expired (Jsh): so that كَانَ يَفْعَلْ means that he did not, and لم يَفْعَلْ that he did. So notorious is this that [Abu -l'Alá (Jsh)] alMa'arrí has made a riddle of it, saying

انحرى هذا العصر ما هي لنفس

جرت في لسانى جزؤا ونمون

إذا استعملت في صورة الجهد اثبتت

وإن أثبتت قام ثم الجهدون

(ML) O grammarian of this age, what is a word that was current in the tongues of Jurhum and Thamīd, 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 

\[ \textit{كان يفعل} \]

means \textit{He became near to doing}, and \n
\[ \textit{ما كان يفعل} \]

\textit{He did not become near to doing}. Its \textit{pred.} is therefore perpetually denied:---(1) when \textit{كان} is denied; because, when the \textit{app.} of the act is denied, the realization of that act is inferentially denied, as: 

\[ \textit{إذا اخرج يده لم يكد يراه} \]

XXIV. 40 [\textit{When he putteth forth his hand, he is not near to seeing it, much less doth he see it, like \[ \textit{إذا غيَرَ الْعَصَم} \] (K, B), i.e. \textit{will not be near to departure}, how then shall it depart? (K)}], which is therefore more intensive than \textit{he seeth it not,} because he that sees not is sometimes near to seeing: (2) when the \textit{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 \textit{app.}, since in conventional language it is not good to say of one that prayed \textit{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 \textit{كان} and \textit{يكان}: and II. 66., where they did do, since what is meant by the \textit{doing} is sacrificing, and the text has already said 

\[ \textit{فَذِيبَتْهَا} \]

\textit{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 كاد (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 فذبحوها in the text (ML).

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

ابن كل عام مرضة ثم نهضة
وتنعي ولا تنعي ماتي ذا الي ماتي
فيوشك يوم أن يوافق ليلة
يسوقان حتفا راح نحوك أو عدا

by 'Imrān Ibn Hitṭān, 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 سَتَلَّ الْناسُ الترابَ لَأَوْسَكُوا
إِذًا تَبَلَّ هَنَاكَ آنِ يَعْلَوَ وَيَبْنُوا

(AI, 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

يَوْشُكُ مَئَى فَرُّ مِنْ مَبْتَهُ مَعْ بَعْضِ غُرَّتِهُ يِكْرَمُهَا

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

§ 467. كَرْبٌ [usually with Fath of the ُ, though
Kasr also has been transmitted (IA),] is like كَأَنَّ (M, IA),
according to IM (IA), as كَرْب يَضْعُلُ (M). Its pred. is
generally denuded of إن, the only construction mentioned
by S, as

كَرْبُ الْقُلْبِ مَتِى جَرَأةٌ يَذْوِبُ "جَبِينَ قَالَ الْوَسْلَةُ هَذَى عَضَد

(by Kalḥaba alYarbū’, 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
[orig. تنقُطع (Sh), by Abū Zaid alAslami, The possessors of understandings gave them to drink a huge bucketful of bounty on account of their thirst and indigence, their necks being on the point of being cut off from extremity of destitution (J)]. The pred. of the vs. of commencement may not be conjoined with (IA, Sh), because of their incompatibility with , what is intended by them being the present, while denotes the future (IA), as

[by Abū Ḥayya 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)].

فَمَلْحَذَتْ أَسَالٍ وَالسُّوْمَ تَجَيَّبُنِي
ونَفَى الإِعَتِدَارِ اِجَابَةً وَسُوْلَ

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

أنشات اعرب عما كان مكنونا

I commenced disclosing what was hidden,

هتبث الوم القلب في طاعة الهرى

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

وطلتنا ديار المعتمدين، نهللت نفسهم قبل الامتى ترهق

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 طَلَقُ the best known, and the one that occurs in the Revelation, namely in two places, طُلِقتا يخصصاني VII. 21. XX. 119., i.e. And they began sewing one leaf upon another to cover themselves withal, where Abu -s-Sammâl al-Adawi reads طلقتا with Fath, a dial. var. transmitted by Akh, while there is a third dial. var. طلقة with ب pronounced with Kasr in place of the ف, and XXXVIII. 32. [459] (Sh).

جَعَلَ is (1) i. q. صارَ طَلَقُ, being then intrans., as [459]; (2) i. q. ارَّجَدَ, being then trans. to one obj. [442], as VI. 1. [177]; (3) i. q. صير [440], being then trans. to two objs., as جعل لكم الأرض فرأشا.
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 ُبِنَسُ (M, IH): (a) ُنعم and ُبِنَسُ are vs. (D, HM, IA),
according to the majority of GG (IA), as proved by the
affixion of the [quiescent (IA)] ت of feminization
(HM, IA), but vs. according to some of the KK, among
them Fr, who adduce the prefixion of the prep. in the
sayings which is explainable, however, by making
regs. to a suppressed saying occurring as ep. to a sup-
pressed qualified, which is the gen. governed by the p.,
not ُبِنَسُ عِيْرٍ مَّقْوَلٍ نيَّةٌ ُبِنَسُ, i.e. ُبِنَسُ ُنعم
Most excellent is the journeying upon (an ass where-
of it is said,) Most evil is the ass and
ما هي بُنَسُ ُنِمَ الْوَلَد ُبِنَسُ عِيْرٍ مَّقْوَلٍ نيَّةٌ ُبِنَسُ
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 مولأكم ُنعم
XXII. 78. And trust in God. He
is your protector: then most excellent is the Protector, and
most excellent is the Helper! and

And their place of returning shall be

Hell: and most evil is the resting-place! (D); and having

four dial. vars., فَعَلُ their o. j., as

[by Tarafa (R).] Most excellent are the strivers in the

pious matter!, فَعَلُ with Fath or Kasr of the فَ and

quiescence of the ع, and فَعَلُ with Kasr of both, as

likewise has every v. or n. upon فَعَلُ, whose 2nd [rad.]

is a guttural letter, like فَّتَحَدُ شَهِيدٍ and فَّتَحَتُ (M): (b) سَاءٍ is

used like بُتُسَ (M, IH, IA), as VII. 176. [475] (M): (c)

فَعَلُ, [original or transmuted from فَعَلُ (R), (i.e.)

formed from every tril. v., for the purpose of praising

or blaming (IA),] is treated like بُتُسَ نِعْمَ and

بُتُسَ (R, IA)

in all their predicaments, as غَلَامُ الرَّجُلُ or شُرَفُ الرَّجُلُ زُيِّدُ, and, according to [R.,] IM, and his son,

رَجُلًا زُيِّدًا, while others declare that transmutation

of فَعَلُ to فَعْلُ 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 trans-
mute it into دَامَم, so that we must say غَلَامُ الرَّجُلُ زُيِّدُ.
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. & أفعل, as & Waterston's Fourth Reading, i.e. طرف زيد, (b) anarthrous, as رقيادة.

IV. 71. [And how goodly are those as companions!, read also Waterston's Fourth Reading, (K),] and

[by Imra al-Kais, I sat for the sake of gazing at it, I and my companions, between Darij and Al'Udhaib. How far was mine object of contemplation!, ما being red. (EM)], (c) a pron. agreeing with what is before it, as جاوني الزيداني, i.e. ما أكرمهم, which is not allowable in نعم and and

[474] (R): (2) حب in (Jm) حبذا [476] (IH).

§ 469. The ag. of نعم, پنس, [and ساء (IA),] is (1) [explicit (M),] (a) synarthrous, [as اين الرجل زيد, e.g. نعم الموالي ونعم النصير VIII. 41. Most excellent is the Protector, and most excellent is the Helper! (IA): آل denoting the genus. (D, IA) comprehensive by reason of community, so that it is in the sense of the pl., as in اين الإنسان لقي ح نسبة 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. 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. 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)],

[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 the being elided for the metre, woman or the
womán (am I), the particularized by blame, and
being suppressed (J), and VII. 176. [475] (IA); or
b) [471], e.g. II. 273. [419] (IH). One should not
say نعَمُ الرجلُ, but but نعَمُ ﷺ ذَمَمَتَ and نعَمُ ﷺ مِّن مَّدِحَتُ
Most excellent is the man, he that thou hast
praised and 

Most excellent is the people, my people, on the
casion of the drawn sword and the begged property.
The ag. may not be particular: and therefore one may
not say نعَمُ أبُو عَلَى or نعَمُ زَيْدٌ; nor for the like reason

because اِنَّهُ هُدَا الرَّجُلُ is here an ep. to

and the ل in it denotes determination of demonstration
and particularity (D). And after the ag. is [a n. in the
om., 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 نعَمُ ﷺ ذَمَمَتَ, as نعَمُ زَيْدٌ ﷺ
being still synarthrous, or a pron. expounded by what
s after it, as in the saying of AlAkhtal [praising Bilāl
Jsh)]
(R) Abū Mūsā is thy grandsire. Then thy grandsire, most excellent is he as a grandsire! And the chief of the clan is thy maternal uncle; most excellent is he as a maternal uncle! (Jsh).

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

\[\text{زود مثل زاد إبيك فينا} \]

(M, IA), by Jarîr (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

\[\text{ال تعالىون نيس الفحل فحلهم} \]

[by Jarîr, And the Taghlabis, 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 (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 فحلا a corrob. d. s., or the combination a poetic license ] and AH says that there is a pron. in بنس is a sp
posterior to the particularized \( \text{فحلةم} \), and \( \text{تلم} \) a \( \text{سubi.} \) for the latter: while \( \text{رلدا} \) may be further said to be a direct \( \text{obj.} \) to \( \text{تزم} \), and \( \text{الت} \) a \( \text{d. s.} \) to it, though it is \( \text{indet.} \), because the \( \text{d. s.} \) precedes the \( \text{s. s.} \) (J)]: (3) according to some, may be combined, if the \( \text{sp.} \) import a material sense additional to the \( \text{ag.} \), as \( \text{نعم الرجل فارسا زيد} \); but not otherwise, as \( \text{نعم الرجل رجلا زيد} \) [and this is declared by IU to be right (J)].

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

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

§ 474. The v. is feminized, and the two ns. are dualized and pluralized: you say نعم امرأة هند or فنعم امرأة هند [21]; they say هند الدار نعمت البلد This house, most excellent is the dwelling!, since the دار is the دار, like من كانت أمك [182]; and Dhu -rRumma says

أو حرة ميطل تبجاء مجفرة دعائم الزور نعمت زورق البلد

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 الرجال أخواك نعمت الرجال هند رعد, الرجال أخوةك نعمت المرأة هند رعد, the women, brothers (M). The form of نعم and is...
made sing. with the du. and pl. (HM): the pronominal ag. of نَعْمُ يُتَسِّع is sing. [masc. (R)], not du. or pl.
(R, Sh) or fem. (R), latent, not prominent, as نَعْمُ رُجَالُ الزَّبَدُونِ or رُجَالُ الْبَدِينِ, and

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 نَعْمَا رُجَالَ or نَعْمَا رُجَالَ or نَعْمَ امْرَأَةَ (R).

§ 475. The particularized must be homogeneous with the ag. (M, IH): and سَاء مَثْلُ الْقُومِ الَّذِينَ كَذَبُوا بَيْاتِنا VII. 176. and LXII. 5. [1] are by suppression of the pre. n., i.e. مَثْلُ الْقُومِ, Evil as a similitude is (the similitude of) the people who have treated Our signs as lies!, [or سَاء اسْتَحَبَّ مَثْلُ الْقُومِ Evil as (possessors of) a similitude are the people (K),] and مَثْلُ الْذَّيْنِ (M); while سَاء مَثْلُ الْقُومِ Evil is the similitude of the people, (their similitude) is read (K, B) by AlJahdari (K), and the place of الذَّيْنِ may be [that of] a gen. as cp. to الْقُومِ (M), the particularized by blame being suppressed (M, B), i.e. بَنُس مَثْلُ الْقُومِ المَكَذَّبِينَ مِنَ الْمُتَّقُومِ (M). It must also be
particular, not being allowed, unless you qualify it by what removes the ignorance (R).


476. حَبْذًا زِيدٍ is said in praising, and حَبْذًا زِيدٍ in blaming, as

(IA), by Kanza (T, J), mother of Shamla alMinkari (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).

حب (M, R, IA), like طرف (R), the ب having been [made quiescent and (J)] incorporated into the ب: if ذا occur after it, the ح must have Fath (IA): and if it be without ذا (R, IA), the Damma of its ح may be transferred to its ف, like as it may be elided (R), [so that] its ح may have Fath or Damm (M, IA), Damm being more frequent (J), as

 iqaa'la'a عِنْكَمْ بِمَرْاجِها, حَبْذًا مُقَتَّرَةً حِينَ تَقْتَلُ (M, R, IA), 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 فعل 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

اعطيني 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 اعلم البطن بطني is related (R). When a n. other than دا occurs after حب, it may be governed in the nom. by حب زيد, or gen. by a red. حب, as حب زيد. According to F, IB, IKh, who asserts that it is the opinion of S, and IM (IA), حب زيد in حب زيد [and حب زيد (IA)] is a [pret. (IA)] v.; دا, [a dem. to the الشئ (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.
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

And pleasant are the fragrant breezes from a
Yamānī woman, that come to thee from the quarter of
Ar-Rayyān at times (Jsh), the det. not being explicable
by the indet. (ML): but according to [Mb, IS, IHL, and
(IA)] IU, حبدًا is a n. [for 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 construc-
tions in حبّ (24) (ML); so that حبد is com-
pounded with دًا, and made one n. (IA), the n. prevailing
because what it indicates is a substance (J)]: and accord-
ing to some, [among them IDh (IA),] حبدًا is a [pret.
(IA)] v., and made its ag.; [so that حبد is compounded
with دًا, 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

لا حبدًا لوما الحبّاء وربما
منحت الهوى ما ليس بالمنقارب
[by Marrār Ibn Hammās (T, Jsh), or Mirdās Ibn Hammām (T), āTā'ī, Now dearly loved is this, (the commemoration of these women), if modesty (withheld me) not, though often have I given my love to what was not near (T, Jsh)], whereas the ag. is not suppressed (ML): or حب is a v., and the explicit n. its ag., ْذا being made otiose; [which is open to the same objection] (J). َّحب and ْذا, [being made like one thing (HM),] may not be separated (T, HM). And حبى is uniform for the fem., du. and pl. (HM): ْذا 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 الصيف آله [1] to the masc. or fem., sing., du., or pl., uniformly, so you say الزبرى or هندي or الزبرى or ال‌هندى or ال‌هندى or ال‌هندى (IA). A sp. or d. s. agreeing with the particularized may occur before or after the latter (IH), as رسول ْحبى محمد رسول رسلالا ْحبى زيد and رجلالا ْحبى زيد and محمد (R). The acc. after حبى 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

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يا حبى الحبال مبنى لا سوف
[O lovely is wealth when given bountifully without prodigality! (Jsh)], is a d. s., and otherwise a sp., as حبّدنا راكباً زيّد (ML), i.e. I wonder at the love for this rider who is Zaid, the purpose not being to praise him in the state of riding only (DM). The sp. may not be posterior to the particularized with نعم in a case of choice, but may be here; because here it is from the explicit ذا, and there from the covert pron.: and is necessary from the pron., allowable from ذا; 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, َمَا َأَنْعَلُ (IH, IA): َأَنْعَلُ and َأَنْعَلُ (IH, IA); 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 َما َأُنْتَرْنَيَ َإِلَى َعَفَوٍ َاللَّهُ How much I am in need of God's forgiveness!; and َأَنْعَلُ اَنْعَلُ by the affixion of the corrob. َنَ to it in

[And scarce any person taking in exchange after a hundred camels a small herd of about thirty camels, how meet is he for length of indigence, and how meet is (he)!, the light corrob. َنَ being changed into َل in pause (IA). The two vs. of wonder are aplastic (IH, IA); only the pret. of َأَنْعَلُ and imp. of َأَنْعَلُ being used (IA). They are formed only from what the َأَنْعَلُ 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 and where one thing has no superiority over another; (4) *att*., though the KK allow \(\text{ما} \ 	ext{آكرى} \ 	ext{زيدي} \ 	ext{كاثاما} \); (5) not *neg.*, necessarily, as in \(\text{ما} \ 	ext{علج} \ 	ext{قلان} \ 	ext{بالدمار} \). *Such a one has not benefited by the medicine*, or allowably, as in \(\text{ما} \ 	ext{ضربت} \ 	ext{زيدي} \); (6) such that its *qual.* is not upon *فعل*, which excludes the *vs.* indicative of colors, like and defects, like and \(\text{أعور} \ 	ext{عور} \); (7) not *pass*., so that you do not say \(\text{ما} \ 	ext{اضربت} \ 	ext{زيدي} \) meaning wonder at a beating inflicted on him, lest it be confounded with wonder at a beating inflicted by him (IA). *AK mentions that* \(\text{ما} \ 	ext{عسود} \ 	ext{زيديا} \), \(\text{ما} \ 	ext{بيض} \ 	ext{هذة} \ 	ext{الحمامة} \), \(\text{ما} \ 	ext{اصفر} \ 	ext{هذا} \ 	ext{الطائر} \), \(\text{ما} \ 	ext{أضرم} \ 	ext{عمرة} \), and \(\text{ما} \ 	ext{ أحمر} \ 	ext{هذا} \ 	ext{القرس} \) 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). \(\text{أشد} \ , \ 	ext{أشد} \) 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 ٌنعل as an obj., and in the gen. after ٌنعل by the ٌب; as ٌما ٌأشد

ٌاَشِدُ ٌبِحَرْجَةُ وٌرَضَتْخِرجَةُ ٌرِضَتْخِرجَةُ How violent are his rolling down and his extracting!, ٌما أَقِيمَ, ٌآَقِيمَ بِعْوَرةُ How hideous is his one-eyedness!, ٌما أَقِيمَ بِحَمْرَةُ ٌما ٌأشدُ حِمْرَةُ How intense is his fairness! (IA), [and] ٌما ٌأشدُ كُونَةُ ٌتَأَنِمَٔا (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 أَحْسَى بِبَياثٍ هَذَا النَّوْبُ How beautiful is the whiteness of this garment! and ٌما أَقِيمَ عُوْرَةُ هذَا الفَرْسِ (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 ٌاَشِدُ, ٌما أَشْدُ، and the like, as ٌما أَقِيمَ, ٌما أَقِيمَ How severe was his beating! or How severely he was beaten! and ٌاَشُدُ بِمَا سُجِيَ How rigorous was his imprisonment! or How rigorously he was imprisoned!.

But as for what is inseparable from negation, like ٌنُبِسٍ,
or has no inf. n., like يَدُ عُبْدُ، بَنِسٌ، نَعْمٌ، 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 مَا یَحْنُکُ هَذِهِ اِلْشَّاءُ How voracious is this sheep!, like مَا یُحْنُکُ الْشَّاهِیِّی How skilful he is in the good management of camels and horses!, the v. not being used, though the ag. مَا اْبْلَهُ and مَا اَبَسُ is; and from an aplastic v., as مَا یَعْمَ and مَا اَحْمَقُة [below], مَا یَدُّ الْدَّةُ How quarrelsome he is!. Extraordinary are مَا شَرِیْةُ مَا خُبْرَةُ How good, and bad, he is! with elision of the Hamza (R). Such as مَا عَطَلْة How liberally he gives, مَا اَوْلَیةً للمْعوْرُف How beneficent he is!, مَا اُمْتَنْعُا How How hateful he is! (M), مَا اَخْشَرَة How concise it is! from a v. exceeding 3 letters and pass., مَا اَهْمِقَة [above] Mal یَحْمَقُ How well it may be! from Mal یَحْمِقُ حْمَقَی، and مَا اَعْصَی مَا اَعْصِیَ by How well it may be! from an aplastic v. (IA), are anomalous (M, IA): and S mentions that they do not say مَا اَکْثَرَ قَائِلٌ، مَا اَقَبلَهُ, but مَا اَكْثَرَ قَائِلٌ, How frequent is
his sleeping at noon! (M). The wondered at, i.e. the acc. after انعل, and the gen. governed by the b after انعل, may be suppressed when indicated, as

[by Imra alKais, I see Umm 'Amr, her tears having flowed from weeping for 'Amr, and how patient (she) was! (J)], i.e. اصابها, the pron. being suppressed because indicated by what precedes, [i.e. the pron. that is pre. to (J),] امع يهم واصبر XIX. 39. How clearly shall they hear, and how clearly shall (they) see, i.e. وابصر يهم, and

[by 'Urwa Ibn AlWard, 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. فاجده به, the wondered at being suppressed after انعل, though not coupled to an انعل like it, which is anomalous (IA). The ag. is suppressible in such as XIX. 39., because احسى بزيد literally resembles امر بزيد [478] (ML).

§ 478. ما افعل زيدا انعل in انعل زيدا is a pret. v., its ag. a pron. relating to ما, and a direct obj. (KN). The
Something [479] 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). انعل is (1) imp. in form, admira-tive in sense, orig. a tril. v., then transmuted into an augmented pret. v., i. e. انعل, like اعد صار ذا كذا, then transmuted into the requisitive mood while the enunciatory sense remains, and made to imply the sense of wonder; so that, its governing the explicit n. in the nom. being bad, because of its being in the form of the imp., the ب is redundantly added in its ag., as in XIII. 43. [503], save that the redundancy of the ب in the ag. of كفى is prevalent, not necessary, as is proved by the saying of Suhaim

[To 'Umaira bid thou farewell, if thou equip thyself going early in the morning. Enough are hoariness and
Al-Islām for man as a prohibitive (SM, Jsh), but in the ag. of this افعل necessary, [except when the ag. is ان and its conj., like راحبٌ إلٍ (480), because of the universality of suppression with ان (514) (J),] for rectification of the expression, since the latter becomes by means of it in the form of the real imp. أمرٌ يزيد: so say the majority of the BB (BS): اب is an ag. according to S, so that there is no pron. in افعل (IH): (2) imp. in mood and sense, the commanded being the person addressed, and the v. assuming his pron., which is necessarily latent in all numbers and genders, because it is a sentence that follows the course of the prov.: the speaker of wonders, while the speaker of افعل commands another to wonder: so say Fr, Zj, IKh, and Z (BS): اكرمٌ يزيد is said to be orig., 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 ب being red., as in II. 191. [503], for corroboration and particularization, or to pronounce him to be possessed of generosity, the ب being to make trans. (M): (3) imp., as these say, the commanded being, however, the inf. n. indicated by the v., so that احسى يزيد means احسى يا حسي يزيد 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 after انعل، he would be obliged to use the nom. according to [the majority of] the BB, and the acc. according to the others (J).

§ 479. م [an inch. n. by common consent (J)] is (1) according to S [a complete indet. (IA), i.e. شی (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 جعلة جسنًا, i.e. مأحسى زيدا, the prop. after it being its enunc.; [and ما أحسى, جعلة جسنًا, i.e. مأحسى زيدا (IA)]: (2) according to AKh conjunct, the prop. after it being its conj., and [an inch. (M),] the enunc. being suppressed; [constructively الذد أحسى زيدا شیء عظیم.
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? : (4) according to some, [AKh (J),] a qualified indet., the prop. after it being an ep. of it, and the enunc. suppressed; constructively

§ 480. The reg. of the v. of wonder may not precede it, so that you do not say ما أحسن ما زيدا or ما زيدا ما أحسن, nor be separated from it by an extraneous word, so that you do not say ما أحسن زيدا أحسن for مطيث الراهم for مطيث الراهم; there being no difference between the gen. and anything else, so that you do not say مارا مارا زيد مارا for مارا زيد مارا for جالسا عنك جالسا. 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

جاهرا

ما أحسن في اللؤلؤة وراكم في الزيات مطعا.
To God be ascribed the excellence of the Banū Salīm! how goodly in the fray is their meeting! and generous in scarcities their giving! and steadfast in noble deeds their continuing!, of 'Alī on passing by 'Ammār [Ibn Yāsir al-'Absī (Is)] and wiping the dust from his face

اعْزَزْ عَلَى إِبَّابِ البَقَالِي اِنْ أُرَاكُ صَرِيحاً مِجَنَّاً

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-Abbās Ibn Mīrdās as-Sulāmī (Jsh),]

وقَالَ نَبِيُّ الْمُسْلِمِينَ تَقَدِّمواِ
وَأَحْبَبَ الْيَبَنِ آنِ يُكَونُ الْمَقْدِماً

[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)]

خَلَلَ مَا أَخْرَى بَنِي الْلَبِّ اِنْ يُرِي
صَبُورًا وَلَكِنْ لاَ سَبِيلٌ إِلَى الصَّبِرِ

(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 بنى اللب may not be made posterior, lest the pron. [in يرى] relate to a word posterior literally and in natural order (J).
§ 481. You say Zaid! How goodly was Zaid!, [mentioning (S)] to indicate the past (S, M), while it governs nothing (S); and How cool it became! and 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), *فعل*, *فعل* (M, SH, L, IA), with Fath of the *فعل*, and Fath, Kasr, or Damm of the *فعل* (L, IA), the two first *trans.* and *intrans.*, and the 3rd *intrans.* (M), like *ضرب* and *سلم* and *ظهر* (L); and one for the *pass.* with Damm of the *فعل* and Kasr of the *فعل*, like *ضمي* (IA). In لعلَةٌ IV. 85. Would know it لعلَةٌ is read by making the ل quiescent, like

(K) And if I satirize him, he will groan as groans a youth-
ful 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 prevented by the notoriety of Damm, as in , or by the v.'s being indicative of superiority, or by its or 's being a ; nor Damm by the notoriety of Kasr, as in , or by its 's being a [or ], or its or (L): they use the two dials. in many words, like , , , , , , (R) : (2) Kasr, (a) when its is (SH, L) unsound (SH), a (R, L) or (R), as (L) [and ] ; Damm being discarded because a followed by a or before a Damma is deemed heavy (R): (a) the o.f. is ; 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 , (b) in (L):
the o.f. is Kasr of the \(\varepsilon\) in the aor. \([699]\), so that the \( \varepsilon \) is elided; the \(\varepsilon\) being afterwards pronounced with Fath because of the guttural letter: and similar is \(\varepsilon\), not used in the pret., except by poetic license, as

\[
\text{ليست شعری عن خليلی میالذی}
\]

\[
\text{غالب نی احصب حتی ردیه}
\]

[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 \(\text{یَدَر} \) is made to accord with \(\text{یَدَر} \), because syn. with it; but its pret. is not used even by poetic license: (c) the \(\text{یَسِر} \) of \(\text{یَسِر} \) is not elided, because it is lighter than the \(\varepsilon\), though some of the Arabs treat the \(\varepsilon\) like the \(\varepsilon\) in elision, which is rare, saying \(\text{یَسِر} \) (R): (d) \(\text{یِجَد} \) is weak (SH), the dial. of the Banu `Amir; says Labid Ibn Rab`a al`Amiri

\[
\text{لم شَئَتْ قد نَفَعَ الفْوَانِ بِشَرْیة}
\]

\[
\text{نَدَعَ الصوادی لا يِجَدَ عَلیْا}
\]

(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 ̣ or ̢ is a ʻ (SH, L), as ʻ\( \text{Kal} \) and (L); but not necessarily, if the \( \text{L} \) of the hollow or ̣ of the defective be guttural, as ʻ\( \text{Sha} \) and ʻ\( \text{Sh} \), ʻ\( \text{B} \)\( \text{R} \)\( \text{L} \)\( \text{La} \)\( \text{Sh} \), ʻ\( \text{R} \)\( \text{L} \)\( \text{La} \)\( \text{Sh} \), and (c) when it is reduplicated intrans., as \( \text{yeared} \) and \( \text{moaned} \); except 28 vs. with Damm, ʻ\( \text{A} \) \( \text{B} \) \( \text{made a sound} \) \( \text{and} \) \( \text{entered} \) ʻ\( \text{Hastened} \) \( \text{Al} \) \( \text{Lor} \) \( \text{Yer} \) \( \text{was clear and bright and made a noise} \) \( \text{until} \) \( \text{the} \) \( \text{thatched} \) \( \text{dwelled} \) \( \text{emigrated} \) \( \text{covered} \) \( \text{went at a pace} \) \( \text{falling short} \) \( \text{of} \) \( \text{quick} \) \( \text{and} \) \( \text{became} \) \( \text{tall} \) \( \text{rose} \) \( \text{rained} \) \( \text{was proud} \) \( \text{and} \) \( \text{drowned} \) \( \text{poured} \) \( \text{was hurtful} \) \( \text{rained} \) \( \text{was shed} \) \( \text{unavenged} \) \( \text{grazed} \) \( \text{alone} \) \( \text{became} \) \( \text{tall} \) \( \text{entered} \) \( \text{i. q.} \) \( \text{q.} \) \( \text{q.} \) \( \text{q.} \) \( \text{q.} \).
became well-off after distress returned to attack produced date-pods went quickly meditated; and 18 with either, and became plentiful and luxuriant produced date-pods and gave milk copiously diligent became abundant discarded ornaments on account of his death fell was hot was niggardly was singular was distant turned away flew off on being severed presented itself hissed and was dry (L): (3) Damm, (a) when it is reduplicated trans. (SH, L), as drew
out untied : Kasr, however, occurs anomalously, like Damm in intrans. vs.; alone in
loved, in accordance with which is the reading of Al'Utāridi
Kasr, however, occurs anomalously, like Damin in intrans. vs.-alone in &-JA.
s
loved, in accordance with which is the reading of Al'Utāridi

(K) I love Abū Tharwān from love of his dates; and know that courtesy to the neighbour is more courteous. But, by God, if it were not for his dates, I should not love him; nor would he be nearer that 'Ubaid and Mushrik, the poet's two sons (N); and with Damm according to rule in five vs.,

and the divorce, absolute made the decree, and the divorce, absolute made hard
gave to drink after a first draught
carryied and divulged

abhorred (L):

(b) when its or L is a (SH, L), as ُبَنَزَرُ عِزَا, Qām. يَقُومُ (L); but not necessarily, if the of the defective be guttural, as precede preceding, though necessarily, if the L of the hollow be guttural, as ُيَنُبُوُنُ نَأَ, and
when it is indicative of superiority to the competitor, and its \( \text{ف} \) is not a \( \text{و} \), nor its \( \text{ع} \) or \( \text{ل} \) as \( \text{سبقني فسبقته} \). He competed, or vied, with me in being foremost, and I surpassed him in being foremost, \( \text{قاتني فققتته} \), \( \text{اسبقة} \). He contended with me in fighting, and I overcame him in fighting.

\( \text{خاصمتي} \), \( \text{اجدته} \), \( \text{فخصمتة} \). He contended with me in disputation, and I overcame him in disputation, \( \text{خاصة} \); but Kaar, if the \( \text{ف} \) be a \( \text{ر} \), or the \( \text{و} \) or \( \text{ل} \) a \( \text{ى} \), as \( \text{تالاني فقلينة} \), \( \text{He vied with me in promising and selling and hating, and I surpassed him in promising and selling and hating} \); and, according to Ks, Fath, if the \( \text{ع} \) or \( \text{ل} \) be a guttural letter, a Hamza, \( \text{ح, خ, خ} \), or the \( \text{غ} \) or \( \text{خ} \) as \( \text{اعترأ, هاراني فهزاية, انهمة, فاهماني ففهمتهة} \), \( \text{اصرعة, صارعني فصرعنة} \), 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 \( \text{شاعري فشعرتهة} \) [484]

\( \text{He vied with me in poetizing, and I surpassed him in poetizing, with Damm of the} \text{ع (L)} \): (4) Fath, when [\( \text{فعل} \) does not denote superiority to the competitor, and (L)] the \( \text{ع} \) or \( \text{ل} \) is a guttural letter (SH, L) other than \( \text{ل} \) (SH), which is also a guttural letter (R); so long
as it is not reduplicated, like
notorious for Kasr or Damm, like

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

Amirī, and an intermixture (SH) of

The of the aor. from is pronounced
with (1) Fath, [the general rule (R), as
سلم, يعلم علم يتعلم (L)]: (2) Kasr (SH, L), if the ف 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 في is not a و (R),}
and بیِبَسِس بپَس بینمو نم مینکسب حسب [بیباس (L),]

and بیِبَسِس بپَس بینمو and [in] بیِبَسِس بپَس بینمو

[more often, and بیِبَسِس بپَس بینمو and بیِبَسِس بپَس بینمو

وئَلَه بیِوَلَه وُزْرَع [یورع (R)], and بیِوَلَه وُزْرَع

[more often (R)] بیِوَلَه وُزْرَع and بیِوَلَه وُزْرَع

(L)]; (b) without it in [some vs. whose ف is a (R),]

بیِزَرَع ورِع [یورع ورِع، though S transmits

بیِزَرَع ورِع as a dial. var. (L),] بُرَم وُرَم

The marrow

was compact بیِزَرَع ورِع, whereas in بُرَم وُرَم The fire-stick pro-

duced fire بیِزَرَع ورِع the Kasr of the ع in the aor. is not ano-

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

being used instead of the aor. of بُرَم وُرَم (L),]

بیِزَرَع ورِع (R, L): (b) with Fath also in the pret. in two words، بیِزَرَع ورِع

and بیِزَرَع ورِع (c) orig. in بیِزَرَع ورِع and بیِزَرَع ورِع، as is proved by the

elision of the ر; the ع of the aor. being afterwards pro-
nounced with Fath because of the guttural letter (R).

And Tayyi say بیِبَسِس بپَس بینمو in the conjug. of بیِبَسِس بپَس بینمو (SH);

because they allow conversion of every final س pronounced with an uninflectional Fatha and preceded by Kasr into بیِبَسِس بپَس بینمو, as بیِبَسِس بپَس بینمو for بیِبَسِس بپَس بینمو, and
of the aor. from فَعَلَ is pronounced with Damm (SH, L), as "ًبَرَفْ ِبِرَفْ ِبِرَفْ" , not otherwise (L), a rule not broken save in one word تُكَانُ (R). But [ يُفْعَلُ فَعَلَ ] as (M) يُفْعَلُ فَعَلَ, as (M)] is an intermixture (M, SH) of two dial. vars. (M), يُفْعَلُ فَعَلَ and and مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت مت م
deluded; (6) cut his

fist i.q. smeared him

with pitch; (8) threw him down

upon his back; (9) acted with slyness,

The pimp being said by As to be derived from

Procuration; (10) shaved; (11) dressed

him with the cap; (12) spoke

loud; (13) stooped in coition; (14)

ejected his semen before insertion;

as i.q. put forth its ears;

[485] and became aged;

became aged;

treated medically;

absented himself from battle, derived

from buried and uttered in a low tone

and concealed; (20) sucked; (21)
hastened; (22) swallowed;

as quasi-pass. of i.e. sucked; (23)

i.q. swallowed; (24) touched;

as i.q. touched; (25) Suck

as quasi-pass. of

as quasi-pass. of

i.e. sucked; (26) i.e.
i.q. was lowly, clad himself with the tunic, and wiped himself with the
napkin; (27) as i.q. was big-bellied; (28) as immensely black; (29) as i.q. lay on his back, [432], and was wrathful; (30) as was dark and was quick and active in his walk, from hastened; (31) with one of the two L's aug., as i.q. was bulky; (32) as was fat; (33) bent his neck and stuck out his crop, coordinated with by means of the aug. (34) as that the body became agitated and altered, from became altered; (36) with one of the two L's aug., as was short and stunted, and trembled; (37) as, as pitched (38); as, as pitched (39); as, as pitched (40); as, as pitched (41); as, as pitched (42); as, as pitched (43).
as red, when its is permanent, not altering; (40) **

was red, when it has a not permanent, e.g. Such a one becomes red at one time and yellow at another; (42)

as was long, was wet, and (41)

as was wet, and (43)

rode the colt back-backed, and (L).

§ 483. The formations of the augmented [tril.] are (1) [commensurable with the quad., as being (M)] coordinated with (a) hastened, [ruffled the feathers of his neck, e.g. became poor and clave to the earth (R),]

[&c. (R)]; (b) [but such as are not coordinated (R),] [which also requires consideration, because the aug. in, is not for coordination, but of the class of imagination and mistake; they thought that the 9 a
of *A~*, &c., though really upon *امولََ،* were in their imagination upon *منزلَ،* (R)]; (c) as [496], [the proof of coordination being the unity of the two *inf. ns.* (M):] (2) [commensurable with it, though (M) not coordinated, as *خُرجَ، قاتلَ، جربَ،* [7] [(3) incommensurable with it, as *أغدودَ، أشيهبَ، استخرجَ، أشهبَ، أشتهبَ، أشتهبَ، إنطلَقَ،* (M) [495] *إَعلَوَََّ: أَشَتَكََ،* (M, SH). And *هَنَّاكََ* became low is said to be [orig. *سَكُونَ* from *استقبلَ* (R), [the Fath being made full (R),] in which case the prolongation is anomalous; or from *الكينَ* the *س* denoting *النِّصِيرَ* (493), i.e. *he passed to another* *كرََ، i.e. state, i.e. from dignity to lowness, or became like the* [44] *كَينَ a piece of flesh inside the* [47] *نِّصَرَ, i.e. in softness and lowness (R),] in which case the prolongation is regular.

§ 484. *فعلَ* denotes many meanings. And the *مُنْتَِْهَ، مُدِرَّعَ، مُسَكَِّبَينَ* of the word, like the *تَنَّظََْلَ، تَنَّظََْلَ، تَنَّظََْلََ،* and of *تَنَّظََْلَ،* whereas the regular form was *تَنَّظََْلَ، تَنَّظََْلََ،* so that *تَنَّظََْلَ،* &c., though really upon *تَنَّظََْلََ،* were in their imagination upon *تَنَّظََْلَ (R)*;
meaning of the inf. n. (R),] is formed upon He vied with me
in nobility, and I surpassed him in nobility; [the
v., when not of this conjug., like
being transferred to it when this meaning is intended (R):
except [when the F is a , or the or a , as
in (R)] the conjug. of] which is with Kasr; and, according to Ks, [when
the or is a guttural letter, as in (R)]
[482], with Fath, [whereas AZ has transmitted
, and , 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 being used instead" (R). In , [oftener intrans.
than trans., accidents, namely (R)] ailments, grieves, and
their opps., are numerous, as was sick, was ill,
grieved, rejoiced: and colors, defects, and appearances all occur upon it, [as was tawny, was
gray, had an inversion and contraction of the eyelid,
was crooked, had little flesh in the posteriors and
thighs, was lank-bellied; though and
are the most prevalent in colors, as ابيض was white, احمر was red, اصفر was yellow, ازرق became blue, became green, from which colors فعل and do not come (R): but [فعل sometimes shares with it in colors, defects, and appearances (R), so that] عصف سمر, ادم was brown, عصف was lean, عصف حمي was stupid, عصف خرق was clumsy, had an impediment in his speech, عصف رعن was foolish, with Kasr and دامم, occur; [and in diseases and pains, as سقم: and in all these meanings mentioned فعل is intrans.; فعته feared him, فعته was terrified at him, and خشيته dreaded him being orig. خشيته منة, فعته منة, and خشيته منة (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 حسي was beautiful, قيم was ugly, كبر was great, صغر was small, ظهر was pure, and مكث tarried (R): and is therefore intrans. [432]; رحبتك الدار The house was spacious to, or with, thee, [said by Az to be from the speech of نصر ابن سيدر] رحبتم الدار, and not to be evidence (R),] i.e. رحبت بِكَا, being anomalous, [or rather made trans. because implying the sense
of فُسُرُ (R)]; and the Damûn in the conj. of سَدَتَة ruled him, [not orig. of the conj. of فعل] with Damûn, nor transferred thereto, as is apparently the saying of S and the majority, because they say that قولت is transferred to بعثت and بعثت to قولت, in order that they may afterwards transfer the Damûn of the ج and Kasra of the ح to what is before them, so that, after the elision of the ج and ح, what may indicate them, i.e. the Damûn and Kasra, may remain (R),] being for explanation [of the v. as one] of the scions of the ج, not for transfer [from one conj. to another (R)]; like which is the conj. of خفت [403], while in that of خفت they have had regard to explanation of the mode of formation (SH).

§ 485. تفعَل is (1) quasi-pass. of فعل, as جَرَبَة نَتَجَرَب He put on him socks, and he put on socks and جَلَبَة نَتَجَلَب He put on him a shirt, and he put on a shirt: (2) a coined formation, as تسهوُك walked softly and تسهوُك undulated in his gait (M).

§ 486. تفعَل (1) is quasi-pass. of فعل, as كُسرتَة فَتَكَسَر I broke it in pieces, and it broke in pieces: (2) denotes affecting, or endeavouring to acquire, as تسجِّع
encouraged himself and (M, SH): says Ḥātim [at-Ṭāʿī (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. "\(\text{Tanāmūl}\) (Jsh)]: S says "And this is not like \([487]\), because this one seeks to become forbearing": and hence and attached himself to the tribe of Kais and Nizār (M): (3) is i. q. [in two senses peculiar to , believing the thing to be of the quality of its root (R)], as and believed himself to be great and grand (M, SH), and requiring, as required the fulfilment of it (R), and (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
el-dar و أَسْبِدَالَة (K on IV. 2.), i.e. the wild cows and gazelles (N): (4) denotes repeated action in a leisurely manner, as [تَجْرَعَة] swallowed it in successive gulps: and hence understood, one thing after another, [تَصَرَّرِئ] looked, and [تَسْمَع] listened (M); though apparently denotes endeavouring to acquire understanding, like البصر (R)].: (5) denotes taking to, or for, oneself, [as تَوسِدَت التراب and تَدِيرت المكان 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 in البَرِّ ج. (M, SH), i.e. shunned the sin and crime (M): (7) mostly means the thing's becoming possessed of its root, as تَأَلَّب, تَأَهَّل, and تَلَّم, i.e. became possessed of a wife, a root, a collection: so that it is quasi-pass. of فَعَلْ denoting making the thing to be possessed of its root; really, as in أَصَلَت تَأَاوْل I collected it, and it collected together and أَصْلَى تَأَاوْل I made it to become firmly rooted, and it became firmly rooted; or constructively, as in تَأَاوْل تَأَهَّل took a wife, since أَهْل is not used in the sense of made to be possessed of a wife: (8) is sometimes quasi-pass. of فَعَلْ meaning making the thing to be its root itself, really or constructively, as
The grapes became raisins and the fillet, i.e. encircling (R).

§ 487. (1) denotes what is [reciprocally] done by two and upwards, as نصاربوا and ُصارب They two, and They, fought together: and is from فاعل, (a) singly trans., as ضرَب Fought with, being then intrans.; (b) doubly trans., as ُصارب the garment, being then singly trans., as ُصاربدنا the garment, being then trans., as ُصارب I contended with him in pulling. We contended together in §c. (M): sometimes, however, it denotes agreement in the root of the v., but not by some's subjecting some to that, like the saying of 'Ali بصفة دابة. 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 تعامبط, تغافلت, and feigned to be heedless, blind, and ignorant; e.g.

إذا تجاوزت وما بي من 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. فعال, as فعال [في الامر] flagged [in the matter and] passed the goal (M): there must
be intensiveness in it (R))]: (4) is quasi-pass. of َفاعل, 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 alKais (EM)]

(ML) I passed guards in my going to her (EM) and a band eager for me, for keeping secret the slaying of me, َلَوْ يِسْرُونِي مِقْتًى

§ 488. َفاعل (1) mostly denotes making [the tril. (R)] trans., as َاجلَّستَه َسِتَتْهُا َلِبَيْنِهَا وَمَعَهَا * عَلَى حَرَاصَةٍ لَوْ يِسْرُونِ مِقْتًى

means I made Zaid to be going away, Zaid being obj. to the meaning of making to be imported from the Hamza, َذَهَبْ زِيدَ َلِبَيْنِهَا وَمَعَهَا * عَلَى حَرَاصَةٍ لَوْ يِسْرُونِ مِقْتًى; 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 َذَهَبْ زِيدَ َلِبَيْنِهَا وَمَعَهَا * عَلَى حَرَاصَةٍ لَوْ يِسْرُونِ مِقْتًى
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, ʿaym and ʿarj: (d) the tril. is sometimes trans. and intrans. in one meaning, as حزن made sorrow to be in him; then we say حزن دلها made sorrow to be in him; then[d] 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., سرعت and سرعت, however, being more intensive, because, as it were, (denotative of) nature, like صغر and كبر: (f) if (Z and) IH said that mostly makes the thing to be possessed of its root, it would be more general, because that of which the root is a prim. would be included in it, as ʿاذبة gave him a gift, i.e. made him to be possessed of a ʿاذبة gift, and ʿاذبة gilded it, i.e. made it to be possessed of ʿاذبة gold: (g) sometimes it denotes making the thing to be its root itself, as ʿاذبة made it to be a ʿاذبة present or ʿاذبة 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) أثيرته (M, R) made for him a grave, whether he were buried or not (R), أشفيته prescribed for him a medicine (M), استئنفة (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 became possessed of a غددة pestilential swelling; [or of a thing possessed of what it is derived from, جرب الرجل scab (R):] and hence incurred blame (M, R), أراب incurred suspicion, أضرم النخل The palm-trees came to the season when their fruit ought to be cut off (M),] لحصد The seed-produce attained to the season for being reaped, [broke his fast (M), rejoiced at an announcement, أبشر أفسر and entered upon the morning and evening, ألمسي أصبع ألمعتنا and entered upon the time of the north wind and south wind, أجد and arrived at Najd and the mountain, فل amounted to nine
and a thousand (R): (4) denotes finding [its obj. (R)] to be of a certain quality, [i.e. ag. to the root of the v., as ]
found him to be niggardly; or obj. to the root of the v. (R),] as found him to be such as is praised, i.e. praiseworthy (M, SH): in found thee to be silenced, however, is transported from itself, like in wonder, silenced being said (R): 'Amr Ibn Ma'dikarib said to Mujashi’ [Ibn Mas'ud (R)] as Sulami

To God be ascribed your excellence, O Banu Sulaim! We have fought with you, and not found you to be cowardly; and have asked of you, and not found you to be niggardly; and have competed with you in satire, and not found you to be silenced (M, R): (5) denotes depriving [its obj. of what it is derived from (R)], as removed his complaint [and marked the writing with di-] critical signs, when you remove, or do away with, the complaint and barbarism (M): (6) is i.q. 

and cancelled the sale, and busied him, and went forth in the early morning (M): an augment of meaning is, however, unavoidable, though it be only corroboration: (7)
denotes praying, as Dhu -r-Rumma prayed for rain for him, as

[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 (الحجارة 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 جدة [489]: (8) denotes other meanings not having any rule like the rules of the meanings mentioned, as saw him: (9) is seldom quasi-pass. of فعل I made him break his fast, and he broke his fast and I rejoiced him by an announcement, and he rejoiced at the announcement (R).

§ 489. (1) mostly denotes multiplying [the root of the v., in the trans. (R),] as cut in pieces and shut; [and intrans., as (R)] multiplied the going about and the going round (M, R)] and [The murrain fell among the camels, and death was frequent among them (R): it is
not said of one (M); you say ُغللت الباب مرة، and not from the inconceivability of the idea of repetition in the like, but ُغللت الباب means multiplied his wounds, whereas ُغللت wounded him admits of multiplying or not: says AlFarazdak.

I ceased not to open doors and shut them until I saw Abū 'Amr Ibn 'Ammār, i.e. ُغللت أغلقتها (R)]; (2) denotes making trans., [explained in ُغللت (R),] as ُغللت gladdened 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 ُغللت the pot, i.e. made it to be possessed of aromatic herbs or spices: but this is not trans. to three like ُفعل, except when made to accord with ُفعل, like ُفعل and ُفعل (R):] and hence ُفعلت I imputed wickedness to him [and hence ُفعلت I said to him ُقدأ لُك God cut off thy nose! (M)]; (3) denotes depriving (M, SH), as ُفعلت the bieur ُفعلت and ُفعلت removed the ُفعلت skin and the ُفعلت tick (M); (4) is i. q. ُفعل, [in the intrans., as ُفعل and ُفعل, e. g.

ٌرودية ٌْتُقُرُر تَمَّسَت نعَامُها ٌکمَمَت اللِّحَاءِ فِي خَفَّفِ الأَرْدَنَةِ
Many a desert waste, whose ostriches walk like the walking of the Christians in boots of black leather; and trans. (BS),] as زبلتة (M, SH, BS) separated it, e.g. 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 جدعتة [above]; or blessing him, as سقتة said to him [41]: (6) denotes becoming possessed of its root, as became leafy: (7) denotes becoming its root, as رقت ورقَت التمرأة became an عجوز old woman: (8) denotes making its obj. to become in the state that it is in, as سبطان الذي ضموا للاضواء وكوف الكوفة وقص البصر 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 صعب come at morning: (10) denotes going to the place that it is derived from, as كُفَ went to AlKufa: (11) denotes other meanings not governed by rules like those mentioned, as جرب tested and كَلم spoke (R).

§ 490. (1) denotes that another does to you what you do to him, as قاتلئة داربتة and قاتلئة fought with him; and therefore, when you are the superior, you say قاَلِئَة فَنُفِّلَتْة.
(M): inasmuch as فاعل implies the sense of sharing with (R), the intrans. becomes trans., as شاعرة كارمته and the trans. to one [obj.] incongruous with the ag. becomes trans. to two, as جاذبته الثوب [487], contrary to 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 فاعل is the one affected by the root of the v. not by way of sharing with, as راجعته عاودتة returned to him (R): (2) is i.q. فعل, as سافرت (M, SH) i.q. سفرت went forth to journey, though there must be intensiveness in سافرت; similar is:i.q. نقلتة الشىء gave him the thing; and يدافع ان الله يدفع [is energetic in defending with the energy of him that contendeth for superiority in it (K, B)] are read (R): (3) is i.q. فعل (M), denotes making the thing to be possessed of its root, like فعل and فعل (R), as عافاك الله (M, R) God make thee to be possessed of عافية health! Make thine ear to be possessed of رعاية mindfulness for us, like اعينا, and turned away his cheek from
pride, i.e. صورة (R): (4) is i.q. فعل، [i.e. denotes multiplying like فعل (R),] as [اضعاف (R)] doubled [the thing; i.e. multiplied its اضعاف likes, like ضعفته, and اضعاف like, i.e. multiplied his wealth. These (last) three cats. are most often trans. (R)].

§ 491. فَعَلُ is [intrans. (SH),] quasi-pass. of كسرت فَعَلُ I broke it, and it broke (M, SH); except what is anomalous (M), [or] seldom of انعل (SH), as اضعفت فَعَلُ I shut it, and it shut, [though I may be quasi-pass. of سقطت الباب فَعَلُ, because سقطت and فَعَلُ are syn. (R),] and ازعفت فَعَلُ 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 and فَعَلُ are not said; whereas, though فَعَلُ is applied to denote quasi-passivity of فَعَلُ, فَعَلُ and فَعَلُ are allowable, because the repetition in it seems to make it apparent and manifest, so that it becomes like the sensible (R): and therefore انعدم is [said to be (SH)]
wrong; [while they say 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 طرده فانطرد is not said, but فذهب I drove him away, and he went away (R)].

§ 492. انفعال (1) is [mostly (SH) partner with in being (M)] quasi-pass., as غمّته فاغتم I grieved him, and he grieved [and شوتيه فاشتوى I roasted it, and it was roasted], and انغم and انشوى being also said (M): S says, "The conjug. in quasi-passivity is انفعال; and it is rare, as جمعته فاجتمع I collected it, and it collected and مزجته فامترج I mixed it, and it was mixed"; since, then, it is not applied to denote quasi-passivity like انفعل, it may denote it in other than physical action, as غمّته فاغتم not انفعل فانفغم: and it often serves instead of انفعال as quasi pass. of vs. whose is a ر, ل, م, or, as ميت I threw it, and it was thrown, not إتمت I bound up the wound, and it united, not إكمال I removed it, and it was removed, not انئي I joined it, and it was joined, not انصل though انفثق was effaced occur; becau
these are letters that the quiescent $\text{ن}$ becomes incorporated into (751), while the $\text{ن}$ of $\text{نَعُّل}$ is the sign of quasi-passivity, so that its obliteration is disliked; whereas the $\text{ن}$ of $\text{نَعُّل}$ in $\text{نَعُّل}$ and $\text{إِذَّكُر}$, not being peculiar to any meaning like the $\text{ن}$ of $\text{نَعُّل}$, becomes as it were not a sign, since the property of the sign is peculiarity (R): (2) is i.q. $\text{نَعُّل}$ became mutual neighbours, $\text{نَعُّل}$ disputed one with another, met together (M): (3) denotes making for oneself, as $\text{نَعُّل}$ (M, SH) and prepared roast meat, and a 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 $\text{نَعُّل}$ made the flesh to be roast meat for himself (R): XXXVI. 57. means And they shall have what they ask for themselves, like $\text{نَعُّل}$ and $\text{نَعُّل}$ when he roasts flesh, and melts fat, for himself (K, B): says Labīd
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 َاتْرَى أَكْتَالَ took, or received, something measured and weighed: (4) is i. q.  فعل, as َمَرَأَتَ, and اخْتُلِفَ read, خَلَفَ and َكُتِبَ snatched away (M): (5) denotes (M, SH) exceeding the meaning thereof (M), practising versatility (SH), i. e. striving, and agitating, in producing the root of the v. (R), as اَكْتَسَبَ [and اَكْتَسَبَ in relation to كَسَبَ and عَمَلَ (M); for which reason God says لِلْهَا مَا كَسَبَتْ وَعَلِيَّا ما اَكْتَسَبَ II. 286. It shall have what it hath earned, i. e. whether it strive in good works or not, and shall answer for what it hath striven to earn, i. e. shall not be chastised save for the sins that it hath striven to produce (R): S says "As for كَسَبَ it says I obtained, whereas اَكْتَسَبَ is practising versatility and seeking; and اَكْتَسَبَ is equivalent to agitating" (M): but others than S make no distinction between كَسَبَ and اَكْتَسَبَ: (6) sometimes denotes something else not governed by rule, as اَتْحَلَلَ الخَطَطَةُ made an exception in the speech (R).

§ 493. َإِسْتَفْعَلُ [mostly (SH)] denotes (M, SH) requiring the act (M), [or] asking, plainly, as اَسْتَكْتَبَتْهَا.
asked him to write, or constructively, as اَسْتَخْرِجْتِه (SH): you say and اَسْتَخْرِجْتِه and اَسْتَخْرِجْتِه when he requires his briskness and عمل working and hastening; and i.e. passed, requiring that from himself, tasking himself with it: and hence اَسْتَخْرِجْتِه, i.e. did not cease coaxing and requesting until he went forth (M); [and] you say اَسْتَخْرِجْتِه الْوَدّ pulled out the peg, where requiring properly is not possible, as it is in اَسْتَخْرِجْتِه زَيْدًا, 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 اَخْرِجْتِه, then, there is no indication that you extracted it at once or with striving, contrary to اَسْتَخْرِجْتِه (R): (2) denotes becoming transmuted [into the thing, properly or tropically (R),] as اَسْتَخْرِجْتِه الطَّيْبِ [The clay become stone or like stone in hardness (R)] and

\[\text{Verily the small birds that do not prey in our land become vultures, and the she-asses in our markets become he-asses (Jsh)}\]: (3) is i. q. فَعَلَ فَرَّ and اَسْتَخْرِجْتِه rested (M, SH), though there must be intensiveness in اَسْتَخْرِجْتِه (R), and اَسْتَخْرِجْتِه اَعْلَى ذَرَةً and اَسْتَخْرِجْتِه 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 and (M, R) found him to be grand and fat (M), [or] reckoned him to be possessed of grandeur and fatness: (5) denotes making for oneself, as mentioned in prepared blame for himself: (6) denotes other meanings not governed by rule.

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

§ 494. is intensive (M, R) and corrob. (M) in relation to what it is derived from (R); so that was very rough, produced much green fodder, and was very sweet are intensiveness in relation to (M): and is sometimes trans., as rode the horse bare-backed. is a coined formation, not transferred from a tril. v.: and is trans., as [482]; and introns., as [482]. Similarly is.
coined, as افعلون [432]: and sometimes افعلون, as احترد, hid himself; and انفعل, افعل, and اوقف, began to dry up.

§ 494.A. All the conjugs. mentioned occur trans. and intrans., except انفعل, انفعال, and انفعال [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), (M, L), with Fath of the 1st and 3rd (L), trans. (M), like (M, IA) rolled the stone down, and intrans., like lowered his head (M); one for the pass., like; and one for the imp., like. The augmented quad. becomes, through the augment, of five letters, like or six, like (IA). The augmented [quad.] has (M, SH, L) two (M), [or rather] three (SH), formations (M, L), (1) (L), as (SH, L); (2) , as (M, L), e.g. (M, SH, L), e.g. crowded the camels together, and they crowded together, was joyful, was haughty (L); (3) , as (M, L) shuddered (M, SH), hastened, became long, became swollen (L): which are intrans. (SH).
§ 495. A. 

is quasi-pass. 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 and in the tril. S says “And there is not in the language, because it is like in trils.; they have added a and conj. I, as they have in this:” and he says “And there is not in the language, nor e.g. was red and became gray; and the like of that from quads. is was at rest and quaked” (M). And coordinat-ed with, like went back, is intrans. like what it is coordinated with: and similarly and acted as a devil coordinated with: and coordinated with; though it occurs trans. in poetry, as [432]

Verily I see slumber overcome &c., as though the prep. were suppressed, i.e. and
§ 496. A. The meanings mentioned for the formations mentioned are not peculiar to their prets.: but are mentioned in the pret. because it is the root of the conjug. (R).
PART THE THIRD.

THE PARTICLE.

CHAPTER I.

The Particle in General.

§ 497. The *p.* is what indicates a meaning [realized (Jm)] in another (M, Z, IH, 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 predicable of or predicable; but requires the addition of another matter (Jm). The expression that the meaning of the *p.* is [realized] in is sometimes a single term, like the [*n.*] made *det.* by the ل; and sometimes a *prop.*, as in 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 يَا زيد نعم [556], *يا زيد* [48], and *رَكَانَ قُدُود* [577] (M). Sometimes it needs a single term; and sometimes a *prop.*, like the neg., *interrog.*, and *cond. ps.* (R). The *p.* is distinguishable from the *n.* and *v.* by its freedom from their signs. It is (1) [not peculiar, i. e. (IA)] prefixed to *ns.* and *vs.*, like قَلُبٌ انتم شَاكُرُونَ XXI. 80. Then will ye be
thankful? and *W* *N* *f* XXXVIII. 20.

And hath the story of the adversaries come unto thee? (Sh): (2) peculiar to (a) *ns., like fi [in fi *N* W*Z*]

LI. 22. And in heaven is your sustenance (Sh)]; (b) *vs., like j* [in CXII. 3. (404) (Sh)]. The *ps. are

[all (IA)] uninfl. (IA, Sh), upon quiescence, like *W*; Fath, like *m*; Kasr, like *j*; or Damm, like in the *dial. that makes it govern the gen. (Sh). The species of *p. are* (1) the *preps., (2) the *ps. assimilated to the v., (3) the *cons., (4) the *neg. ps., (5) the *premonitory ps., (6) the *voc. ps., (7) the *ps. of assent, (8) the *exceptional ps., (9) the *ps. of allocution, (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 *s, (21) the *quiescent *t* of feminization, [(22) the Tan*win* (AA),] (23) the *corrob. *w*, (24) the *s of silence (Z), (25) the *sh* and *s* 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) *an* , conjoined with the plastic v., *pret.,

as *I wondered that Zaid stood*

and aor., as *should stand; and
A.P

I signed to him, Stand: whereas, if an aplastic v. occur after it, as لازن ليس للناسانتس "ما سمعي"

And that (the case is this,) man hath not ought save that he hath wrought and

And that (the case is this,) haply their end may have drawn near, it is contracted: (2) ان، conjoined with its sub. and pred., as

And hath it not sufficed them that We have revealed?: and the contracted ان is like the uncontracted, being conjoined with its sub. and pred.; but its sub. is suppressed [525], whereas the sub. of the uncontracted is mentioned: (3) كي، conjoined with an

 Thou camest in order that thou mightest honor Zaid: (4) مأ, infinitival, adverbial, as I shall not accompany thee so long as thou continuest to be departing; and not adverbial, as I wondered that thou didst beat Zaid: conjoined with the pret., as exemplified; and aor., as so long as Zaid shall stand and
that Zaid was standing and long as Zaid is standing: the adverbial infinitival being oftenest conjoined with the pret., or with the aor. denied by as, as لا اصحت ما لم تضرب زيد ام, so long as thou dost not beat Zaid; seldom with the aor. not denied by اللم, as

[by AlHuṭai'a, I roam about so long as I roam about; then repair to a home whose housewife is a slut (J)]: (5) لم ددت او قام زيد I wished that Zaid had stood; and aor., as وددت او يقوم زيد would stand. The sign of the conjunct p. is its replaceability by the inf. n., as ظبِبِمْكْ, i.e. ظبِبِمْكْ (IA). The inf. n. [however] is not given the predicament of ان or ان 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 ان and ان in the cat. of (440), but peculiar to ان and its conj. in that of عسي, [according to IM's saying (459) that عسي is then non-att. (DM), and to ان in that of ان [591]: nor are they given its predicament in being a subst. for the adv. of time [65]. You say
A. and you are justified in saying your name is Yimāk, but not Yimāk, unless you mention the enunc., [e. g. حَالَالاً] (DM); and unless you have, but not Yimāk, but not Yimāk, contrary to the opinion of IJ and Z (ML). The conjunct ps. must be followed by a conj. explaining their meaning (IA). The ن of females is a p. in in the dial. of تَلَوْنُي اللَّغ [21]. The م is (1) a p. denoting absence, i.e. the م in [162], the pron. being اِاِيَامَاء alone: (2) substituted for the interrog.

Hamza, as رَأِتِي الْلَّغ [690]: but rightly this should not be reckoned, because not an o. f.; though some assert that the o. f. is هُوَاَ هُوَاَ, the 1 being elided. هُوَاَ and its branches are ps. in such as زـيـد هـوـاَ النـافـض, when parsed as a distinctive [166] having no place in inflection; but some say ns. The م is (1) the sign of male persons in the dial. of Tayyi or Azd Shanū'ā or BalHarith, as يُلُومُونَيْنِ السَّلَامِ [21], according to S a p. indicating plurality, as the م in قَالَتْ is a p. indicating
femininization; and sometimes used for irrational objects, when treated like rational beings, as اكلوني آله، devouring here, says Ish, being i. q. injustice and wrong, like

أكلت بنيك وَفَتَ اْبي موصية الكلا الويبل

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

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

[1]: (3) the of trying to remember [623], as when he that means to say زيد, and, forgetting زيد, wishes t
prolong the sound, in order that he may try to remember, says 

: but rightly this is like the one before it: (4) the , substituted for the interrog. Hamza preceded by 

Substituted for the interrog. LXVII. 15. 

16. And unto Him shall be the resurrection. Have ye become safe? and 

VII. 120. Pharaoh said, Have ye believed in Him?: but rightly this also should not be reckoned, because substituted. The 1 (1) 
denotes disapproval, as What! 'Amr?: (2) denotes trying to remember, as 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 AlMutanaabi, [And he shot me with his glance, though his two hands shot not. And an arrow inflicting torment hit me, though arrows kill and give rest (W)]: (4) is the restringent 1, as

بيتنا نسوس الناس والأمرنا * إذا ننض غيهم سوءة نتنصف

13 a
[by Huraka Biut AnNu'man, 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 ی is part of the restringent یا; and some say an impletion, یبب being pre. to the prop., which is confirmed by its being pre. to the single term in

[by Abū Dhu'aib alHudhali, 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 ا انذرتهم II. 5. [28], allowably not necessarily, whether the 2nd Hamza be softened or sounded true: (6) separates the ی of females and the corrob. ی, as استبناي, necessarily: (7) [55]: (8) is a subst. for a quiescent ین, either the corrob. ی, as XCVI. 15. [649], ولیکونا XII. 32. And shall surely be, and لا تعبد الله [649]; or the Tanwin of the acc. [640], as زيدا رايت in the dial. of others than Rabfa, [who pause with quiescence upon the acc. pronounced with Tanwin (DM)]. But the ی substituted for the of ین اذن may not be reckoned: nor the ی of multiplication, as تبعتري; of femininization, as حبلی; of coordination, as اوطلي; of unbinding, as

ما هاج اشجنا وشجر یا قد شجبا من طلال كا للانحنى اهنجا
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 كَزَدَرَانِيّ; of impletion, in imitation, as مَنْ, or elsewhere in case of necessity, as

[ I seek refuge with God from the scorpions raising the joints of the tails (Jsh)]; that the vowel is made manifest by in pause, i.e. the ٌ of ُا according to the BB [161]; or of making dim., as ذِيّ and ذِيّا; [or substituted for the Hamza of َل on prefixion of the interrog. Hamza, as َلَّا Now? (DM)]. The ِ is a p. of (1) disapproval, as [618]; (2) trying to remember, as ُدْبِي [624]: but rightly they should not be reckoned, like the ِ of making dim., of the aor., of unbinding, [as ِدْبِي (DM),] and of impletion, [for imitation, as مَنْ, or anything else (DM),] and the like, [e.g. of the du. and perf. pl. masc. in the gen. and acc. (DM)]; because they are parts of words, not words (ML).
Chapter 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 (II), 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 وَإِلَى جَلَّكَ (V. 8. [130. A.]) (R). They are (1) [ps. only, vid. (M, R)] حَتَّى، إِلَى، مِن، فِي، the prep. ل, and the Prep. of the oath (M, IH, KN); (2) ps. and ns., vid. (M, R)] عَلَى، عَن، the Prep. كَ، مَنْ، مَنْذِ (M, IH, IM, Sh, KN); (3) ps. and vs., vid. (M, R) عَنْا، خَلَّا، and خَلَّا (M, IH, IM); (4) كَي (M, Sh), لَّا، and مُتَّى (IM). These 20 ps. are all peculiar to ns., and govern the gen. (IA). The preps. govern in the gen. (1) the explicit n. and the pron., the general rule, vid. إِلَى، عَلَى، the Prep. ل, and the Prep. كَ، نِيَ، مِنْ XXXIII. 7. And from thee and from Noah, إِلَى اللَّهِ مُرْجَعُكَ V. 53. Unto God shall be your returning and X. 4. [41] طَبِيقًا عَن طَبِيقٍ LXXXIV. 19. Degree
after degree and

V. 119. God shall be satisfied with them, and they shall be satisfied with Him.

XXIII. 22. And upon them and upon the ships ye are carried, they shall be satisfied with

IV. 135. Believe in God and His Apostle and

XLVI. 30. And believe in Him, unto God belong what is in the heavens and what is in the earth and

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

II. 110. All (of them) are obedient unto Him [117], unto the heavens and unto the earth are signs for the sure knowers and for them

XLIII. 71. And in it shall be what the souls desire [177]: (2) only the explicit ns., but not any particular one exclusively, vid. the 

, and the 

, (3) two particular words, vid. the 

which governs only pre. to the 

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

By the Lord of the Ka'ba or my Lord: (4) a particular one, and a particular sort, of the explicit ns., vid.

which governs only (a) the interrog. 

For what?; (b) the understood 

A* x; if be causative, the understood
with this v. being renderable by an inf. n. governed in the
gen. by , as though you said : (5) a particular
sort of the explicit ns., vid. and , the gen. of
which is only a n. of time, definite, not vague, and past or
present, not future, as

have not seen him since Friday, and in
our day, nor
[or ]: (6) a particular sort of the prons. and explicit
ns., vid. , which governs only (a) a pron. of the 3rd
pers. sing. masc., whereby the sing. masc. or anything else
is intended, necessarily expounded by an indet. after it
agreeing with the sense intended and governed in the acc.
as a sp., as and and and and

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

Scarce any good man have I met, which is frequent
(Sh). The adv. and prep. and gen. must depend upon
(1) the v., or (2) its like, [i.e. the deriv. n. governing like
the v. (DM),] as

I. 6. 7. [The way of them that] Thou hast been
gracious unto, not of them that Thou art wroth with and
[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 غضا (Jsh)]; or (3) what is renderable by its like, as XLIII. 84. [177], في depending upon الله because renderable by معبود worshipped, and

And verily my tongue is honey whereby convalescence is attained: but it (161) against him (that) God has poured it out (upon) is colocynth, orig. وقل على مي صبة الله علقم (DM), the mentioned depending upon God's utterance because renderable by صعب hard, شاق troublesome, or شديد severe; or (4) what points to its sense, as

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

by Fadakī {Ibn A'bad (Jsh)} alMinkarī (KF, Jsh), I am the son of Māwiya, 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 VII. 71. And (We sent) unto Thamūd their brother Ṣālih, in تسع آيات إلى ذرعون. XXVII. 12. (Go thou) amid nine signs unto Pharaoh, 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 بالرفاء والذكرسة والبندية (Mayst thou bring home thy wife or wed) with close union and begetting of sons! and with happiness and prosperity!, and

فقال إلى الطعامِ فقال مندهم فريق نحص النسا الطعامام (K), by AlFarazdak, Then I said, (I invite you) to the food. Then a party of them said, We envy mankind in their eating food (N)]. As to whether they depend upon (1) the non-att. v. :—those who assert that it does not indicate accident, vid. Mb, F, IJ, Jj, IB, and Shl, disallow that; but the truth is that these vs. all indicate it, except ليس, [which also, says R, indicates an accident, i. e. negation
(DM): (2) the aplastic v. — F says on [182] that the adv. is dependent upon that is commonly disallowed; but IH says on LXVIII. 2. Thou art not by the grace of thy Lord possessed by a devil that the [1st] depends upon the neg., since, if it depended upon, it would import negation of a particular demonic possession, that which is from the grace of God, whereas the meaning is not negation of a particular demonic possession. Six preps. do not depend, (1) the red. prep., as in XIII. 43. \[503\] and XXXV. 3. Is there any creator other than God?; because the dependence means the ideal attachment [of the op. to the gen. (DM)], some vs. failing to reach the ns., and being therefore aided thereto by the preps.; whereas the red. enters the sentence only to strengthen and corroborate it, not for attachment: but the strengthening \[1\] may be said to depend upon the strengthened op., as II. 85. Verifying what is with them, LXXXV. 16. \[31\], and 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) \[1\] in the dial. of 'Ukail; because 14 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 lMighwār is near thee (J)]) ; and because it is not prefixed to make an op. trans., but to import expectation: (3) لولا لولا لولا لولا لولا لولا in لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا لولا 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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 

\[ I \text{ saw a bird above, or } \text{I saw the new moon among the clouds or in the horizon, because they are after a pure indet.;} \]

... in their calices, and fruit upon its boughs, because the generic **det.** is like the **indet.**, and in this case **indet.** is like the **det.**. When followed by a **nom.**, (1) if they be preceded by a **neg.**, **interrog.**, qualified [n.], **conjunct** [n.], **inch.**, or **s. s.**, [the qual., **conj.**, **enunc.**, or **d. s.** being the **adv.** (DM),] as

\[ \text{This is ripe fruit upon its boughs, because the qualified indet. is like the det.} \]

... 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 *subsfs.* 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 نَّى الدَّار جَالِسًا, whereas, if the *op.* were the *v.*, it might, and because of فإن فوادي الخ [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 نَّى الدَّار زيد، 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 فَخْرَجْ عَلَى وَكَبِيبُ مِن الْسُّمَاءُ وَجَعَلَهُ مَنْبِئًا في زِينَتِهِ XXVIII. 79. Then he went forth unto his people with [502] his pomp, the فَلما راَتَ مَستَقِراً in استقرأو عندنا 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 وَلَا مِن فِي السَّمَوَاتِ وَالْأَرْضِ وَمِنْ عَنْدَهَا لَا يَسْكُبُونَ 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 الزَّدَلِّ [26]; (b) govern the explicit n in the nom., as XIV. 11. and II. 18. [24]:

(2) when the op. is (a) used suppressed in a prov. or the like, as حينَئَذَا الْآَنَّ [67] and بالْبَارِ أَلْغَ [67] and ايوم الجمعه صمت فيه when allowed on the authority of the reading [of Ibn Mas'ud (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 الْلِّيْلِ إِذَا يَغْشَى XCI. 1. By the night when it covereth, XXI. 58., and لَلَّهُ لَا يَؤْخِرُ الْأَجْلَ [653]; and, if the v. were expressed, the ب would be necessary. The necessarily suppressed op. is a v. without dispute in the oath and conj., because they are only props.; and in the ep. in رجل في [32], because the ف is allowed in رجل صالح فلة الغ, but disallowed in رجل صالح فلة الغ, the saying

كل أمر مباعد أو مداري * فمنوظ بحكمة المعالي
[Every matter, removing far or bringing near, is suspended upon the justice of the Most High (Jsh)] being extraordinary; and most supply the v. in the enunc., ep., and d. s., because it is the o. f. in government; but some the qual., because the o. f. in the enunc., ep., and d. s. is the single term, and because the v. in them must be constructively a qual., and, say they, because lessening the supplied is better, [the v. with its ag. being a prop., but the qual. with its nom. equivalent to the single term (DM),] which is of no account, because we do not suppress the pron., but transport it to the adv., so that the suppressed is a v. or qual., each a single term: and in distraction it is supplied according to the exponent, the v. being supplied in SHORT (Wilt thou devote thyself to prayer) on Friday, wilt thou devote thyself to prayer on it?, and the qual. in SHORT معتكف شيبة. In the oath it is اقسم; in distraction like the spoken; in the prov. [and the like (DM)] according to the sense; and in the remainder unrestricted being, i.e. or their aor., if the present or future be meant, and or their qual., if the past, and, when you are ignorant of the meaning, the qual., it being suitable in all times; not particular being, like and , 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 بني الدار زيد, because the suppressed is the enunc., which is orig. posterior to the inch.; or necessarily, as in في نبي الدار زيدا, because ابند is not followed immediately by its nom.; while he that supplies it as a v. must supply it following in both cases, because the enunc., when a v., does not precede the inch. As they allow themselves more latitude in the adv. and [prep. and] gen. than in anything else, they (1) separate therewith (a) the non-att. v. from its reg. [458]; (b) the v. of wonder from the wondered at [480]; (c) the annulling p. from its annulled, as قال تعالى لله [34]; (d) the interrog. from ابعد بعد, ظن not like الله [441]; (e) the pre. n. and prep. from their gens., as أشتريت، والله درهم [1,125] and هذا علام والله زيد

I bought it for (by God!) a dirham; (f) أدنى and أدنى from their subjs., as أدنى والله نرميه بحرب

يشيب الطفل من قبل المشبه.
[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

\[I\ \text{will not, so long as I see Abu Yazid fighting, leave off fighting and witnessing the fray (Jsh)]\: \text{(2) make them precede (a) the sub., when pred. in the cat. of } \text{[34], as } \text{An ni wars } \text{for the description of III. 11. Verily in that is an example, or regs. of the pred. in the cat. of } \text{[107], as}\]

\[
\text{باجبة حزم } \text{ل كن كنت } \text{من } \\
\text{فما كل حبي } \text{مي } \text{توأتي } \text{مواتي}
\]

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

\[
\text{وكانوا عثرنها المنازل من منى } \\
\text{وما كل من وانى منى أنا عرف}
\]

[by Muzahim Ibn AlHarith alUkaili, And they said, Inquire thou about her at the halting-places of Minä; but not every one that has come to Minä am I acquainted with that I should inquire (SM, Jsh)]; \text{(b) [the conjunct,] when regs. of the conj. of } \text{ال, as } \text{كانوا فيه من } \text{ال}.}
XII. 20. And were of the listless about him in one saying; (c) the v. denied by ما, as

وَنَحْنُ عَنْ فَضْلِكَ مَا أَسْتَغْيِنَا

نُثِبَتُ الْأَقْدَامُ إِنَّ لَائِئِنا

وَانْزَلْنَا سَكِينَةٌ عَلَيْنَا

[by 'Abd Allah Ibn Rawaha as Sahabī, 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 اكل يومْ لك ثرب 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. 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 as المستجد الاتصى إلى المستجد الأقصى XVII. 1. From the Sacred Mosque at Makka to the Farthest Mosque at Jerusalem (IA, ML) and إِنَّهُ مِن سُليمان XXVII. 30. Verily it is from Solomon (ML)]; and in time [also, accord-
ing to the KK (R, ML) and Akh, Mb, and IDh (ML)], as

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

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

Assuredly that was founded upon piety from the first day (R, IA, ML),

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

They have been chosen from the times of the day of Halîma until to-day, having been proven with all provings (J): in the two texts indeed is i. q. في, being often so in advs., as I came in a time before, and after the time of the coming of Zaid and 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 من is known by the appropriateness of إلى, or what imports the sense thereof, in opposition to it, as.

أعود بالله مري السيطان الرجيم I betake myself for refuge, or flee, unto God from the accursed devil (R): (2) partition, [as IX. 104. Take thou of their goods an alms (R), whence ومن الناس مي يقول أمنا بالله II. 7. And of the men are they that say (182), We believe in God (IA): its sign is its replaceability by بعض, like Ibn Mas'ūd's reading حتى نتفقون بعض ما تعبدو III. 86. Until ye expend part of what ye love (ML)]: (3) explanation (IH, AA, IA, ML) of genus (IA, ML), being replaceable by الذى (AA), after (a) ما and مهما, often, because of their excessive vagueness, as II. 100. Whatever verse We abrogate and VII. 129 [419]; (b) something else (ML), as فاجتنموا XXII. 31. (AA, R, IA, ML) Wherefore shun the abomination, which is idols (AA): the في لقيت مي زبد آسدا in, however, is not this one; but a pre. n. is suppressed, i. e. I met from (meeting) Zaid a lion (R): (4) exchange, as أرضيت بالحياة الدنيا من الآخرة IX. 38. Have ye become satisfied with the present life in exchange for the life to come? (R, IA, ML),
Then would that we had instead of the water of Zamzam a draught chilled, that had been all night on the mountain-peak! (R), XLIII.

60. We would make instead of you angels in the earth succeeding you, the saying, [says IM (ML),] جارية لم تأكل المرقاق ولم تدق من النقول الفنّاقا (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, ولا يدفع ذا الجد منك الجد Nor shall fortune profit the possessor of fortune in lieu of obedience to Thee, and اخترا المحكّوم من الصِّحيل غلبًا طلما ويكتب لللهم إنيا [by ArRāʾ 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 ثلاثي إنیا Such a one has paid &c. (ML): it is known by its replaceability by بدل (R): (5) causation (R, ML), as
Because of their sins were drowned, and
by AlFarazdak (ML), He contracts his eyelids from modesty; but eyelids are contracted from awe of him, so that none speaks save when he smiles (Jsh): in

Do not thou wed an old woman if thou be brought her; and strip off thy garments on account of her, going far, fleeing may mean (T): (6) i.q. the ب, as ینظررن من طرف خفي. XLII. 44. Looking with faint eye, says Y (ML): [and,] with Damm and Kasr of the م, i.q. the ب of the oath, prefixed only to ر ب, as م ر بi. q. the ر ب, as By my Lord, like the ب to لله, prefixion of each to the reg. of the other being anomalous, as and مَلَأ بَلَدَة By God; a prep. according to S, whose م may be pronounced with Damm in the oath exclusively, while some say the ب is abbreviated from ب and the م from ايمي (R): (7) i.q. في (R, BS, ML) in .
by Ka'b, But she is a mistress in whose blood are mingled tormenting and falsehood and faithlessness and fickleness (BS), as in annex ma daa khlaqa min al-ardh. XXXV. 8. Show me what they have created in the earth and LXII. 9. (BS, ML); [and] in adjuncts, as above (R): (8) i. q. عَلَى, as ذُوِّیل, for the calamitous lot of them from ذَکَر اللّه XXXIX. 23. Then woe unto them whose hearts are hard to the mention of God! and يا وَلِّدَنَا ءَنُّكَنَا فِی عَطْفَة مِن هَذَا XXI. 97. O woe unto us, we have been in heedlessness of this! IM asserts that (ML) the [comparatival (R)] زَبَد أَفْضَلْ مِن مُّؤْمِن (ML) denotes passing (R, ML), as though Zaid has surpassed 'Amr in excellence were said: (9) i. q. عَنْدَ, as لَتْ تَغْنِی امْوَالُهُمْ وَلَا اولادُهُمْ مِن اللّه شَیْئًا III. 8. Their goods shall not avail them, nor their children, before God aught, says AU: (10) i. q. رَبّمَا, when conjoined with مَا, as

[by Abū Hayya anNumairī, And verily we often strike the chief a stroke upon his head that casts the tongue out of the mouth (Jsh), say Sf, IKh, ITr, and Am, who thus
explain S's saying And know thou that they sometimes suppress such a thing: (11) i.e. and as We helped him against the people: (12) distinction, which is the one prefixed to the 2nd of two opposites, as

II. 219. And God knoweth the marrer from the mender and II. 173. Until He distinguish the bad from the good, says IM: (13) extreme: S says “And you say 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 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 Not any one has come to me; for and 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 (AA, IA), i.e. (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 ṭaba'īta], as

VI. 59. Nor doth any leaf fall but He knoweth it,

Let not any one stand, and

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

(ML), by Zuhair, *And whatever any disposition be in a man, though he fancy it to be unnoticed by men, it will be known* (EM): (2) indeterminateness of its gen. (IA, ML): (3) its [gen.'s] being an ag., direct obj., or 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 redundancy were disallowed in the concomitate, causative, and adverbial objs. because i. q. the gen. governed by َفعَل, the مَلَكٍ, and ِنَفَسٍ, with which َمن is not combined; but no cause appears for the disallowance in the unrestricted obj., and AB thus explain َما نَفَسَنا ذِي الْكِتَابِ مِن شَيْءٍ
VI. 38. We have not been remiss in the Writing at all, i.e. تَقْرِيْطًا. By analogy it should not be red in the 2nd obj. or 3rd of علم, because orig. an enunc.; and the reading [of Abū Ja'far alMadanī (K)] ما كان ينبغي لنا أن نتخذ من دونك من أولياء 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 ול bytesRead גראק מיה אלברסיאן VI. 34. And assuredly the tale of the Apostles hath come unto thee and יゲר لكم من دونكم יגשרák מיה אלברסיאן XLVI. 30. He will forgive you your sins; nor the KK the 1st, citing قد كان مي مطر There has been rain and by 'Umar Ibn Abi Rabī‘a [alMakhzūmī, And her love grows for her beside us, so that what a dissembling foe has said harms not (Jsh)]. The prefixed to قبل and, say the majority, denotes beginning of extent; but IM asserts that it is red. In إذنكم لئاتون الرجال شهوة من دون النساء 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 اهامات نسألكم وربنا نبكم اللاتي في حجبكم من نساكم اللاتي دخلتم 16a
27. JoL-J depends upon 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] The daughters of the Apostle of God by Khadija (K); not upon the also, unless denote (16) connection, i.e. connected with your wives, like \[\text{the men hypocrites and the women hypocrites are some of them connected with some (K).}\]

إذا حاولت في أسف فتجروا * فَأئِنْي لست منك ولست منى When thou contrivest wickedness concerning Asad, verily, I am not connected with thee, nor art thou connected with me (K, B), and [the Prophet's saying (K on XXI. 31.)]

ما أنا مِن دد ولا الدد منى I am not connected with pastime, nor is pastime connected with me (K). And 'Amr Ibn Sha’s says

فَأئِنْي كنت منى أو ترديدين صحبتي If I am not connected with thee, nor art thou connected with me

كوني لل كالمسمي ربت لل الأدم Wherefore, if thou be (17) agreeing with me, or desiring my society, be to him good like the clarified butter that the skins have been seasoned with inspissated date-juice for,
that it may not go bad; from *quall mina* Such a one is of us, i.e. agrees with us (T). is exclusively distinguished by governing in the *gen.* *lidh, landi, and* *belum* and *billa* and also upon and *wann* when *ns.* (R).

§ 500. 

\[\text{\textsuperscript{1}}\] denotes (1) *ending* (M, Z, IH, IA, ML) of *extent* (M, R, IA, ML), *temporal* and *local*, as *tham anowa* the *sigham il ilil* 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 *surt al barihah al* [or] *al* (IA): the two limits, *beginning* and *end*, are oftener not included in the limited; so that in *ashterit min ha* *m* *aad* *ma* *azdak* *mouw* 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 *qarat al quran mina* *awla* il *lak* I recited the *Kur'\text{\textsuperscript{a}}n* 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 *is* not [necessarily (AA)] included (AA, ML) in the *predicament* of what is before it (AA): (2) *i. q.* *mu* (IH, ML), seldom (IH), when you join a thing to another (ML), as in *la taklou aumawalik* al *aumalik* IV. 2. *Nor devour*
their goods with your goods (R): so say the KK and many of the BB on مَن إِنْصَارِي إِلَى اللَّهِ III. 45. Who will be my helpers with God? andCamels 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 رب السِّجَن لَنَّتَحْبَب إلى XII. 33. My Lord, the prison is more pleasing unto me: (4) i.q. the ل, as والآمر اليك And command be-longeth unto Thee (ML): (5) i.q. في, as is said [by many (ML)], in

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

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

(ML), by Abū Kabīr alHudhali, Or is there no way to youth, when its remembrance is more delicious to me than mellow wine? (Jsh), [and,] it is said, in انت الى انت الى I sat by him (R): (8) corroboration, which is the red., authorized by Fr, citing the reading فاجعل ائتمة the red., authorized by Fr, citing the reading فاجعل ائتمة XIV. 40. Wherefore make Thou hearts of men to love them (ML).

§ 501. [and انت] انت حَتِّى a Hudhailī dial. var., a prep., con., and inceptive p. (R), used in one of three senses,
ending of extent, prevalently, and causation, and i. q. in exception, the rarest of them and mentioned by few (ML),] is (1) [a prep. (R, I, ML),] syn. with (M, R, I, ML) and (R, I) and sometimes (I); governing, when syn. with [or ], only an inf. n. paraphrased by the v. governed in the subj. after it by the understood ]

\[\text{\textit{أسلمتَ}}\text{\textit{للّ}}\text{\textit{حتى دَخْلَ}} \text{\textit{الجنة}}\text{\textit{}}; \text{\textit{حَتَّى}}\text{\textit{شَمَس}}\text{\textit{}}} I journeyed until the sun set, and the plain n.

also, as XCVII. 5. [below] (R): it differs from (a) it must be preceded by a thing having parts, expressed, as ; or supplied, as (b) its gen. is not a pron., [the saying

\[\text{\textit{أنتُ حَتَّى}} \text{\textit{كُنْتَ}} \text{\textit{كَلُّ فَتْئِي}} \text{\textit{تُرْجَى}} \text{\textit{مَلَكُ أنَّهَا لا تُتْحَبِّب}}\]

being a poetic license (ML), She came unto thee, betaking herself to every road, hoping from thee that she should not be disappointed (Jsh), (and) in

\[\text{\textit{وَكَفِيَّةُ مَا يَضَحِكُّ وَأَطْبَعُةُ سُؤْلَةُ}}\text{\textit{}}\text{\textit{الحَقّ}}\text{\textit{}}} \text{\textit{بِالقُومُ حَتَا}} \text{\textit{لَلّحَقّ}}\]
being inceptive, i.e. حَتَّى أَنْتُوَ, 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

**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)], as: I ate the fish even to its head**

[and the saying objected by IM

**not being a case in point, because he does not say في تَلَّى الْلَّيْلَةُ حَتَّى نَصَفُهَا رَاجِيًا فَعُدَّتْ يُؤُوسًا**

**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 Abū Marwān anNaḥwī, 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 حَتَّى must dispose of all the parts of the [thing] divided into parts before حَتَّى, part by part, until it reaches the part or [thing] contiguous after حَتَّى; while, if إِلَى 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 سَرَتُ مِنْ كُتِبَ إِلَى زَيْدَ I journeyed from AlBāṣra to AlKūfa are
allowable; but not allowable; or (f) the aor. subj. may occur after the
aor. subj. may occur after
[414], constructively and the v. being renderable by an inf. n. governed in the
governed in the

the understood whereas is not allowable:
the subj. is governed by whereas is not allowable:
itsyself; and prefixed to the aor. subj. is syn. with

and the v. being renderable by an inf. n. governed in the
governed in the

the understood, not by itself; and prefixed to the aor. subj. is syn. with

II. 214. And they will not cease to fight with you in order that they may pervert you,
both admissible in
both admissible in

until it, or to the end that it may, return to the command
of God, and AlMukanna alKindi, Giving from superfluities is not liberalty, unless thou be bountiful when what is with thee
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

ML), by Imra alKais, By God, the blood of my sire shall not go in vain, unless I destroy the tribes of Malik and

17a
Kahil (Jsh): (2) a con. [540], [like the prep. in the sense of ending, but not syn. with كي (or ﷲ) (R)]: (3) an inceptive p. (M, R, I, ML), as

سَرِبْتُ يِهِمْ حَتَّى تَكُلَّ مَعْلَمِهِمْ

وَحَتَّى الْجِبَانَ الَّذِي يَقُدُّ بَارِسًا

by Imra alKais, 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 َنَمَا زَالَتْ الْقَتْلَى آلِ ﷲ ُْ[1] (I, ML) and

فَّوَا عَجِبًا حَتَّى كَلِبِ تَسْبِينِ يُ كَانِ اِبْنَاهَا تَهْشَلُ اوْ مِجَاسِعَ

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

يُغْشَوْنَ حَتَّى مَا تَهْرُ كَلَابِهِمْ يُ لَا يَسَالُونَ عَنِ السَّوَدَ المَقِبَلَ

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 َحَتَّى عُفَّوَا وَقَالَوَا VII. 93. So that they multiplied, and said (I, ML) : and importing either vilifying, as ﷲ فَّوَا عَجِبًا آلِ ﷲ; or magnifying, as َنَمَا زَالَتْ آلِ ﷲ (R). The
position is sometimes suitable for the 3 kinds of

Thou includest 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 that you should say [1] (ML).

§ 502. نِي 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 وَلَكُم فِي الْقُصُاصِ حَيَوَةٌ 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] XLI. 24. means And the sentence of chastisement became due upon them in, or among, (an aggregate of) races, like

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

(3) causation, as اَنَّ امَرَأةً دَخَلَتُ النَّارُ فِي هِرَةٍ حَبِسَتُهَا Verily a woman entered Hell-fire about a she-cat that she tied up (IA, ML), words of the Prophet (IA), and ذَلِكْ الَّذِي اسْتَنْفَدْ فِيَة XII. 32. Then that is he that ye blamed me for (enticing) [126] (ML) : (4) i. q. اَلَّذِي (IH, BS, ML), seldom (IH), in Ka'b's saying

That passes a tail like the leafless branch of the palm-tree, possessed of tufts of hair, over an udder that the outlets of
the milk have not wasted (BS), as in

XX. 74. And will assuredly crucify you upon the
trunks of palm-trees,

(BS, ML), by 'Antara, He was a man of valour, tall of
stature, as though his garments were put upon a great
tree, for whom sandals of the kingly ox-hide tanned with

are cut out, [strong (Jsh),] not a twin (EM, Jsh), and

(by Suwaid Ibn Abi Kāhil alYashkurī (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

(by Zaid alKhāl, And horsemen of us ride on the day of
battle, skilful in spearing the aortās and the kidneys
(Jsh)): (6) i. q. as

And they put their hands to their mouths: (7) i. q. as
[by Imra 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 فما ماتاع الحبحة الدنيا في الآخرة إلا قليل 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 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 Kāhil al Yashkuri, I am Abū Saʿīd, when the night is dark, its blackness being fancied to be like the blackness of black leather, i. e. سوادة (Jsh)]; and by some in وَقَالَ أَرَكُوبَا فِي هَا (DM).

Go ye on board it (ML), i. e. ارِكَوْهَا.
§ 503. The ب denotes (1) adhesion, [as A disease has adhered to him (M, R), and infected him (M),
real, as اممسكت زید (ML), i. e. I made my passing to adhere
to a place near Zaid (ML)]: (2) instrumentality, [as I wrote with the pen (M, R, IA, ML) and بتوفيقت الله بالقلم
I have held (IA, ML), i. e. With God's assistance I performed the pilgri-
age (M, R), whence, it is said, the ب of the بسلمة (ML)]:
(3) accompaniment (M, IH, IA, ML), i. q. مع (R, IA),
as V. 66. [68] (R, ML) and امطم بالسلام XI. 50. Descend
with safety (ML), whence, [it is said (ML),] فسبيب فحمد
XV. 98. Then extol thou God's perfection with praise of thy Lord (IA, ML): (4) requital, [as هذَا بذاك
This is in return for that (R, ML) and ادخوا الجنة بما كنتم تتعلمون
XV. 34. Enter ye Paradise in return for what ye were wont to do (ML), whence أولئك الذين
اشترموا الجبيرة 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 ذبح الله بنورهم II. 16. (178)
(IA, ML), also read ُنَورِهُم ُنَورِهُم (ML), orig. ُنَورِهُم (DM); but sometimes with the trans., as II. 252. (29) God's making men some of them to repel some, orig. ُنُفِعُ بِعَضا (ML), or rather ُنُفِعُ بِعَضا (DM): (6) adverbiality (II, IA, ML), as ُلَنْ نَصْرِكمُ اللَّهُ بِذِبَّٰى. III. 119. And assuredly God helped you at Budr and LIV. 34. [64] (ML), whence ُوَانْكُمُ لَعَلْتُمُ عَلَىٰ مُصَبِّحِينَ وَبِاللَّيْلِ 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 ُفِي بَطَنِ ٌمِنِ الدُّنْيَا هَادِرًا IV. 158. And because of wrong from them that were Jews (R, IA) and

غلب تشذرون بالندور كانها ُجَنَّ الْبَدْيِ وَوَاسِبَيْنَ إِذامِهَا (R), by Labīd. They were men thick necked like lions, threatening one another because of rancours, as though they were the Jinn of the valley AlBadi, their feet steadfast in disputing and wrangling (EM), whence ُوَانْكُمُ طُلُّعُم ُوَأَنفَسَكُمُ بِاتِخَذَكُمُ الْعَمَّاجِ II. 51. Verily ye have wronged your own souls because of your taking the calf for yourselves as a god, ُفَاكِلَا أَخْذُنَّا بَنِيٓا XXIX. 39. And every one did We chastise for his sin, ُلَقَيتُ بِرَبِّي الْآمِنَ 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 سال سائل بعدواب واقع LXX. 1. An asker asked about a chastisement befalling (R, IA), said by some to be peculiar to asking, as ناسال به خبر آ XXV. 60. And ask about it one having knowledge, and by some not, as يسعى نورهم بين ايديهم ووابعاتهم LVII. 12. Their light running before them and from their right hands and ويوم 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 عيان الله LXXVI. 6. A fount whereof the servants of God shall drink and, [it is said (ML),] V. 8. [130. A.] (R, ML), whence [by Abū Dhu’aib alHudhali, describing the clouds, They drank of the water of the sea, then rose aloft from green deeps, having rushing and noise (Jsh), and فلتمت فاتهما اخذا بتقرونها * شرب النزيف بدن ماء الحشرج 18a
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 يسرنی بها حمر النعم Red camels delight me not in lieu of them (IA): [thus] بما صبرتم XIII. 24. may mean Instead of the hardships and wearinesses of patience that ye suffered (are these delights and blisses), like

أرى الوحش ترعى اليوم في ساحة التحكي
بما تدق أري 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

مي اني تامنها بقتنطار
وإذا مرنا بهم ينتظرون

LXXXIII. 30. And, when they pass by them, to wink one to another, and

أرب يبول التعلمات برása

on the evidence of هل امنكم عليه الا كاما امنتمكم على خيبة من قبل XII. 64. Shall I give you charge over him save as I gave you charge over his brother before?, XXXVII. 137., and the 2nd hemistich
9 by Rashid Ibn 'Abd Rabbihi as Sulami as Sahabî, 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., prefix to the pron., and employment in adjuration [654]:

(13) [ending of (DM)] extent, as 

And hath shewn favor unto me: [one says ]

and similarly and and as 

(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 

II. 191. And cast not yourselves to perdition, LXVIII. 6. Him of you that is the demented, and

by ArRâ'i, 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 Qur'an (SM)]; and nom., as XIII. 43.

God sufficeth as a witness, [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 the gen., as

فاصبطي لا يسألة عن بها

اصعد في علٍ الهوى أم تصولا

(R), by AlAswad Ibn Ya'fur atTamimi, Then they became in the morning not asking him about what ailed him, whether it ascended in the height of love or descended (Jsh):

(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 and [108] (R,IA), as 

الله بكاف ما ليس

عبدة

XXXIX. 37. Is not God sufficient for His servant?

and وما ربك بعاهل عمما تعملون XI. 123. And thy Lord is not heedless of what they do (IA), and interrogation (IH) by means of هل زيد بقائم , as هل Zaid standing? (R); seldom when pred. of لا , as

فلك لي شفيع يوم لا ذو شفاءة

بمعي نبتلا عن سوان بي قارب.
[by Sawād Ibn Ḫarīb aṣ-Ṣaḥābi, Then be thou, O Apostle of God, an intercessor for me on the day that no other author of intercession will avail Sawād Ibn Ḫarīb so much as a white filament in the cleft of a date-stone (J)],
or of [538] denied by [ما لم] or [لأ], as

لَأَنُصَدِّيْ أَمِلَّى إِلَى الْزَّانِ لمُ آكِن
بَاعْجِلِيْهِمْ إِنْ اجْعِلْ الْقُرُومَ آعِجَل

(IA), by AshShanfarā ḥaAzī, 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 طَلِينَ I did not think him to be going out, or a pred. of أن أَن after the cat. of أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
والْأَرْضَ ولم يعِيّ بُخَلْقِهِ بِقَادَرٍ

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 البَيْسُ اللَّهَ بِقَادَرٍ were said (K)]; anomalously (R), as matter of hearsay (ML), when aff., as X. 28. [1] is the like thereof [and

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


But a recompense, if thou didst, would be easy. And are kindness and recompense disapproved among men? (2) sometimes after لیبت, 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


(ML) And riders of camels returned not disappointed, whose goal was Hakim Ibn AlMusayyab (Jsh) and


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


نهض بدو ضبة أصحاب اللفج نضرب بالسيف ونرفع بالفرج


ull, 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


(ML) And riders of camels returned not disappointed, whose goal was Hakim Ibn AlMusayyab (Jsh) and


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


نهض بدو ضبة أصحاب اللفج نضرب بالسيف ونرفع بالفرج
We are the Banû Dabba, 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, XXII. 15. Let him stretch a rope to the roof, XXII. 26. And whose pur-
poseth iniquity therein, XXXVIII. 32. (459), and Sūd (ML); and [regularly (R), often (ML),] in the obj. of سَمِّي بِذَٰلِكَ بَعْضَ النَّفَخَةِ (R), and the like (ML), سَمِّي بِذَٰلِكَ Bâyda' an يُحَدِّثُ بِكُلِّ مَا سَمِّي (R), and the like (ML), سَمِّي بِذَٰلِكَ and meaning I heard, and knew, (the state of) Zaid (R); seldom in the obj. of the doubly trans., as

"And let him stretch a rope to the roof, and shake towards thee the trunk of the palm-tree, and hope for the removal of grief, and smite with the sword."

by Hassân Ibn Thâbit, 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. whence the tradition كَفُّي بِذَٰلِكَ كَذَٰلِكَ بِذَٰلِكَ مَا سَمِّي它 suffices the man as to lying that he should tell all that he has heard, كَفُّي بِذَٰلِكَ كَذَٰلِكَ بِذَٰلِكَ مَا سَمِّي It suffices the man as to lying that he should tell all that he has heard,
(ML), by Ḥassān Ibn Thābit, And the Prophet Muḥammad’s loving us suffices us as superiority over any person (182) other than us (Jsh), and

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

I went forth, and, lo, there was Zaid!, كيف بتك اذا كان 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 ليس, provided that it be post- poned to the position of the pred., as in the reading ليس الاب بان تولوا II. 172. It is not piety that ye should turn and

اليس عجيبا بنى الفتى * يصاب ببعض الذين ني يديه (ML), by Maḥmūd anNahlḥūs, 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 احسى.
in the saying of the majority [478]; (b) prevalently in
the ag. of كُتِبْ, [when i. q. حسب, intrans. (DM),] as
XIII. 43., though Zj says it is prefixed because كُتِبْ implies the sense of
Be content [with God &c.],
which is verified by their saying إنَّ اللَّهُ أَنْعِمَ [421], i. e.
*أَنْعِمَْ لَيْتُوْلُ and necessitated by their saying كُتِبْ
with omission of the ت, the separative making
[omission of the ت (DM)] allowable not necessary, as is
proved by VI. 59. [499], [whereas we do not see them
express the ت in it at all (DM)]; but not when i. q. أجزأ and
وَطُبْنِي. nor when i. q. أَجْزَأٌ, the 1st trans. to one, as
قلِيلُ منْكِ يَكْفِينِي ولِكِنِ قَلِيلٌ لا يُقَالُ لَهُ قَلِيلٌ
[A little from thee satisfies me; but thy little, “little” is
not said of it (Jsh)], and the 2nd to two, as
فَسِيِّكِفْكِهِمَ اللَّهُ II. 131. And God will guard thee from them, though it
occurs red. in the ag. of كُتِبْ trans. to one in AlMutabnabbi’s saying
كُتِبْ ثُلَّا فَنُفِّخْ بَالْكَ مِنْهُم
رَبِّهِرَ لَنَ أَمْسِبَتْ مِنْ أَهْلِهِ أَهْلٌ
[i. e. says IJ, It suffices Thul’al for glory that
thou art of them; and (let) an age worthy of thy having,
19a
become one of its people (glory)! (W); (c) by poetic license, as

[by Kais Ibn Zuhair al‘Absî, *Came not to thee (and tidings grow apace) what the milch-camels of the sons of Ziyâd 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. وَفُسْنَ يَعْبَيْنَ, whence, as some hold, II. 228. [235] *shall themselves wait* (ML). It is understood, often with ﷽ in the oath [655], as ﷽ لأفعلي (By) God, *I will surely do*; and anomalously, seldom, in something else, as in Ru‘ba’s saying خُبْرَ [515] (R).

§ 504. The ل is pronounced with Kasr with the explicit n., [except the invoked to help next to ﷽ (ML), and similarly the wondered at (DM), with which it is pronounced with Fath (ML), because they occupy the place of the pron. in أَدَعَوْكَ (DM)]; and with Fath with the pron. (R, ML), except the ﷽ of the 1st pers., with which it is pronounced with Kasr (ML). The ل denotes (1) peculiarity (M, IH, ML), by reason of ownership (R),
The property belongs to Zaid (M, R); or otherwise, as

The horse-cloth belongs to the horse (R), whence

This poem is by Habib (ML): (2) ownership (IA, ML), as II. 284. [498] and

and

(3) quasi-ownership, as

making owner, as I gave to Zaid a dinār: (5) making quasi-owner, as

XVI. 74. Hath made for you from yourselves wives: (6) deserving, as I. 1. [141] and LXXXIII. 1. [25] (ML): (7) causation (IH, IA, ML), as [72] (IA), like

And a day when I slaughtered for the maidens my riding-camel—then O my wonder at her carried saddle! (EM)] whence the 2nd in

[by Imra alKais, 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 ل prefixed literally to the aor., [but in sense to the inf. n. (DM),] in XVI. 46. [411]: (8) corroboration of negation, which is the one prefixed literally to the v., when preceded by َلَمْ ِيُكْنَى ْمَا كَانَ non-att. and attributed to what the v. conjoined with the ل is attributed to, as III. 174. [411] and

IV. 136. God was not minded to forgive them, which
most name the ل of denial, but Ns says should rightly be named the ل of negation; the reason of the corroboration in it, according to the BB, being that the o.f., is ما كان قاصداً للفعال, and negation of the intention of doing is more intensive than negation of doing: كان, however, is sometimes suppressed before the ل of denial, as

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

God hearken unto him &c. (R), whence كل يجري لألج المسمى XIII. 2. Every one runneth its course until a period named (IA, ML) and بن ربك ارحى لها XCIX.

5. Because thy Lord hath inspired her (ML): (10) i. q. على [in superiority of position, real (ML)], as وَنَلَى لِلْجُبُرِيِّ XXXVII. 103. And he threw him down upon the side of the forehead, وَبَخَزَرُونَ لِلْذَّاقٍ XVII. 109. And they fell down upon the chins, [and

I pinned to him with the spear-head his shirt; and he fell prostrate upon the two hands and upon the mouth
And, if ye do evil, your evil-doing will be against them (ML): [as is said, in جَامِعُ النَّاسِ لِيُومٍ III. 7. Wilt gather mankind together on a day (R), as in وَنَضِعَ الْمَوَازِينَ الْقَسْطٍ لِيُومَ الْقِيَامَةَ XXI. 48. And We will set up just balances on the day of resurrection and يَا لَيْتَنِى لِسْبِيلَهُ He went on his way, whence, it is said [as is said, in كُتِبَتْ لِثَلَاثٍ خَلُوْنَ I wrote it after three nights that passed (R), as in اَتِمَ الصُّلْوَةَ لَدَكُوِّ لِيُومٍ XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صُوْمُوا لِرُؤْيَتِهِ وَافْتَرِسُوا لِرُؤْيَتِهِ Fast ye after the sight thereof, and break your fast after the sight thereof; and

And, when we parted, it was as though I and Mālik after length of union had not spent a night together (Jsh): [as is said, in لَمْ نَبْقِ الْحَيَاةُ لَيْبَىْ لِيُومٍ XXIX. 25. O would that I had prepared righteous works in my life! (ML)] (12) i. q. (R, ML), as is said, in اَتِمَ الصُّلْوَةَ لَدَكُوِّ لِيُومٍ XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صُوْمُوا لِرُؤْيَتِهِ وَافْتَرِسُوا لِرُؤْيَتِهِ Fast ye after the sight thereof, and break your fast after the sight thereof; and

(ML), by Mutammim Ibn Nuwaira alYarbūʾī, And, when we parted, it was as though I and Mālik after length of union had not spent a night together (Jsh): [as is said, in لَمْ نَبْقِ الْحَيَاةُ لَيْبَىْ لِيُومٍ XXIX. 25. O would that I had prepared righteous works in my life! (ML)] (12) i. q. (R, ML), as is said, in اَتِمَ الصُّلْوَةَ لَدَكُوِّ لِيُومٍ XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صُوْمُوا لِرُؤْيَتِهِ وَافْتَرِسُوا لِرُؤْيَتِهِ Fast ye after the sight thereof, and break your fast after the sight thereof; and

(ML), by Mutammim Ibn Nuwaira alYarbūʾī, And, when we parted, it was as though I and Mālik after length of union had not spent a night together (Jsh): (13) i. q. (R, ML), as is said, in اَتِمَ الصُّلْوَةَ لَدَكُوِّ لِيُومٍ XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صُوْمُوا لِرُؤْيَتِهِ وَافْتَرِسُوا لِرُؤْيَتِهِ Fast ye after the sight thereof, and break your fast after the sight thereof; and

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.* as some say, citing this verse, [notwithstanding length &c. (Jsh)]: (16) *i. q.*

as I heard from him a cry and Jarîr'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 *إذنَّت لَهَ I said to him,* *نَفَّذ فِي الدُّنْيَا وَانفَكَ رَأَمَ Wَنَقَدِيكُمْ لِعِمْرَةِ فِي الْقِيَامَةِ أفْضِلْ I gave leave to him,* and *فسرت لَهَ I expounded unto him (ML): (18) *i. q.* (IH, ML), with saying (IH), as *إِنَّ ذَٰلِكَ لِلْمُؤْمِنِينَ كَفَرُوا عَنْ أَنْ يُسْتَنْفِكُوكُمْ لَا يُرِيدُونَ لََكَ كَيْراً مَا سَبَقَتْ مَنْ أَلَّهُمْ 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 ج of causation, [*for the sake of blaming them that believed (DM)*]; and, whenever the ج is prefixed to other than the [person] spoken to, it is to be rendered according to one of these senses, as *قالَتْ إِخْرَاعُهُمْ...*
VII 36. Their last will say of, or for the sake of blaming, their first, Our Lord, these led us astray and

[by Abu-lAswad adDu‘ālī (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

[by ‘Abd Allāh Ibn AzZiba‘rā alKarashi, Then, if death have annihilated them, what the mother bears is for death (Jsh)]: (20) swearing and wonder together, which is pecu-

[by ‘Abd Manāt alHudhali, By God, a possessor of knotted horns will not last out against the days in a high mountain wherein are wild jasmine and myrtle (Jsh)]: (21) wonder divested of swearing, which is used in the voc,
as in their saying Oh! the water! And oh! the fresh herbage!, when they wonder at their abundance, and "فيا لَا كَ مَنْ لِبِل الْغَمَّ [48]; and elsewhere, as in لله دُرَة فَارِسا [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 مَا أَضْرِبْ زَيَدًا لَعَمَّوْ رَمَاهَ لِبَكْر 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 رَفْع لُكْم XXVII. 74. Have become close behind you (M, R) and فِي الْحَرَاش [134], though here the 2nd may be a lit. corrob. (R): regularly, as ضَرَبْت لَزَيْد, whence XII. 43. [498]; and by hearsay, as ضَرَبْت لَزَيْد (IA): and hence the ل (R, ML) (a) intervening between the trans. v. and its obj., as

وَمِنْ يَوْمٍ ذَٰلِكَ عَظِيمٌ صَلِيبُ رَجَاءٌ
لِبَكْرِ عَزْوَ الدُّهْرِ فَالدُّهْرُ كَامِرَة
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

وملكت ما بين العربات ويترب ملكاً إجبار لمسلم ومعاهد

[by Ibn Mayyada, *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 َأَقْرَبُ، *have drawn near to you (ML); (b) after which َأَنْ is supplied, after the vs. of َالْأَمَر and َالْإِرَادَة (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 بَيْسٌ لِلْحَرْبِ َالْخَ [101], and governs what is after it in the gen. in preference to the pre. n., because the َل is nearer, and because the prep. is not suspended, whence َلَا إِبَاء لْزَيْدٍ and َلَا غَلَامَيْ لَهُ َلَا أَخَا 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 َهَذَا،

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 *مَنْ كَانَ لَحَمْطَمُ كُفَّارَاتِيْنَ مِنْ رَبِّكَ مَن كَانَ خَشِيَّتُهُ مِنْ نَبِيِّكَ* My beating Zaid is good, both combined in XXI. 78. *And We were witnesses of their judgment*; and, as IM says, is not made red. with a doubly trans. op., [when both 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 

احبجاء لا تعتى العصاة مناهم ولا الله يعتى للعصاة مناها

by Lailà [alAkhyaliya, O AlHajjaj, thou shalt not give the rebellious their desires, when God gives not to the rebellious their desires (Jsh)], which is anomalous because of the strength of the op.; (e) of the person invoked to help, according to Mb, which IKh prefers, because it may be dropped, while many say it is not red., and the KK assert that it is a remnant of a n., i.e. أَيَّ أَلْ زَيدَ, orig. يَا أَلْ زَيدَ O family of Zaid: (b) contrariwise the ل is suppressed, as

And the moon, We have appointed (for) it mansions, LXXXIII. 3. [432],

And the moon, We have appointed (for) it mansions, LXXXIII. 3. [432],

وَلَقدَ جَنِينَكَ أَكْمَرَ وَعَسْعَالًا وَلَقدَ نَهَيْنَكَ عَنْ بَنَاتِ الأُمَرَ
[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 [J] depends upon a mentioned [op.], and occurs after a v. of wonder or n. of superiority importing love or hatred: you say مَا أَحْبَنِيَّ and مَا أَحْبَنِيَّ
then, if you say لَلَّا بَاشْنِيَّ, 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 لَلَّا بَاشْنِيَّ, 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 [J] is either not known from what is before the J, or known, but explained to strengthen and corroborate the plainness; in all of which the J depends upon a suppressed [op.]: the ex. of the one expl. of objectivity is سَقْيًا لَّا بَشْنِيَّ [41] and جَدَعًا لَا بَشْنِيَّ [489], the J being expl. of the blessed or cursed, if he be not known, and corrobor. of the plainness, if he be known, and the full phrase being اِلْوَتْرِي لَّا بَشْنِيَّ [a reply to a supplied question (62) (DM)]:
and the ex. of the one expl. of agency is and

May Zaid become lost! and perish!, these [acc. inf. ns.] being i. q. and and in

and the ex. of the one expl. of agency is and

May Zaid become lost! and perish!, these [acc. inf. ns.] being i. q. and and in

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 ] is said to be a latent pron. relating to the resurrection or the being brought forth, so that the denotes [corroboration of (DM)] explanation [of the ag. (DM)]; and in XII. 23. And said, Come thou, (my meaning is) for, or (I say) unto, thee is said to be i. q. and so that the denotes [corroboration of (DM)] explanation, i.e. or (ML), the supplied question in the latter case being “Unto whom sayest thou?” (DM).

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

ٌان يَقْتُلِكُ ﻷن ﻷتُتِلِكْ ﻷم ﻷيْكُن

عَاراً عَلِيَ ﻷرَب ﻷتُتَلِعْ أَعَار
[cited by Akh as evidence of its being a n. (R),] it is not an inch., [whose enunc. is عار(R),] as is said [by him (R) (and) by them (ML)]; but عار is enunc. of a suppressed [inch. (R)], the prop. being an ep. of the gen. (R, ML), whose enunc. is suppressed, i.e. رب 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


[below], by Abū Tālib, [And (scarce any) fair man, through the grace of whose face rain is besought (from) the clouds, i.e. من الغمام (514), the support of orphans, a defence for widows! (Jsh),] meaning the Prophet, and
[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

(R), by Damra Ibn Damra anNahshalt, Mawiyah, O many a raid spreading abroad like the burn with the branding-iron! (Jsh), whence ربما يُودُنُ الذُّينِ كُفْرُوا لَوْ كَانُوا مُسْلِمِينْ XV. 2. Often shall they that have disbelieved wish that they had been Muslims!, يا ربَّ، [2] يَا رَبُّ كَاسِبَةَ الْخَصَاصَةِ لَيْ يَصُومُ وَيْاَ رَبُّ كَاسِبَةِ لَيْ يَقُومُ [O many a faster therein shall not fast therein hereafter! And O many a spender of the night in prayer therein shall not spend the night in prayer therein hereafter! (DM)], heard from an Arab of the desert after the ending of Ramadān,

فِيَّا رَبُّ يُومَ يَوْمِ لُحْوِ وَلِيلَةٍ بِانْسَةٍ كَانَتَهَا خطَّ تَمَاثِلٍ [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

ربما أوقتُتَ فِي عِلْمِ تَرْفِعُ ثَوْبَيْ شَمَالُ
(ML), by Jadhîma al'Abrash, Often have I gone up into a mountain! North winds do raise my garment! (SM).

رب has the following peculiarities (M, ML):—(1) it is put at the head (IH, ML) of the sentence (IH): (2) it governs only an indet., [(a) explicit (M, IA, ML), qualified (M, IH, ML) by a single term or prop., as 

Scarce 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.
352

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[by Imra alKais, For (many] a

have I visited at night, and

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have distracted her from a child possessor of amulets, a
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[by Jamil, (Many) a vestige of a dwelling, in the ruins

whereof I have
life for the,

stood,

have I been on the point of ending

sake of! (J)]

:

(5) it is red. in inflection,

not


in sense; so that the place of its gen. is a nom. as an inch., in an acc. as an obj., and in is a nom. or acc. [498]: (6) its [gen.'s (DM)] place may often be observed, as

(ML), by 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, ُربَّما افْبَمَّ الْجَامِلْ (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 Jahdar Ibn Malik (Jsh)]

Then, if I perish, many a pure-minded youth, delicate in the tips of the fingers, will weep for me! (Jsh)] and the saying [of Hind Bint 'Utba, wife of Abû Sufyân (Jsh)]
(ML) Many a woman saying to-morrow, O the grief of the mother of Mu‘awiya! (Jsh): and to the nominal prop. (M, ML), as

ربما الجمال الموتيل فيهم * وعنصبي بينهم المهار

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

ربما ضربة بسيف صقيل * بين بصري وطعنن繁忙

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

َنَذَاقَ إن يَلِقِ الكَرِيَّة يَلِقَها

حميداً وان يستحي يوماً فربما

Then that man, if he meet disaster, will meet it praised among men; and, if he become rich one day, (that is) often (to be expected), i.e. ربما يتوقع ذلك (R).
has [16 (ML)] dial. vars., [ رب (R, ML), the commonest
رب, رب, رب, رب, رب, رب, رب, رب, رب, رب (ML),]
رب, رب, رب, رب, رب, رب, رب, رب, رب (M, R, ML),
and ربت, ربت, ربت, ربت, ربت, ربت, ربت, ربت, ربت, ربت, M, ML). The of رب, [ as in
وليل كموم البحر أرخى سدورة
على بانواع الهموم ليبيلي
(ML), by Imra alKais, And (many) a night like the wave
of the sea, that let down its curtains upon me with divers
types of troubles to try me! (EM),] is prefixed [only
(ML)] to a [qualified (IH)] indet. (IH, ML); as وبلدة
ليس بها انيس الغ [88] (R): and is really the eon. 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
وCATم الأعماق خارى المختترن
مشتية الأعلام لمعان الخطفي
[608], by Ru’ba [Ibn Al‘Ajjāj, And (many) a place dusky
as to the edges from the dust, empty as to the wide thorough-
fare, 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 ۚ وَلَّا أَلْعَبْ [482] (ML).

§ 506. The ُ [of the oath (M, IH, ML), used as a subst. for the ب denoting adhesion (M, R) in اَنْسَمَتْ بِاللَّهِ (M), only (IH) upon suppression of the v. (M, IH), depending only upon a suppressed (ML) اَقْسَمُ (DM); denoting only swearing (IH, IA) not being adjuration (IH);] is prefixed only to an explicit n., [as وَالْقُرْءَانِ اَلْحَكِيمُ XXXVI. 1. By the wise Kur'ān: and, if it be followed by another ُ, as وَالنَّبِيُّ وَالزَّيْتُونِ 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 بُ, [used as a subst. for the ب (M, R) in اَلْلَّهِ exclusively (M); like the بُ (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), ۚ وَلَّا أَلْعَبْ (IH, IA, ML): and [to pre. to ُrkُبُ the kubah, so that (IA)] is (M, R, IA, ML) transmitted by Akh (M, R), [being] sometimes said (IA, ML), and ُربِي [498] (R, ML), which are anomalous (R); and بُتَالْرَحْمِي By the Compassionate (IA, ML); and, as Khf mentions in the exposition
of the Book, "By thy life, which is strange. The v. of swearing may not be mentioned with them (IA).

§ 507. is firstly a p. Many assert that it is only a n., [an adv., i. q. دُفِق (DM)]; and ascribe this [assertion] to S: but we have (1) the saying [of 'Urwa Ibn Hizām al-'Udhri (Jsh)]

[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. لُقِيَ عَلَى, 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. نُقِم مَنْ عَلَى سِرْ meaning اَلْعَدْنِ لَهُمْ صَرَاطُكَ المستقيَّم VII. 5. Assuredly I will lie in wait for them (upon) Thy right way, i. e. نُزِلْت عَلَى الَّذِي نُزِلْت, i. e. وَيَشرِبُ مَا تَشرِبُون, like XXIII. 35. And drinketh of what ye drink (of), i. e. مَنْة (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).

على

على

زبيد

Zaid is

up on the flat roof (R, IA), with respect to the gen., mostly,
as XXIII. 22. [498], or to what is near it, as

أو

ارد

النار

XX. 10. [Or shall find upon (the place near)
the fire guidance (K, B)] and

 Conjunct is governed in the gen. by is authorized when
the word governing the gen. is a p., not a n. [177] (DM).

(ML), by AlA'asha, That is kindled for two frozen persons,
who warm themselves thereat. And munificence and
AlMuhallik have passed the night upon (the place near)
the fire (Jsh); (b) tropically (R), ideally (ML), as

He owes a debt (M, R),

Such a one is ruler

over us (M),

XXIX. 72. [It is

an ordinance decreed imposed upon thy Lord by Himself
(K, B)], and

XI. 59. Verily I have

relied upon God (R), whence

XXVI. 13.

And they have against me a charge of crime and

XX. 254. We have made some of them

فَضَلْنَا

بعضهم

على بعض

II.
superior to some (ML): (2) i. q. في، as

And he entered the city in a 

And they followed what the devils recited in (the time of) the kingdom of Solomon (ML)

(3) i. q. 2

When the Banû Kushair are satisfied with me, by the life of God, their satisfaction pleases me (Jsh), and

(I, ML), by AlKuhaif Ibn Khumair al'Amirî, When the Alhamdallah al'dhî Ṣâhib li 'alâ al-kabîr 'Isâā-sort li astaghfīrī 

[XIV. 41. Praise be to God, Who hath given to me notwithstanding old age Ishmael and Isaac, like

(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
II. 181. And that ye may magnify God for that He hath guided you and

[by 'Amr Ibu Ma'dikarib azZubaidi, Wherefore thinkest thou the spear burdens my shoulder, when I thrust not when the horsemen charge? (Jsh)]: (6) i. q.، as إذا أنا لم أطلعين إذا التثيل كرِت LXXXIII. 2. When they take

by measure from men, take fully: (7) i. q. the حقيقَّة، as على أن لا أقول على الله VII. 103. Meet not to say of God, [like I shot with the bow (508) (B),]

read by Ubayy with the ب، [i.e. بِكَانَ (K),] and their saying Mount thou in the name of God: (8) emendation and digression, as

*وَلَتَكْبِرْنَا إِلَهَّي عَلَيْهِ مَا يَكُونُ مِنْ ذَلِكَ*
[by Abu Khirash alHudhali, And, by God, I shall not forget a slain man that I was bereft of in the region of Kusà so long as I remain upon the earth, although the fact is this (167), wounds become effaced, and we are occupied only with the nearest event, even if what passes be great (T),] and

\[
\text{ بكل تدارينا لم يشف ما بنا}
\]

\[
\text{ علی أن قرب الدار خير من البعيد}
\]

\[
\text{ علی أن قرب الدار ليس بنفع}
\]

\[
\text{ إذا كان من تهوأ ليس بذي رون}
\]

[by 'Abd Allah Iba AdDumaina alKhath'ami, 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 یعَلَی 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. \text{ والتحقیق علي كذا}, which construction IH prefers. It is red., (1) for compensation, as in

\[
\text{ أن الكريم يابيك يعمل}
\]

\[
\text{ إن لم يكن يوما على من ينكل}
\]
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. مَنْ يَتَكَلُّ علیه، as IJ says; (2) otherwise, as in the saying of Ḥumaid Ibn Thaur [al-Hilālī as-Saḥābī (Jsh)]

as IM says, which requires consideration, because رَأَأْتُ الأَنَا أَنْ سَرَحْتُ مَلْك

means pleased him, which has no sense here, what is meant being َتَرْتَفَعُ وَتَعْلَمُ (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. فُوْقُ (IA, ML), (1) when مِنْ is prefixed to it (IH, IA, ML), as

عَدَّتْ مِنْ علیه بعد ما تم طَمْوَهَا

تَصَلُّ وَعَنْ قَتْسِ بِنِزْرَةِ مَجِهل

(M, R, IA, ML), by Muzāḥim Ibn al-Ḥārith al-‘Ukailī, 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. فُوْقُ (M, IA): (2) adds Akh, when its gen. and the
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(Jsh)], because the v. of the attached pron.

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attached pron., except in the

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25. [503]

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[i.

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**Ax

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suppression of a j0r.

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and

xAxx

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(ML).

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by dependence upon a suppressed

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XIX.

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and L-X-*^
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by
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^1&

then uninfl. (R, J) upon quiescence (J);

not inseparable from prothesis, as
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xAxAX

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icif

the water of the cistern with a taking
from above [201], with a taking by means whereof she
traverses the middles of ivaterless deserts (R).


\[\text{§ 508.} \quad \text{is firstly a prep.: and (ML)} \text{denotes (1)}
\]
\[\text{distance and (M)} \text{passage (M, IH, IA, ML) from its gen.}
\]
\[\text{(R), often (IA), as I shot from the bow}
\]
\[\text{(M, R, IA, ML), [He removed him far from hunger by means of feeding (R)]}
\]
\[\text{[He held back from the position of his right hand in sitting (R)],}
\]
\[\text{Then let them beware that transgress His commandment (R),}
\]
\[\text{I journeyed from the country, and I was averse from such a thing (ML): (2)}
\]
\[\text{causation [in} \text{LIII. 3. Nor speaketh he of his own inclination, as in \text{I said this from knowledge (R), whence}}
\]
\[\text{\text{لا} \text{لا} \text{ع} \text{ل} \text{م} \text{ع} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{م} \text{ع} \text{M} \text{LIII. 3. Nor speaketh he of his own inclination, as in \text{I said this from knowledge (R), whence}}
\]
\[\text{And Abraham's begging for-}
\]
\[\text{givenness for his father was not but because of a promise,}
\]
\[\text{Nor are we for-}
\]
\[\text{sakers of our gods because of thy saying, and, says Z,}
\]
\[\text{II. 34. \text{Then the devil made them to slip because of it, if the pron. belong to the tree, like}}
\]
\[\text{XVIII. 81. \text{And I did it not of mind own judgment (ML)]: (3) i. q. the \text{, as LIII. 3. Nor}}
\]
speaketh he his own inclination, (R, ML), says AU (R): (4)
i. q. علي (IA), superiority of position (ML), as

لاَ أَبَي عَمَّكَ لَا انْضَلَّتْ فِي حُسْبٍ
عنَى رَلا أَنَتْ دِينَيَّ فَتَخْزُونِي

[by Dhu-llsba (ML) al'Adwani, To God be ascribed the excellence of the son of thy paternal uncle! Thou hast not exceeded me in ancestral glory, nor art thou my master that thou shouldst rule me! (Jsh), and فَأَنَّا يَبْحَلُ عَنْ نَفْسِهِ

XLVII. 40. Is niggardly only to himself, whence, it is said، إنَّي أَحْبَتْ حُبَّ الْخَيْرِ عَلَى ذُكرٍ زَيّ

XXXVIII. 31. Verily I have preferred the love of wealth above the remembrance of my Lord (ML): (5) i. q. عَمَّا تَلْبِيلٌ لِي ضِيقٍ حَتَّى

XXXIII. 42. After a little [565] assuredly they will become repentant, and

وَمِنْهَلَ وَرَدَتْهُ عَنْ مِنْهَلٍ

And (many) a watering-place that I came to after a watering-place! : (6) exchange, as II. 45. [144] and in tradition صُوَّمَى عَنِ امْكِ Fast thou on behalf of thy mother: (7) adverbiality, as

وَقَبَلْتُ عَنْ حَمْلِ الْرِّبَاعَةِ وَأَنْيَا
by AIAl'ashà, 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

And flag not in rememberance of Me: (8) i. q., as, which is prefixed to it (IH, IA, ML), frequently (ML), as

And He is the One that accepteth repentance from His servants and

Those are they from whom He will accept the best of what they have wrought: (9) instrumentality, says IM, exemplifying it by Ramadan bi al-qawṣi I shot with the bow, because they say also Ramadan bi al-qawṣi, both transmitted by Fr, who transmits also Ramadan ti al-qawṣi [507]. It is red. for compensation for another suppressed, as

[Dost thou repine, if a soul, its doom come to it? Then wherefore dost thou not defend that which is between thy two sides? (Jsh)], meaning, says IJ, filla tado' II al-ti bi' ṣa'ni. It is secondly an infinitival p. [580] (ML).

And it is [thirdly (ML)] a n. (M, IH, IA, ML), i. q. Jannab (R, IA, ML), (1) when is prefixed to it (IH, IA, ML), frequently (ML), as
A' (R, IA, ML), by Katari Ibn AlFuj’a’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. بِجَانِبِ يَمِينِي (IA); which مَنْ is red. according to IM, but denotes beginning of extent according to others, who say that تعْتِدَتْ على يَمِينِهَهْ means I sat on the side of his right hand, closely or the contrary, whereas, if you put مَنْ, 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 يَمِينِي مَرَّة الطَّيْرَ سَنْحَا

[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 alKais

ودْعَ عَنْكَ نَهُاَ صَيْحٍ فِي حَجَرَتِهِ

ولكنّ حَدِيثًا مَا حَدِيثٌ الرِّواحِلِ

[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 غَيْرِ is not a n.
here is that ُجَانِب 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 ُهَدَأكَم Zaid is like the lion: (2) causation, [when conjoined with ما, infinitival (ML),] as ُهَدَأكَم II. 194. And celebrate Him because He hath guided you (IA, ML); or red., as ُهَدَأكَم [For that he knows not what he does, God forgive him!], the ف being red. (DM),] transmitted by S:

and when denuded of ما, as ُهَدَأكَم the J being red. (DM):

XXVIII. 82., i.e. ُأَعْجَب ُعِدَم ُتَلْهِم [I marvel, or Marvel thou, because the unthankful prosper not (DM)]: (3) superiority of position, mentioned by Akh and the KK, as ُكَحَيْر Well, i.e. ُعَلَى ُخَبَر, mentioned by them as said in reply to "How hast thou entered upon the time of morning?", and, it is said, ُكَمْ ُكَمْ ُأَنتَ Be thou conformable to what thou (art, or wast, conformable to), i.e. ُعَلَى ما ُكَمْ ُأَنتَ : (4) haste, when conjoined with ما [see below], as ُسَلِم ُكَمْ ُتَدْخِل Salute thou as thou enterest, [i.e. hastening to do it upon entering (DM),] and ُسَلِم ُكَمْ ُيَدْخِل الْرَّقِبِ ُيَدْخِل الْرَّقِبِ Pray thou as the time sets in, mentioned
by IKhz, Sf, and others, but very strange: (5) *corroboration*, which is the red., as لِيَسَ مَثَلُ شَيْءٍ XLII. 9. *Not aught is like Him*, i.e., say most, لِيَسَ مَثَلُ شَيْءٍ; but some say the كَ is a n. corroborated by مَثَلٍ, like the converse in

جَاءَتْ طَيْرًا بِهِمُ الرَّبِّ عَلَى أَبَابِيلٍ *فُصِّلَ وَهُمْ مَثَلُ كَصُفٍ مَأْكُولٍ* (ML), by Ru'ba Ibu Al'Ajjaj, *And birds sported with them, bevies; so that they were made to become like leaves eaten into holes* (Jsh). It is red. (IH, IA) for corroboration (IA), when not liable to be confounded with the essential (R), as

لَوَاحِقُ الْاتْرَابِ فِيهَا كَالمَطْرَقُ [by Ru’ba (IA), These horses are *lank in the bellies: in them is much length with slenderness* (J)], i.e. فِيهَا المَطْرَقُ (R, IA), XLII. 9., i.e. لِيَسَ مَثَلُ, and Light, i.e. كِيْبِيٍّ, 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 مَثَلٍ, as XLII. 9.; or of مَثَلٍ to it, as نَاصِبُوا مَثَلُ كَصُفٍ إِلَّا (R). The كَ is peculiar to the explicit n. (IH, IM): it is not prefixed to the pron. (M, R), مَثَلٍ being used instead (M), contrary to Mb's opinion, since it would lead to combination of two كَs, when you compared to the 2nd pers. (R); and such as 23a
by Al'Ajjaj, He left the places named Adh Dhinābat on the left, near him, and the high place named UmmAuʿal like them or nearer (J) is anomalous (M). It is sometimes [anomalously (IA)] prefixed [in poetry (R)] to the [gen. (R)] pron. [of the 3rd pers. (IA)], as

[by Ru'ba Ibn Al'Ajjaj, And thou wilt not see a husband, nor wives, like him, nor like them, save a jealous husband (Jsh)] and to the detached acc. (pron. of the 2nd pers.), as

Wherefore be thou moderate and kind to thy captive: verily he is weak; nor has any captor like thee taken captive, which belongs to the cat. of substitution of one pron. for another: and sometimes in prose to the nom., as

I am like thee (R)]. م ا ك ا I am like thee (R)]. M a affixed to the ك (1) restrains it (R, IA) from government, as

For verily the he-asses are of the worst of the riding-beasts, like as the children of Al-
Habit are the worst of the Banū Tamīm (J): and then
καί means (a) comparison of the purport of one prop. to
the purport of another, as ἠλλάζοντι αὐτής καί ἠλλάζοντι
VII.

134. Make thou for us a god, like as they have gods and
καί καί άντὶ meaning Be thou (in the future) as thou
(art now); (b) i. q. Εξ.

Expect thou me: perhaps I shall come to thee transmitted by
S; (c) coincidence of the 2 acts, as ἔστησεν καί ἔστησεν
Enter thou as the Imām pronounces the salutation and
καί έμενεν ζητεῖν έοίκοι έοίκοι As Zaid stood up 'Amr sat down:
(2) is sometimes infinitival, as καί τινί ένεικάν How thou
deekest shalt thou be dealt by and καί καί άντὶ Do thou
as I do; and καί καί άντὶ may be of this sort [below]
(R): (3) is sometimes red., not restraining it from govern-
ment, which is rare, as

And we help our confederate, and know that he is, like
men, sinned against and sinning (J). In καί (1) the καί governs the gen., μά being (a) an infinitival p., which with
its conj. is in the position of a gen., as in Kaʾbʾs saying
καί τελοῦντες άπόθεμα ένειθα καί τελοῦντες άπόθεμα ένειθα ένειθα ένειθα ένειθα.
So that she is not constant to any state that she is in, i.e. she is changeable, (with changeability) like the she-devil's changing color in her garments; (b) a conjunct n., as allowed in VII. 134., i.e., like what is gods for them; (c) red., (a) not inseparable, as in رَنْصُرُ اللّه نَكُل, (b) inseparable, as in their saying هذا حق كم آتى هضنا This is true, like that thou art here, where, says S, Khl asserts that ما is red., except that it is not suppressed, from dislike that its letter should become like the letter of ك which restrains the ك from governing the gen., as in

أَنْ يَخْرُزُنِي يَوْمٌ مَّشْهُدٌ
كَمَا سُفِّيَ عُمَّرُ لَمْ تَخْنَتْ مَضَارِبَةً

(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'dkarib, its edges failed him not (T, Jsh). The GG thus parse كَنَّا كَمَا مَا is (1) conjunct, إنْتِ being (a) an inch. whose enunc. [عَلَى, as above (DM),] is suppressed; (b) an enunc. whose inch. is suppressed, i.e. كَانَ كَلَّذِي نَكُل إنْتِ [like the person that was thou (DM)]: (2) red., made otiose, the ك governing the gen., as in رَنْصُرُ اللّه نَكُل, and إنْتِ being a nom. pron. substituted for the gen., as in ما إنْتِ كَانَت
I am not like thee, i. e. Be thou (in the future) like thyself (in the past): (3) restringent, *إنتَ* being (a) an inch, whose enunc. or *كَائِن* is suppressed; (b) an *ag*., the o.f. being *كَمَا كُنتَ*, and then suppressed, so that the pron. becomes detached, which is improbable, *ما* being then apparently (4) infinitival [above]. *كَمَا* often occurs [literally or constructively (DM)] after props. as a *qual.* in sense; in which case it is an *ep.* of an *inf.* *n.*, or a *d. s.*, both admissible in XXI. 104.

Like as *We began the first creation will We restore it*, i. e. *نُعيِّدُ أول خلق اَعَداَةَ مِثْلَ ما بَدَااتَا* [properly *بدَاانا*, i. e. *مَا بَدَاانَة*], unless the pron. relate to *أَوَلْ خَلْقِهِ* [and *كَذَلِك* also occurs thus (ML)]. And the *ك* is [sometimes (IH), seldom (IA).] a *n*. (M, IH, IA, ML), *uninf.* upon Fath (J), governing the gen., and *syn.* with *مِثْل* (ML), as

اِنْتَهَوْنَ وَلَنْ يَهْيَ ذَرَى شَطْطَ

كَالْطَعَمِيَ يَنْهَيُ فِيَتِهِ الْزَبَتِ وَالْفَتَلِ

[by Al A'şhā, *What! will ye refrain? And the like of the gaping spear-wound, wherein the olive-oil and the tents disappear, will not restrain authors of injustice (J)*], i. e. *مِثْلُ الطَعَمِي* (IA): only, however, according to S [and critical judges (ML)], in poetic license (R, ML), as
They are three white women like hornless wild cows, laughing off teeth the like of melted hail-stones (Jsh); but, according to [many, among them (ML)] Akh [and F (ML), followed by Jz (R)], allowably in other cases, [Z (and B) saying on فنانف نية III. 43.

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 conj., [as

ما يترجى وما يختف جمعا

نهذ الین كالبيث و الغيث معاء

(ML) He has combined what is hoped and what is feared, so that he is the one that is like the lion and the rain together (Jsh): (2) a n., when governed in the gen., as

يا لنا من فضيلة الرحمن (R)]. And, [when 2 s are combined, as (R)] in وصلات الله [134], (1) both [ك s (ML)] are ps., like [(R)] ظر الله [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 مثل كعصف: but they may not be both ns. or ps., one of which is red. (R.)
§ 510. and denote [time (IH), past or present (Jm),] beginning (M, IH) of extent in time (M) in the past, and adverbiality in the present (IH). , when followed by a gen., are preps., i. q. if the time be past, i. q. if it be present (IA, ML), and i. q. and together if it be numbered, as رأى يوم

I have not seen him since Thursday or in our day or 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 , and in the nom. [203] by . An ex. of the common usage in is

[by Imra alKais, Tarry ye two: we will weep because of the remembrance of a loved one, and 'Irфан (a celebrated songstress), and an abode whose traces have become effaced from past times (DM)]; and one of the rare usage in is
They govern only the explicit \( n_s \), and only \( n_s \) of time \( [498] \) (IA). Their being \( n_s \) has been mentioned among the uninfl. \( n_s \). [203] (M).

§ 511. (M, IH, IA, ML) \( 1 \) denotes (M, IH, ML) freedom from imperfection (M, R) in (R) exception (IH, ML), as حاشا ابي ثوبان وظغ [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. جانب، from حاشا لائم قاعل, i.e. (M), aplastic, because implying the sense of لاأف (ML); the acc. governed by it as

\[
\text{الله اعفر لي ولي يسمع حاشى الشيطان وابا}
\]

O God, forgive me and him that hearkens except the devil and Abu-lAsbagh being transmitted (M, IA, ML) by [Fr (IA),] AASh (M, IA), and AZ, whence

\[
\text{حاشى قريشى قان لله فضلهما * على البرية بالإسلام والديني}
\]

(IA) Except Kuraish, for verily God has made them to excel the rest of creation because of Al-Islām and the faith (J), and

حاشى ابا ثوبان ان ابا ثوبان ليس بكمة ندم

 عمر ر بن عبد الله اين يضنا عن الملحة والشتم
Except Abu Thauban: verily Abu Thauban is not tongue-tied, stammering. ‘Amr Ibn Abd Allâh, 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 َقُامُ التَّوْمُ حَاشِي زِيدا* 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. ِ۵ُمُ، but (ML) governing [the excepted in (ML)] the gen. (IA, ML), because they say حاَشِي* (R): (2) denotes freedom from imperfection [not in exception (R)], as حاَشِي* XII. 51. How free is God from imperfection !: it is then a n. [syn. with بَرَاءَة* (ML), as proved by the reading [of Abu-s-Sammâl (R)] حاَشِي* بَرَاءَة* لله لله لله (ML); being an inf. n., i. q. حاَشِي* (R): so that Ibn Mas‘ûd’s reading بَرَاءَةُ لله لله is like لله حاَشِي* (ML), i.e. بَرَاءَةُ لله لله) and حاَشِي* (DM)]; and the Tanwin is omitted [in the reading of the Seven (ML)] because حاَشِي* is uninfl., on account of its resemblance [in letter and sense (R)] to the p. حاَشَا (R, ML): (3) is a plastic trans. v., whence the tradition اسْمَةُ ٱللَّهِ [88], ما being neg., i.e. He did
not except Fatima, whereas IM [followed by IA] imagines to be infinitival, and Ḥāshī exception, supposing it to be part of the Apostle's speech; and the proof of its plasticity is

(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. Ḫāla and ʿuda (M, IH, IA) denote exception (IH); [and] are mentioned in the exc. [88] (M, IA). Ḫāla 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 ʿuma (DM)]. You say ʿumma Ḫāla zida; or use the gen., except in such as ālā kull ʿaṣī alḥā [88], because, this ʿuma being infinitival, Ḫāla must be a v.: and the position of ʿuma 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 ʿuda [And] ʿuda is like ʿalā in the two divisions mentioned, and in its predication with ʿuma (ML).
§ 513. Few mention ْلَعَلَّ، ْكِي، ْكِي among the preps. [498] (IA). ْكِي is (M, IA, ML) a prep. (M, IA, DM), i. q. the causative ِل in sense and government (ML), when prefixed to (1) the interrog. ْمَا (IA, ML) in [498], i. q. ِلَمْهَا (M, IA, ML): (2) the infinitival ْمَا in

إِذَا أَنتَ لَمْ تَنفَعْ فَضَرْتِ فَإِنَّمَا

يَرْجِى الفَتَى ْكِيَمَا يَضِرْ وَبِنْفَع

[by AnNābīgha alJa’dī, When thou benefitest not, injure; for the youth is hoped for only on account of injuring and benefiting (Jsh)]: (3) the infinitival ُأَن understood, as in ْجَنَتٖ ْكِيَ تَكُونُ مَنِي [411, 498, 596] (ML), and [similarly] in ْجَنَتٖ ْكِي أَكَرَمْ زُیدا (IA), the subj. being [then construed to be (ML)] governed by ُأَن (IA, ML) understood after ْكِي, and ْأَن and the v. being construed to be an inf. n. governed in the gen. by ْكِي أَكَرَمْ زُید, i. e. ْعَلَّ ْلَعَلْ (IA). ْلَعَلْ or governs [the inch. in (ML)] the gen. in the dial. of ِ‘Ukail, as ْلَعَلَّ اِبْنِي

الْمِغْوَارُ ٌالْخِ[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)], لَعَلَّ لِلَّذِينَ لَا فَوْقَهُمْ بِرَيْمَانِ [24]
prep. prefixed to the inch., like the بَعْضُهُمْ بِرَيْمَانِ (IA).
[quasi—(J)] red. متّى (IA, ML) is a p., i. q. or Fَيْنِ (ML), [and]
гoverns the gen. (IA), in the dial. of Hudhail, whence
شَرِيْبَةَ بَيْنَ الْبَحْرِ العْلَمِ [503] (IA, ML), as is said, and
by Sâïda (ML) Ibn Juwayya alHudhalî, I imagine rain
through looking at lightning from, or in, a cloud near,
having a sound of thunder (Jsh). And IM elsewhere
mentions *الْوَلَّد* [169] among the preps. (IA).

§ 514. The prep. is [sometimes (IA)] suppressed,
the [intrans. (IA)] v. becoming self-trans. (M, IA), as
[432], and hence
And Moses
chose (from) his people seventy men, [i. e. مَنْ تَوَّمَّهُ (K, B),]
[by AlFarazdak, And of us is he that is chosen (from)
men in liberality and munificence when the violent winds
[432]; and hence
[64] (M); the poet
[Jarîr (Jsh)] says
[Ye pass (by) the dwellings, and have not tarried. Speech with you is then unlawful for me (Jsh)], i.e. بَلَّادَيْرُ (IA).

Suppression of the prep. is (1) regular (a) [in the case of all the preps. (Sh)] with أن (M, IA, Sh, ML) and their conjs. (Sh), provided there be no fear of ambiguity (IA), as وَبِثْرِ الَّذينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ أنْ لَهُمْ جَنَّاتٌ 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. بَلَّاتُ and [and ثَلَاثاً جَنَّاتٍ عَلَيْهِ آن يَطَفَّيهِمْ وَلَان (IA) II. 153. There shall be no sin against him (in) that he perform the circuit of them, i.e. يَخْرُجونَ الرَسُولُ وَايَاكمَ فِي آن أَنْ تَوَلَّوا بِاللَّهِ رَبَّكم وَلَا (Sh), (or) بَلَّان (B),] and IV. 126. [64], i.e. في or أن or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or ﷲ or 

وَبِعْتُ أَنْ يَبْنَى الْمَعَالِي خَالِدٌ

وَبِعْتُ أَنْ يَرُضَى صَنِيعَ الْأَلَّامِ
[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 أَنْ تَكُونَ (ML): (b) in the case of the causative ل، when governing [the infinitival (Sh)] [and its conj. (Sh)]; the GG allowing in that should be infinitival, and the ل supplied (Sh, ML) before it (Sh), i.e. لِكَيْ (ML): (2) confined to what has been (IA) transmitted [by hearsay (IA)] with other [gens. (IA)] than and [and كَيْ (IA, ML), as XXXVI. 39. [504] (ML).

§ 515. رب [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 (505) (R, IA), like وَمَهَأَ مَغَبَةٌ (50) and (1), (505), and

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 ف and بِ(R, IA, Sh), seldom (IA, Sh), as بِلَدَ الْأَنْفُ [419] and لَبِئْلُ الْأَنْفُ [505] (R), like فَمَثَلُكِ الْأَنْفُ [505] and
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)! [515] (Jsh): (2) anomalously, [without these ps. (R), not preceded by anything (IA),] as رَسُمُ دَارِ آٓئُجُ [505] (R, IA). The gen. is not governed by the ف and بل, without dispute, but by رب supplied after them; nor by the [505], according to S: but, according to the KK, the رب, 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 لله أَنفَعَل [503] (R, ML), i. e. لله; and (ML) in دَرَّهُمْ أَشْتَرِيْتُ For how many dirhams boughtest thou?, [i. e. مِنْ دَرَّهُمْ (ML), according to S and Khl (IA)]: and [not regularly (IA)] in Ru'ba's saying خَيْرَ Well [503] in reply to "How hast thou entered upon the time of morning?" (IA, ML), i. e. [على خَيْرَ or عَلَى خَيْرَ، and

[by AlFarazdaḳ, When it is said, "Which of men is worst as a tribe?", the fingers with the palms point (to)
Kulaib (Jsh)], i. e. ُلِّي كَلِيبُ, 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 ثيلة, have I given a thousand camels to because of his poverty, the pron. being made masc. in لفنة upon the ground that the نسم is renderable by شخص person, so that he exalted himself, and ascended (to) the mountains! (J) i.e. إلى الأعلام (IA).
§ 516. These are [a division of the ps. annulling inchoation, vid. six ps. (IA),] لبيت، كان، لكني، إن، إن، لعل (M, IH, IA), which S reckons as five, dropping إن; because its o. f. is إن (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 pronounced with Fath, like the pret.; and in sense, inasmuch as and and contain the sense of أكبت حققت and تمتنيت of لبيت, شهمت of كان, استدركت لكني of لعل of توجيت (R). Being prefixed to the inch. and enunc. (Sh), [and] governing with the converse of the government of كان (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 أعلموا أن الله شديد العقاب V. 98. Know ye that God is severe in punishing, 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). لعل'، كان، ان، 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 ان and لکن 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 ان زیدا لا تضربة or اضررب زیدا وليکن عمرا لا تضربة (R). ما affixed to them, [when neither conjunct nor infinitival (IA, Sh), both of which are admissible in XX. 72. (2) (Sh),] makes them inop. (M, IH, IA, Sh), necessarily (Sh), being restringent (M), according to the chastest [dial. (Jm)], in which case they are [often] prefixed to vs. (IH), except لیبت (R, IA, Sh), which may be made op., [ ما being red. (R),] or inop. (R, IA), ما being restringent (R), as [ انما ينهاكم الله LX. 9. God forbiddeth you only, XXI. 108. (517) (M), IV. 169. (2), كنما يساقون الى المرت, VIII. 6. As though they were being driven to death (Sh),]
by AlFarazdakov, *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),] they are op. (M, IA), seldom (IA); oftener, however, in [as many (M),] the verse [of AnNabigha (M, Sh) adhDhubyanl (Jsh)] being related

قَالَ اِنَّا لَيْبَتُمَا هَذَا الحَمْمَ أَنَاُ إِلَى حَمَامَتِنَا أَوْ نَصْفِهَا

(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 is made op. (R, IA, Sh), because they preserve its peculiarity to the nominal prop. (Sh), as لَيْبَتُمَا زِيدَ قَعُّامٌ (IA, Sh) or زِيدٌ (IA), not لَيْبَتُمَا زِيدَ قَعُّامٌ (Sh). إنما 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 إنَّا يَنطِلَقُ زِيدٌ. إنَّا زِيدٌ مَنْطَلَقٌ (K on II. 10., B) and Zaid is only departing (B), [and similarly] as إنَّا يَقُومُ زِيدٌ.
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 the 1st denotes restriction of the predicament to the thing, and the 2nd the converse (B on 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 أسون ليل قبل ليلة وليلة
خطاك خفانًا إني حرايني إسدا

[by 'Umar Ibn Abi Rab'ā al-Makhzūmī, When the portion of the night becomes black, come thou, and let thy steps be light: verily our keepers are lions (Jsh)] and in tradition [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. (thou wilt find them) lions; and the tradition [533] on the theory that is the **inf. n. of**, and an **adv.**, i. e. Verily the reaching of its bottom (will come to pass) in seventy years. The **inch.** is sometimes in the **nom.** after it, its **sub.** being a suppressed **pron.** of the case, as in the Prophet's saying **Verily** (the case is this,) of the severest of mankind in punishment on the day of resurrection will be the makers of images, like

况且你要进入教堂会看见女性像（Jsh）

(ML), by AlAkhtal, 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). does not alter the sense of the **prop.**, [nor exclude it from being a **prop.**, importing i. q. importing i. q.]

**with the addition of** corroboration (Jm)]; but **in** with its **prop.** is in the predicament of the single term (IH).  

is [a conjunct p. (ML),] renderable [with its two **regs.** (ML)] by the **inf. n.** of its **pred.** [pre. to its **sub.** (**R**), if the **pred.** be deriv. (ML), so that **means** **(R)**; whence **(R)**, **(R)**; whence **(R)**, **(R)**; whence **(R)**, **(R)**; whence
constructively because the *pred.* is really the suppressed *ML*: and, if the *pred.* be *prim.* (*R*, *ML*), the case is similar, as , i.e. *ML*, since the of relation affixed to the *n.* and followed by the imports the sense of the *inf.* *n.* (*R*); [or] is supplied, as , i.e. *ML*. *An* is not put at the head (*M*, *R*, *IA*) of the *prop.*, as *An* is [516] (*M*), even if it be in the place of the *inch.*, whose right is the head (*R*); but (*M*, *IA*) must be *postpos.* (*IA*), [and,] even when it occurs in the place of the *inch.*, must be preceded by the *enunc.*, so that *An* is not said (*M*): though some allow it to be put at the beginning (*IA*).

§ 518. [The Hamza of] *An* must be pronounced with Kasr or Fath, or may be with either (*IA*, *Sh*). *An* 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 . *Verily* We *revealed* it *in the* night *of* power (*Sh*); or of a fresh sentence, as . [1] (*R*): (2) after *Tel* (*M*, *IH*) in [the beginning of (*Sh*)] the *prop.* imitated by the *saying*, as XIX. 31. [1] (*IA*, *Sh*), and it is said *An* in the *inf.* *n.* *ML*, *ML*.
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 i.e. [441] (IA): (3) after the conjunct (M, IH) in the beginning of the conj. (IA, Sh), as XXVIII. 76. And We gave him of treasures that whereof verily the keys would weigh down, [but جاه الذى عندى أنه فأضل (Sh)]: (4) in [the beginning of (Sh)] the complement of an oath, [when the ل is in its pred., as (IA) and بالله أن زيداً قائم ] when the v. is not expressed, whether with the ل, as IX. 56. And they swear by God, verily they are of you; and when the v. is not expressed, whether with the ل, as the clear XLIV. 1. 2. Hā-Mim. By the clear Scripture, verily We revealed it (Sh, J)]: (5) in [the beginning of (Sh) a prop. occurring in (IA, Sh)] the position of a d. s., [as وما أرسلنا تأكلك من المرسلين إلا إنهم لياكلون الطعام XXV. 22. And We sent not before thee any of the Apostles, but verily they ate food (R), whence VIII. 5. (80) (IA, Sh) and

ما اعتقلتني ولا سالتهم إلا واتي لتجريمي كرسي
(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 أقبل زيد وعندي إله طائر (Sh): (6) in [the beginning of (Sh) a prop. (IA, Sh)] an enunc. to a concrete substantive (R, IA, Sh), as أن الذين أمنوا والذين هادوا والصابئين والنصارى والمجوس والذين اشتروا أبى إله يفصل بينهم يوم القيامة. XXII. 17. Verily they that have believed, and they that have been Jews, and the Sabaeans, 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 ج of inception [521] (R), [e.g.] after one of the mental vs. suspended from it by the ج [445] (IA), [and]. before the suspensory ج, as والله يعلم أنك لرسوله والله يشهد أن المنافقين كانوا من. 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 ج [in its pred. (IA)], ان would have Fath, [as وأعلموا أننها غنمتهم من شيء، فان لله خمسة. VIII. 42. And know ye that whatsoever thing ye take as spoil, it is meet that the fifth thereof be for God and شهد الله إله 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
beginning of the post. prop. (Sh)] after [اذ أذ (13, and (Sh)] after [و互動 (IA, Sh), as (Sh) (9) after the inceptive ل (551), as II. 12. [63] (IA): (10) in the beginning of the ep., as مررت بجل انفة فاضل (Sh). And (1) occurs (M, IH, 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. منترا ; or pro-ag., as دارخب (M) to نرج انه لى يرممن من تومك الا ما قد بمل 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 ل (M, Jm) they say لا انك , because it is an ag. (IH) of a [supplied (R) suppressed (Jm)] v. [23] (R, Jm) ثبت [or the like] (R), since ل (M) is constructively لا انك منطلق لا نطلبته , i.e. ل رفع انك الغ (M); and similarly after the chronometrical , as (IA) con- structively ما ثبت ان الغ (R) : (2) as an acc. of a v. (IA), as an obj. (IH, Sh) of a v. other than قال , as لا تتحفرون انكم أشركم بالله VI. 81. When ye fear not that ye have
associated with God (Sh); and similarly in the Earth dry, depressed (Sh); and [similarly] after they say, because it is an inch. (IH), the enunc. being necessarily suppressed [29] (R): 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 when God promised you one of the two bands, that it should be yours, in the 1st [text] being coupled to, and in the 2nd a subst. for, the obj., as a subst. for, the obj. (Sh). Sometimes the single term supplies the place of, but [the Hamza of] the latter must be
pronounced with Kasr, as طَلَنَتْ زِيدًا أنَّهُ فَتَامًا; because it is in the position of the 2nd obj., but is not constructively the inf. n., since طَلَنَتْ زِيدًا قِيَامًا is not correct (IA).

§ 519. اِنْ أوُني occurs [in positions admitting of both prop. and single term (M, IH), vid. (R) (1) after اِذَا denoting suddenness of occurrence (R, IA, Sh)], as 

وكنت أرى زيدًا كما قبل سيديا اذًا إنا عبد اللفا واللهاي (M, IH, IA, Sh), by AlFarazdak, And I was wont to think [441] Zaid to be, as was said, a chief. Lo, verily [or that] he was the slave of the back of the head and of the jawbones projecting under the ears! (Jsh), related (IA, Sh) with Kasr, [as an inceptive prop., constructively اذَا هُوُو عبد اللفا إلخ (IA)]; and Fath (M, R, IA, Sh), as an inf. n., an inch. whose enunc. is اِذَا أذًا, constructively فُقِي الربع [or فُقَيْ الْخَضْرَةِ عَبْوَدِيَةَ اذَا عَبْوَدِيَة ُذَا عَبْوَدِيَةَ (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 أحمد and the like (Sh),] and the sayer [of both the sayings (Sh)] one (IA, Sh), as [S exemplifies by (IA)] اول ما أقول امي أحمد الله. 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 من عمل منكم سوءا بجهالة ثم تاب من بعده وأصلم فلان غفور رحيم

VI. 54. Whosoever of you doeth evil by ignorance, then repenteth and maketh amends, verily He will be forgiving, merciful, or forgiveness (shall be his requital) or (his requital shall be) forgiveness, read with Kasr, [as a prop. correl. of من (IA)]; and Fath (IA, Sh), as an inf. n., an inch. whose enunc., or enunc. whose inch., is suppressed, constructively فالغفران جزاءة or فجزاءة الغفران (IA): (4) when following the after or ذاك for confirmation of the preceding sentence, ذلِكُم وإن الله موعد

VIII. 18. (The case was) that: ذلِكُم وإن الله موعد and (the case was also) that God was weakening, ذلِکُم being enunc. of a suppressed inch., and إن coupled to this enunc., i.e. الأمر ذلِكُم والأمر أيضا أن الله of God &c., إن with its two terms being coupled to the preceding prop.: a poet says

أني إذا خفيت نار إبرملة
الله بارفع تل راعا وناري
هذا واني على جاري لذو حدب
اهنمو عليه بما يعضى على الجبار
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 اما واله إله 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 لا 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. قد occurs after the inceptive حتى, [as قد عرفت امورك حتى انك صالف I have become acquainted with thine affairs, even to, or even, that thou art well (M, R). And doesn't occur after (1) and (2) [203]: مند لا جرمن ان لهم النار,
XVI. 64. Nay, it, or It, is due, or There is no escaping (from the fact), that the fire of Hell is for them: It is a refutation of the preceding speech, as Khl holds; or red., as in [566]; because جزم contains the sense of the oath: and جزم is a pret. v., according to S and Khl; and, says S, means حق, so that أن is its ag.: but Fr says that جزم is a phrase orig. i. q. بُدّ and مَّائَالا, because جزم is transmitted, and فَعَلَ فَعَلَ and مَيِّلْدَان, and participate in inf. ns., like رَشَدٌ وَرَشْدٌ, 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 جزم إنك تفعل كذا is said, with Fath from regard to the original sense, like من إنك, i. e. والى, and Kasr because of the adventitious sense of the oath. And you say عزم ما إنك قائم, and شد ما إنك ذاهب (1) It is in truth that thou art going away and standing: and عرّ are vs. restrained by ما, like طالما and ثعالما [565]; and, both being i. q. حقة أنك الع, i. e. ني حق: or ما may be a complete det. n., How hard is the going, thy going! and How grievous is the standing, thy standing!, as S holds in بَنْسَمَا عَلَكَ نعَا صَنِيعَكَ.
Most excellent is the deed, thy deed! and Most evil is the work, thy work!; for the whole conjug. of فعل may be used like زيد فاستُمِس كَمَا أَيَّ عُمَرًا صَالِح (2) : [468] بتَسْ نُعِمُ Zaid is wicked, as 'Amr is good: Khl says that مَا 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 حقًا فانك ذاهب; but in حقَّيّ Whatever be the case, verily thou art going away in truth the pronunciation is Kasr, because with اما you are not forced to make the adv. an enunc. to [الله] ان, as you are without اما, since ان may be preceded by the reg. of its reg. with اما, as اما زيدا فانك ضارب and اما يوم الجمعة فانك سائر, but not without it [593] : S says اما في رايي فانك ذاهب is allowable with Fath, but the pronunciation is Kasr : (4) اما في الدار فانك قالم Whatever be the case, verily thou art standing, or (the story or news) that thou art standing is, in the house, with Kasr when you mean that the standing comes to pass in the house, and Fath when you mean that this story or this news is in the house (R). And [523] is related with Kasr of the Hamza of ان, on
the ground that it is an inceptive causation; but Fath by subaudition of the ل of cause would be allowable, and both versions occur in

{LII, 28: "Verily we were wont before in the world to pray to Him: verily, or because, He, He is the Benign, the Merciful, أن being read (K, B) in the sense of لانة (K) by Nafi' and Ks (B)]: and both are allowed

لبيك أن الحمد والنعمه لك At Thy service! Verily, or Because, praise and blessing belong unto Thee; but is preferable, because multiplication of props. in the place of praise and magnification is desirable, and because non-restriction of praise is better than restriction of it.

And رَّحَلَ كُلُّ الْغَيْبِ [146], being with its 2 regs. either a subst. for لا أوأول لَّا ارْحَلَ الْغِيْبَ [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 ام [only (M, R), out of all the six ps. (R), because it denotes inception (M)], to (a) the sub., [when posterior to the pred. (IA), (or) when separated from أَن (M, IH), as ام في الدار لِزيدنا (M, IA), III..11. (498) 27 a
And verily for thee is a recompense not cut off (IA), by an adv. that is either the pred., as for thee (IA) XCI. 12. Verily incumbent upon Us is the right direction; or dependent upon the pred., as for thee (R): (b) the pred. (M, IH, IA), as for thee (M, R, IA) and for thee (M, R, IA) and for thee (R).

Verily God is very forgiving (M): but, not when the pred. is a [plastic (IA)] pret. not conjoined with [604], or is negatived, [because the corrob ل is not combined with the neg. p. (R),] though

[by Abū Hīzām Ghālib {Ibn Ḥārith al'Ukhl (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 accompaniment supplying the place of the pred.: and, when the nominal prop. occurs as pred., it should be prefixed to the 1st term, as for thee (R); and, when prefixed to the pred. beginning with the ل of the oath, it must be
separated from the latter, as if from the latter, as LjCfj^jLo^J U Ur f

XI. 113., [the 1st ل being subsidiary to the oath (K, B), and the 2nd corrob. (B), i.e. And verily all (of them, by God), assuredly thy Lord will fully repay them their works (K), or the converse (B), and] the two

s being separated by the red. ما (R): (c) what is between them (IH), the [prepos. (M, R)] reg. of the pred., [when intermediate between the sub. and pred. (IA),] as

ان زيدا

لعمک الهم لى سكرتم يعهو، اعلامك اكل

XV. 72. By thy life, verily they were in their drunkenness bewildered, and

ان امرا خصني عمدا مودتنا على التناحي لعندبي غير مكدور (M), by Abū Zubaid atTa'i, Verily a man, whose love has purposely distinguished me exclusively of others notwithstanding our distance one from the other, is not unthanked with me (Jsh): but only when the pred. is [such as the ل might be prefixed to (IA);] not [otherwise, as when it is (IA)] a [plastic (IA)] pret. [v. (IA)] not conjoined with د; [IM implies that the ل may be prefixed to every intermediate reg., like the obj., prep. and gen., adv., and d. s.; but (some of) the GG disallow its prefixion to the d. s. (75), so that you do not say اني زيدا لضاحكا راكب (IA):] (d) the pred. and [its prepos. (R) intermediate (IA)] reg., [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 لآ نزبدا قاتم (IA); but, the ل and ان 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 ل (R, IA) to the pred. [&c.] (IA), and put ان at the beginning, because it is op.: some of the Arabs, however, say لهنك لرجل صديق [690]; and sometimes the [2nd] ل 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 8 is a subst. for the Hamza of ان; so that, the form of ان being altered by the conversion of its Hamza into 8, the ل may be put together with it (R): (2) with لکي [529] (IH, IA), to the pred. (IA), allowed by the KK (R, IA), because, as they say, لکي does not alter the sense of inception [523], like ان (R); but with weak authority (IH), because it does not agree with the ل, like ان, in its
sense, i.e. *corroboration* (Jm): the saying [cited by them (R, IA)]

Mine upbraiders blame me for the love of Lailâ. 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 J is red., as it is anomalously red. in the enuno. (IA).] like

(R, IA), by Ru’ba Ibn Al’Ajaj, *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. ولكن أنتي [then lightened by elision of the Hamza and of the of (R),] as [then XXXX X] 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. [69] لَكَنَّ يَا (M, R), like [569], i.e. لَكَنَّ يَا لَا إِلَبِيْكَ (K): (3) with, to the pred., [allowed by Mb (IA), anomalously (R).], as لَا إِنِّي لَا إِمَّامٌ
XXV. 22. [518] but the case was that they &c., [anomalously (IA)] read (R, IA) by Sa‘īd Ibn Jubair, and
وَأَنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ VIII. 44. And because God is all-hearing, all-knowing, likewise anomalously read (R), [both] being also explained by redundance of the ﷺ (IA).

§ 522. You say ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ; but, when you put the ﷺ, you pronounce with Kasr, and suspend the v., as LXIII. 1. [518] (M). In ﻟَا نَشْهَدُ أَنَّ ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ
LXIII. 1. We bear witness, verily thou art the Apostle of God ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ. And you say ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ [445] and ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ, though the pronunciation commonly obtaining is Fath in both. But ب ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ with the may not be treated like ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ, because the prep. is not suspended; nor is ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَ ﻋَلَّمَتَ أَنَّ زَيْدًا ﻓَاتِمَّ allowable, because you couple the prop. 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 ات 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 ات (IH, IM), pronounced with Kasr, literally (IH), (as) in بل ات بشرا راکب لا سعيدا or ات زيدا طريف وعمرا سعيدا (M), or predicamentally (IH), i.e. (R) ات (R, IM) after the mental vs., ات being then in the predicament of ات, because it with its sub. and pred. is equivalent to two ns., the two obs. of علمت ات زيدا قائم وعمرا (IH, IM), as is equivalent to two ns., the inch. and enunc. (R), or لكن (IH, IM), after the p. takes its pred. (IM),] may be put into the [acc., as علمت ات زيدا قائم وعمرا, and ما زيد قائم لنكي عمرا منطلق وخالد, being coupled to the sub.: or (IA) nom. (M, IH, IM), as ات علمت ات زيدا قائم وعمرا (R, IA), and ما زيد قائم لنكي عمرا منطلق وخالد (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 وَدُعَانٌ مِّنِ اللَّهِ وَرَسُولِهِ الْأَكْبَرُ أَنَّ اللهَ وَرَسُولِهِ مِّنِ الشَّرِّكِينِ وَرَسُولِهِ

The 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. 'اعلام، and

[by Bishr Ibn Abī Ḥāzim al-Asadi, And, if not, then know ye that we and you are wrong-doers so long as we remain in opposition (Jsh)] by assuming the pred. to be suppressed from the 1st, i. e. أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً، as evidence of coupling to the place of the sub. of أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً; which citation, if أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً, after the mental vs. were not in the predicament of أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً, would not be correct: and some GG, seeing S cite أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً as evidence of أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً, say that أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً is unrestrictedly like أَنَّ بَعْلَةً وَانْتَمِ بَعْلَةً بَعْلَةً.
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: but \( Sf \) and his followers, disregarding the citation of \( S \), say that the \( n. \) coupled to the \( sub. \) of \( ان \) 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 \( رسوله \), 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. \( رسوله كذلك \), the \( prop. \) not being coupled to \( ان \) with its \( regs. \), but the \( ما \) \( لغ \), as he says, is \( pred. \) of \( ان \), while \( وانتم بعدها \) is a parenthetic \( prop. \) \([that we—and you are wrong-doers—so long as we remain shall be in opposition (AAz)]\): and, though such an explanation is not perfect in the saying \([of Ja'far Ibn 'Ulba alHarithi (T)]\)
because, \( \text{لا} \) a parenthetic prop., \( \text{لا} \) would be prefixed to a det. \(^{100,547}\), still, if \( \text{لا} \) were related, the difficulty would be removed, \( \text{لا} \) being inceptive, and \( \text{لا} \) repeated, Then deem thou not that I have cringed in your absence for aught, nor that I am afraid of death. Nor am I one of them that your threat unsteadies, nor verily am I distressed by walking in the shackle; [but the version in the T is \( \text{لا} \) not that my soul, your threat unsteadies it, nor that I am distressed \&c.] (R). And \( \text{لا} \) is like \( \text{لا} \) in [allowability of (R)] coupling to [the place of (R)] its sub. (R, IA), contrary to the opinion of some, because the sense of inception after it does not pass away, since the emendation \(^{528}\) is really a sense relating to what follows it, being the preservation of the preceding predicament, neg. or ass., from inclusion of the n. governed in the acc. by \( \text{لكن} \) in it, so that in \( \text{لا} \) you preserve the non-standing from the imaginary inclusion of 'Amr in it, and similarly in \( \text{لا} \) (R). The \( \text{ep.} \), [as also the synd. expl. and corrob. (R),] is like the coupled, according to [Jr, Fr, and (R)] Zj, who thus
explains: كَلِّي أَنَّ ذَٰلِكَ يُقَذَّفُ بِالتحَقِّي عَلَمَ الغِيُوب

Say thou, Verily my Lord inspireth the truth, the mighty knower of secrets, [saying that عَلَمَ الغِيُوب is ep. (147) of ذَٰلِكَ; 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, IH), according to the BB (R), literally, [as إنَّ زيدًا ثَانِمٌ وَعَمِّرٌ (Jm),] or constructively, [as إنَّ زيدًا ثَانِمٌ وَعَمِّرٌ تَأَمُّ، i.e. (Jm), so that إنَّ زيدًا ثَانِمٌ وَعَمِّرٌ تَأَمُّ is not allowable, because two different ops. independent in government would govern one nom. in كَانَت، whereas, if the pred. and enunc. were separated by a con., as إنَّ زيدًا ثَانِمٌ وَهُدِّنَ تَأَمُّ وَخَارِجَةً، 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 إنَّ زيدًا ثَانِمٌ وَعَمِّرٌ كَذَٰلِكُ؛ or supplied, which is more frequent, as إنَّ زيدًا ثَانِمٌ وَعَمِّرٌ تَأَمُّ، which may not be a coupling of the single term, because تَأَمُّ is not a pred. to the two subs. (R):] contrary to the opinion of the KK, [Ks allowing إنَّ زيدًا وَعَمِّرٌ تَأَمُّ، because the op. of the pred. of إنَّ 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

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 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 [appa-
rently Fr (R)] on انك الله (IH). Ka'b says

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 is coupled to the sub. of انك الله, 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 انك الله, 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 sub. together, as انك الله; whereas
is allowable by common consent, whence

\[
\text{V. 73. Verily they that believe, and they that are Jews,}
\]

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 \(\text{السّماعlàم} \) is put into the nom., since \(\text{ت治病ìل} \),

being an inf. n., is predicatable 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 \(\text{مٞب} \) supplies its place and indicates it, the \(\text{يٞب} \)

(And \(\text{السّماعìم} \) being parenthetic, not copula-
tive (R), (and) the prop. being a par. between the sub. and

pred. of \(\text{مٞب} \) (BS),] as in

\[
\text{R, BS), by Dāb‘Ibn AlHārith alBurjumī, Then whoever has become such that his abode is in AlMadīna, I am not}
\]

of his quality, for verily, \(\text{I—and Kayyûr (is in like case)}\)
am a stranger in it (DM), i.e. (R), since the ِل is not prefixed to the enunc.; (2) what follows, [ئلاكِ بِها لَع] being coupled to it, and their enunc., and (B) the pred. of ِان being suppressed, because the enunc. indicates it, as in

(My two friends, is there a remedy? For verily I (am love-sick), and ye two, though ye divulge not the passion, are lovesick (Jsh)] and the reading

َانِللهُ وَمَالِكَتُهُ يَصِلُونَ على النبي

XXXIII. 56. Verily God (blesses), and His angels bless the Prophet with َمَالِكَتُهُ 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 ِاِل), because يَصِلُونَ indicates it (K),] i.e. َانِللهُ يَصِلِيُهُم , since the du. and pl. are not predicated of the sing. (BS). And S [asserts that he (M) heard [the corrob. of the uninfl. sub. of ِان put into the nom. before the pred., and similarly the coupled when the enunc. was not meant to be understood, as (R)] 

And ِانكِ لَعَنْكُمَ اجتمعونَ دَاهِبُونَ (M, R); which are extraordinary, but made partly allowable by the uninfl. of the sub. (R). [Or ِاِن in the sayings ِانكِ لَعَنْكُم is imagined not to be men-
tioned [538] (ML), because, the speaker's meaning being that of inchoation, he thinks that he said [الث] (M); or the nom. is appos. of a suppressed inch., i.e. 
(ML) and [الث] (DM). And he says [الث] V. 73. is by hyst.-prot., as though [الث] were an inch. after the pred., [الث] being in the nom. as an inch. whose enunc. is suppressed, i.e. 

Verily they that believe, and they that are Jews, and the Christians, those of them etc.: and the Sabœans (are in like case) (K, B), and being with its suppressed enunc. a prop. coupled to the prop. [الث] (K)]; and cites [الث] in attestation of it, i.e. 

§ 524. [الث] occurs as sub. of these 6 ps., but must be separated from them by the pred., as [الن] (K); and is a subst., as VIII. 7. [518] and XXXVI. 30. [الث] being a subst. for [الث] (K), and 

for كم إهلكنا [445]. And in XXIII. 37. [504] is pred. of the 1st [الث] , and the 2nd [الث] is repeated for corroboraton of the 1st, because the interval between [the 1st
of (B) them and the pred. is protracted, as is repeated because the interval between the 2 objs. of in III. 185. [134] is protracted; and like it is XI. 22. [134]: this is Jr's saying, which is the truth. And may occur as pred. 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

(R), by Saḥbān Ibn Wā'il, Assuredly the Yamānī tribe knew that I, when I say "After these preliminaries", verily I am their orator (Jsb).

The contracted is (1) [prefixed to the nominal prop., and (M, ML)] (a) inop. (M, IH, IA, Sh, ML), allowably (IH, Sh), often (R, IA, Sh, ML), as and all of them shall be an assemblage [147] presented before Us (M,
Verily every soul, over it is a keeper (Sh, ML), and every soul hath a guardian over it, whence the division of the life, and the reading of Hafs and the furniture of the present life, and the reading of Ḥafṣ (ML); (b) made op. (M, R, IA, Sh, ML) by some of the Arabs (M, ML), oftener than (M, [but] seldom (IA, ML), as in the reading [of Nāfi‘, Ibn Kathīr, and Abū Bakr (ML)]) [521] (M, R, Sh, ML) and the citation of S (ML): (2) prefixed to the verbal prop. (M, IH, ML), and necessarily inop. (ML). The v. [after it (M, R, IA)] is (M, IH, IA, ML), (1) according to the BB (R), one of the vs. prefixed to the inch. (M, IH) and enunc. (M, Jm), an annuller (R, IA, ML) of inchoation (R, IA), in order that may not be wholly excluded from its o. f. (R), often a pret. (ML), as found most of them to be transgressors (M, IA, ML), and [less often an aor. (ML)] as 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

[by 'Ātika Bint Zaid Ibn 'Amr Ibn Nufail al'Adawiya, Thy right hand whither! 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

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. ابن, (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

[by ʿAtirinmah, And we are the disdainers of wrong of the family of Malik. And verily our tribe Malik were noble
of origins (J)], in full لقانت, the ل being suppressed, because اب 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. اب be feared, as when its sub. is uninfl., or infl. but abbreviated: (3) when it is prefixed to vs.; though the ل is not introduced in the saying اما ان جزاك الله خيرا Now verily God recompense thee with good!, because the neg. is not introduced in prayer (R). And, wherever you find اب followed by the ل pronounced with Fath, as in these exs., judge it to be orig. اب (ML). F forbids a pron. of the case to be supplied after the inop. contracted اب; but some allow that by analogy to اب (R). The contracted اب (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

زعم الفزندق ان سيقتل مربعا
ابشر بطول سلامة يا مربع

[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 (IH, IA, ML) expressed (IA, ML), something else (IH, IA) than the pron. of the case (IA, Jm), but still only a pron. (R, Jm), as

And if it had been that thou in the day of plenty hadst asked me for thy divorce, I should not have begrudged it, when thou wast true (J), and 

[below] (R), anomalously (IH), in poetic license (R, ML, Jm) exclusively (ML). It is prefixed to props. [suitable for being expos. of the pron. of the case (Jm), unrestrictedly (IH), nominal or verbal (M, Jm), whether their v. be prefixed to the inch. and enunc. or not (Jm): and, [when conjoined (Jm) with the {plastic (Jm)} v. (IH), contrary to the aplastic, as LIII. 40. and VII. 184, (497) (Jm),] has the, the neg. p. (M, IH) inseparable from it (IH), as a [quasi-(Jm)] compensation for the lost, [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

وأخير دعواهم ابن الحمد لله رب العالمين

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. আনে হক এলগ, the pron.
denoting the case, like (K)]

(M, R), by AlA'ishâ, Among youths like the swords of
India, who knew that (the case was this,) every one that
is barefooted and every one that wears sandals is mortal
(Jsh), and علمت أن زيد منطلق (M),
or headed by لا, as علمت أن لا شيء لك, or a cond.
instrument, as علمت أن من يضرب بآخرية, or رب, as
علمت أن رب خصم لي, according to the opinion of the
KK, or كم, as علمت أن كم جلامة لي (R): its pred. being
a prop. (IA, Sh, ML), (1) nominal, [in which case a,
separative between 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 أُولُوْاْ، أي *الله لا أُولُوْاْ* 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., [انْبُرْكُمْ مَّنْ 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 اَنْ (IA)] by (a) فَذَىٰ، as 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 *سُوفُ،* as LXXIII. 20., or سُوفَ، as وَاعْلَمُ الْنَّغْمَ; (c) the *neg.,* [heard only in the case of لَمْ، and لَا (Sh),] as [LXXV. 3. (82) (IA),] 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) لمْ، [mentioned
by few of the GG as a separative (IA),] as

VII. 98. And hath it not been a guide unto them that inherit the earth after its people that (the case is this,) if We willed, We should smite them with the retribution of their sins (IA, Sh) and

LXXII. 16. And that (the case is this,) if they walked uprightly upon the path (IA); (e) a condition, as

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

[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

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 v. prefixed to اَن, uncontracted or contracted, must conform to it in denoting verification [517], as وَيَعْلَمُونَ أَنِ اللَّهُ هُوَ الْحَقُّ الْمُبِينِ XXIV. 25. And they shall know that God, He is the manifest truth and XX. 91. [410]. If the v. be not so, like اَرْجُو, اطْمِعُ, اَخَافُ, let it be prefixed to the governing the v. in the subj., as XXVI. 82. [410], اَرْجُو اَنْ تَحْسَسُ إِلَى and اَخَافُ اَنْ تَسْيِسَ إِلَى ؛ and, if equivocal, like طَلَّنَتْ اَنْ، and خَلَتْ، it is prefixed to both, as طَلَّنَتْ اَنْ، حَسْبِتْ وَخَلَتْ، and سَنْتَخَرَجُ and اَنْ تَخْرَجَ، V. 75. [410] being read with the ind. and subj. (M). When اَن occurs after اَلْعُمُ and the like denoting certainty [440], the v. after it must be in the ind., and it is then contracted from the heavy; and this is not the one governing the aor. in the subj., because this is literally bil., orig. tril. [525], while that is literally and orig. bil.: but, if it occur after طَلَّ and the like denoting probability, the v. after it may be in the subj., اَن being held to be one of the [ps.]
governing the aor. in the subj.; or ind., ان being held to be contracted from the heavy (IA).

§ 527. اني is also syn. with (M, R) اجمل (M) [or] عَم [556], and does not govern (R). And اني is [syn. with (M, R), a dial. var. of (ML),] لعل [537] (M, R, ML), and governs (R), as in the saying ایت السوق انک تِشتَری Come thou to the market: perhaps thou wilt buy (M, ML) and the reading وما يشعركم انها اذا جاءت لا is also syn. with (M, R), a dial. var. of (ML),] لعل [537] (M, R, ML), and governs (R), as in the saying ایت السوق انک تِشتَری Come thou to the market: perhaps thou wilt buy (M, ML) and the reading وما يشعركم انها اذا جاءت لا

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

عوجوا على الطلل المتحيل لأننا نبكي الديار كما بكى ابن خذام

(K) Turn ye aside towards the altered ruin: may be we shall bewail the abodes, as Ibn Khidham bewailed them (N).] لعلها being read (K, B) by Ubayy (K); and Kais and Tamim change its Hamza into {ع, saying اشهد عن ال Cut [580] (M).

§ 528. The BB hold لکن to be simple: but [Fr says its o.f. is لکن ان، the Hamza being then rejected for the sake of lightening, and the ن of لکن because of the
2 quiescents, like ُدَلُّكَ آنَهُ (530); and the rest of (ML)]
the KK say it is compounded of ُنَذِّرَ, the red. ُكَ, and ُكَ،
[orig. ُلَانَ, the Kasra of the Hamza being then transferred
to the ُكَ, and (R)] the Hamza being elided (R, ML) for
the sake of lightening (ML). لِكُنْ 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 ُلَكِنْ; so that, ُجاَوْنِي زِيدْ Zaid came to me
seeming to produce the mistake that 'Amr also came to
you, because of the fellowship between them, you remove
that mistake by saying لَكِنْ عُمْراً لَمْ يَجَيْي ُbut 'Amr did
not come (R). It is interposed between 2 sentences differing
[529] (M, IH) in sense (IH), i.e. (R) in negation and
affirmation; [and amends negation by affirmation, and
affirmation by negation, as ُما ُجاَوْنِي زِيدْ لَكِنْ عُمْراً ُجاَوْنِي Zaid came not to me, but 'Amr came to me and
ُجاَوْنِي زِيدْ لَكِنْ عُمْراً لَمْ يَجَيْي (M)].

§ 529. The difference is lit., [as ُجاَوْنِي زِيدْ آنَهُ (528) (R)]; and id., as ُلاَو أرَآكُمْ كَسْبًا لِفِضْلِكُمْ وَلِتَغْفِرُلَمْكُمْ نِي الْأَمَرِ وَلِكُنْ الله سَلَم
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-Salt; 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 مَسْتَ، 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 لکی is an inceptive p. (ML), inop. (M, IH, Sh, ML), like ان ان (M), as in the reading [of Ibn 'Āmir, 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 ولكی كانوا أنفسهم يظلمون II. 54. But they were wronging themselves (Sh). The أ is allowable with it (IH), when contracted and uncontracted. Elision of the أ أ of the contracted because of two qui-escents occurs in poetry, as

فلست باتية ولا استطاعه ولأ أسقني إن كان مارُك ذا فضل

(R), by [Kais Ibn 'Amr (ID)] AnNamāshī (DM, Jsh) alḤarithī, 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. \( 
\text{كان} 
\) is a comp. p. according to most (ML).

The \( \text{ك} \) is compounded with \( 
\text{ذ} 
\) and \( 
\text{ل} 
\), as with \( 
\text{kins} 
\) and \( 
\text{كَبِيرٌ} 
\) [226] (M). As Khl holds (R), [and] as they say (ML), the o. f. of \( 
\text{كَانَ زِيداً} \) \( 
\text{الأسد} 
\) It is as though Zaid were the lion is \( 
\text{إِن} 
\) زيداً كَالأسد. \( 
\text{ُ} 
\) Verily Zaid is like the lion: then, the \( 
\text{ك} \) being made to precede, [from solicitude for it (ML), in order to notify the intention of comparison from the very first (R),] \( 
\text{إِن} 
\) [in letter (M, R)] is [necessarily (R)] pronounced with Fath (M, R, ML with \( 
\text{كَاسِسٍ} 
\) and \( 
\text{أسس} 
\) ) of the Hamza (M, ML), because of the prefix of the prep. (ML), from observance of the letter of the \( 
\text{ك} \), 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 \( 
\text{ك} \), becoming with \( 
\text{إِن} 
\) one word, has no place, as it had when it was in the place of the pred. of \( 
\text{إِن} 
\); because it becomes like a part of the p.; as the \( 
\text{ك} \) of \( 
\text{kَذَا} 
\) and \( 
\text{kَبِيرٌ} 
\) has no place, because it becomes like a part of the \( 
\text{n} \): 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 ُك، [i.e. ُنَبَي' with its sub. and pred. (DM),] is [in the place of (DM)] a gen. by it. IJ says that the ُك is a p. not dependent upon anything, because of its quitting the position in which it depends upon ُالسِّبْطِرَة، 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 ُك of comparison is perpetually independent [498]. Zj, however, holding that the property of the non-red. prep. is dependence, construes the ُك here to be a n., equivalent to َمِثْلٌ: 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 ُكُانَ زِيدًا اَخْوَى It is as though Zaid were thy brother means َمِثْلُ اَخْوَى زِيدِ اِبْنِ كَانِي The like of Zaid's brotherhood to thee (is existing). But most say that ُأَنَّ with what is after it has no place, because the ُك and ُأَنَّ become by composition one word; which requires consideration, because that is the ease in original composition, not in composition supervening in the state of att. composition (ML). And [the way of escape from the dilemma, according to me, is to assert that (ML),] as some say, it is simple (R, ML). IKhz says "Many hold
its Hamza to be pronounced with Fath because of the length of the p. by reason of the composition, not because it is a reg. to the ك, as IJ says; otherwise the sentence would be incomplete, whereas by universal agreement it is complete": but, as above shown, Zj holds it to be incomplete (ML). ك آن denotes (1) comparison (M, IH, IA, ML), prevalently, and by common consent, and, as applied by the majority, unrestrictedly (ML), whether its pred. be prim. or deriv. (DM): but, [Zj says (R), and] many, among them ISB, assert (ML),] only when its pred. is a prim. [substantive (ML)], as contrary to ك آن زيدا أسد, [or يقوم or or or يقوم or or or يقوم or or or يقوم or or or يقوم or or or يقوم 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 كاتب بالشتاء, i.e. I think it to be approaching (ML), by which he intimates that the ك is a p. of allocution, and the red., as will be mentioned on the authority of F (DM)]: (3) verification, as is said (R, ML) by the KK and Zji, who cite

And the belly of Makka has become trembling: verily the earth, Hishām is not in it, i.e. because the earth, like
XXII. 1. Fear your Lord: verily, [i. e. because (DM),] the quaking of the hour will be a great thing: (4) approximation, as is said by the KK, who thus explain Almost, or Well-nigh, winter is approaching, where, as F says, the ك is a p. of allocution, and the ب red. in the sub. of كان, [the sense being The time of the approach of winter has become near (DM)]. Some assert that كان sometimes governs the 2 terms in the acc., citing

[As though his (the horse’s) two ears, when he looks up, were a front wing-feather or a pen unevenly nibbed (DM)]; but the poet, Abū Nukhaila [the Rājiz (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

\[
\text{وَنَحِيَّ مَشْرَقُ الْلَّوْمِ} \quad \text{كَانَ ثَنْيَةً حَقَّابٍ}
\]

(M, Jm) Many a bosom brilliant in color, as though its two breasts were like two small round boxes (N, Jsh), orig. حقابي (N): but [is made op. by some of them, for (M)] a poet says

\[
\text{عَضِنَّفَ تَلَقَّةَ عَنْدَ الْفَصٌّ} \quad \text{كَانَ وَرَبِّيَةٌ رَبِّيَةٌ خَلْبٍ}
\]
(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 كاذب ثديه حقيقة (R).

When you do not make it govern literally, it contains a supplied pron. of the case, according to them, like the contracted أين: 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

عابست له رمضا طويلا واللَّه كاذب فليس عليه ما حبي نشأ

[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

كلا لم تغنى بالامس

X. 25. As though (the case were this,) the seed-produce of it had not existed yesterday and [577], i. e. افن الترجل الغ [R].

When كأن is contracted, [what is necessary for كأن is prevalent for it (Sh), (or) it must be made to govern, as كأن must be (KN), (so that) its sub. is meant to be understood; and its pred is a prop., nominal, as كان زيد قائم, or verbal, headed by ل، as X. 25., or كاذب الغ، i.e. وكان قد زالت: the sub. of كان in these exs. being suppressed, the pron. of the case, i.e كأنه لم كانة زيد الغ and كاذب الغ; 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 an, and need not be a pron. (KN); and its pred. may be a single term (Sh): and hence [the prop. of the case being suppressed (K, B on X. 13.),] i.e. [the prop. (J)] being sub., and pred., of which is also related [the pron. of the case being suppressed (K, B), i.e.KA], [the prop. (J)] being an inch. and enunc. in the position of a nom., pred. of as though (the case were this,) its etc. (IA). If it be followed by a single term, as

Wherein the hare walks, trailing her gut, as though (her belly were) a belly of a pregnant female, having two loads, bearing twins, the suppressed is not the pron. of the case, i.e. (R). The saying [of Bā’ith Ibn Suraim alYashkuri (N, Jsh)]

is related with [the nom., [as the pred. (Sh), \( \text{تُحَٰ} \) the prop. after it (Sh) being an ep., and the sub. suppressed, i. e. (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 ṣalm (N, Jsh); or the o. j. being a nominal prop. (R), the o. f. being κανέν, 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 καί govern (R), the pred. being] as though a doe-gazelle were stretching etc. (N, Jsh); (or) the pred. being suppressed, i.e. κανέν ἡ γυναῖκα ἡμᾶς: as though a doe-gazelle stretching etc. (were this woman), by inverted comparison, which is more intensive (Sh)): and gen., ἀν being red. (M, R, Sh) between the κ and its gen. (Sh), i.e. κτυπία 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 κανέν ἡ γυναῖκα ἡμᾶς: but when the pred. is a verbal prop., it [is always enunciatory, and (Sh)] is [necessarily (KN)] separated [from κανέν (K N)] by ἀλλ' as X. 25. [and

κανέν ἂν μὴν βηθοὺς ἀπείρων ἐν θάνατον

Αἰνίσθε δὲ καὶ οὐκ οὕτως διάκρινε τὴν Σαμῷ
KN), by 'Amr Ibn AlHarith alKhuzair, As though (the case were this,) not a familiar friend was between AlHajjûn and As safà, and not a nightly converser conversed by night in Makka (Jsh)]; or قُد (Sh, KN), as قُد, and كان قُد زالت, i.e. the v. being suppressed (KN).

§ 533. لَبِيت denotes wish (M, IH, IA, ML), as VI. 27. [2] (M), in the case of the impossible, [mostly (ML), as

فيَ لِبِيتَ الشَّباب يَعودت بُوَما * فَلَخَبِرَ بِما فُعِلَ الشَّبيب

(IA, ML), by Abu-l'Atahiya, 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 لَبِيت زَيدا قَانِم (IA). According to Fr (M, R, ML) and some of his school (ML), it may be treated like المَنَى (M), it may govern the 2 terms in the acc. (R, ML), as المَنَى زَيدا قَانِم (M, R), like المَنَى زَيدا قَانِم I wish Zaid to be standing (M), because, it being i.q. تَعْمِيت [516], and its obj. being the purport of the pred. prea. to the sub., i.e. تَعْمِيت قِيَام زَيد, 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 prea. to, since علمت زيدا قانِم means
the inflection of the 2 terms is that of the one n., vid. that real obj., for which reason \( \text{ان} \), which makes the 2 terms constructively one term, is prefixed to these two terms]; and therefore occurs [534], as \( \text{أَيُّهُمُ} \) does: so that according to him it is like the mental vs. (R). And Ks allows that by subaudition of \( \text{كان} \) (M). The poet says \( \text{يا لَيْتِ} \) [35] \( \text{O would that the days of youthful folly were returning}! \) (M, R, ML), which is what has misled them (M); and Ibn AlMuʿtazz founds his saying

\[ \text{طارِقُ يَا لِيَتَنِي} \text{ إِياَكَ طُرابَيَكَ} \]

[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) \( \text{راجع} \) is a d. s., and its op. (R)] the pred. [of \( \text{ليَتَ} \) (R)] is suppressed (R, ML), i. e. \( \text{كَانَ} \); while Ks supplies \( \text{كَانَ} \); and the verse of Ibn AlMuʿtazz 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 its recital (R). In the saying of Yazid Ibn AlHakam [athThakaft (DM)]

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) water! the sub. of لیبت is suppressed by poetic license, i.e. فلیبت or لیبت the sub. of فلیبت is, as in the saying [of 'Adi Ibn Zaid al'Ibad (Jsh)]

Then would that (thou), or (the case were this), thou hadst repelled care from me an hour, and we had spent the night, notwithstanding what it, i.e. the soul or the case, imaged to us, happy in heart! (ML).

§ 534. You say لیبت ان زیدا خارج Would that Zaid were going out, pausing as upon
§ 535. لعلْ 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 واعفوا الخيير للحكم تفلترون XXII. 76. And do good, in order that ye may attain felicity, which is not correct in وما يدريك لعل ال الساعة قريب 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 فقولا لعَ لولا انا اعله يذكرو ار يخشى 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 لعل 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 َلَعْلَ زَيْدًا مُنْفَطِلًا Is Zaid departing?, i.e. َهُلُ هُوَ كُذَٰلَكَ (R); for which reason the v. is suspended by it [445], as in لَعْلِ الَّلَّهِ يُنْبَدُ عَْدُ ذَٰلِكَ أَمِّرًا LXV. 5. Thou knowest not whether God will bring to pass after that a matter and َما يُدْرِيَ لَعْلِ الَّلَّهِ LXXX. 3. And what maketh thee to know whether he will purify himself? (ML). And [Z says (ML)] the reading َبِعَاطِلُ 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 ليثت. 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)] لَعْلِ اِبَاكَ مُنْفَطِلًا, which is explained, according to us, by subaudition of َيْبَجَدُ; and, according to Ks, by sub-audition of يَكُونُ (ML).

§ 536. Akh allows َلَعْلَ أنَّ زِيَدًا قَائِمًا by analogy to [533, 534] (M, R). And [its pred. is conjoined with َلَعْلُ أَنَّ 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 عُسِى (M, ML); and some explain XL. 39. by supplying ابلغ [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 H [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., [the 2 best known (R),] رَغَصْ (R), [لعَن (R),] لَعَن (M, R); and sometimes the ت of feminization is affixed to [607], as in رَبَتْ لعلَت, so that لعلَت is said (R). According to (M, ML) Mb (M) [and] him that asserts the L 32 a.
to be aug. (ML), \(\text{علم} \) [or \(\text{علم} \) (ML)] is orig. \(\text{علم} \) (T, M, ML) or \(\text{علم} \) (ML) augmented by the \(\text{ال} \) of inception (M); but he that holds the \(\text{ال} \) to be rad. says that \(\text{علم} \) is the o. f., which is the truth (DM). A poet [AlAdbaṭ Ibn KuraiʿasSaḍī (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. \(\text{علم} \) and its deriv. (DM)] are i. q. \(\text{عسى} \) in sense, and i. q. \(\text{إن} \) in government \[513\] (ML). \(\text{علم} \) with \(\text{إن} \) imports i. q. \(\text{عسى} \); but without the act is nearer in occurrence, because \(\text{إن} \) denotes futurity (T). The subj. is correct in their correl., according to the KK, on the authority of the reading of Ḥafs in XL. 38. 39. \[411\] and

[May-be the accidents of fortune or their turns will make us to prevail (over) the hardships of their hardships, so that the soul may find rest from its sighs (Jsh), i.e. \(\text{على} \) \(\text{لمة} \) (514) (DM)]: and IM mentions that the v. is sometimes put into the apoc. after \(\text{علم} \), when the \(\text{ف} \) drops \[420\]; and cites
May-be a turning from thee towards me is decreed: it will incline thee after hardness to pity (Jsh)], which is strange (ML). Nafi' Ibn Sa'd at Ta'i says

And am not a frequent blamer of myself for the matter after that it escapes me; but may-be may precede in realizing it before its escape; the sub. of "علان" being understood, as though he said (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 مَثْلَ الْحَقَّ عُمْرَةَ الْبَيْتِ [1], contrary to the opinion of S (IH, ML), because it occurs, [as

السَّمَوَاتُ وَالْأَرْضُ لَا يُبْدِئُ الْمُؤْمِنِينَ فِي حَقْقِهِمَا بَعْدَ مَا بَلَغَهُمْ مُبْدِئٌ

دَابِعَ اِبْنَ اللَّهِ لَقَمَ يُقِدِّنَ وَخَالِفَ اللَّيْلَ وَالْيَوْمَ وَمَا أَنزَلَ اللَّهُ

مِنَ السَّمَوَاتِ مَنْ رُزِقَ فَلَا يُؤْهِجَ بِالْأَرْضِ اِبْنَ اللَّهِ لَقَمَ يُقِدِّنَ XLV. 2-4. 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'kūb (B) with the 2nd and 3rd in the acc., and

(by Akzham asSimbisī, So that their forbidden is not coming to thee, nor their hidden falling short of thee (Jsh)). Z, who disallows the coupling mentioned, meets the suggestion that in the ace. and the day when it displayeth it is coupled to if governed in the acc.

by {the suppressed (DM)} and the gens. to governed in the gen. by the of the oath, with the reply that, the v. not being mentioned with the (506), the latter becomes, as it were, the op. of the acc. and gen.; but IH objects against him LXXXI. 15-18. And I swear by the returning stars, running their courses, hiding themselves, and the night when it retireth, and the dawn when it breatheth (ML)]. Coupling to two [or more (ML)] regs. of one op. is allowable (R, ML), as اعلم زيدا عمرا وابو زيدا داهيب وعمر جالس and but. coupling to
the *reps.* of more than two *ops.* is disallowed (ML). Coupling is not peculiar to *us.*; but occurs in *vs.* also, as (IA).

The *pret.* is coupled to the *aor.*, and conversely, as (ML). Coupling is not peculiar to *ns.*; but occurs in *vs.* also, as

\[
\begin{align*}
\text{VII. 169. And who hold} \\
\text{fast to the Scripture, and have performed prayer,} \\
\text{XXII. 25. Verily they that have} \\
\text{disbelieved, and turn away, and XXXV. 10. [404]; and} \\
\text{similarly} \\
\text{and the converse} \\
\text{are allowable (R). Coupling of the enunciatory to the} \\
\text{originative *prop.* and the converse are disallowed by the} \\
\text{rhetoricians, and IM, IU, and, as related by him, the} \\
\text{majority; and allowed by Sr, pupil of IU, and many on the} \\
\text{evidence of II. 23. [514] and} \\
\text{LXI. 13,} \\
\text{these being coupled to} \\
\text{II. 22. *It hath been*} \\
\text{prepared for the unbelievers and} \\
\text{LXI. 13. Ye shall have *help from God and speedy victory*} \\
\text{(DM),] and of} \\
\text{[by Imra alKais, And verily my cure is a tear shed: and} \\
\text{is there any place of weeping beside an obliterated trace?} \\
\text{(EM)],}
\end{align*}
\]
and they that have believed etc. shall have gardens: wherefore gladden thou them with the tidings of that were said; in LXI. 13., says Z, the coupling is to تَؤْمِنُونَ لXI. 11.

[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)]; فَهُؤُلَّهُ الْعَزَّ is neg., [i.e. and there is no use in weeping in this place (581) (EM),] as in فَهُؤُلَّهُ يَهْلَكُ الَّذِينَ أَفْسَدُوا XLVI. 35. And not any are destroyed save the transgressing people; هُذَٰلِكَ خَوَالِدٌ means Mark thou Khaulān, [and wed.,] or the 

is merely illative; and فَهُؤُلَّهُ الْعَزَّ depends upon consideration of the preceding verses, and perhaps is coupled to a supplied imp. indicated by the sense, i. e. فَأَقُلُ كَذَا
(448)

(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 in

[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. وَقَتَ النِّسَاءِ (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 مُرْتُ بِرْجَلٍ طَوِيفٍ وَأَبْوَةٌ كَرِيمٍ is better than بِرْجَلٍ أَبوَةٍ كَرِيمٍ وَشَرِيفٍ; especially when the prop. and single term are eps., so that جَنْتَكَ أُخَافُ وَرَاجِيًا and بِرْجَلٍ أَبوَةٍ كَرِيمٍ وَشَرِيفٍ are not so bad as بِرْجَلٍ أَبوَةٍ كَرِيمٍ وَشَرِيفٍ (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 ['Asim'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. *فَلَقَ الصَّيْحَة* , and similarly لـ*Xأـ* صاحت ويفيضى

LXVII. 19. *Spreading out their wings,* and drawing them in, i.e. *أَلْمِغْيِرَاتُ صَيْحَة* (R), يصفقى

C. 3.4. *And whose people make a sudden raid at daybreak,* and that stir up dust therein, [i.e. وللائى

LVII. 17. *Verily the men that give alms and the women that give alms,* and lend unto God (IA), i.e. أَلْدَابِيَّ اصْدَخَوْا

(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. ويتجرور

(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 ليس زيد بقائم ولا قاعد, the condition of which is the possibility of the op.'s governing the coupled, so that زيد in ما جاوني من امرأة ولا زيد must be in the nom. as coupled to the place, because the red. مُهِئ does not govern 

dets.: (2) to the place, as ليس زيد بقائم ولا قاعد, which, according to critical judges, has three conditions, (a) the possibility of its [i. e. of that place's (DM)] appearance in chaste speech, as in this ex., where you may drop the ب and use the acc.; but the op. need not be literally red., as last exemplified, on the evidence of

فَإِنْ لَمْ تَتْحِدْ مِنْ دُرِّي عَدْنَانْ رَادٍّ

وَدُونَ مَعَنِيُّ عُلُّوّكَ الْعَوَّذِلَلُّ [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 ضارب زيداً والخِبّة 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

فَتَّلِم طَهَاةَ الْلَّحْمِ مِنْ بِيَتٍ مَنْصِرٍ

صِيفَ شُهَّاءْ أو توَيرٍ مَعْجَلٌ
[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) زيدا وعمرُ كامانی (b) این زیدا وعمرُ، because the requirer of the nom. in زید would be inchoation, i.e. denudation [21], which has ceased with the prefixion of ان; (b) عمرُ زیدا قائم وعمرُ [523], when you construe to be coupled to the place [of زید (DM)], not an inch., though some of the BB allow this; (c) هذا ضرب زید وعمرُ and (d) ضرب زید وعمرُ [according as you consider to be pre. to زید 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 synarthrous or pronounced with Tanwin or pre. [to something else (DM)], but allowed by some on the authority of جاعل الليل سكنا والشمس والقمر حسبانا 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)]:
(3) to the imagination, as

الس ي زبد قابلاً ولا تأعد الم مأ

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

ما الحاكم الشهيد مقداماً ولا بطل

إيام يكن للهوي بالحيق غلاباً

[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

وَمَا كَنْتَ ذَا نِيرِبْ فِيهِمْ وَلَا مُمْشِي فِيهِمْ مُنْمِلٌ

[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 كأن, contrary to the *pred.* of لَيْسَ and ما [503]: this coupling occurs in (a) the *gen.*; (b) the *apoc.*, as Khı and S say on the reading of all but Abu 'Amr in LXIII.

10. [426], the sense of لولا اخترني فأصدق and اخترني فأصدق being one, while Sf and F say it is a coupling to the place of فأصدق, 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 فابلوني الله [426];
(e) the nom., S saying that some of the Arabs say that he said [523], because, the speaker's meaning being that of inchoation, he thinks that he said [and 0]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 [536]; (f) composite expressions, coupled to the sense XXX. 45. [And of His signs is that He sendeth the winds, that He may give you glad tidings of rain, and that He may make you to taste (K, B)] being said to be constructively لَلَزَمْنَكَ أَوْ أَنْ تَذْهَبْ أَيْنَ أَيْناً. 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. لیکوئی لزوم مث یا قضا مnek لحقی, whence XLVIII. 16. [415] in Ubayy's reading with elision of the ی.; and like it is اکل سمکا ما تاکل سمکا [411], i. e. لا یکو منک اتیابی فتحدیت. In یزد [416], if you put the apoc., the coupling is to the letter; and the prohibition is from each of the two [acts]: if the subj., the coupling, according to the BB, is to the sense; and the prohibition, according to all, [BB and others (DM),] is from union [of the two acts], i. e. لا یکو منک اکل سمک مع شرب لبی, [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 یزد شرب الیبی, 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 [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 الکل (112) is weak (R), provided that what requires the
predicament be not absent in the coupled, as in َرَجَلٌ ، where ُالحَارِث is not in the predicament of َرَجَل as to its being denuded of the ل, because what requires َرَجَل 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 (49), because the Damm of the voc. is with respect to the voc. p. and to its being an aprotthetic det., but not in (R, Jm)] : and therefore in َمَا َرَجَدُ بِقَائِمٍ ْوَلَا ْذَا حَبَّ عُمَّرُ (R, Jm), only the nom. is allowable [in ْذَا حَبَّ , {as prepos. enunc. of عُمَّر (Jm) }, the prop. being coupled to the prop. (R, Jm), not the pred. alone to the pred., because, while َقَائِمٌ or َبِقَائِمٍ contains a pron., as being a deriv. pred., َذَا حَبَّ عُمَّر or ْذَا حَبَّ عُمَّر does not (R) ]; and َيُطَيِّب ِالْمُعَلِّم[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:

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'nanb 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 [meant to denote totality of the individuals (117) (DM)] and [116] are not pre. to a det. sing., and ýb 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 Aʿshā (Jsh)] says

أَنْ تَرْكُبوا فَرْكُوب الْخَيْلِ عَادْتَنَا
أُوْرَ تنِزْلُونَ قَانًا مَعْشَرَ نْزِلٍ

[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, أَوْ أَنْتَمْ تَفْزَلْوَنَّ, and coupling the nominal to the cond. prop.; and they say مَرْتُتِي بَرْجُلَ قَائِمٍ اَبْوَاةَ لَ كَاءْدِيِبِي

I passed by a man whose parents were standing, not sitting, whereas كَأَدْبِيِبِ لَ كَأَيْدَ اَبْوَاةَ is disallowed (ML). What is coupled by the ف٤, or ال٥, or ÿ 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 وَزِيدَ ضَرِبَتِ [60] or واَلْاَسْمَ اَيَاكُ [539], the كَأَيْدَ اَبْوَاةَ is not said; (b) an inch. whose enunc. is postpos., whether preceded by an annulling p. or not, so that أَمَا وَعُمِرَ زِيدًا فَمَنْتَطِلقَ إنْ or أَنْ وَعُمِرَ زِيدًا كَأَيْدَا is
not allowable: (2) the ant. be not conjoined with اَلّا or what is in its sense, so that اَلّا جَاَوَّنِي وَزَيْدٌ عَمُّرٌ is not said. Every pron. relating to the n. coupled by the or together with the ant. agrees with them both unrestrictedly: and the pron. that be or that is coupled to the ant. and the pron. to agree, which is the truth, IX. 34. And they that treasure up gold and silver and expend them not means and expend not the treasures; while رَالِمَا وَرَسْوَا اَنْ يُرْضَى is said. 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 فَهُمَّ and 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 زِيْدٌ كَانَ ثُمَّ عَمَّرٌ or 2nd, as زِيْدٌ كَانَ ثُمَّ عَمَّرٌ ثُمَّ عَمَّرٌ; but the rest allow the pron. to agree, which is the truth, as زِيْدٌ ثُمَّ عَمَّرٌ ثُمَّ عَمَّرٌ and, if not in the enunc. mentioned, the pron. must agree by common consent, as ما جَاَوَّنِي زِيْدٌ لَكُنَّ عَمَّرٌ عَيْنَكُمْ. And as for اَلّا عَمَا and in the non-enunc. اَلّا عَمَا, the pron., if you mean one of them, which is necessary in predicating of the coupled together with the ant., must be sing, as زِيْدٌ لَكُنَّ عَمَّرٌ and in the non-enunc. ما جَاَوَّنِي زِيْدٌ لَكُنَّ عَمَّرٌ عَيْنَكُمْ; 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 

LXII. 11. And, when they see merchandise or sport, they disperse to it only because relating to the sight: but the du. in the pron. relating to the n. coupled by or together with the ant. is not disapproved, even if what is meant be one of them, because or, being often used in allowance, where the 2 matters may be united, becomes like the [543], for which reason

[by Abù Dhu'aib alHudhali, 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 [543] (R).

The ant. is sometimes suppressed (R, IA, ML), because of indication (IA), as II. 57. Strike thou with thy rod the stone. (And he struck), and there gushed out, i.e. (ML), whence [543] (ML), whence """"came not Mine Apostles to you, and were not My wonders wont to be rehearsed unto""""
you, i.e. "What has lasted?" [581](K, B): [especially] after Bi', etc. [556], as Yes, (Zaid has stood,) and 'Amr in reply to "Zaid has not stood," i.e. Bi' Qam Zaid; but not after the ps. of assent when the con. is Am or Ama, because the conj. Am, which is the con. [543], must be preceded by the Hamza, and Ama by another Ama: and sometimes when coupled to by Am, as Am Ama.

XXXIX. 12. [(Is the unbeliever letter,) or he that is devout in the hours of the night? (B)], i.e. the conj. is sometimes suppressed [without the coupled (R), in poetry (ML)], whence [the saying of Al-Hutai'a]

Verily a man, whose kinsfolk are in Syria, (and) whose abode is in the sand of Yabrīn, is a neighbour that is extremely outlandish, i.e. ; and, it is said, in prose, as IM holds, whence (DM)
mitted by AZ, and transmited by Akh (ML),] IX. 93. [80] (and) thou saidst, i. e. وَقَالَ فُلَانٌ نَامَة LXXXVIII.

8. (And) some faces on that day shall be joyful coupled to وَجَّهَةُ يوْمَكُ نَافِعَةٌ LXXXVIII. 2. Some faces on that day shall be downcast, and the reading [of Ks (B)] أن الدُّنْيَا عند الله الإسلام III. 17. (And) that the religion before God is Al-Islām coupled to إِنَّ الْخَلْقَ III. 16. [518] (ML). The coupled is sometimes suppressed, [because of indication (R, IA),] together with the con. (R, IA, ML) لَيْسَ بَيْنَكُم مِّنْ هَٰذِهِ مَا أنفَقْ مِنْ تَدَّلَّ الْفَتُّومَ وَقَاتَلَ الفُلَانٍ LVII. 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. مِّنْ هَٰذِهِ مَا أنفَقْ مِنْ بَعْدِهِ, the indication of the supplied being [the next words] أُولِئِكَ أَعْظَمُ الْخَلْقِ ﷺ درجةً مِّنْ الذِّيْنِ أَنفَقُوا مِّنْ بَعْدِ وَقَاتَلُوا Those are greater in degree than they that expended afterwards, and fought, لا تنفَقُ بَيْنَ احَدٍ مِّنْ رِسَالَةٍ II. 285. We make not distinction between any of His Apostles (and God) and رَأَى بَيْنَ امْتَزَاجِ الْخَلْقِ وَرَسُولَتِهِ وأَمَنَّا بَاللَّهِ وَرَسُولَتِهِ ولم يفْرَقُوا بَيْنَ احَدٍ مِّنْهُم IV. 151. And they that have believed in God and His Apostles, and made not distinction between any of them (and God), i. e. ﷺ
IV. 149. And desire that they should make distinction between God and His Apostles, as is indicated by

And unto Him belong what is still (and what moveth), i.e. (ML),

II. 180. And whosoever of you is sick or upon a journey,

II. 192. [543], i.e. (ML); or am, as In the night prayest thou more, (or in the day)? in reply to “I pray by night and by day,” i.e. am (R): but suppression of am and its coupled is rare, as

١٤٩ And desire that they should make distinction between God and His Apostles, as is indicated by

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II. 192. [543], i.e. (ML); or am, as In the night prayest thou more, (or in the day)? in reply to “I pray by night and by day,” i.e. am (R): but suppression of am and its coupled is rare, as
[by Abū Dhu'aib alHudhalī, *The heart called me to her (verily I am a hearkener to its bidding)*; so that *I know not whether the pursuit of her be right procedure (or error)* (Jsh)], i.e. اَمْ غَيْبَ (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 و, the ف, اما و, حتَّى, ثم, (IH),] and اَم; [(2) such as associate in letter only, vid. (IA)] لا, بل, and لِكَيْ (IH, IA). The و, the ف, اما و, and حتَّى denote *union* (M, IH) of the coupled and *ant.* in a *predicament*: you say زيد يقظوم, [157] جآني زيد وعمرنُ. وَيَقَدُ Zaid stands and sits, بكر قاعد واخوة قائم Bakr is sitting, and his brother is standing, and اَنَام بشر وسافر خالد Bishr 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 I beat Zaid, ضربت زيدا فعمرنا then ‘Amr, ذهب عبد الله ثم اخوة ‘Abd Allāh went away, and afterwards his brother, and رايت القوم حتَّى 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
II. 55. And enter ye the gate, bowing down; and etc. [29] and VII. 161. [below] (M), not [necessarily (Sh)] involving order (IH, Sh), as in raising the foundations of the House, and Ishmael (Sh): (a) it couples the [thing to its (ML)] companion, predecessor, and successor (IA, ML), as XXIX. 14. And We saved him and the crew of the Ark, and assuredly We sent Noah and Abraham, and XLII. 1., these
two [last couplings] being combined in

XXXIII. 7. And from thee and from Noah and Abraham and Moses and Jesus; and accordingly admits of 3 meanings (ML):

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

If a Zalat 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

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: (β) there may be between its ant. and coupled proximity, [as Zaid came at the rising of the sun, and ‘Amr in the early morning (DM)]; or delay, as

XXVIII. 6. Verily We will restore him to thee, and make him to be one of
the Apostles, the restoration being a little after his being east into the river, and the Apostolic mission at the end of 40 years (ML): (7) this is the opinion of most of the BB and KK; while some transmit from Fr, Ks, Th, Rb, and IDh, and some theologians say, that it denotes order: but the proof of the majority is its use where order is absurd, as tốc Zid and عمر and the 2nd is before the 1st, as

[by Labid, I buy wine dear with every old blackish wine-skin 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): (8) the is distinguished from the rest of the cons by (a) coupling (a) [what is indispensable (ML), where the ant. is insufficient (IA)], as اختص Zid عمر, [which is one of the strongest proofs of its not importing order, whence جلست Zid عمر; but the conj. أم shares with it in this predicament, as سواء على إقامت أم تحدث (615) (ML)]: (b) a suppressed op., whose reg. remains, [to another op., when one idea connects them (ML),] as كنا هم أشد منهم قرة وأثاراه في الأرض XL. 22. They
were stronger than they in power, and (more numerous) in monuments in the earth, meaning [as is said (B),] like

(K, B) And I saw thine husband in the fray, girt with a sword, and (carrying) a spear, i.e. وَحَامَالَ مَسْمَعٍ, whence and (N) [68], i.e. إذا ما أنَّ غَرَّ (IA, ML), their connecting [idea] being beautifying; but, if it were not for this restriction, لِتَسْتَوِي بِهِمْ فَضِلًا 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 ضربت عمر وعذوة, [145] كَأَمَّ زِيدٍ وَأَخْوَةٍ [62]: (d) the decimal number to the unit, [when they are compounded, and made one num. (DM),] 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

LXXI. 29. My Lord, forgive Thou me and my parents and him that entered mine Ark believing and the believing men and the believing women: (h) the converse, as

XXXIII. 7. And remember thou when We took from the Prophets their covenant and from thee etc. [above]; but 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 ] as in [ ] as in [ ] as in [III. 140. And have
not been weak because of what hath befallen them in the cause of God, nor been frail! and

by 'Antara, Mayst thou be saluted as a ruin whose acquaintance with its inmates has become old, and that has become vacant and empty after the departure of Umm AlHaitham! (EM)}, and similarly in the case of ns.

I complain of my grief and my sorrow only unto God, II. 86. Those, upon them shall be blessings from their Lord and mercy, II. 152. Thou wilt not see in them unevenness nor inequality,

[by 'Adi Ibn Zaid al'Ibādī, 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 اَوْ, whence

And whoso committeth a trespass or a sin, [which requires consideration, because by the trespass may be meant what occurs unwittingly, and by the sin what occurs wilfully (BS)] : (j) the prepos. [appos. (DM)] to its [postpos. ] ant., by poetic license [538], as یَا Алَّا [26]: (k) the gen. by vicinity,
as V. 8. [130. A.] with the coupled to 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) لا, 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 ما قام زيد ولا عمرو, in order that it may import that the act is negativied from the two of them jointly and severally, whence وما أموالكم ولا أولادكم بالتي تقريكم عندنا ولكم 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, لا may not be introduced, so that قام زيد ولا عمرو is not allowable, while للاضلعين I. 7. Nor of the erring [545] is allowable only because غير [498] contains the sense of negation, and
[Wherefore go thou away: for what youth is among men, that intensely black darknesses have preserved from his death, nor wiles? (Jsh)] only because the sense is there is no youth that etc, like XLVI. 35. [538]; nor

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] \( \text{\textsuperscript{L}} \) 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)]: (c)

And God teacheth you, and [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)]: S and the ancients render it by اذ, 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 اذ is; not by اذ, because this is not prefixed to the nominal prop.: an ex. of it when prefixed to the verbal prop. is [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 inchoativ, as اضطلا بعضاكم لبعض عدد ولكم 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 سربط والنينل [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 شركاككم and (the affair of) your companions, or a prop. to a prop. by subaudition of a v., i. e. واجتمعوا شركاككم [68]: (b) the

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], O Abraham, or and he threw etc., We etc., the 1st or 2nd being said to be red.; while the redundance is evident in
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

(And assuredly I looked kindly at thee in the assemblies, all of them; and lo, thou helpest him that wrongs me! (Jsh])]: (9) the ز of 8, mentioned by many philologists, like H, and weak GG, like IKhl, and commentators, like Thi, who assert that the Arabs, when they count, say 6, 7, and 8, to notify that 7 is a complete number, and what follows it an inceptive number: they cite as evidence of that (a) سبقورون ثلاثة رابعهم كلبهم و يقولون خمسة سادسهم كلبهم.

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 penitentes, the worshippers, the praisers, the fasters, the lowerers of the head, the bowers down, the bidders of good, and the forbinders of evil, since it is the 8th qual.; (d) Muslims, believers, obeyers, penitents, worshippers, fasters, matrons, and maidens, though correctly this, occurring between 2 eps. that serve to divide those who contain all the preceding qualifications, is not susceptible of ellipse, since matronhood and maidenhood are not united, whereas the of 8, according to him that recognizes it, is suitable for ellipse: (10) the prefixed to the epithetic prop. to denote corroboration of its [id. (DM)] adherence to its qualified, importing that the latter’s 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 ُعَدَرَةً رَجَلْ, and when prim., as هذه خَاتَمُ حُدِيدًا [83]; and the preventive of qualificativity being 2 matters, one peculiar to it, vid. conjunction of the prop. with ۝ُلْ [94], and the 2nd common to the rest of the texts, vid. its conjunction with the ۝ُلْ : (11) [161]: (12—15) [497] (ML). Sometimes they answer the inquirer with the neg. ۝ُلْ, 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 ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا, on which Abū Bakr said "Wherefore saidst thou not ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا No: and God grant thee health?" Zj says, I asked Mb about the cause of the appearance of the ۝ُلْ in our saying ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا; and he said to me, I asked Mz about what thou hast asked me about, and he said, The meaning is ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا

I extol Thy perfection, O God; and with praise of Thee (do I extol Thy perfection) (D). Some say that ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا ۝ُعَفَّانَكَ ۝ُلْ أَلَهَا...
is one prop., the ṣebhātk ḫalid (DM); and some that it is two props., the ḫalid (ML on the ṣebhātk): while the ḫalid denotes accompaniment or instrumentality according to both of these two sayings (DM). In VII.3 [126] is [a d. s. (K)] coupled to ḫiyāta, [as though ṣāltiyya or ṣāltiyya were said (K),] the ṣ 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 ṣ of the d. s. is the con. borrowed for a cop. (K, B), so that ḫiyāta Zrid came to me walking, or (when) he was riding is a chaste sentence (K). Suppression of the ṣ of the d. s. has been previously mentioned in 80 (ML).

§ 540. The ḥatt, then, necessarily involve order: except that the ḥ necessitates the existence of the 2nd after the 1st without delay, and then with delay, the texts VII.3. [126] and 84. And verily I am wont to forgive him that repenteth and believeth and doeth good, then is rightly directed being attributed to the fact that, when
He has destroyed it, the chastisement is judged to have come upon it, and to the continuance and subsistence of the being rightly directed; while what is coupled by must be part of the ant., either its most excellent, or its lowest, as مَاتُ النَّاسُ ْالغَيْرُ (M). The ف denotes union, order, and succession, and the union, order, and delay, as إمامة فأثيرة ثمَّ اذا شاء اشرة LXXX. 21. 22.

Maketh him die, then burieth him; afterwards, when He willeth, raiseth him (Sh). The ف indicates posteriority of the coupled to the ant., when [the former is] continuous with the latter, and posteriority of the coupled to the ant., when [the former is] discontinuous [from the latter], as لاتِ خلق فسوقى.

LXXXVII. 2. Who created everything, then made its creation symmetrical and 

XXXV. 12. And God created you from dust by creating Adam from it, afterwards from sperm by creating his posteriority from it (IA). The ف [is (1) copulative: and (ML)] denotes (a) order (IH, ML), (a) of idea, as Zaid stood, then 'Amr; (b) of mention, which is [often (DM)] a coupling of a detail to a summary, as نَادَى نوح رَبَّهُ فَقَالَ رَبِّ اِنِّي أَبْنِي مِنِ اهْلِ الْأَلْفِ.

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 دخلت البصرة فبغداد I entered AlBasra, then Baghda'd, 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 فعمرو, 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 ُلَهْف الْغُنْفُم فَيْرَوبُ [157], i.e. الدَّلِّي يَصْبُحُ ُلَهْف الْغُنْفُم فَيْرَوبُ; 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 يَقْدُمُ الْأَثْرَا فَأَلْقَفَهَا فَا لَكَمُ. 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 فقعد 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

And enter ye the gates of Hell, about to abide eternally in it: and most evil be the abode
of the proud, (Hell)!

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 consequently he killed him and consequently he killed him and consequently he killed him and consequently he killed him and consequently he killed him and consequently he killed him and consequently he killed him and consequently he killed him and consequently he killed him and consequently

II. 35. And Adam learned from his Lord words; and therefore He turned again unto him with mercy; (b) an ep., as 

La'alluwa min shajru min zamum 'amalun, from which Adam learned words; and therefore He turned again unto him with mercy; (b) an ep., as

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

A 'ala'hal feljâd, bayjall 'asemiyi 'insâbihi 'ilayhim LI. 26. 27. And he went away privily to his family, and brought a fat calf; and he set it before them and

الصافات ضما فالزجاجات زجرا فالتاليات ذكرأ 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

الذي ف يطيب فيعضب زيد الذباب [27,538], because the ف, indicating illativeness, enables the cop. to be dispensed with (IA): (2) [419,32] (ML): the non-copulative ف also is not devoid of the sense of order; which is the one named

37 a
the 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 Whoso comes to thee, give thou to him; (b) without it, as Zaid is excellent: then honour thou him, which [construction] is recognizable by the fact that the cond. may be supplied before the , the purport of the preceding sentence being made its prot., and is frequent in the Kur'ān and elsewhere, as 1. In them the heavens and the earth and what is between them? (If that belong to them,) then let them ascend the avenues (B)] and 1. 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 فاسل فأكرمة, being then sometimes called the ف of deduction, whence the ف prefixed to the correл. 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 فيغصب 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 اأن لقيته فأكرمة (R): [thus] the ف is (a) a mere illative cop., as اأن جدنتني فانا اكرمك If thou come tome, I shall honour thee, since, if it were copulative, what follows it would be a condition, and the correл. would be needed, and similarly اأن أعطيتاك الكثر فتصل لريت CVIII. 1. 2. Verily etc. [1]: therefore pray thou to thy Lord [below]; والذى اخرج المرى فجعلة غناء LXXXVII. 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 ف in [22] (BS): (3) red., [its inclusion in the sentence being like its exclusion (ML) with regard to the original sense intended
from the sentence, which is not incompatible with its importing *corroboration* and *confirmation* of the sense (DM): this \( \text{ف} \) occurs (a) in the place of the \( \text{ف} \) of illativeness, but is not it; and imports premonition that what follows it is as inseparable from what precedes it as the *apod. from the prot., vid. with the* not implying *condition, as* إذا جاء \\

نصر الله وفتح الناس يدخلون في دين الله أنواجاً نسبع 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 رِكَالِةُ الْغَـ (29,538) *saying, Khaulān, wed thou &c.* and

جوُدَتْ مَوْعِدَ اَمَ بْكُور *انتَ تَنظر لاَيِ ذَاكْ تَصير

by 'Adī Ibn Zaid al'Ibādī, *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 كليذوته XXXVIII.

57. *This, let them taste it, and as IB says, {whether it be in the *enunc.* or not (DM),} by all our school (ML), i. e. the BB, except S
When he warded off my blow with a hand whose bulk was huge, I left the exposed part of its skin dangling, because the if is not introduced in the correl. of A., contrary to the opinion of IM [206]. The if (1) in pl. ً غلا A. xxxix. 66. Nay, (whatever betide,) God worship thou, or Nay, God worship thou, or Nay, (mark thou,) and worship God is (a) [the cop. of] a correl. to ً غلا A. supplied, according to some, [i.e. the o. f. being ً غلا A. like Xciii. 9. (593)] (DM), and then suppressed, and the acc. put before the ً غلا A., in order that the ً غلا A. may not occur at the beginning: (2) in خرجت فاذأ الاسد [204] is (a) red., inseparable, according to F, Mz, and many; (b) copulative, according to IJ, [coupling a verbal to a verbal prop., according to the sense, i.e. خرجت نفاجات حضور الاسد or زمن حضورة (DM)]; (c) merely illative, like the 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 ᴱᵗᵃⁿⁱ[Fᵃⁿⁱ ᴬᵏʳᵐמדיה Come thou to me, for verily I honour thee, since the original is not coupled to the enunciatory prop., nor the converse [538]. The ف is said to be (4) inceptive, as الّام تَسَال الّٰغ [417], i.e. [Hast thou not, i.e. Thou hast, asked & c., for it speaks (AAz)], and similarly نَاّما يَقُول ٰه كَٰن نِيَكُروٰن

II. 111. He only saith to it, Be: and then it is, i.e. نِهوٰ يَكُرُون جَهَنَّ، and

[by AlHuṭai'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. فَهُوَ يُعْجَمُ : where-as the truth is that the ف in all of that is copulative, but that what is intended to be coupled is the [verbal (DM)] prop. [to the verbal prop. (DM)], not the v. [to the v.], [for which reason the v. is not apocopated in the 1st verse (DM), Thou hast asked & c., and it speaks.] the ant. in this [text and (DM) last] verse being [يَقُول
and (DM)] while the GG supply only to explain that the v. is not intended to be coupled (ML), not that it is a nominal prop. coupled to the verbal (DM). [for which is said, like 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 \[\text{I passed by Zaid, and afterwards 'Amr that the passing is two passings (R); but all these meanings are disputed: (a) Akh and the KK assert that it sometimes occurs red., not being copulative at all; and attribute to that} \]

\[\text{حتى إذا ضاقت عليهم الأرض بما رحبس ضاقت عليهم أنفسهم وتطنوا أن لا ملجا من الله إلا المية ثم} \]

\[\text{تاب عليهم IX. 119. Until, when the earth became too strait for them notwithstanding its spaciousness [571], and their souls became too strait for them, and &c. [440], He turned again unto them with grace to repent and} \]

\[\text{أرأي إذا أصبحت أصبحت ذا هوى} \]

\[\text{فثم إذا أصبحت أصبحت غاديًا} \]

[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]: (c) Fr asserts that *delay sometimes fails, on the evidence of your saying*  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

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

[by Abū Duwād, Like the shaking of the Rudainī spear below the cloud of dust, when it (that shaking) runs through the internodal portions of that spear, and forthwith the whole of it (that spear) is agitated (Jsh)], since the shaking, when it runs through the internodal portions of the spear, is succeeded by the agitation, which
Is not posterior to it (ML): (2) in [coupling] respect, exclusively, strangeness, and inappropriateness, of the purport of what follows to the purport of what precedes it, as

VI. 1. Praise be to God, Who hath created the heavens and the earth, and made the darkesses and the light, yet with Whom [177] they that disbelieve make the idols equal? [and] he that is reminded of the wonders of his Lord, yet turneth away from them, as in

who is more iniquitous than he that is reminded of the wonders of his Lord, 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

(K, B), by Ja'far Ibn 'Ulba alHārithi, 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

[Verily he that has reigned, then whose sire has reigned, then whose grandsire has reigned before that (Jsh)],
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 ثم and في sometimes denote mere gradation in climax, [indicating that the 2nd is more emphatic than the 1st (K, B on I.XXIV. 20.),] even if the 2nd be not subordinate in mention to the 1st, vid. when the 1st is literally repeated, as واللlya واللlya واللlya! and [184] (R), like

(K) And I have not committed any offence towards them that I knew, save that I said, O Sarha, be thou safe! Yes, and be thou safe! again, be thou safe! again, be thou safe! (I salute) with three salutations, even though thou speak not (T). ثم is treated like the في and (1) 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 وسولة ثم
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)] in the subj. [by subaudition of أن (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 يقع خروجة مهاجرة ثم أدراك الموت لا نقد وقع الخ (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 يبرأ أحدكم في العالم الدائم الذي لا يجري ثم يغتسل منه 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 هو يغتسل, 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 اَرَآَيَ اذَا, as in XXXVII. 103. 104. [539]: (2) the ف, as in [above], say some; while Akh allows Zaid is standing on the evidence of [29], and the F in اَبَا خَراَشَةَ الدَّلَّ غ [98] is red. according to the BB, not the KK: (3) the مث, as in IX. 119., says Akh (R). حَتَّى is like مث (IH), i.e. in order and delay. In my opinion, however, there is no delay in حَتَّى; but the copulative حَتَّى imports that the coupled is the part surpassing the other parts of the ant. in strength or weakness: while, the connection of the v. governing the ant. and coupled us. with what follows حَتَّى being sometimes anterior to, and sometimes in the midst of, its connection with the other parts, as تَوْفِی الْلَّهَ كَلِّ اِبْنِ حَتَّى أَدَمَ God has taken to Himself every father of mine, even Adam and مات الناس الدَّلَّ غ, 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 الدَّلَّ غ, or from the strongest to the weakest, as in قدِمِ المَتَّاجِ الدَّلَّ غ (R). حَتَّى denotes union and extreme, i.e couples what is an extreme in excess or paucity in either sensible or id. quantity (Sh). حَتَّى is like the م [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 *قدم الحَاج الغُٰل* (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 *قدم الحاج الغُٰل* حُتى رَاسُها, or whole, as *أكلت السمكة* حُتى حديثها\

*I ate the fish, even its head* (ML)]; or like part of it, [as *حُتى ولدها* The damsel pleased *me, even her discourse*, whereas *حُتى* is disallowed, because *حُتى* is introduced only where the {*conj.* (DM)} *exc.* (88) might be introduced (ML); or part of what the ant. indicates, as in

\[
الْقَابِلَةِ الصَّحِيفَةِ كَيْ يَجْفَفُ رَحْلَةَ\\
والْغَرَابِ حَتَّى نَعْلَةَ الْقَاقِحَةِ
\]

(501), because the sense of *الْقَابِلَةِ* 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

\[
قَمَا كَمُحَتْ نَحْيَةَ عَلَى مَتَنُّهُمْ * نَحْبُونَا حَتَّى بُليِّنَا الأَصَابِرُ\\
(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 جَآَرَنِي الْقُومَ حَتَّى رَجَلٍ، 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 مُرَتْ بِالْقُومَ حَتَّى بُزِيدُ: [IKhz mentions that unrestrictedly; but IM restricts it by the condition that حَتَّى should not be necessarily copulative, as in

جوُدُ يُعَمَّكُ فِى الأُمُورِ حَتَّى
باَٰئِسٍ دَانِ حَلَى الْأَسْرَاءِ 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 لَيْ (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 رَأَى الْقُومَ حَتَّى إِيَاهُ جَآَرَنِي الْقُومَ حَتَّى أَنتَ and مُرَتْ بِالْقُومَ حَتَّى بَكُ (R). Coupling by حَتَّى is rare; and the KK disallow it altogether, attributing such as مُرَتْ رَايْتُهُمْ حَتَّى إِيَاهُ جَآَرَنِي الْقُومَ حَتَّى إِبْكُ and رَايْتُهُمْ حَتَّى إِيَاهُ to the fact that حَتَّى is inceptive, and that
what follows it is [governed] by subaudition of an op. (ML), i.e. and  and  and  and  छि छि रायत एक और  and  मूर्ति कपिल (DM).

§ 541. and  and  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  and  occur in enunciation, command, and interrogation; and  when conj., only in interrogation, while the disj. occurs [in interrogation and (Z)] in enunciation also, as  यही नल त हाथ Verily it [the body (AA)] is camels: nay, (it is) sheep [543] (M, Z).

§ 542. The distinction between  and  in  इस के Zaid or 'Amr with thee? and  इस के Zaid or 'Amr with thee? [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  and the conj.  in interrogation is dubious to you, render  and  and  احدهما ایهما (R). The reply (1) to the conj.  [that requires reply (543) (ML)] is specification, [so
that, when Ḍā'īd Ṣaḍk am 'Abd, is said, the reply is Zaid or 'Amr (ML), ] not Yes or No (IH, ML); while ʿl 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. لام is Yes or No, because it is an inceptive interrogation (R): (3) to لام after interrogation is (a) Yes or No, [because لام لام means Is one of them with thee, or not? ; (b) specification, because it is a reply and addition (ML)]. And you say hüمسى أو التحسينى افضل أم ابن 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. and اما are said to denote in enunciation doubt, [making vague, and detail (R)]; and in command giving option and allowance (M, R). لام is a con., for which the moderns mention meanings extending to 12:

(1) doubt, as ليشنا يوما أو بعض يوم XVIII. 18. We have tarried a day or part of a day: (2) making vague, [which is the speaker’s concealing his meaning from the hearer,
XXXIV. 23. And verily we or you are upon a right course or in manifest error, the evidence being in the 1st [and 2nd (DM)] 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 IM mentions in his smaller metrical treatise, [the Alfīya (DM).] and in the exposition of the greater, [the Kāfiya (DM)]; or rather, as he afterwards says in [his last work (DM)] the Tashīl and its exposition, separation divested of doubt, making vague, and giving option, which [bare separation (DM)] he exemplifies by IV. 134. [538] and

And they say, Be ye Jews or Christians, this, says he, being preferable to the expression division, because the use of the   in division is better, as [509], though or occurs in

[by Ja'far Ibn 'Ulba alHārithī, 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 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

Marry thou Hind or her sister; while the learned exem-
plify it by

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 requisitive, i.e. let it be expiated and let
him make atonement (DM),] notwithstanding the possibility
of union, because union of the feeding, clothing, and
freeing, each of which is an expiation, and of the fasting,
alms, and sacrifice, each of which is an atonement, is not
allowable, but one of them occurs as an expiation or atone-
ment, and the rest as an independent good work excluded
from that: (5) allowance, when or occurs after requisi-
tion, and before what union is allowable in, as

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 requisitive, i.e. let it be expiated and let
him make atonement (DM),] notwithstanding the possibility
of union, because union of the feeding, clothing, and
freeing, each of which is an expiation, and of the fasting,
alms, and sacrifice, each of which is an atonement, is not
allowable, but one of them occurs as an expiation or atone-
ment, and the rest as an independent good work excluded
from that: (5) allowance, when or occurs after requisi-
tion, and before what union is allowable in, as
Learn thou theology or grammar; while, when the prohib. م is prefixed, the doing of the whole is disallowed, و ل ت طع م ب م ام آم افا کفرا 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 ا mostly denotes allowance in comparison, as فی كالحصبارة او اشد قسوة II. 69. So that they were like stones or harder, and quantification, as فکان قاب قوسیپ او ادنی 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 و, as [many of (BS)] the KK, Akh, and Jr say, on the evidence of [XXXVII. 147. (below) and they exceed (BS).]

"وَقُدْ زَعِمَتْ لِبَلَی بَنی ۖ ڤَاخر * لِنفسی نَظاها ار علیها نَجَرُهَا"

by Tauba [Ibn AlHumayyir, And Lailâ has asserted that (the پ being red.) I am profligate. For my soul will be its piety, and against it its profligacy (SM)],

"جَاءِ الخَلافة أَوْ كَانَتُ لَهَا قَنْرَا * كَمَا أتی ریه موسي على قدر"

by Jarîr, [He came to the Khilâfa, and it was decreed to him, as Moses came to his Lord according to decree (Jsh),] 538],
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. Also, as 

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 ٰ 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 ٰ, 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

\[\text{ار لا تطبع كما} \]

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

\[\text{ما ذا تركي في عيال قد برمته بhem} \]
\[\text{لم أحسب عدتهم إلا بعداد} \]
\[\text{كانتوا ثمانين أو زادوا ثمانية} \]
\[\text{ولا رجاءك قد كنت أولادي} \]

[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-sSamnāl او كلما الله II. 94. but, so often as etc! [581], whence, says Fr, وارسلنا الى مائة الف او يزيدون XXXVII. 147. And We sent him unto an hundred thousand: nay, they exceed, and, say some, وما أمر الساعة وما اكلمك البصر ار هو اترب 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. لَا in exc., as
[الرَّمْضَانُ أنَّا] [538] [411]: (9) i. q. أَلَّا, as لَكُنِتْ أَنَا أَلْلَهُ and
[الرَّمْضَانُ أنَّا] [411]: (10) approximation, as مَا أَدَرَّى
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 لَيْبَرِئُنَّا 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 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. بَلْ or the و; 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 م is sometimes changed into غ (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)] مَا, according to S; the مَا being sometimes suppressed [by poetic license (R), while the مَا remains (DM)], as
[below] (R, ML), by AnNamir Ibn Taulab [al-Uklî (ID, Nw)] as-Sahabî, The thundering clouds (either) of summer-rain or of autumn-rain have watered him (the mountain goat), so that he will not lack being satisfied with drink (Jsh), i.e. اما من صيف واما من خريف (ML): but, as others say, it is simple (R, DM). An اما before the ant. is necessary [544] with اما (R); and allowable with اما (IH), as اما زيد اما عمر. Sometimes the 1st is dispensed with [in poetry; but is supplied in accordance with the ordinary usage (R)], as

[by Dhu-rRumma, We are broken-hearted afresh (either) because of a home, acquaintance with the inmates of which has become old, or because of dead ones, whose apparition has visited our minds (Jsh)], i.e. اما بدار، [and سفينة الخ (ML)]: and sometimes the 2nd is omitted, [because of the mention of what supplies its place (ML),] as

فما ان تكون اخى يبحثني نعرف منك كثير من سيئتي
واللا فاطر حنى واتخذني عدوا انقيك وتبنيتني
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 ی is inseparable from the ٢nd; but sometimes it occurs without a ی, as

\[ \text{يا لياتما امنا شالت نعامتها} \]

[544] (R), by AnNuhaif 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 ٢nd (DM) [which is the con. (544) (DM)] has 5 meanings, [which may be referred to the ١st also, because of the inseparability of the two (DM),] (1) doubt, as

\[ \text{Either Zaid or 'Amr came to me:} \]

(2) making vague, as

\[ \text{وآخرى من منى لامر الله اما يعذبهم واما يتدريب عليهم} \]

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,

\[ \text{We have guided him to the way, whether, or either, about to be thankful, or about to be unthankful, both being in the acc. as presumptive ds. s. [to the ٨ (K,B) in (K)]: but the KK allow this } \]

Mkk, do not allow the ٛ to come next to the cond. instru-
ment, unless the n. be followed by an expos. v. [23,591], as
IV. 127. And, if a woman (fear, if) she fear, to which ISh retorts that, the understood [v.]
here being [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 ٢٤٩٨:

(4) giving option, as اما ان تعذب واما ان تنذحد فهم

جسنا XVIII. 85. Do thou either punish, or do good to them, [constructively افعل اما ان اللذين
تعذبيهم واما ان تنذحدهم فهم (DM)] : (5) allowance,

as تعلم اما فقها واما نحنوا Learn thou either theology or grammar; but many [apparently with reason (DM)]

contest the attributability of this meaning to اما (ML).

is (1) conj. [538], which is preceded by the Hamza
(a) of equalization (R, IA, ML), as LXIII. 6. [581] (R, ML), whence سواء علينا أجزعنا ام صبرنا XIV. 25. Alike will it be for us whether we be impatient or be patient (IA, ML), i.e. الجزع والصر (K, B), but not Zuhair's saying وما ادرى وسوف اللذ (7) for the reason given be-
low (ML); (b) of interrogation (R, J, DM), supplying the place of اى (IA), whereby together with ام specification is sought (ML), as [542] Is Zaid
with thee, or 'Amr ḥ? [i.e. 'Aḥma Ḥundāk Which of them two is with thee? (IA)]: but this Hamza [of equalization or supplying the place of ṣi (IA)] is sometimes suppressed [when there is no fear of ambiguity(IA)], as in [the reading of Ibn Muḥāṣīn] سواعد عليهم أنذرتهم الله 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. أبسبع (IA), [below], and

[by AlAkhtal, Did thine eye play thee false, or didst thou see in Wāṣīt in the last shades of night an apparition of Ar Rabāb ḥ? (Jsh)]; though not often (R): ḥ? is named conj. in the two sorts, because what precedes and what follows it are not independent one of the other; and is named equivalent also, because it is equivalent to the Hamza in importing equalization in the 1st sort, and interrogation in the 2nd: but the 2 sorts differ, in that (a)
the 1st does not require a reply, because the meaning with it is not *interrog.*; and the sentence with it admits of being pronounced true or false, because it is enunciatory: whereas the 2nd is not like that, because the interrogation with it is real: (b) the 1st occurs only between two *props.* renderable by single terms, and (a) verbal, as [in LXIII. 6., etc. (DM),] above; (b) nominal, as in

[And I reck not after my losing Malik whether my death be distant, or it be now befalling (Jsh)]; (c) dissimilar, as in سواء عليهما أدورتموهما أم أنتم صامتون VII. 192. It will be alike to you whether ye summon them or ye be silent: whereas the 2nd occurs between (a) two single terms, mostly, as in انتم أشد خلقاً أم السماء LXXIX.

27. Are ye or the heaven harder to create?, [أشد 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 Hamal atTamīmī, *Then I arose because of the phantom, terrified*; and it made me sleepless: and I said, (Journeyed) she (by night), journeyed she by night, or did a vision revisit me? (T, Jsh)], according to the
preferable opinion that ^670 is ag. to a suppressed [v.] expounded by ٌٌٌ ٌٌٌ nominal, as in

[by AlAswad Ibn Ya'fur, By thy life, I know not, even though I be knowing, (whether) Shu'ait be son of Sahl or Shu'ait be son of Minkar (Jsh), orig. اَشْعَيْثَ امْ شَعْيْثُ ابِي مُفْقَرِ with the Hamza and Tanwin, which are suppressed by poetic license, and similarly in Zuhair's verse above, [constructively ام هُمْ نسأ or (they be) women (DM),] what makes ISh erroneously hold it to be of the 1st sort being his imagining that the sense of interrogation is not intended in it at all, because of its incompatibility with the v. of knowledge, whereas the reply is that علمت آزِبُ قَارِئَمَ I knew (the reply to) "Is Zaid standing?", and similarly ما انتِم تختَلُقُونَ إِمْ نحْضُ التَّخَلَّقُونَ (7) dissimilar, as علمت LVI. 59. (Create) ye, create ye it, or are We the creators?, also according to the preferable opinion that انتِم is an ag. (ML): (2) disj., which [is preceded by (a) mere enunciation, as ام تَنْزِيلُ الْكِتَابِ لا رَبِّ فِيْهِ مِنْ رَبِّ الْعَالَمِينَ إِمْ يَقُولُونَ انفِراة 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
( 510 )

forged it; (b) a Hamza not denoting \{real, but disapprobatory (DM)\} interrogation, as ُن ل ه ظ ن ا و \(b\) ل ه ظ ن ا و 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 ُن ل ه ظ ن ا و 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 ُن ل ه ظ ن ا و, [i. e. بل ان تنى شاى nay, (is it) sheep? (541) (IA); (b) transition from one sentence to another, not emendation of blunder, as ام انتخى مما يحلق بنات XLIII. 15. But hath He gotten from what He createth daughters? (R),] and XXXII. 2. (R, IA), i. e. بل يقولون (IA): and sometimes implies also [the sense of the Hamza of (R)] (a) interrogation, as ُن ل ه ظ ن ا و; (b) disapproval, [as ام يقولون افتراى قل 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 \(\text{أم}\) 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 Ufnûn atTaghlabî (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 (being dependent upon as i.q. "\(\text{تسعح}\)"), a fondling of a nose when the milk is begrudged? (DM): the conj. \(\text{أم}\) 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

قل ان تخذتم عند الله عهدًا

ذُكْي يَخْلَفُ اللَّهُ عهْدَهُ إِن تُقْلِبُونَ علَى اللَّهِ مَا لَاتَتْمُونَ

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 Z [followed by B] says that ام may be equivalent [to the interrog. Hamza (B)] or disj. [i. q. بَلْ الْآخَرِونَ (B)], and the saying of AlMutanabbi

أحاد ام سداس فِي أحاد: ليبنننا المنوطة بالتنددير

i. e. One, or six in one, is our little night linked to the day of resurrection?, the Hamza being suppressed before احاد, 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 افلا تبصرون ام أنا خيبر XLIII. 50. 51. And see ye not? I am etc. [above] is constructively افلا تبصرون انا

الله; while the redundance is evident in

يا ليت شعرى ولا منجى من الهم

ام هل على العيشي فعند الشيب من ندم

by سَأِيدا بَنِ جُيَّاَيْيَا [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 hoarness! (Jsh) : (4) [599] (ML).

§ 544. The distinction between ج and ما is that with ج the sentence begins [according to outward appearance (DM)] with certainty, and afterwards doubt [or something else (ML)] supervenes, [for which reason ج is not repeated (ML)]; whereas with ما it is from the first founded upon doubt (M, ML) or whatever else ما is put to denote, for which reason ما must be repeated [543] except in an extraordinary case (ML). F and Jj do not allow that ما is a con., because the 1st is prefixed to what is not coupled to anything, while the 2nd is conjoined with the con. ج (R). The 2nd ما 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. ج (ML), whereas a con. is not prefixed to a con. (DM). The truth is that the ج is the con., and ما denotative of one of the 2 things [541], not copulative; while the ج in such as ابها الخ [543] is supplied (R). But there is no dispute that the 1st ما is not a con., because of its intervention between (1) the op. and reg., as كانت اما زيد وما عمره; (2) 2 regs. of the op., as رايت اما زيدا وما عمرا, [the 1st reg. being 41 a
the ant. and its subst., as ًatha اًذا رأوا ما يوعدون أما العذاب واما الساعه XIX. 77. Until, when they see what they are threatened with, either chastisement or the hour. The XIX. 26. And, if thou do see of mankind any one is not one of the kinds of ًاما; but is the cond. ًاء ان and red. ًاما [589, 612] (ML).

§ 545. ًل و ًلم, and ًلكن are alike in that their coupled is contrary to the ant. (M). ًل و ًلم, and ًلكن denote [reference of the predicament to (Jm)] one of the 2 things, [the coupled and ant. (Jm),] when specific (IH). ًل denotes negation of what is affirmed of the 1st (M, Z).

ًل [has 3 conditions:—(1) it (ML)] is preceded by (a) affirmation, [as ًناء جاء زيد لا عمرو Zaid came, not 'Amr (IA, ML)]; (b) command, [as ًناء اضرب زيد لا عمرو Beat thou Zaid, not 'Amr (IA, ML)]; (c) vocation (IM, ML), says S (ML), as ًلما جاء زيد لا عمرو [49]: but not by negation, as ًلما جاء زيد لا عمرو (IA): (2) it is not conjoined with a con.: so that in ًناء جاء زيد لا بل عمرو the con. is ًل و, and ًل a refutation of what precedes it; and in ًلما جاء زيد لا عمرو [547, 566] the con. is the ًل و, and ًل a corroboration of the negation: while this [last] ex
contains another preventive from coupling by $\not\exists$, 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 جاونى رجل لا زيد is not allowable, because the name of man is applicable to Zaid, contrary to جاونى رجل لا امرأة A man came to me, not a woman. [Some add a 4th condition, vid. that its ant. and coupled should be single terms, not props.; but the truth is that it does couple props. that have a place in inflection, as يقوم زيد لا يقع, whereas يقوم زيد يقع is not allowable (DM).] It may couple to the reg. of the pret. v., contrary to the opinion of Zji, who allows قام زيد لا عمر, but not يقوم زيد لا عمر. Imra alKais says

(ML) As though Dithâr (the herdsman of Imra alKais), the eagle of mount Tanûfâ had soared away with his milk-camels, not the eagle of the little hills AlKawâ’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 انخذ الريحى ولدا سبحةة بل عيان مكرمون XXI. 26. And they said "The Compassionate hath gotten offspring." Extolled be His perfection!
Nay, (they are) honored servants, i.e., and AM YQVLE 3N . JâHâ . BL JâHât 3HXXIII. 72. Or say they "He hath a devil"? Nay, he hath brought unto them the truth; (b) transition from one subject to another, as ÑD AFÎLM 3M TãUKI 3N DZK 3N ÂS YPâT 3N FSLâI 3N B3N 3N 3HÎHâRâH LXXXVII. 14—16. He hath prospered that hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life and WLDNâA K'TâB YNÎTâC 3N 3HÎHâRâH 3N WYRM 3N LAYLMOTâU 3N B3N QARâBIHâM 3N YNîMRâH 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 prop., not copulative; while another ex. of its prefixion to the prop. is BL RB BLD [515], since the full phrase is }BL RB BLD , since the full phrase is }BL RB BLD (2) if followed by a single term, it is copulative: then, (a) if preceded by command or affirmation, as Al specialist Zaid: Beat thou Zaid: nay, 'Amr and Al specialist Zaid stood: nay, 'Amr, it makes what precedes it to be like the unspoken, so that nothing is predicated about it, and [makes (DM)] the predicament to be attributable to what follows it; (b) if preceded by negation or prohibition, it confirms what precedes it in its state [of negation or prohibition (DM)], and assigns the contrary [affirmation or command
(DM) to what follows it, as 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 is absurd; and their disallowance of that notwithstanding their vast stock of quotations is a proof of its rarity. 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 after negation, which is of no account because of
[And I forsook thee not: no, but forsaking and distance protracted not to an appointed term increased me in fondness (Jsh)]. ^لکن، (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

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 قام زید لکن عمرر Let not Zaid stand, but 'Amr and

لا یقِم زید لکن عمرر "Let not Zaid stand, but 'Amr; so that, if you say لکن عمرر لم یقَم Zaid stood, and then put لکن، you make it an inceptive p., and therefore put the prop., saying لکن عمرر لم یقَم but 'Amr stood not, while the KK allow لکن عمرر by coupling, which has not been heard:

(b) not conjoined with the، as F and most of the GG say; while some say that it is not used [as a con. (DM)] with the single term except with the،: and [agreeably with these two theories] (a) مأم زید ولکن in such as مأم زید ولکن عمرر is, (a.) as Y says, not copulative, [but denotative of
emendation (DM),] while the \( \beta \) couples a single term to a single term; \( \beta \) as IM says, not copulative, while the \( \beta \) couples a prop. partly suppressed to a prop. wholly expressed, the full phrase, says he, in being \( \text{'Amr (has stood),} \) and in XXXIII. 40. \( \text{but (he is) the etc, because the} \)
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 \( \text{\textsuperscript{1}} \)] may be contrary one to the other in that respect, as \( \text{\'Amr (has stood),} \) \( \text{\textsuperscript{2}} \) as IU says, copulative, while the \( \text{\textsuperscript{3}} \) is red., inseparable; \( \text{\textsuperscript{4}} \) as IK says, copulative, while the \( \text{\textsuperscript{5}} \) is red., not inseparable: \( \text{\textsuperscript{6}} \) has been heard with the gen. through (a) coupling, say some, I have not passed by a good man, but a bad; \( \text{\textsuperscript{7}} \) a supplied prep., say others, i.e. \( \text{\textsuperscript{8}} \) but (I have passed by) a bad (ML).
CHAPTER V.

THE NEGATIVE PARTICLES.

§ 546. They are ُنَّ أَنِّيَنَّ لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا L, J, and ُنَّ (M).

\[\text{ما} \] denotes negation (1) of the present, [in the aor. or nominal prop. (AA),] as ُنَّ يُفْعَلُ He does not [and \[\text{ما} \] يُفْعَلُ زيد منطلق (M, AA) or منطلق (38), according to the two dials. (M)]; (2) of the past approximate to the present, as ُنَّ يُفْعَلُ He has not done (M, Z). ُنَّ, (1) if prefixed to the nominal prop., is made by the Hijāzīs, Tihāmīs, and Najdīs to govern like ُليِسُ on known conditions, as XII. 31. and LVIII. 2. [107]; but is extraordinarily compounded with the indet., by assimilation to [the generic neg. (Jsh)] ُلَا [547], as

\[\text{وَمَا بَعْسَ لَوْ رَتَّبْ عَلَيْنَا تَحْيَا تَليِلٌ عَلَى مَن يُعْرِفُ الْحَقَّ عَلَيْهَا} \]

[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 رَتَّبْ لَوْ رَتَّبْ its pred., i. e. رَتَّبْها (DM)]: (2) if prefixed to the verbal prop., does not govern, as ُوَلَا.
Nor do ye expend save from seeking the face of God; while ما 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 تل ما يكون لي أن ابدله 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. ما [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 إله ما ضرب زيد عمرا, so that may not precede the op. in the two exs., contrary to لا (547) (DM)]. Suppression of the neg. ما in the correl. of the oath is mentioned by IMt: while IM, citing

وَفَاتَاللهُ ما نَلَّم وَمَا نَبِلَ مَنَكمُ بِمَعْتَدِلٍ وَفَتِي وَلَا مَتَقَارِبٍ

[Then by God, what ye have obtained and what has been obtained from you are (not) equivalent, proportionate, 42 a]
nor approximate (Jsh)], says that its o.f. is 

\[ \text{ما ما نلتم} \];

and then supplies the ellipse in some of his books with the neg., and in some with the conjunct, \[ \text{ما} \] (ML).

\[ \text{§ 547.} \]

\[ \text{َل} \] denotes negation (1) of the future, as \[ \text{َل} \] يفعل

He will not do: (2) of the past, [upon condition of repetition (Z),] as \[ \text{فلا صدق ولا صلى} \] LXXV. 31. For he believed not, nor prayed; [and sometimes when not repeated, as \[ \text{لا فعَل} \] He did not (Z), and

\[ \text{وكان في جاراته لا عهد له في أمر سيء لا فعله} \]

(M, AA), by Ibn Al'Aff al'Abdi, 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. \[ \text{لا} \] (AA),] as \[ \text{لا رجل في الدار} \] 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 \[ \text{لا رجل في الدار ولا امرأة} \] A man is not in the house, nor a woman and

\[ \text{لا يزيد في الدار ولا عمر} \] Zaid is not in the house, nor 'Amr (M): (5) of command, as \[ \text{لا تفعل} \] Do thou not, which is named prohibition: (6) of prayer (M, Z), as \[ \text{لا رعاك الله} \] God keep thee not (M), which is named deprecation (Z). \[ \text{لا} \] is (1) neg., which is of five kinds, (a) op. like \[ \text{إين} \] [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)]: (α) the acc. appears in its sub. only when the latter governs the gen., as

by Abu-'Tayyib [al-Mutanabbi, And not a robe of glory, other than the robe of Ibn Ahmad, upon any one is aught but patched with ignominy (W)]; or nom., as حسنًا لا خيراً فَلَا طَالِعًا جِبَالٌ حَاضِرٌ whence مَعْمَومٌ جَمِيْعًا عَنْدَنا [because مَعْمَومٌ جَمِيْعًا is in the place of an acc. (DM),] and ٌثَبَت مَنْجِدٌ غَيْرُ ثَبَتِّ بِعْقِرٍ أُحْمَدٍ * على أحد الا بلُوم مرتُعُ]

[1] this لا differs from اِبْنِ 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 مَيَّزَبٌ [99]; or because, as others say, it is compounded with لُكُ [546] after the manner of خَمْسَة عَشْرُ (c) its pred. is governed in the nom., when its sub. is aprotthic, as لُكُ لْجَلْ تَأَتُّمُ, by what the enunc. was governed in the nom. by before its prefix, [vid. by the inch., i. e. لْجَلْ (DM),] not by it, [because لُكُ 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]: (c) [102, 523]: (f) it may be made inop. when repeated [100], as ُحَرَّلَ الْغَلَامِ [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 Tanwín (DM),] contrary to such as ُنْفَوْقُ الْحَجَّةِ monta al-n [35], where the acc. is unavoidable: (g) [37, 35]: (b) op. like لِبِسُ [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 ُلِبِسُ 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 ُلِبِسُ governs the sub. exclusively, and that its pred. is in the nom.; which is refuted by تَعْرِضُ الْحَجَّةَ [107]: (c) it governs only indets. [38], contrary to the opinion of IJ and ISh; but ُحَرَّلَ الْغَلَامِ [107] appears to occur according to their saying, [though it may be orig. ُلِبِسُ or ُلِبِسُ ُ مَلِيْكُ بَاغِبًا, the pre. n. or v. being suppressed (DM),] while AlMut-anabbi founds إذاَ أَلْجَوْدُ الْغَلَامِ [107] upon it: (b) if ُلِبِسُ
be said with Fath, ُّmust be a generic neg.; while in corroborating it but a woman is said: but if it be said with the nom., ُّmust be op. like َليسُ, 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 ُّبل ُرجلُ فَيَامَرَةٌ, and in the 2nd ُّبل ُرجلِينُ or ُّبل ُرجالَ men is said: many wrongly assert that the ُّop. like َليسُ is only neg. of unity, but they are refuted by such as ُّلا ُرجلُ ولا ُأمَرَة فِيٌّ ِّفي (٥٧): تَعْرَ أَذَكَرْنِا. and ُّbe said with the nom. of both, the 1st ُّadmits of having been orig. op. like َأَلْيَنْ, then made inop. because of its repetition, so that what follows it is in the nom. by inchoation; or of being op. like َليسُ, so that what follows it is in the nom. by it: and the adv., if in either case you construe the 2nd ُّ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 ُّto be made inop. and the 2nd to be op. like َليسُ, or the converse, is enunc. or pred. of one of them, the pred. or enunc. of the other being suppressed, as in زِيد وَأَعْمَر أَقَامَ [٢٩], 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 *U* (DM)] be concentrated upon one *reg.*: (c) copulative [545]: (d) *repl., opp.* of *نَعَم* [556]; after which *U* the *props.* are often suppressed, as *U* *No* (*he came not*) said in reply to "Came Zaid to thee?", *orig.*: (e) other than the foregoing, in which case its repetition is (a) necessary, if what follows it be (α) a nominal *prop.* headed by a *det.*, as لَلَّا *الشَّمْسِ يَنَبْغِي* لها أن تدَرْك الَّقَمَرُ ولا الليل سَابِقَ الْلَّيْلَ: 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 governs 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 لا *زَالَ مَنْهَا لَنَخ* [59] and

لا بَارِكَ اللَّهُ فِي الغُرَارِي هَلَّ يُصِبْحُنَا لَا لَهُ مَتَّابٍ [by 'Ubaid Allāh Ibn Kāis ArRūkāyyāt, *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 Abû Khrāsh alHudhali, [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 زيد لا شاعر لا كاتب Zaid is not a poet, nor a writer, جاء زيد لا ضاحكا ولا باكيا 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 تل ل أسالكم عليه اجرا 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 جاء زيد لا يتكلم 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. ل is the one intervening between the prep. and gen., as غضبت مني لا شيء I was angry at nothing [99], which according to the KK is a n. [i. q.
yj (DM)], the prep. being prefixed to it, and what follows it governed in the gen. by prothesis; but which others hold to be a p., and name red., as they name كَانَ in زِدَ كَانَ تَاضِل 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 كَانَ: (β) similarly they name the ل. conjoined with the con. in مَّا جَآوْنِی زِدَ وَ عِمَّرُ Zaid has not come to me, nor 'Amr [545] red. [566], whereas it is decidedly not red., since مَّا جَآوْنِی زِدَ وَ عِمَّرُ 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 عُضْبَت الْعَنْ, 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 يَوْمٌ يَاتَی بَعْضَ ۚ اَیَّاتِ رَبّكَ نَقْصٌ نفساً إِیمَانِهَا 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 لَا [546], unless indeed it occur in the correl. of the oath, because the ps. that the oath is correlated with [652] all have the 1st place, for which reason S says that

[by AlMutalammis, Thou hast sworn by God (about) the grain of Al'Irāk, that I shall (not) ever taste it, when the grain, the weevil eats it in the city AlHīra (Jsh)] is constructively زُبِداً [514], not of the cat. of [62], because the full phrase لا اطعمة is the correl. of البيت, [and, لَا in the correl. of the oath having the 1st place (below), what follows it does not govern what precedes it, and what does not govern does not expound an op. (DM)]: (2) applied to denote requisition of relinquishment, which is exclusively prefixed to the aor., and necessarily involves its being apocopated and future, whether the person required from be of the 2nd pers., as لَا تَتَحِذَّنَّوا

Undoī رعذوكم أُولىاء

LX. 1. Take ye not My foes and your foes as friends; or 3rd, as

لا يَتَحَذَّنَّ الْمُؤْمِنُونَ الكافِرِينَ أُولِيَاء

III. 27. Let not the believers take the unbelievers as friends; or 1st, as لَا ارْتَنْكُ هَتَنَا Let me not see thee here [611] and 43 a
[by AnNābīgha 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* : (a) there is no difference as regards the fact that the requisitive $l$ necessarily involves apocope between (a) its importing *prohibition*, [i.e. requisition of relinquishment from the superior to the inferior (DM),] whether the *prohibition* be *proscriptive*, [i.e. *obligatory* (DM),] as above, or *supererogatory*, [i.e. *not obligatory* (DM),] as **لا تنسوا الفضل بينكم** II. 238. *And forget ye not beneficence among you,* and (b) its denoting (a) *deprecation*, [i.e. requisition from the inferior to the superior (DM),] as II. 286. [419],

(by Mālik Ibn ArRaib 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

Do thou not such a thing: (β) the predicament is similar when ū becomes excluded from requisition to denote something else, like intimidation in your saying to your child or slave ū تُطَعنِي 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.] ū in the correl. of an oath must be posterior [to the op. (DM)]; and the saying of some that أَلْبِتْ عَلَّيْنَى [above] is of the cat. of distraction is a mistake, [though أَلْهُر is a reg. of what follows it, mere latitude being allowed in ades. than in anything else (498,600) (DM)]. Suppression of the neg. ū other than the ū 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

"... 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 لُف before the oath, as

"... 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

"... And my saying, when they turn their he-camel loose, is "Ye will (not) find him until AlMunakhkhal return" (SM) and, say some, "... let us an T*zra (not) err, i.e., ُلِلْيَد* [566, 571]."
§ 548. If 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 توارس مين نعم واسرتهم. يوم الصليفاء لم يوفروا بالجار

If horsemen of the tribe of Nu'm and their kinsmen had not been present on the day of the battle of As-Sulaifá, they would not have fulfilled the covenant of the neighbour (Jsh)], which is said by some to be a poetic license, and by IM to be a dial. var.; and Lh asserts that some of the Arabs make it govern the subj., as in the reading [of Abu Ja'far AlMansür (K)] and

في أي يوم من الموت أفر. يوم لم يقدر أم يوم تدر

by AlHarith 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. [611, 614]: and sometimes it is separated from its apoc. in poetic license by the adv., as

ذاك ولم إذا نصي امتريننا

كنا في الناس يدرك كالمراة
Then that (is so): nor, when we doubt, art thou among men such that doubt reaches thee and

[by Dhu -r-Rumma, Then her abodes became such that their traces were wastes, as though they were not peopled by any save people of the wild beasts (Jsh), according to the saying that سوی (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 لم is (1) discontinuous, as لم يكن شيئا مذكورا 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). لَا is peculiar to the aor., which it apocopates, negatives, and converts into a past, like لم, except that it differs from the latter in five matters:
(1) it is not conjoined with a cond. instrument: 

\[ \text{آن لم} \]

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

\[ \text{فان كنت ماكولا فكى خير أكل} \]

[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 

\[ \text{لم} \]

admits of continuity, as XIX. 4., and discontinuity, as LXXVI. 1.: (3) [the beginning of the negation of (DM)] the negatived of 

\[ \text{لما} \]

is only near to the present; whereas that is not prescribed as a condition in the negatived of 

\[ \text{لم} \]

not 

\[ \text{لم يكن زيدي في العام المانى مقبلا لم لعي} \]

but IM says that it is not prescribed as a condition in the negatived of 

\[ \text{لما} \]

as 

\[ \text{لما يكن عصى إبليس ربة واما يندم} \]

Iblis disobeyed his Lord, and has not yet repented; but is prevalent, not necessary: (4) the negatived of 

\[ \text{لما} \]

is expected to be realized, contrary to the negatived of 

\[ \text{لم} \]

since 

\[ \text{بل لما يذوتوا عذاب XXXVIII. 7. But they have not yet tasted My chastisement means that they have not tasted it until now, but that their tasting it is expected, while Z says on XLIX. 14. When belief hath not yet entered into your hearts that the sense} \]

\[ \text{لما يدخل الآية في كلبكم} \]

\[ \text{وما يدخل الآية في كلبكم} \]
of expectation in لَمْ indicates that these did believe afterwards: (5) the negated of لَمْ 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.

[where the expectation and continuity with the present are as it were with regard to the constructive time of anteriority (DM)]; whereas لَمْ وَلَا مُنْتَشِرَةٌ إلى بَعْدَان لَمْ وَلَا وَلَا مُنْتَشِرَةٌ to the meaning لَمْ فَعَلْ لَمْ [He did or has done (DM)], and لَمْ فَعَلْ لَمْ [He has done (DM)].

And لَمْ occurs compounded of (1) [3] words in the reading of Ibn 'Amîr, Hamza, and Hafs، وَأَن كَلَا لَمْ لِبْوَرْيِنَهُم анаغ XI. 113. [521] And verily all of them are of them that by God, assuredly thy Lord will fully repay their works, according to those who say that the o.f. is لَمْ ما، لَمْ ما (2) two words in لَمْ ما رَأَيْت إِبَا يُزِيدَ الْٱلْغُرُف [498], the o.f. being لَمْ ما، which ought to be written separately, while لَمْ ما is not coupled to إِنْ. but governed in the subj. by
and the v. being coupled to \( \text{لَمُبَعْضُ عَبْدَةٌ لَّغُ } \) upon the principle of [418. A.] (ML).

\[ \text{§ 549. لَمُي denotes corroboration [in some MSS. perpetuation (AA)] of the negation of the future conveyed by لَمّ (M, Z): you say لَمّ أَبْرُحُ الْيَوْمُ مُكاَنِي I shall not quit my place to-day; but, when you corroborate and asseverate, لَمّ لَمّ أَبْرُحُ the Kur'an says لَمّ أَبْرُحُ حتى I will not quit etc.: the Kur'an says لَمّ أَبْرُحُ حتى I will not quit etc.: the Kur'an says لَمّ أَبْرُحُ until I reach the confluence of the two seas and فِئَلَ أَبْرُحُ الأرض حتى يأذني لَي أَبُي XVIII. 59. I shall not cease to journey until I reach the confluence of the two seas and فِئَلَ أَبْرُحُ XII. 80. Therefore I will not quit the land of Egypt until my father give me leave to return (M). لَمّ is a p. of negation, government of the subj. [410], and futurity [578]. Its o. f. is not لَمّ, the \( \text{l} \) being changed into لَمأ, contrary to the opinion of Fr, because the change known is only of the لَمأ into لَمّ, not the converse, as XCVI. 15. [649] and XII. 32. [497]: nor لَمّ لَمّ, the Hamza being elided for alleviation, and the لَمّ because of the two quiescents, contrary to the opinion of Khl and Ks, because it may be preceded by the reg. of its reg., as لَمّ يأذني لَمّ أَبْرُحُ whereas لَمّ أَبْرُحُ is disallowed, [since the reg. of the conj. does not precede the conjunct]; and because the conjunct and its conj. are a single term [497], whereas لَمّ أَفْعَلُ is a complete sen-
tence. Nor does 

import corroboration, or perpetuation, of negation, contrary to the opinion of Z: each of them is an assertion without proof; and, if denoted perpetuation, its negated would not be restricted by in aliyum in 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 deprecation, like 

agreeably with the opinion of many, among them IU: the proof is in

[by A' shâ Hamdān, 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 قَالَ رَبُّ يَا اتمَّمَتُ عَلَى نَفْسِ إِكْرَمِيّ ثَمَّ لَآ رَآءُ مِنْ خَالِدِ دَّافُوٰ لِلْجِبَالِ XXVIII. 16. He said, My Lord by the claim of Thy having been gracious unto me, defend Thou me, and may I not be a helper of sinners is said not to be a case of it, because the v. of deprecation is not attributed to the 1st pers., which is refuted by لَآ رَآءُ مِنْ خَالِدِ دَّافُوٰ لِلْجِبَالِ [above]. Correlation of the oath [652] with it, [i.e. its occurrence at the head of the correl. (DM),] is very rare, as

وَاللَّهُ لَيْ يَصُلُّ الْيَدَيْنِ بِجَمِيعِهِمْ

حتى أُوسَدَ فِي التَّرَابِ ذِينَا
by Abu Talib, [By God, they shall not reach thee with their host until I be pillowed in the earth, buried (Jsh)]. Some assert that it sometimes governs the apoc., as

أيادي سبا يا عز ما كنت بعدكم
فلن يحل للعينيني بعدك منظر

[by Kuthayyir, (Like) the children of Sab'd (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 يحب الآن من رجائي من
حرك من دور باب الحلقة

[recited by an Arab of the desert at the gate of our lord AlHusain (DM),] He that has moved the ring before thy gate will not be disappointed now of his hope of bounty from thee (ML).

§ 550. أن is like ل in negation of the present (M, Z).

It is prefixed to the prop., nominal, as

 Griber

LXVII. 20. The unbelievers are not in aught save in delusion, whence IV. 157. [149], i.e. "أحد من الخ, الاء احد من الخ, the inch. [أحد (DM)] being suppressed, and its ep. من أهل الكتاب (DM) remaining; and verbal, [whether its v. be a pret. or aor. (DM),] as
108. *We have not intended aught but the best intention,*  

IV. 117. *They call not upon any besides Him save females,* XVII. 54. [445], and *I have not called on anyone,* XVIII. 4. *They say not aught but a lie: but the saying of some that the neg.*  

when followed by لَا, as in these texts, or its syn. لَا مَا [559], as in the reading of some of the Seven, [Ibn 'Amir, 'Aṣīm, and Ḥanẓa (B),]  

LXXXVI. 4. *Every soul is not a keeper,* is refuted by *I will not make you a slave, and this*  

X. 69. *Ye have not any proof of this,*  

LXXII. 26. *Say thou, I know not whether what ye are threatened with be near,* and XXI. 111. [445];  

and many explain لَقَدْ مَكَثْنَاهُمْ فِيْهاِ أَنَّ مِكْناَكُمْ فِيهِ XLVI. 25. *And assuredly We empowered them in what We have not empowered you in* [563] by the neg. لَا, as though لَا مَا تَوَعَّدُونَ 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 correл. of the oath notified by the لَا [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 ليست [38,107]; and VII. 193. [107] is read with a single and with عبادتكم and in the acc., [meaning that The idols are not equal, but inferior, to you (DM)]; while إن ذلك اللع and إن أحد اللع [107] have been heard from the people of AlʿAliya (ML).
CHAPTER VI.

THE PREMONITORY PARTICLES.

§ 551. They are الوا, لا, and أما (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

[Mark, verily this is an excuse, such that, if it profit not, verily its author has lost his way in the desert (AAz)], and the poet says

[And we divided the property into two halves between us: and I said to them, This is for her, and this (552) is for me (AAz)]; and [AshShammākh [AAz]] says
[Now, O (my two companions) (59), give me a morning-draught before the foray of Sinjal, and before fates that have become present and dooms (AAz)]; and [Abū Ṣakhir alHudhali (Jsh)]-says

أما والذى أبكي واضحك والدى

آمات واحيا والذى امرة الأمر

(M) Now, by Him That has made me weep and made to laugh, and Him That has killed and made alive, and Him Whose command is the command (Jsh). And IM reckons ٌ among the premonitory ps. [59]. All the premonitory ps. take the head of the sentence, except the ٌ 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. ٌ and ٌ 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. ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌ||
inceptive. And ُع is often prefixed to the voc., and ْأ to the oath (R). ُع 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 ُع; for the interrog. Hamza [that denotes disapproval (B on II. 11.)], when prefixed to negation, imports verification, as [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 الَّذِي أَوَلْبَاءَ اللَّهِ X. 63. Now, verily the friends of God; and that its fellow اَمَّا is one of the precursors of the oath, as

[by حاتم اَّتَة, Now, by Him, than Whom none other knows the hidden, and Who quickens the white bones when they are decayed (Jsh)] and اَمَّا والذِي اَبَكى آنَخ [above]. اَمَّا is (1) a p. of inception, i.e. لَا, often
occurring before the oath, as 

after this is pronounced with Kasr [519], as after the inceptive الله [518]: (2) i. q. حقا or حقا, according to different opinions given below; and after this is pronounced with Fath [519], as after حقا [520]: it is

(a) [simple (DM),] (a) a p., according to IKh, who makes it with and its 2 regs. a sentence compounded of a. p. and n., [ with its 2 regs. being an inch., which has no enunc., according to him (DM)]; (b) as some say, a. n. i. q. حقا: (b) as others say, [compounded of (DM)] 2 words, the interrog. Hamza and. ما a n. i. q. شيء; while, that being حقا, the sense is حقا: this is the correct opinion; and [according to this saying (DM)] the position of ما is that of the acc. as a [tropical (DM)] adv., [as though حقا were a place (DM),] just as حقا is in the acc. as such in

[by AlMufaddal Ibn Ma'shar anNukri, Is it in truth that our neighbours have departed? Then our purpose and their purpose are different (Jsh)], according to the saying of S, which is right, as is proved by

45 a
by AlFā'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), في being prefixed to it (ML).

§ 552. ْهَا is prefixed to (1) the dem. (R, ML) not peculiar to the distant [174,175] (ML), often (R), as ُهَنَّا, contrary to ُهُنَّا, ْهُنَّا, and ُهُنَّا (ML): (a) it is separated from the dem. often by the oath, as ُهَا ِاللَّهُ ذَا [656], or detached nom. pron., as III. 115. [below]; and seldom by anything else, as ْهَا ِبِنْ تَأَلَّغُ [551] and ْهَا ِبِنْ تَأَلَّغُ, [where it is separated by the con. by poetic license (AAz),] i.e. ْرَهْدَنَا لِيًا: (b) Khl holds that the prepos. ْهَا in all of that is united with the dem., i.e. that the regular form is ْهَا ِبِنْ تَأَلَّغُ, ِبِنْ تَأَلَّغُ, ِبِنْ تَأَلَّغُ, and the proof that the premonitory p. is separated from the dem. is ْهَا ِبِنْ تَأَلَّغُ, ِبِنْ تَأَلَّغُ, ِبِنْ تَأَلَّغُ. ْهَا ِبِنْ تَأَلَّغُ, while Y quotes ْهَا ِبِنْ تَأَلَّغُ, while Y quotes. (c) what is meant by ْهَا ِبِنْ تَأَلَّغُ is not that you acquaint the person addressed with yourself, and
inform him that you are not any one else, because this would be absurd; but the sense in it and in

and is that the occurrence of the purport of the v. after the dem. on the part of the speaker, person addressed, and third person is deemed strange; the sense of [ ] or

is **Thou art 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* **III. 185. [134]; and also II. 79. [56] is a proof that the prepos. [ ] in III. 115. is that which**
accompanies the dem.; and, if it were orig. at the head of the prop., without a dem. would be allowable, whereas the sayings 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 vocation, as [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 is pre. to: (a) in the dial. of the Banū Asad its 1 may be elided, and its 8 pronounced with Damm for alliteration; and accordingly Ibn 'Āmir reads XXIV. 31. Ye believers, [ XI. 34. Ye enchanter (B),] and accordingly Ibn 'Āmir reads 48. O thou enchanter (B),] and accordingly Ibn 'Āmir reads 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 1 of retained or elided, [i.e. or (DM)].
§ 553. Sometimes the Hamza of ḍāʿī is changed into ẓ [690] or ẓ before the oath, in either case with the ʾ retained and elided, [as ʾūmā or ʾūmā, and ʾūmā ʾūmā ʾūmā (DM)]; or the ʾ is elided with the change [of the Hamza into ẓ or ẓ (DM)] omitted (ML).
CHAPTER VII.

THE VOCATIVE PARTICLES.

§ 554. They are ٌ(R, IM), ٍ(M, Z, R, IM), ٌ(R), ٌ(M, Z, IH, IM). ٌ 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). ٌ 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, ٌ, ٌ, and ٌ called except with it, nor is the lamented except with it or ٌ (ML). The lamented may have ٌ if it be not liable to be mistaken for the non-lamented; for, if it be, ٌ is necessary, and ٌ disallowed (IA). ٌ is for calling the distant, and has been heard: it is not mentioned by S, but is men-
tioned by others. 

is peculiar to the \textit{cat.} of lamentation, as \textit{\textit{و}} \textit{\textit{زیدة}} \textit{Ah Zaid!}; but is allowed by some to be used in \textit{real} vocation, \textit{[as \textit{\textit{و}} \textit{\textit{زید}} O Zaid (DM)]}. \textit{\textit{ا}} is for calling the \textit{distant}, \textit{near}, or \textit{intermediate}, according to different opinions, as

\textit{\textit{ا}} is for calling the \textit{distant} only (DM). \textit{\textit{ا}} is for calling the \textit{distant}, but is said in the \textit{Sihâh} to be for calling the \textit{near} and the \textit{distant}, whereas it is not so, as

\textit{\textit{ا}} is for calling the \textit{distant} only (DM). \textit{\textit{ا}} is for calling the \textit{distant}, but is said in the \textit{Sihâh} to be for calling the \textit{near} and the \textit{distant}, whereas it is not so, as

[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 \textit{\textit{ا}} \textit{\textit{رب}} \textit{O my Lord}; and sometimes its \textit{\textit{ا}} is prolonged, \textit{[in which case it is for calling the \textit{distant} only (DM).]}

\textit{\textit{ا}} is for calling the \textit{distant}, but is said in the \textit{Sihâh} to be for calling the \textit{near} and the \textit{distant}, whereas it is not so, as

[by the Majnûn of Lailâ al'Amârîya, \textit{Ho two mountains of the vale of Na'mân, 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 \textit{\textit{s}}, as

\textit{\textit{ا}} is for calling the \textit{distant} only (DM). \textit{\textit{ا}} is for calling the \textit{distant}, but is said in the \textit{Sihâh} to be for calling the \textit{near} and the \textit{distant}, whereas it is not so, as

[And he listens, hoping that it may be the sound of rain, and says from joy, \textit{O my} (54) \textit{Lord!} (Jsh)]. The \textit{\textit{ا}} \textit{[i. e. the Hamza (DM)]} is used for calling the \textit{near}, as
(ML), by Imra al-Kais, *O Fātimah, soften thou some of this coyness; and, if thou have resolved upon forsaking me, be moderate* (EM).

§ 555. ُيا is the most general of them (IH), i.e. is used to call the *near* and *distant* [554]. Z says that it is for the *distant*; and that ُيا الَّهُ *O God* and ُرب ُيا *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 جلّ, بَلّ, نِعَم, [أَلّ, بَلّ, نِعَم, ] نِعَم, and أن (M, IH). نِعَم is confirmatory of that [enunciatory sentence, aff. or neg. (R),] which precedes it (IH), as in reply to قَامَ زِيد, i. e. قَامَ زِيد or قَامَ نِعَم, i.e. قَامَ زِيد or قَامَ نِعَم. Even so, (Zaid has stood or not stood). Similarly it confirms what follows the interrog. p., whether it be aff. or neg., as نِعَم قَامَ زِيد or نِعَم قَامَ زِيد, i.e. نِعَم قَامَ زِيد or نِعَم قَامَ زِيد Even so, (Zaid has stood or not stood); and therefore Ibn 'Abbās says that, if they had said نِعَم [Even so, (Thou art not our Lord) (DM)] in reply to السَّتَ بِرِيْك VII. 171. [below], it would have been unbelief: but some allow نِعَم to be put instead of بَلّ when it follows a Hamza prefixed to a negation to import making to confess, so that Yea might be said in reply to السَّتَ بِرِيْك VII. 171. [below] and نِعَم نَشْرَة لَك صَدِّيك XCIV. 1. What! have We not widened for thee thy bosom? because the Hamza denoting disap-
for which reason  for which reason  

XCV. 2. And We have put down from thee thy burden is coupled to Allah, as though were said [581], so that is really an assent to the aff. 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 Jahdar Ibn Malik (Jsh)]

[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 occurs in reply to command [and prohibition], as in reply to and , i.e. and and . Yes, (I will visit thee and I will not beat thee); and, if you say in reply to excitation or request [573], as or , the meaning is affirmation, i.e. Yes, (I will visit thee) (R). [Thus ] is a p. of (1) assent, after enunciation, as : (2) promise, after (a)
and ṭa'ālā تُقَعَل, [i.e. command and prohibition (DM)]; (b) what is in their sense, [i.e. excitation (DM)] as ḥall تُقَعَل or ḥall تُقَعَل; (c) interrogation in such as ḥall تُقَعَل, [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 اِنَّي لَنَا لَاجِرًا XXVI. 40. Shall we indeed have a recompense? (ML). بلِی 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. زَمَّ الْذِّينَ كَفَرُوا أَن لَّي بَغِّيْتُوْ قَالُوْنَ كَثْنَىٰ وَرَبُّي 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 الْبَيْنِ الْبَيْنِ, to which you say بلِی Qَلِيَّةِ Yea, or relate to rebuke, as LXXV. 3. 4. (82), or to making to confess (ML),] as. السَّمَتْ بَرَيْبُكَمْ قَالَوْنَ بَلِي VII. 171. Am not I your Lord? They said, Yea (R, ML), i.e. Yea, (Thou art our Lord) (R), and أم يَايَتَكَمْ نَذِيرُ كَالَّآوِ بَلِي 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

And she has made union between me and her to be far off: Yes, verily he that has visited the graves will indeed be far off, i.e. ; but [R says that (DM)] the use of in the verse to denote assent to affirmation is anomalous (R, DM). And it occurs in books of tradition as a reply to interrogation bare [of negation (DM)]: thus in the Sahih of AlBukhari, when the Prophet says to his companions “Are ye content that ye should be the fourth part of the people of Paradise?”, they say Yea; and in the Sahih of Muslim, when he says [to a man that desired to give excessive gifts to one of his children (DM)] “Does it please thee that they should be to thee in filial piety equal?”, he says Yea; and in the same, when he says “Thou art [i.e. Art thou (DM)] he that met me at Makka?”, the replier says to him Yes: but that is rare. The saying is pronounced true with ; and false with not, because of the absence of negation: is pronounced true with ; and false with , whence LXIV. 7, not , because it denotes negation of affir-
motion, not of negation: Ạq َنَعْمٍ ِرَيْدٍ, i.e. you say, if you affirm the standing, َنَعْمٍ; and, if you deny it, َنَعْمٍ, not َبَلْيَا: and ِرَيْدٍ َنَعْمٍ is like ِرَيْدٍ َبَلْيَا so that you say, if you affirm the standing, َبَلْيَا, whence LXXVII. 8. 9. and VII. 171., not َبَلْيَا; and, if you deny it, َنَعْمٍ. In fine َبَلْيَا occurs only after negation, َبَلْيَا only after affirmation, and َنَعْمٍ after both; and XXXIX. 60. Yea, My signs have come to thee is allowable, though not preceded by a neg., only because لَأَرَأَيَّ اللَّهُ ُذُءْدَانِي XXXIX. 58. If it had been the case that God had directed me indicates negation of His direction, while the meaning of the reply is then Yea, I have directed thee by the coming of the signs (ML). No interrogation except what is with the p., vid. the Hamza or ُهُلْلٍ, is replied to with َنَعْمٍ, َنَعْمٍ, or any other p. of affirmation. As for the interrog. ns., the reply (1) to َرَيْدٍ َرَجُلٍ is what is more particular than it, as َرَيْدٍ َرَجُلٍ or َرَجُلٍ in reply to "Who came to thee?", and similarly َرَيْدٍ or َرَجُلٍ َرَجُلٍ in reply to "Who is the man?": (2) to َما, if it be a question as to the quiddity, is such as َفِرْسٍ, َإِنسَانِ, or some other [n. of] species; and, if as to the quality of the quiddity, as in "What is Zaid?"
is such as [180] : (3) to ای, if it be pre. to the det., is a det or an indet. particularized by an ep., as رجل راپیده في موضع کدًا زید 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 or in reply to "What man?", or an indet. particularized by an ep., [as رجل راپیده [4] is only an indet.: (4) to کیف is only an indet.; (5) to ایں or ایٰ, and ایں or ایٰ or مٰتی, is specification of the number, time, and place. The reply (1) to the Hamza together with ام is the name [542]: (2) to the Hamza alone or with or to بلی, نعم is (R). اجل [like نعم (ML)] is an assent to the enunciator (IH, ML), whether the enunciation be aff. or neg. (R, DM), an information for the inquirer, and a promise to the require, [whether he command or prohibit (DM)]; so that it occurs after مَا قاَم زید [or قام زید (DM)], اقَام زید, and اَضْرَب زید [or تَضْرَب (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 نعم after enunciation, and نعم 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. نَعم is a p. i. q. [اجل and (DM)] نِعم: نَعم is a p. i. q. نَعم, transmitted by Zj: [but has only the sense of reply, as نِعم جال 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 نَعم (DM)]. جِبَر with Kasr, [the best known pronunciation (DM),] according to the o. f. in the concurrence of 2 quiescents [664], like امسك, and with Fath, for the sake of lightening, like كيف اتين, is a p. i. q. نَعم, not a n. i. q. حقا, in which case it would be an inf. n., nor i. q. ابدا, in which case it would be an adv. [of time (DM)], otherwise it would be infl., ل ذ would be prefixed to it [2], اجِل would not be corroborated by it in

وقل على الفروسي أول مشرب

اجِل جيِر ان كانت ابيحسد دعائرة

[by Tufail Ibn 'Auf alGhanawi, and found also in verses by Muḍarris Ibn Rib'İ alAsadI, And they said, At AlFirdaus (a garden in AlYamāma) will be the first drinking-place. Yes, just so, if its broken cisterns be made free (Jsh)], and لذ would not be opposed by it in •
When the daughter of Al'Ujair says "No", she speaks truth, not when she says "Yes" (DM): while

"I am mournful: verily I am created of that, even so,

(Jsh),] is explained in 2 ways, (1) that the o. f. is with corroboration of by i. q. the Hamza of

having been then elided, and i contracted [by elision of its 2nd (DM)]; (2) that the end of the 1st hemistich, being assimilated to the end of the verse, is pronounced with the Tanwin of quavering [608], which is not peculiar to the n. (ML). Jj says that it is a verbal n. i. q. I acknowledge; and what he hazards is not improbable (R on the preps.). is i. q. [527], contrary to the opinion of AU: the authorizers cite

[by 'Ubaid Allâh 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 6 is for silence (615) (DM)]; but it is refuted by our not admitting the 6 to be for silence, but holding
it to be a pron. governed in the acc. by َيَّ, the pred. being suppressed, i. e. َبَشَأْ ُكُذَاَكَ َقُضَيْنِ َيَّ َسَمِّيَّ َكُذَاَكَ. 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 Fuḍāla Ibn Sharīk Al-Asadī (KA)] who said to him "God curse a she-camel that has carried me to thee!" اَيَّهَا َقَضِيَّ َكُذَاَكَ. Yea, and her rider I, 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 َعَمَّ as i. q. َنَعَمَ is so anomalous that it is even said [as by AU (DM)] not to be authorized, and secondly that the َلٽ [of inception (DM)] is not prefixed to the enunc., to which it is replied that the َلٽ is red. [599], Yea, these two are two enchanters, or prefixed to a suppressed inch. [604], i.e. َلَمْ بِهَا [27], or prefixed [to the enunc. (DM)] after this َلٽ in letter [604], Yea, these two are assuredly two etc. اَيَّ اَيَّ َنَعَمُ, denoting assent to the informer, information for the inquirer, and promise to the requirer: and therefore it occurs after يَلُوُّ َعَلَّمَ َقَامَ َزِيدٌ ُعَمُّ ُعَمُّ, and the like, as َنَعَم does; though IH asserts that it occurs only after interrogation, as
X. 54. 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 یَا, so that یَا is not said. And the [expression denoting the person or thing] sworn by after it is only ۡرَبّ, ۡإِبِيِّ اللَّهِ, or لَعْبِرُ: you say ۡيَا ۡإِبِيِّ اللَّهِ ۡيَا ۡإِبِيِّ اللَّهِ [558] with the p. of swearing suppressed and ۡإِبِيِّ اللَّهِ governed in the acc., ۡإِبِيِّ اللَّهِ, ۡإِبِيِّ اللَّهِ, ۡإِبِيِّ اللَّهِ, and ۡإِبِيِّ اللَّهِ [656] ۡإِبِيِّ اللَّهِ ۡذَا, ۡإِبِيِّ اللَّهِ ۡذَا, Yes, by my life: and ۡإِبِيِّ اللَّهِ after it, if accompanied by ۡهَا, must be governed in the gen., because the premonitory p. acts as a substitute for the prep. [656]; but, if divested of ۡهَا, is governed in the acc. by the supplied v. of swearing [655] (R).

§ 557. The ۡنَمَّ is pronounced [with Fath, and (D, ML) by Kinānā (M, ML)] with Kasr (D, M, ML): 'Umar Ibn AlKhaṭṭāb [alKuraishi (Nw)] and ['Abd Allāh (Nw)] Ibn Mas'ūd [alHudhali (Nw)] read ۡقَالُوا ۡنَمَّ and VII. 42. They will say, Yea; and it is related that 'Umar asked some people about something, and they said ۡنَمَّ, upon which 'Umar said "The ۡنَمَّ are only camels: therefore say ye ۡنَمَّ" (M); and both dials. are combined in
‘Abd Allah (my soul be his ransom!) has called me. Then, O marvel of a caller that has called me, yes, yes! (D, DM), related with Fath in the 1st and Kasr in the 2nd (DM): and some [of Kināna (DM)] pronounce the ن with Kasr, by alliteration to the Kasr of the ع, treating نَعَمٌ like the v. in the case of نَعِمَ and شهِيدَ with 2 Kasras [468] (ML): and, according to AnNādr Ibn Shumail, نَعَمٌ with is a dial. of some Arabs (M).

§ 558. The س in [556] is (1) pronounced with Fath, [to make the p. of affirmation plain (R)]; (2) made quiescent, 2 quiescents, [it and the incorporated J 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 ٍلا، [َلما] ٌذا، حاَشَا، and ٌذا (M, Z). These ps. have been previously explained [88—96, 511, 512] (AA). َلما 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

I beseech thee (not) by God for aught save thy doing,
[or, some supplying a negation after the formula of adjuration,]

I beseech thee by God, (do thou not aught) save thy doing (such a thing) (DM)]: a poet says

[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 َلما i. q. ٌذا 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 ALLOCUTON.

§ 560. They are the ك and ت (M, Z) affixed as a sign of allocution (M). The ك is affixed to (1) the dem. [172, 173, 175], as تلک ذالک : (2) the detached acc. pron. in يآيك [162], يآيكم, and the like: (3) some verbal ns. [187], as حيهلك رويدك [191], [161, 188], and النجاوك [187]: [transferred from interrogation to requisition of information (DM),] i. q. ابريننيInform, or Tell, thou me, [so that ارائقك 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 ارائقك هذا الذي كرمك على XVII. 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, ارائقكم would be said for ارائقكم VI. 40. Tell ye me (161) (B on VI. 40.),] i.e. Tell Thou me concerning this one, whom Thou hast honored above me, (wherefore Thou hast honored him above me when I am
better than he): (5) other expressions, anomalously, to which F attributes the saying

\[ \text{The language of evil dost thou send to us as a gift; and thou hast perished when thou reckonedst not that thou wouldst perish (Jsh)], in order that it may not be necessary to make the inf. n. [renderable from (DM)] an enunc. [440] to the concrete substantive [indicated by the \( \kappa \) (DM)]. The \( \tau \) made mobile in the endings of ns. is a p. of allocution, as \( \alpha \) and \( \alpha \) [161] (ML).

§ 561. The signs of number and gender are affixed to them, as to the prons. [161] (M, Z), as ذلكما مما علمتى ردى XII. 37. That interpretation is part of what my Lord hath taught me, ذلكم خير لكم, XXIX. 15. That will be better for you, XII. 32. [502], VII. 41. [570], وأولكم جعلنا لكم IV. 93. And those, We have assigned to you, كذلك قال ربك XIX. 21. Thus hath thy Lord said, and XIX. 10. [172]; and as انتمى انتمى انتمى انتمى, and [161].

§ 562. Like the \( \kappa \) are the \( \varsigma \) and \( \varsigma \), and their du. and pl., in ایآ and ایآ, according to the opinion of Akh [162] (M).
§ 563. They are مَنِّ، لَا، مَا، آن، آن, the (M, IH), the ل, [and the ك] (IH). Many of the ancients name the red. connective; and some of them name it corrob. [564] (I). Some red. ps. govern, like the red. ب and مَنِّ; and some do not govern, as [مَا] in III. 153. [565] (R). مَا is red. (1) oftenest after the neg. مَا, when prefixed to (a) a verbal prop., as

ما ائي انيت بشي، انت تكرهه

إذا فلأ رفعت سوطي الى يدي

[by AnNabigha adhDhubyānī, I have not done a thing that thou dislikest: (if I do that,) then may my hand (wither away, so that I be) not (able to) raise my whip towards me! (DM)]; (b) a nominal, as

فما ائي طلبا جبي وليكن منابانا ودولة أخرىننا

[by Farwa Ibn AlMasík Ibn AlHārith asSahābi, 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 Hijāzī مَا [107], as in,
the verse: (2) sometimes (a) after (a) the conjunct مَا، as [XLVI. 25. (550) in (the like of) what We have empowered you in, like (K)]

(by Iyās Ibn AlAratt, The man hopes for that which he will not see, and before the nearest part of which calamities will intervene (N)]; (b) the infinitival مَا، as

(by AlMaʿlūt alKuraiʿ, 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 لَا، 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 لَا إِن [618]. And I.I. asserts that it is red. after لَمَّا، which is an inadvertence, that being only لَا ان [564].

§ 564. لَا ان is red. (1) oftenest after لَا لَمَّا denoting timing, as لَا ان جاءت رسلنا لوطا سِي، بِهِم XXIX. 32. And, when Our messengers came to Lot, he was vexed
because of them: (2) between لَو and the v. of the oath, whether [the v. of the oath be (DM)] mentioned, as

[by AlMusayyab Ibn 'Alas, Then I swear, if we and you had met, ye would have had a dark day of evil (Jsh)]; or omitted, as

اَمَّا وَاللَّهِ أَن لَوْ كَنْتُ حَراً وَمَا بَالْحُرُّ أَنْتُ رَلا العَتِيقٍ

[by {Abū 'Ali (IKhn) AlHasan Ibn Ahmad Ibn 'Abd AlGhaffār alFasawi alFārisī, 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 رَيْوَمًا تُوَافِنَا اللَّهُ [532] with طَبِيّة in the gen.: (4) after إذَا, as

فاَمِهِلَةُ حَتَّى أَذَا أَن كَانَتْ مَعَاطِي يَدُ فِي لَبْسَةِ الْمَاءِ عَرْفَ

[by Aus Ibn Hājar, 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.

بَضَمِّ وَمَا لَنَا أَن لَّا نَرْكُولُ عَلَى اللَّهَ

govern the n. in the gen.; and he holds Xiv. 15. And what aileth us not trusting
in God? and II. 247. [80] And what aileth us not doing battle &c.? [what follows َأَن] being a prop. d. s. (DM),] to be cases of it. The red. َأَن has no meaning other than corroboration, like the rest of the red. ps. [563].

§ 565. The red. ما is (1) restringent, which restrains (a) [the v. (DM)] from governing the nom., being attached only to 3 vs. َكَثْرُ َضَّالَّ, and َرَبُّ َيَلَّ, because of their resemblance to َرَب [in indicating paucity or multitude and in being put at the head of the sentence (DM)]; in which case they are prefixed only to a verbal prop. whose v. is expressed, as

قَلْتَا يِبْنُ الْلَّبِيبِ إِلَى مَا يُوَرَّثُ الْمَجِدُ دَاعِيًا أَوْ مَجِيبًا

[Seldom does the intelligent cease to be calling or responding to what entails glory! (Jsh.)]; while the saying of AlMarrär [Ibn Sa'id alFak'asf (Jsh)]

صَدَدتْ فَاطِلَتْ الصُّدْرْ وَقَلَما

وصَالَ عَلَى طَوْلِ الصُّدْرِ يَدُوم

[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 َأَن, &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)]: (e) [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 Mu'tī Ibn Iyās alKūfi, lamenting Yahyā Ibn Ziyād alHārithī (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 م 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) وما لنا [499], as ISh says: (b) [4] advs., (α) بعد, as

[by AlMarrār Ibn Sa'īd alFak'āsī, What! (lovest 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) بين, as

[by Jamil, While we were in AlArāk together; lo, a rider
came upon his he-camel! (Jsh)]; \( \text{ وأن } \) (1) \( \text{ حييث } \) and (8) \( \text{ which then [are restrained by } \text{ م from prefixion to the prop.; and (DM)]}, \) being made to imply the sense of the cond. \( \text{ إن } \), apocopate 2 vs. [419]: (2) non-restringent, (a) a subst. [for the suppressed \( \text{ كان } \) (DM)], which occurs in such as (a) \( \text{ Do thou this, if (thou do) not (anything else), orig. } \) \( \text{ إن كنت لا تفعل غيرها } \); (b) not a subst., which occurs (a) after the op. governing (a) the nom., as \( \text{ شتني ما زيد } \) \( \text{ رعمر } \) [196],

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

\[ \text{ إنوراه سوع ما ذا يا ذروق } \] * \( \text{ رحيل الوصل } \) \( \text{ منتكت } \) منقيق

[by Abū Sha’ākī al-Bahlī (Jsh), In taking fright did this man make haste, O Farūka, when the cord of union was untwisted, cut? (DM)], i.e. \( \text{ انفاغا أسوع } \) [186]; (3) the acc. and nom., as \( \text{ لينما زيدا } \) \( \text{ تائ } \) [516]; (γ) the apoc., as \( \text{ واما ينزعنك من الشيطاني نزغ } \) 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)]; (ὁ) the gen., whether the op. be a p., as

III. 153. Then by mercy from God thou wast mild to them [563, 566], XXIII. 42. [508], LXXI. 25. [499], [505], and [509], or a n., as XXVIII. 28. [184],

[by AlAswād Ibn Ya'fūr atTamīmī, The careless has slept; and I perceive not the sensation of my slumbering, while anxiety is present beside me, my pillow. I am without any ailment; but an anxiety that I know to have reached my heart has made me thin (Jsh)], and [88], i. e. [89]: (b) before the op. governing the gen., as and with the gen., which
is extraordinary [88, 512, 571]: (c) after the cond. instrument, whether apocopative, [which has been previously mentioned (DM).] as VIII. 60. And, if thou do fear and IV. 80.; or not apocopative, as XLI. 19. Until, when they come to it, their ears shall bear witness against them: (d) between the ant. and its appos., as II. 24. A parable, a gnat [180], being, says Zj, "a red. p. denoting corroboration, according to all the BB," [as though forsooth or decidedly were said (K),] which is strengthened by its being dropped in the reading of Ibn Mas'ūd; and being a subst. (ML).

§ 566. is red. (1) with the [con. (R, Jm)] after negation, [literally, as (545, 547); or ideally, as I. 7. (539) (Jm)]: (2) after the infinitival [as Manuk when Amīk VII. 11. What hindered thee from doing obeisance when I commanded thee? (R, Jm) and In order that the people of Scripture may know (R)]: (3) seldom before [as LXXV. 1. I swear by the day of resurrection (R, Jm) and
XC. 1. I swear by this land (Jm): (4) anomalously with the pre. (IH), as

(R, Jm), by Al'Ajjaj Ibn Ru'ba atTamimi, In a well of perdition he journeyed, and knew not (Jsh): (5) often before the [word denoting the object] sworn by, to notify that the correl. of the oath is negatived, as

(R), by Imra alKais, Then no, by thy father, daughter of Al'Amirî, the people assert not that I flee from battle (Jsh). The red. Já is introduced into the sentence merely to confirm and corroborate it, as ما منعك أن رأيتهم ضلوا أي لا تتبعي 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.

[His bounty disdained niggardliness; and a "Yes" proceeding from a youth that refuses not bounty to his slayer hurried him away (Jsh)], and
by AlAhwas, 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 n., being, (1) as Zj says, a subst. for it, [i.e. disdained "No," niggardliness (DM)]; (2) as another says, a causative obj., i.e. كرامه from (dislike of) niggardliness, like IV. 175. [547], i.e. كرامه from (dislike) that ye should err. And, as they differ about ُع in this verse, so do they differ about it in LXXV. 1., where it is said to be (1) neg., its negatived being (a) something preceding, vid. the denial of the resurrection often quoted from them, so that [No, i.e. (K)] The matter is not so is said to them, and then the oath [I swear &c. (K)] is begun, that, say they, being correct only because all the Kur'an is like one Chapter; (b) 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 negatived, e.g. لاتركون سدى (K),] i.e. No, I swear by &c., (they shall not be left uncontrolled), like فلا وَبِك لَا يُمْنُونُ حَتَّى بَيَتَعَمْك IV. 68. Then no, by thy Lord, they will not believe
until they make thee judge and \( \text{لا یِبِیکُنَّ آلَّهُ} \), which [saying (DM)] is refuted by XC. 1., since its correl. is off., vid. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كِلِّ ذِي 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 مَا and كَانَ, as III. 153. [565], IV. 80. [419], and زَيْدُ كَانَ فَاعِلٌ [547] (ML).

§ 567. مُنْ has been previously mentioned [499].

§ 568. The بُ, the لُ, [and the كُ (R),] have also been previously mentioned [503, 504, 509] (IH).
§ 569. They are أَيُّ (M, Z, IH): you say on VII. 154. [514] That is من قُوَّمَةً, as though you said The exposition, or meaning, of it is من قُوَّمَةً; and the poet says

روَتِمِينَفِي بَالْطَرِفِ أَيْ أَنتَ مُذَنَب
وَتَقَلِينَفِي لَكَِ أَيَاكَ لَا إِلَيِّ

[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 أَن is that أَيُّ expounds every vague [expression], single term, as جَاءَنِي زِيدَ أَيُّ إِبَرَاهِيمَ عَبْدُ اللَّهِ Zaid, i.e. Abū 'Abd Allāh, came to me; and prop., as هُنَّيْنَ رَفَدَا أَيُّ مَاتَ

His bowl was emptied, i.e. he died, and بَرَتَمِينَفِي أَلْخُ whereas أَن expounds only a supplied obj. of an expression conveying the sense of saying, as XXXVII. 104. [539, 570], i.e. وَنَادَيْنَا بِلَغْطَةٍ هُوَ قُولُناِيِّ أَلْخُ, and similarly كُتِبَ إِلَيْهِ أَيُّ إِنَّ I wrote to him, saying, Come, i.e. شَيْئًا هَوَّ أَنَّهُ; and sometimes the expressed direct obj.
[of such an expression], as **J*f ud f ud ud (L^Cl 31 \(AX>\)

XX. 38. 39. When We revealed to thy mother what is revealed, namely, Put him (R). You say I have **عسجع، i.e. gold, what follows **J*f ud f ud ud (L^Cl 31 \(AX>\)

\(\text{ subst. for, what precedes it. The prop. imitative of a quasi-saying is of two sorts, (1) accompanied by the expos.}

\(\text{p., as } \text{كتبت } \text{ليه } \text{ابن } \text{اعل } \text{وتومينتي } \text{لغ } \text{;} \text{ 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 **J*f ud f ud ud (L^Cl 31 \(AX>\)

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 AlIslam, **ندادى نوح ابنه وكان في معتر ما بنى ارکب معنا XI. 44. And Noah called to his son Canaan—and he was aloof—O my little son, embark with us, the reading \(\text{فداعه رذ انى مغلرب} \text{LIV. 10.}

And he prayed to his Lord, Verily I am overcome, and the saying

\(\text{راجلا } \text{من } \text{مکة } \text{اختيرنا } \text{اننا رايننا رجلا } \text{عريانا}

[Two men (for \(\text{راجلا } \text{by poetic license) from Makka told us, Verily we saw a naked man (Jsh)] ; and these
props. [ٍْٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ_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 is not said: but in the small commentary of IU on the Jumal [of Zji (DM)] it is stated that is sometimes expos. after genuine saying; and Z mentions [in the K (DM)] that in 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 , it would be infinitival. When the adapted for exposition is followed by an aor. accompanied by as 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 is neg., or apoc. or the assumption that it is prohib., in both of which cases is expos., or subj. on the assumption that is neg. and infinitival; but, if be wanting, the apoc. is disallowed, and the ind. and subj. are allowable (ML).
CHAPTER XIII.

THE INFINITIVAL PARTICLES.

§ 571. They are אָחָה (M, Z, IH), אָנָה (IH, AA), [the contracted אָנָה, גַּאְנָה, and אִנָה (R), as IX. 119. [540] (M, Z), שֶׁאָנָה] 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). אָנָה is conjoined with the plastic v., since the aplastic has no inf. n. that the p. with the v. might be renderable by; but not with the imp.: and is peculiar in acting as a subst. for the adv. of time pre. to the inf. n. that it and its conj. are renderable by, as אָנָה I will not do it so long as a sun shall rise, i.e. מֵעְטָה דִּרְוָרָה. i.e. מֵעְטָה מַדַּרוּ. during (the period of) its rising; and its conj. is then mostly a pret. affirmed or [an aor.] negativated by בֹּלַשְׁתּוּ, though its meaning is future, seldom an aor. [not negativated by בּולָשְׁתּוּ]. 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 عَدَّا زِيدٍ and مَا خَلَأ زِيدٍ are allowable according to his opinion [565] (R). مَا is (1) not temporal, as عَزِيزٌ علیه مَا عَنْتَم IX. 129.

Grievous unto him is that ye have suffered hardship, and ودْوَما عَنْتَم III. 114. They have wished that ye should suffer hardship, IX. 119., and لَهُم عَذَابٌ شَدِيدٌ بِمَا نُسِوْيْتُم الْحَسَبٌ XXXVIII. 25. They shall have a severe punishment because they have forgotten the day of reckoning; and hence اِمْتَنوْنَ كَمَا اِمْتَنُوا النَّاس II. 12. Believe ye as men believe, and similarly wherever it is conjoined with the ك of comparison [509] between 2 similar vs.: (2) temporal, [because it occupies the place of the n. of time (DM),] as XIX. 32. [447], orig. مَدةٌ دَراَمٍ رَحْيٌ, the adv. being suppressed and replaced by مَا and its conj., as in the case of the genuine inf. n., as جَنَّتُك صَلَوْتٌ [65]; and hence اِن ارِبَدْ أَلَا الْاسْتَمْعَتْ اِنْ أَرَبَدْ أَلَا الْاسْتَمْعَتْ XI. 90. I desire not aught save your reformation so long as I am able and

اجْرِئُنَا اِنَّ الْخَطْرَبَ تَنْوِبُ وَانَّ مَقْبُولٍ مَا أَتَى عَسِيب [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) 'Asîb shall be steadfast (Jsh)].
(a) if its being temporal meant that it indicated time by itself, not vicariously, it would be a n., and would not be infinitival, as ISk followed by ISh says that

[by Abă Kais Ibn Rifā'a alAnṣārī, 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 حَيْينَ أَطْرَ، [in which case ما indicates time by itself (DM)]; while ان, say I, is made red. after it because of its resemblance in letter to the neg. ما, as in َذَرِّجْ الفَتْيَا الخ [563]: whereas ما should rather be construed to be neg., he whose mustache has not sprouted, because the redundancy of ان 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

كلما

إِنْ أَطْرَ أُلْحِمْتُ فِيْهِ 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. َكُلْ رُقْةٌ إِضَآرة At every (time of) giving light; whereas the gen. [n. of time or place (DM)] is not named adv. [64]: (c) ان does not share with ما in act-
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

[At (the time) that God gave him the kingdom (K)], [Save at (the time) that they waive (K)], and

[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. مَنِ اِنجِلَ اَنَّ الْخَلْقَ (DM)]; and, being unanimously agreed upon, must not be deviated from. اَيُّهُ الْلَّهُ اِنَّ مَا اِنْسَنَىٰ اَلْخَلْقَ is extraordinarily conjoined with the aplastic v. in

الْيَسُّ اِمَّرِيُّ فِي الْآمِرِ بِالْبَنَّاءِ: اَنَّمَا لَمْ يَسْمَعُ اَلّذِينَ اِلْخَابِرَةُ وَالْخَفِيَّةُ;

[Are not ye two my rulers in affairs, because ye are not people of faithlessness and treachery? (Jsh), where is applied to the non-sing., as in LXVI. 4. (24), and is sub. of لَيْسِ, the prefixed to it being red., as in [503] (DM)]. IJ says that the infinitival is suppressed in [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. governors 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, Hath not the time come for them that have believed that their hearts should submit? and II. 213. [464]; (b) an acc., as X 38. Nor is this Kur'an a forgery [below], N. 57. Saying, We fear that a reverse should befall us, and had it been said XVIII. 78. And I desired to make it unsound; (c) a gen., as 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. it being disputed whether the place after suppression of the prep. is [that of (DM)] an acc. or gen. [514]. This is a conjunct
p. [497], conjoined with the plastic v., whether an aor., as [II. 180., &c. (DM),] above; or a pret., as I wrote to him, Stand, [i. e. to stand (DM)]. Four other meanings are mentioned for — (1) condition, like which is held by the KK, and is rendered probable in my opinion by (a) the concurrence of and in one place, as in II. 282. If one of them twain err and the saying [of AlFarazdak (Jsh)]

جُهَارًا وَلَمْ يُغْضِبَ لَقَدْ قَالَ أَبِي خَازِمِ

[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 Khazim? (ML on )]; (b) the occurrence of the ف after it often, as in [98] ; (c) its being coupled to in [98], where, if were infinitival, a single term would be coupled to a prop.: (2) negation, also like [550], which is said by some on III. 66. Not any one is given the like of what ye have been given: (3) i. q. [the causative (DM)] , as
some assert of [592], which is said by some on

But they wondered because a warner of themselves came to them!, LX. 2. *But they wondered because a warner of themselves came to them!*, LX. 2. (514], and *But they wondered because a warner of themselves came to them!*, LX. 2. (514], and which is said on IV. 175. [547] and

[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-nNa’ah w (HKh)], in which he differs from the sayings of the GG on many matters, that *ذَلِكَ الذِّي يَذْكَرُ اللَّهُ عَبَادَهُ* [by Jamil, What! are the livers of lovers sore because (the \( \mathbb{K} \) denoting causation) of my seeing my liver sore from love of Bathna? (Jsh)]; and *اذْكَرُ اللَّهُ عَبَادَهُ* in the sense of *ذَلِكَ الذِّي يَذْكَرُ* Zaid is more intelligent than he

*ذَلِكَ الذِّي يَذْكَرُ* that lies, i.e. *ذَلِكَ الذِّي يَذْكَرُ* Y, Fr, and F indeed say that *ذَلِكَ الذِّي يَذْكَرُ* occurs infinitival, and IKh and IM approve of it; and they hold *ذَلِكَ الذِّي يَذْكَرُ* XLII. 22.
That is God's gladdening His servants with good tidings (DM) and خضتم كما للذى خاضوا 11X. 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, 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 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 farm-ss 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 is confirmed by its replaceability by اَن, and by the fact that, if it were a causative p. [513, 595], a causative p. would not be prefixed to it; and hence جَنُنَتُ كَيْ تُكْرَمَنِى [411] and كَيْلاً َيْكُونُ دُوْلَةٌ LIX. 7. (In order) that it may not be a thing taken by turns, when the اَن 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 اَن is found before, and after, it (DM)], كَيْ being either causative, corrob. of the اَن, or infinitival, corroborated by اَن [597]. اَن is i. q. اَن, except that it does not govern the subj.: and mostly occurs after أَيُونَ, أَيُوْنَ, [and the like, as أَيُوْنَ (DM)], as LXVIII. 9. [417] and أَيُوْنَ أَحَدَهُمَّ أوْ يُعْمَرَ II. 90. One of them wisheth that he should be made to live; but sometimes without them, as
by Kutaila [Bint {AnNadr Ibn (Is)} AlHarith {alKurashiya (Is)}], That thou hadst shown grace would not have harmed thee: and often has the youth shown grace when he was the angered, enraged (Jsh)],

وَرَبَّمَآ ثُانِیَ قُومًا جَلَّ اَمْرُهُم
مَنِ الْانْنِانِ رَكَانُ الْحَزْمِ لَوْ عُجَّلَوا

by AlA'sha, [And often has the bulk of their matter escaped a people from leisureliness when that they should have hastened was prudence (Jsh), the حَزْمُ being preferably in the acc. as the prepos. pred. of كَانَ, and the inf. n., vid. لَوْ and its conj., being its postpos. sub., as the Seven read in XLV. 24. and XXVII. 57. (449) (DM),] and تَجَاوَزَتْ الْغَزْمَ [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], يَدْهَنُوا in the subj. being coupled to تَدْهِنُتْ, since its sense is أن تَدْهِنُتْ; while the difficulty of its prefixion to in such as وَمَا عَلَّمَتْ مِنْ سُوءٍ تُؤْرِئُ لَوْ أن بَيْنَهَا رَبِينَةٌ إِمْدا بَعِيدًا

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 بَبَتْ أَنْ أَلْخَ
(ML). Its conj. [497] is like the conj. of َلْو [above], except that َلْو does not act as a subst. for the adv. of time. Sometimes the v. of wish is dispensed with, and the v. after َلْو governed in the subj. when conjoined with the َف [411], as َلْو كَانَ لِي مَال فَاحِجَ (I wish) that I had wealth, so that I might perform the pilgrimage, i. e. َلْو أو أَن يَقْرُرُ فَأَكُونَ مِنْ َلْو َأَنْ أَنْتَى َلْو َأَلْحَى 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)] َلْو govern the apoc.; and Lh transmits it from some of the Banū Subāḥ [a clan (ID, DM)] of Ḍabbā: and they cite

إِذَا مَا غَدْرَنَا قَالَ لِلُّدُنَّاءَ إِلَيْكُمْ

تَعَلَّمُوا إِلَى اِنْيَا تَنَازَ الصَّيد نَحْطُب

[by Imra alKais, 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

مَا أَنَا َلْو مَا تَعْلَمُ بِهَا فَتَزْرَدُهَا َفَتَنْفَرْكُهَا َقَالَ َلُّيَا َلْو َهَيَا

[by Jamil, I beware of this that she should know it (the َحَاجَة want mentioned in the preceding verse), and should reject it, and leave it to be a burden upon me, as it is
But this [citation of the 2nd verse (DM)] requires consideration, because the coupling of the subj. [تدع and تترک (DM)] to تعلم indicates that the latter is made quiescent by poetic license, not apocopated. And sometimes the v. is put into the ind. after it, as in the reading of Ibn Muḥaisin in II. 233. [525] That he should fulfil and the saying of the poet

[That ye two should pronounce over Asmā (mercy be upon you two!) from me greeting, and that ye should not inform any one (Jsh)]. The KK assert that this is the contracted آن anomalously conjoined with the [plastic non-precatory (DM)] v. [without separation (DM)]; whereas the BB rightly say that it is the subjunctival آن [410] made inop. by assimilation to its fellow the infinitival ما, [as is proved by the poet's making it op. in (DM)]: but the saying [of Abu Miḥjan Mālik Ibn Ḥabīb athThākaft (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, ḫ is contracted [526] (ML).
CHAPTER XIV.

THE EXCITATIVE PARTICLES.

§ 573. They are ʿlūn, ʿmān, ʿshāʾ, ʿūūd (M, Z, IH, IM), and ʿā (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 ʿāl, ʿām, and the opt. ʿāf 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 ʿlūn ʿrashāṭa].

XX. 134. Wherefore didst Thou not send? and ʿmān?
XV. 7. Wherefore wilt thou not bring to us the angels? (R)]; or constructively (IH), as

[by Jarîr, Ye reckon the slaughter of the old she-camels to be the most excellent of your glory, Banû Dâ'ûrâ: why (have ye) not (reckoned) the helmed champion? (574) (J),] and [62]: but the nominal [prop.] occurs after them in poetic license, as

(R), by the Majnûn of Lailâ al'Amirîya, And I was told Lailâ had sent an intercession to me. Then why was not Laila's self her intercessor? (Jsh).

§ 574. َلَوْماً َلَوْماً 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 َلَوْماً َلَوْماً َلَوْماً َلَوْماً or َلَوْماً َلَوْماً َلَوْماً َلَوْماً [below], َلَوْماً َلَوْماً َلَوْماً َلَوْماً َلَوْماً َلَوْماً َلَوْماً َلَوْماً َلَوْмаً (IA). َلَوْماً occurs in four ways:—(1) it is prefixed
to a nominal followed by a verbal [\textit{prop. (DM)}], to connect the prevention of the 2nd with the existence of the 1st, as 

\[ \text{If Zaid (had) not (been existing), I should have honored thee,} \]

[so that it connects the \textit{prevention of the honoring} with the existence of Zaid \textit{(DM)},] i.e. \[ \text{it denotes \textit{excitation and request}; and is then peculiar to the aor. or what is renderable as such, [i.e. the \textit{pret. whose meaning is future (DM)},] as \] 

\[ \text{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 \textit{pret., as \[ \text{XXIV. 13. Wherefore brought they not four witnesses to it?}, whence \] 

\[ \text{And wherefore, when ye heard it, said ye not, It is not meet for us that we should speak this?}, except that the v. is postponed, and \] 

\[ \text{[573], except that the v. is understood, i.e. \[ \text{(a) it is sometimes separated from the v. by} \] 

\[ \text{and} \] 

\[ \text{[together with the \textit{prop. post. to them (DM)}, when [they are (DM)] \textit{regs. of the v. [posterior to them (DM)], or by a parenthetic} \] 

\[ \text{\textit{cond. prop.}, the 1st as in XXIV, 15., and the 2nd and} \]
wherefore, when it reacheth the throat, while ye are then looking on, and We &c. [63]—then wherefore, if ye be not held in sub-
jection, will ye not return it?, [being the op.
of the adv., and (B)] the 2nd ُلُوَلُو being a [corrob. (K, B)] repetition of the 1st: (4) it denotes interroga-
tion, as LXIII. 10. [Hast Thou deferred me? (DM)]

sent down unto him? (DM)], mentioned by Hr, but not by most. And Hr mentions that it is neg., i. q. ُلا; and assigns as an instance of it ُلا كَانَتْ قَرْيَةً أُمِنت فَنُفَعْنَهَا اِيْمَانُهَا ُلا تُوْم يَوْنِسْ XXV. 8. [Hath an angel been

And there was not a city which believed and whose belief profited it, save the people of Jonah read with ُتُوْم in the acc. and nom., [the latter transmitted from Jr and Ks (K)]. The ُلا occurring in

الْإِزْمَاتِ إِسْمَاءَ اِنْ لَا أَحِبَّهَا فَقَلَتْ بَلَى لَوْلَا يَنْذَعُ عَنِي شَغْلٍ [by Abu Dhu‘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 ُلا; but is two words, i. q. ُلا لُمْ; the
correl. \textit{لُزَنُت} being suppressed. \textit{لُو} is i.q. \textit{لا} [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 \textit{لُو} [above] and XV. 7. [573]; but Mlk asserts that it is only excitative, which is refuted by

\textit{لُو} \\
\textit{لا} \\
\textit{لا} \\
\textit{لا}

[If (thy) hearkening to slanderers (were) not (existing), I should have after thy dislike hope of thy liking (Jsh)]. \\

\textit{لا} is peculiar to enunciatory verbal \textit{props.}, like the rest of the excitative instruments. The \textit{لا} in \\
XXVII. 30. 31. \textit{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 \textit{لا} ; but is two words, the subjunctival \textit{لا} and neg. \textit{لا}, or the expos. \textit{لا} and prohib. \textit{لا} : and according to this [latter explanation] it has no place; but according to the former it is a \textit{subst.} for \textit{لا}. XXVII. 29. \textit{A writing} as being i.q. \textit{ماكتوب}, while the enunciation [DM] is i.q. requisition [DM], because of the context XXVII. 31. and “come unto me.” And similar is the
XXVII. 24. 25. But in it is subjunctival only, while ̀l̄ is (1) neg., ̀l̄ being (a) [in the place of an acc. (DM),] a subst. for اعمالهم, 

\[ \text{And the devil hath made their works specious to them,} \]

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. اعمالهم ̀ل̄ آلا (Their works are) that they bow not &c. : (2) red., ̀ل̄ being (a) [in the place of] a gen., a subst. for السبيل, [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 ̀ل̄ و and the َل̄ dependent upon ̀ل̄ يهاندرون, [i.e. they are not guided aright to bowing down (DM)]. ̀ل̄ 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 ـلا تصدرون لاأ يغفر الله لكم XXIV. 22. Will ye not like that God should forgive you?, [where ̀ل̄ denotes request (DM),] and ـلا تقادرون توما نكروا ايمانهم
IX. 13. Wherefore will ye not fight with a people that have broken their oaths? [where it denotes excitation (DM).] whence, according to Khl, الل نِيَّة رَجُلًا (99) i.e. lات نِيَّة رَجُلًا according to him. Mk says that اما is a [simple (DM)] p. of request, i. q. لى; and is peculiar to the v. as اما تقوم Wilt thou not stand?: but against that it is alleged that the Hamza denotes interrogation relating to making to confess, as in اما عد and اما, and that اما is neg.; and this Hamza is sometimes suppressed, as

ما ترى الدهر قد أبان معدا اباب السراة معي عدداني

(ML) Seest thou not time has destroyed the tribe of Ma’add, and has destroyed the chiefs of the tribe of ‘Adnān? (Jsh). لى and اما denoting request are undoubtedly compounded of the Hamza of disapproval and the p. of negation (R). لئن تَنَزل لو [573] denotes request, as لو 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 peculiar to the 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 [1] and

\[ \text{And a magpie that screeches has, by God, made plain to me my distress at the quickness of their departure (Jsh)} \]; though sometimes the v. is suppressed after it because of an indication, as [532, 577]. It has five meanings, (1) expectation: that with the aor. is manifest, as in your saying Of course the absent will arrive to-day when you are expecting his arrival; and with the pret. is authorized by most: Khl says is said to people that await the announcement, whence the saying of the Mu'adhdhin Prayer has already begun, because the congregation are
The governor has already mounted to him that awaits his mounting, and the Revelation has said, "The one of them says 'You say that'; and he has already heard the saying of her that disputeth with thee, because she was expecting 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 قُدُم ِالغَابِب indicates that the past act was expected before the announcement, not that it is expected now: (b) it appears to me, however, that it does not import *expectation* at all, in the *aor.* because imports *expectation* without قُدُم ِالغَابِب, 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 قُدُم 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 رَجُل No man denotes *interrogation* because it is prefixed only in reply to [the mentioned 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 قُدُم 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 كن prefixed to the aor.; and this is the truth: (2) approximation of the past to the present: you say قام زيد 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 كن قام has stood, it is peculiar to the approximate: and upon كن's importing that [sense] the following predicaments are founded:—(a) it is not prefixed to ليس, نعم, عسي, because they denote the present, so that the mention of what would approximate that [present 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 عسي in
أولاً الحبيب وكان رأي قد عسي * في المشيب لزَرَت أم القاسم
by 'Adi [Ibn Zaid {Ibn Malik Ibn 'Adî Ibn (ID)} ArRīkā', If shame (had) not (been hindering), and (this,) that my head, hoariness had become intense in it, I should have visited Umm AlKasim (Jsh)] is i. q. اشتُدِّيَت, and is not the aplastic عسي: (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
correl. of the oath is an aff., plastic pret., then,
are put together, as تأْكِنْ أَنْ أَذَّنَ عَلَيْنَا

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 }ٌۢوۢنَّۦۢزِيَادًا لَّدَى ۢقُدُّمَ Verily Zaid has stood,
because it is orig. prefixed to the n., as لَقُدُّمَ [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 لُدُۢ (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 

Sometimes the liar does speak the truth; (b) diminution of its reg., [which is here the obj. (DM),] as 

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 Hudhali:

[Oft do I leave the adversary yellow as to his finger-tips, as though his garments had been bespattered with the juice of the mulberry! (Jsh)], and, says Z, in 

Often do We see the turning about of thy face; while many cite the verse [of ‘Imrān Ibn Ibrāhīm alAnṣārī (Jsh)].

[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 "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 requite them for it (DM)]; and others say on II. 61. And assuredly ye did know them that transgressed that [with the ل (DM)] in the verbal prop. correl. of the oath is like إى 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 قد ركب [575], meaning What thou hast been expecting has just been realized, whence قد تَمِّت الصلَاة ; (b) alone, so that you may say زيد قد ركب to him that does not expect him to mount: (2) in the aor., (a) diminution, as لين 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 XXXIII. 18. Often doth God know the hinderers, and the poet says قد أترك الله [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

\[\text{افد الترحل غير أنْ ركبنا لَمْ تزل برحالنا وَكِنَّ تَدُ\} 572, 575\} (M), by AnNābigha adhDhubyānī (Jsh),

The departure has drawn near, save that our riding-camels have not yet gone away with our goods, and it is as though (the case were this, they had) already (gone away with them) (AAz). As regards suppression of 

\[\text{قد} ,\] the BB assert that the pret. v. occurring as a d. s. must be accompanied by 

\[\text{قد},\] 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 

\[\text{قد} \] expressed or supplied (DM)] as a condition of the pret. occurring as pred. of 

\[\text{كَانَ} [97],\] as in the saying of the Prophet to one of his companions 

\[\text{أَيْسَ اِنْ قَدْ صَلَبْتُ مِعَنَا} \text{Is not it, i.e. the case, this, thou hast prayed with us? and}

\[\text{وَكَانَا حَسْبًا كُلّ بُيْضاء شُشْمَة} \text{We accounted every white to be a piece of fat on the evening that we encountered Judhām and Himyar (Jsh), i.e. 

\[\text{قدْ حَسْبًا} (DM)] ; while the BB disagree with them. And some allow 

\[\text{إِنْ زِيدَا لَقَامً} \] by subaudition of 

\[\text{قد} [521, 604].\]
And all say that the aff. pret. used as a correl. of the oath ought to be conjoined with the ل and دد [427, 600], as in XII. 91. [575]: but LXXXV. 4. [154] is said to be a correl. of the oath [وسماء ذات البروج].

LXXXV. 1. By the heaven possessed of the 12 signs of the Zodiac (DM)] by subaudition of the ل and دد together, because of the length [of the interval between the oath and correl. (DM)]; and the poet says  حلقت النم [575, 600], understanding دد; while many assert that  ولتى ارسلنا ربيحا فراوة مصرفرا لطلولا من بعدة يكفرن 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 طلولا 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] دد in it, since the meaning is ليضلي, but the دد is not affixed to the pret. [612] (ML).
CHAPTER XVI.

THE PARTICLES OF FUTURITY.

§ 578. They are the ل (M), and ل (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 سُفُ 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 سُفُ, contrary to the opinion of the KK: nor is the period of futurity with it narrower than with سُفُ, contrary to the opinion of the BB; [but it is equal to سُفُ: IHsh here follows IM, who cites سُفُ. And God will give
the believers a great recompense and 

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 

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 س 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 importing [announcement of the occurrence of the act in the future, including (DM)] promise [and threat (DM)] of the realization of the act, its prefixion to what imports promise or threat necessarily involves corroboration of it and substantiation of its meaning: and he hints that [assertion here mentioned (DM)] in the chapter of the Cow, saying on II. 131. [503] “the س means that such will inevitably be, even if it be postponed for a time”; and plainly expresses it in the chapter of Immunity, saying on IX. 72. Those shall God
have mercy upon "the 

imports existence of the mercy

inevitably, so that it corroborates the promise, as it corro-
borates the threat when you say [ thematic ]

I will take vengeance upon thee [one day, meaning

Verily thou shalt not escape me, even if that be tardy;

and like it are 

Si be gül ULUM SRMRRUM DAA XIX. 96. The

Compassionate shall make for them love, XCIII. 5. (434),

and 

 سوف ترمبهم أجورهم IV. 151. We will give them

their recompenses (K)].” 

is syn. with the 

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 ]

wary an act.

part. and 

very wary an intensive form (DM) ); and

is said instead of it by elision of the medial, and

by elision of the final, and 

by elision of the final and conversion of the medial into 

for extreme lightness, [the last or all three (DM) ] transmitted by

[ISd (IKh) ] the author of the Muḥkam. It is dis-
tinguished from the 

by the prefixion of the ] 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). 

is prefixed to
the aor. and pret., which are then together with it renderable by the inf. n. [571]; and, when it is prefixed to the aor., the latter is only future, as اريد أن يخرج I desire that he should go out; and hence it is indispen-
sable in the pred. of عسى [459, 461]; while the poet [Kasama Ibn Rawāha al‘Absi asSimbisi (SM)], when he deviates in his saying

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 الس, which is like ان, [because they both denote futurity (SM)].

§ 579. It with its v., pret. or aor., is equivalent to ان with what it governs (M).

§ 580. The Banū Tamīm say اعجبني على تفعل [508] for اني تفعلٍ, as says Dhu-r Rumma

[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\textsuperscript{33}, saying \textit{I bear witness that Muhammad is the Apostle of God}\textsuperscript{[527]}: this is named the \textit{عنعنة} of Tamîm (ML). And \textit{ُ} and \textit{لى} have been previously discussed [547, 549] (M).
CHAPTER XVII.

THE TWO INTERROGATIVE PARTICLES.

§ 581. They are the Hamza and اَلْمُ (M, III). 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 اَلْمُ, which is not prefixed to a nominal prop. whose enunc. is a v., as اَلْمُ زِيدٌ قَامَ [23], except anomalously, because, being orig. i. q. قَمَ [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,] اَلْمُ is not content with it when it is expos. of the v. supplied after اَلْمُ, so that اَلْمُ زِيداً ضَرِبَةٌ [62] is not allowable by choice (R). The ﮔ [554], being the orig. interrog., is for this reason distinguished by certain predicaments:

(1) it is suppressible [583], whether it precede اَمَ, as لَعَمِركَ مَا ادَرَى الْمُ [543]; or do not precede it, as ﻣُهُرَبَتْ ﺛَمَا ﺑِشَاءَ. ﺑِإِبْلِيْشَ أَطْرُبُ ﻻٌ لَعَبٌ مَّنِيُ وَذَوْيَ الشَّيدْ يَلْعَبُ
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. ارنذ الشيب يلعب : (2) it denotes requisition of [simple] apprehension, [i.e. of perception of an object not a relation (DM),] as ازيد قائم أم عمرو Is Zaid standing, or 'Amr? [542, 543]; and requisition of ascertainment [explained below], as ازيد قائم Has Zaid stood?; and the rest of the interrogs. to requisition of [simple] apprehension, as من جاؤك Who came to thee?, ما صنعت What didst thou?, كم مالك How much is thy property?, أين بيتك Where is thy house?, and متى سفرك When will thy journey be?: (3) it is prefixed to affirmation, as ازيد قائم أم عمرو (DM) above; and to negation, as XCV. 1. [556] and إلا أصطببار الله [99]: (4) it is complete in priority [584], as is proved by two facts, (a) that it is not mentioned after the لم denoting digression, as the others are [543]: you do not say أم هل اتعد ازيد زيد, but أم هل اتعد, but (b) that, when it is in a prop. coupled by the ف, or ثم, it is put before the con., to give notice
of its thoroughness in priority, as VII. 184.

And have they not considered?, XII. 109. [417], and X. 52. [below]; whereas its fellows follow the cons., as is the rule with all the parts of the coupled prop., as

III. 96. And how do ye disbelieve? and XLVI. 35. [538]: this is the opinion of S and the majority; but many, the first [or rather one (DM)] of whom is Z, disagree with them, asserting that the Hamza in those positions is in its original place, and that the coupling is to a prop. supplied between it and the con. [538] (ML). The Hamza is prefixed to (1) the con. and, to denote (a) disapproval, as ولقد أنزلنا اليك آيات بينات و ما يكفر بها إلا الفاسقون أو كلما عاندوا عهدنا نبذة غزية منهم

II. 93. 94. And assuredly We have sent down to thee manifest signs, nor do any disbelieve them save the transgressors: and what! so often as they have made a covenant hath a party of them rejected it? [543] being coupled to لقد أنزلنا لئلا أوتيت اركلما

(a) rebuke or making to confess, when prefixed to a neg. prop., as قالوا لئلا أوتيت مثل ما أوتيت موسى الأولم يكفروا بما أوتيت 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?، اولم یکفروا
being coupled to ف، to denote
(2) the con. ف، to denote
(a) disapproval, as ومنهم من يستمعون الیک اذائت تسمع

X. 43. And of them are they that listen [182] to thee: and what! shalt thou make the deaf to hear؟،
being coupled to الغ، (b) rebuke or making to confess, when prefixed to negation: (3) the illative

XXVIII. 71. Who is a god other than God that shall give you light? What! then will ye not hearken?, the
Hamza denoting rebuke or making to confess: (4) the
importing strangeness, to denote disapproval, as ما ذا ذا

X. 51. 52. What of it will the sinners seek to hasten?
Yet what! when it besalleth, 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, رأيت زيداً or جاوني زيداً or بزيد or مررت بزيد or هل زيد or هل بزيد or هل بزيد (R). Sometimes the Hamza, becoming excluded from real interrogation, denotes (1) equality: this Hamza occurs after لبيت , ما أدرى , ما إبلى , سواء, شهري and the like; and is the Hamza prefixed to a prop. that [with the Hamza (DM)] is replaceable by the inf. LXIII. 6. 

Alike will it be unto them whether thou beg forgiveness for them or do not beg forgiveness for them [543] and I care not whether thou stand or sit, since ما إبلى أثمت أم تعدت ما إبلى بقمك and سواء عليهم الاستغفار وعدمة would be correct: (2) nullifying disapproval: this Hamza necessarily implies that what follows it is non-occurent, and that the assertor thereof is lying, as أنتBackupكم ونكBackupبالذهب وانخذ من المالكية إنا XVII. 42. 

What! then hath your Lord distinguished you by sons.
and gotten for himself from the angels females? [below] and XLIX. 12. [74]; and, from its importing negation of what follows it, affirmation of the latter, if negatived, necessarily results, because negation of negation is affirmation [551], whence XXXIX. 37. [503], i.e. God is sufficient for His servant, for which reason what the is prefixed to in XCIV. 2. [556] is coupled to ال‌الم‌الله, as meaning شرحنا الله, and the saying of Jarîr about 'Abd AlMalik [Ibn Marwân (Jsh)]

[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 تعبدون ما تنصتون XXXVII. 93. What! do ye worship what ye knew out? and

by Al'Ajjâj, [What! art thou lively when thou art very old? And time is very apt to turn man from one state to
another! (Jsh)]: (4) causing confession: this means your inducing the person addressed to confess and acknowledge a matter whose existence or non-existence is established in his opinion; and the thing that you cause him to confess must follow the Hamza immediately, as you say

and in causing confession of the act, ag., and obj. respectively, just as the thing interrogated about must [follow the Hamza immediately (DM)]: while

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

Do thy prayers command thee that we should leave what our fathers worship?: (6) command, as

III. 19. Have ye become Muslims?, i.e. Become Muslims: (7) wonder, as

XXV. 47. Hast thou not considered the work of thy Lord, how He hath stretched out the shade?: (8) deeming tardy, as

[571]. is applied to denote requisition of ascertainment, [i.e. of perception of the occurrence or non-occurrence (DM),] of an aff. [relation (DM)], not [requisition] of [simple] apprehension, nor of ascertainment.
of a neg., [which means that it is not prefixed to negation, though its reply may be a neg., e.g. لَعَنَّا No (DM)]; so that the following are disallowed:—

1. لَعَنَّا زَيْدًا صَرُّوتَت

because the precedence of the n. notifies the existence of ascertainement 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)];

(2) هَلْ زَيْدَ قَانِمٌ امْ عَمَرُ, when the conj. لَمْ is meant [542, 543];

(3) هَلْ امْ يَقُومُ زَيْدٌ [below].

differs from the Hamza in 10 ways:—

(1) it is peculiar to ascertainement:

(2) it is peculiar to affirmation, as هَلْ زَيْدَ قَانِمٌ, not هَلْ لَا يَقُومُ [above], contrary to the Hamza, as XCIV.

1. [556], III. 120. Shall it not suffice you?

XXXIX. 37. [503], and مَلُؤُ الْأَرْضَ اِلَّا الَّذِينَ كَفَأُوهَا [99]: (3) it makes the aor. peculiar to the future, as هَلْ تَسْأَرُ Willst thou journey?, contrary to the Hamza, as أَنْطَلِقْ تَأَمَّمَا Dost thou think him to be standing?; but the saying of ISd that the v. interrogated about is only future is an inadvertence, as فَنَشَأ وَجِدَتْ مِنْ وَعَدِ رَبِّي حَثَّا 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 Dhubyan, Have ye sworn with every oath? (Jsh): (4—6) it is not prefixed to the condition, nor to ان, nor in a case of choice to a n. followed by a v., contrary to the Hamza, as is proved by انا مس فيهم ١٣١. Then, if thou die, shall they be the everlasting? and اني ذكرتم XXXVI. 18. What! if ye be admonished?, ائنک لانک 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], دهل. And has 'Akil left to us any homes? [said by the Prophet (DM)] in tradition, لبيت شعرى هنم ثم هل أتينهم أور يحاولون دون ذاك جمام [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 إلا [88] and the ب [503] are prefixed to the enunc. [of the inch. (DM)] after it, as هل جزاء الأحساني إلا الأحسانى LV. 60. The recompense of good dealing is not aught but good dealing and يقول إذا أكلوا عليها وأقررت ان أهل أخرى عيش لذين بدأتم
[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 َلا ٌشَقْطَى ِنَع [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 أَنَمْ ْلَا زِيد is not allowable, as are ُفَهَل ُعَلَى الرَّسُل ْلَا زِيد Not any but Zaid has stood, ُفَهَل عَلَى الْرَّسُل ْلَا زِيد the البلاَغ XVI. 37. Then not aught is incumbent upon the Apostles save the communication, and ُفَهَل يَنْظُرُونَ ْلَا زِيد the الساعَة XLIII. 66. They will not look for aught save the hour: (10) it sometimes occurs in the sense of ُفَهَل ُعَلَى ْلَا زِيد [582], vid. with the v.; and thus is ُفَهَل ُعَلَى ْلَا زِيد LXXVI. 1. A period of time did pass over man expounded by many, among them Ibn 'Abbâs, 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 ُفَهَل is always i. q. ٌفَد، 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. ْقُدُّ، except that they omit the ُ before it, because it occurs only in interrogation; and the ُ is actually prefixed to it in

[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, ُهَل would be prefixed only to the v., like ْقُدُّ.

And in the Tashīl of IM it is stated that ُهَل must be syn. with ُطُن when the Hamza is prefixed to it, i. e. as in the verse; which implies that, when the Hamza is not prefixed, it is sometimes so, as in LXXVI. 1. [581], and sometimes not. But some reverse what Z says, asserting that ُهَل is never i. q. ْقُدُّ: and this is the correct view according to me (ML).

§ 583. The Hamza is suppressed [581] when indicated, as ُلَعْرَكُ ما أَدْرَى ٱللهُ [543] (M). The saying of 'Umar Ibn Abi Rabī'a

[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 ُعِشْبِهَا; and AlMutānabbi says
[(What!) do I live, when the easiest of what I have endured is what has killed others, and separation has dealt unfairly with my weakness, and not dealt fairly? (Jsh)], orig. احيا زايسر ما قاتلما َوَالبيين جار على ضعفي وما عدلا

Akh holds that [suppression (DM)] to be regular in a case of choice, [and a fortiori in a case of necessity (DM),] when there is no fear of ambiguity, ascribing to it XXVI. 21. And (what!) is that a favour that thou castest up against me? and this my Lord? in the three passages; and Ibn Muhaisin reads (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 

\( \text{لا} \), \( \\text{و} \), \( \\text{أين} \) (M, Z, IH), and \( \\text{أما} \) (IH).

\( \\text{أين} \) is cond., as 

\( \\text{و} \) is cond., as 

\( \\text{أين} \) \( + \) \( \\text{هم} \) \( + \) 

VIII. 39. If they desist, what hath past shall be forgiven them and VIII. 19. [41\( \text{و} \)] ; and is sometimes conjoined with the neg. \( \\text{لا} \), in which case the ignorant think that it is the exceptive \( \\text{لا} \), as IX. 40. [90], \( \\text{لا} \) \( + \) IX. 39. If ye go not forth to war, He will chastise you, XI.

49. [601], and \( \\text{لا} \) \( + \) IX. 39. [41\( \text{و} \)] ; and is sometimes conjoined with the neg. \( \\text{لا} \), in which case the ignorant think that it is the exceptive \( \\text{لا} \), as IX. 40. [90], \( \\text{لا} \) \( + \) IX. 39. If ye go not forth to war, He will chastise you, XI.

49. [601], and \( \\text{لا} \) \( + \) IX. 39. [41\( \text{و} \)] ; and is sometimes conjoined with the neg. \( \\text{لا} \), in which case the ignorant think that it is the exceptive \( \\text{لا} \), as IX. 40. [90], \( \\text{لا} \) \( + \) IX. 39. If ye go not forth to war, He will chastise you, XI.

33. And, unless Thou turn aside their guile from me, I shall incline to them (ML). \( \\text{لا} \) orig. indicates the existence of one thing because of the existence of another, as \( \\text{لا} \) \( + \) \( \\text{جَعَّنَي} \) \( \\text{هاَتُي} \text{كَأَطْيَتُكَ} \) If thou hadst come to me, I should have given to thee; and then, being extended, becomes i. q. the cond. 

\( \\text{أين} \), as XII. 17. [below] (Mb).

[Thus] \( \\text{لا} \) is (1) the one used in such as \( \\text{لا} \) \( + \) \( \\text{جَعَّنَي} \) \( \\text{هاَتُي} \text{كَأَطْيَتُكَ} \) 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 

\[\text{الن} \]

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 \[\text{الن} \] indicates making to depend in the future, but by common consent does not indicate prevention, nor existence; and in this opinion he is followed by IHKh: but this doctrine of theirs is like the denial of axioms, since the understanding of prevention from \[\text{لو} \] is quasi-intuitive; for every one that hears \[\text{لو تم} \] If he had done unhesitatingly understands the non-occurrence of the act, for which reason, wherever it is used, it is right for you to follow it up with the p. of emendation literally or ideally prefixed to the v. of the condition negatived, as \[\text{لو جاوتني إكرمتة لكنه لم يجي} \] If he had come to me, I should have honored him; but he did not come,
[And, &c. (22).] But my toiling is for the sake of a lasting glory; and my likes do obtain lasting glory! (Jsh)], and

[by Zubair, Then, if praise did preserve men for ever, thou wouldst not die; but the praise of men does not preserve for ever (Jsh)], whence

And, if We had willed, We should have given every soul its guidance: but the saying of Mine "I will surely fill Hell" hath become binding, i.e. but (I did not will that, and therefore) the saying &c., VIII. 45. [529], and

[594] followed by
[But my people, even though they be numerous, have nought to do with evil, even if it be slight (T)], since the sense is But I am not of Mazin, but of a people that have nought to do with evil, &c. (b) that it imports prevention of the condition and correll. 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: Most excellent is the servant, Suhaib! If he had not feared God, he would not have disobeyed Him!

[591]: for the contrary of everything that is prevented exists, so that when is prevented, Qa'm 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

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

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
[the end of an ode by Abū Ṣākhr al-Hudhali, And, if our echoes meet after our death, when between our graves is a desert of land, the echo of my voice, even if I be decayed bones, will become, because of the voice of the echo of Laila, blithe and gay (DM, Jsh)],

[591], by Tauba [Ibn al-Humayyir, And, if Laila al-Akh-yaliya salute me, when in my way are stones and slabs, I shall salute with the salutation of cheerfulness, or a screeching owl from the side of the grave will hoot towards her (Jsh)],

[Let not him that hopes for the bounty of thee find thee aught but displaying the nature of the generous, even if thou be destitute (Jsh)], and

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 is i. q. is said by many GG in such as XB

in such as XB

And thou art not one to believe us, even if we be speaking truth [above], Līṭḥārā' ʿaʿlā ʿalā al-dīni kāli ṭawrā' kāraʾ al-mushkūrūn IX. 33. That He might make it to prevail over religion, all of it, even if the polytheists dislike that, and

Qūm āhā ḥarábūa shudaw ʿaṣṣirāhum * dawri l-nisā'ī ṭawrā' wānat biyāhir [by AlAkhṭāl, (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 XB

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

[Assuredly I do stand in a place, wherein if he (the elephant) stood, seeing and hearing what, if the elephant] 56 a
(saw and) heard (BS)] belong to the 1st kind, not to this, because by the aor. the [present, as shown below, or] past is meant. For the property of \( \text{id} \) is to grant what is not occurring to be occurring, for which reason its condition is negatived in the past and present; whereas the property of \( \text{in} \) is to make a matter depend upon a future hypothetical [588] matter, and it has no indication of the predicament of its condition [as being negatived or affirmed (DM)] in the past and present: and accordingly in must be i. q., because it is an enunciation respecting a future hypothetical matter, future because its correl. is a suppressed [expression] indicated by \( \text{in} \), which is future because it is the correl. of \( \text{da} \), and hypothetical as is obvious; whereas in and may be i. q., the intention being merely to announce the existence of that [correl., vid. the blitheness of the echo of his voice and his saluting her (DM),] upon the occasion of the existence of those matters in the future, or may be according to its own cat., the intention being to grant these matters to be occurring 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 occultant (DM)] now or in the past, is i. q. ; whereas, when it is past or present, or is future but intended to be granted now or in the past, is preventive (ML); and, there being no doubt that the future in VI. 27., VII. 98., and the saying of Ka'b is intended to be granted now or in the past, in them is preventive (DM).

§ 586. The two us. in the cat. of must be both aors., both prets., or one an aor. and the other a pret. [419, 538]. When they are both aors., they are only in the apoc.: and so is the single aor. when it occurs as a prot.; whereas, when it occurs as an apod., it may be in the apoc. or ind., as [419] (M). If the 1st us. be an apoc., the 2nd may not be an ind., except by poetic license, when S holds that it is a case of hyst.—prot., while according to me the is meant, whence [419], i. e., as S means, ; while according to me it is conformable to (Mb). Some say that the reading III. 116. And, if ye be patient and beware of their friendship, their guile will not harm you at all is on the
principle of ُاَثْرِعُ ٌیَا، 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 لَمْ يُرِدْ [664]: nay, Z refrains from explaining the Revelation by the *ind.* of the *correl.* even when the *v.* of the condition is a *pret.*, saying on III. 28. [571] that ما may not be *cond.* because 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 أَيُّهُ ٌقَامَ زِيدٌ أَتْوَم [419]; because, when he sees the *ind.* to be inferior [to the *apoc.*], he does not think fit to explain the common reading by it (ML).

§ 587. If the *apod.* be a command, prohibition, true *pret.*, or *inch.* and *enunc.*, the ف is unavoidable: but is sometimes suppressed anomalously, as من يُفْعَلُ ُالْحَسَنَاتُ ُالْعَلَّ [419]; or replaced by اذًا, as XXX. 35. [1].

§ 588. امئا is not used except in hypothetical [585], doubtful cases: and therefore ُأَيُّهُ أَحْمَرُ ُالْبَسْرَ كَانَ كَذَا If the full-grown unripe dates turn red, such a thing will be is bad, and امئا ُتُطْلَعَ ُشَمْسُ آتُكَ If the sun rise, I shall come to thee except on a cloudy day; but you say امئا ُمَا تُقْلَلَ كَانَ كَذَا If such a one die, such a
thing will be, because, though there is no doubt about his
dying, its time is unknown.

§ 589. It occurs with ما red. [565] at its end for
corroboration, as ناماً ياتينكم منى هدى II. 36. And, if
direction do come to you from Me and

[And, if thou see me to-day driving my camel-litter,
roaming about journeying in the countries, and demean-
ing myself, verily I am of a people other than you, and
my men are only Fahm in AlHijaz and Ashja (AAz)].

§ 590. The cond. p. is like the interrog. [584] in
that nothing of its annexure precedes it: and what pre-
cedes in such as آتني انتي I shall come to thee, if
thou come to me and I should have
asked thee, if thou hadst given me is not a prepos. apod.,
but a sentence occurring in the way of announcement;
while the apod. is suppressed [419, 602], suppression of
the correl. of لُو being frequent in the Kur'an and poetry.
§ 591. אִּי and לְ 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 לא תְמָלְקוּ: then is understood, and a detached pron. substituted for the attached pron. the ר; so that "is the ag., and תְמָלְקָה the exponent, of the understood v. (K). לְ 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 atTā'ī (DM)] לְו זְאָת אֲלָּג [23], the saying of ʿUmar לְו עֹבָרֵךְ פָּתָה יָא אֱבוֹ עַבְדַּה 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)]

[If another than you (had been clung to, if) ʿAzZubair had clung to his pledge of safety, he would have fulfilled the covenant of protection to the Banu ʿAwām, i.e. לא עִלְּךָ עִבְרֵךְ (DM)]; (2) a n. governed in the acc. in like manner, [i.e. by a suppressed v. expounded by what follows it (DM),] as לא זוּיָדוּ רָעִיָּה אֲמוֹרָתָה If (I had seen)
Zaid, if I had seen him, I should have honored him; (3)
a pred. of كَانَ suppressed [98], as

لا يامى الدُّهر ذو بِي وأو ملكا

[An 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

لا بَيْغِيرْ اللَّهِ حَلَقَى شَرْقَةٍ كَانَ كَالْغَصِّبَ بِالْمَاءِ أَعْتِصَرُى

[by 'Adî Ibn Zaid at Tamimî, 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

لَوْ فِي طَهْيَةِ احْلَامٍ لَا عَرَضَ أُتُورُ الدُّنيَا أُنَازِعُ وَيِرْمِينِي

[by Jarîr, If understandings had been in the tribe of Tuhayya, they would not have interfered in defence of him (meaning AlFarazdak) 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 لَو anomalously, [while some explain these verses by suppression of the كَانَ belonging to the case (450), the nominal prop. present being in the place of an acc. as pred. of كَانَ, which explanation is applica-
ble to every construction wherein \( \text{\`\`} \) occurs before an inch. (DM)]. And often occurs after it, as II. 97. [below], XLIX. 5. [23], \( \text{\`\`} \) the \( \text{\`\`} \) and \( \text{\`\`} \) is according to all in the position of a nom.:—S says that it is so by inchoation, but that it does not need an enunc., because its conj. comprises the attribute and subject: and some say that it is so by inchoation, but that the enunc. is suppressed, being, as some say, supplied prepos. [517], i.e. \( \text{\`\`} \) ; but, as IU says, supplied postpos., because, not occurring here, [i.e. after \( \text{\`\`} \) (DM),] the corrob. \( \text{\`\`} \) when preceding [the enunc. (DM)], is not liable to be confounded with the one that is i. q. \( \text{\`\`} \) [527], and in that case the enunc. should rather be supplied postpos. according to the o. f., i.e. \( \text{\`\`} \) : while Mb, Zj, and the KK hold that it is so as ag., the v. being supplied after it, i.e. \( \text{\`\`} \), which is rendered preferable by its involving the preservation of \( \text{\`\`} \) 's peculiarity to the v. And Z says that the pred. of \( \text{\`\`} \) [occurring after \( \text{\`\`} \) (DM)] must be a v., in order that it may be a compensation for the suppressed v.; but IH and others refute him with XXXI. 26. [585],
saying that this is the case only in the deriv. pred., not in the prim., like that which is in the text, [vid. "العلم (DM),] and in

ما أطيب العيش لو أن الفتى حاجر
تنمو الحوارث عنها وهو ملموم

[by Tamim Ibn Abi Mukbil, How nice would life be if the youth were like a stone, that calamities rebounded off while it was callous! (Jsh),] and

لا أنها عصفورة لتحسينها مسومة تدعو عبيدا وزعمها

[by Jarir, And, if it had been a hen-sparrow, thou wouldst have accounted it to be a man riding on a branded mare summoning the hosts of 'Ubaid and Aznam (Jsh)]; while IM refutes the saying of these by its occurrence as a deriv. n., as in

لا أن حيا مدروك الفللاب أوله ملاعع الرماة

[by Labid, If a living man had been an attainer of safety from slaughter, Mulā'īb arRimāḥ (meaning Mulā'īb alAsinna) would have attained it (Jsh)]; and the Revelation contains a text wherein the pred. occurs as a deriv. n., vid. [XXXIII. 57]
XXXVII. 168. If we had a Scripture of the Scriptures revealed unto the ancients (ML). But [our discussion is upon the cond. ʿl, whereas (DM)] the ʿl in XXXIII. 20. is [either (DM)] infinitival [571] (R, DM), as R says, prefixed to ʿbīṣt 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 ʾbudwā (DM). Some do not prescribe the occurrence of the v. in the pred. of ʿl after ʿl, even if it be deriv., as is the opinion of IM, whence ākūm bāhā ʿālā [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 ʿl, 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. ʿl is mostly followed immediately only by what is past in sense, for which reason IM says "ʿl 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 I knew, weeping from fear of punishment, assiduously, if they had heard, as I have heard, her speech, would have fallen down before 'Azza, bowing and adoring (J)], i. e. لو سمعوا: but sometimes it is followed by what is future in sense, whence IV. 10. [585] and لو ان لبلي الذل الله [585] (IA). لو, being mostly prefixed to the pret., does not apocopate, even if the sense of the cond. ان 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

لو يشا طار به ذو ميغة
لاحق الأطلال نهد ذو خصل

[If he had willed, a spirited steed, slender in the flanks, high, possessed of locks of hair would have galloped swiftly away with him (T, Jsh),] and
She has enthralled thy heart, if what one of the women of the Banū Dhuḥl Ibn Shaibān has done grieve thee (Jsh)]. The correl. of لُوُوُوُوُوُوُوُوُوُوْ is (1) an aor. negatived by لُمُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُو
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 \( \text{قد} \) sometimes occurs conjoined with \( \text{أو} \), as in Jarir's saying [482], which is as anomalous as the conjunction of the correl. of \( \text{ول} \) with it, as in [543]: (3) as is said, sometimes a nominal prop. conjoined with the \( \text{ل} \) or \( \text{ف} \), as \( \text{و} \& \text{أنيهم} \), as II. 97. And, if they had believed [above], and feared God, a recompense from God would have been better and

[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. َفَهَوَّ رَاحَةٌ (Jsh)].

§ 592. Two other meanings are added for َأَنِ.—(1) Ktb [a pupil of S (DM)] asserts that it is sometimes i. q. ŏت، as َأَنِ لَفْعَتُ الذِّكْرِيَ LXXXVII. 9. Admonition hath profited: (2) the KK assert that it is i. q. َأَنِ, assigning as instances of it وَأَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنََ
said that \( \text{فَلَوْ أنَّنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ} \) 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. 
\( \text{فَلَيْسَ نَا كَرَّةً} \), and that for this reason \( \text{فَنَكُونُ} \) is governed in the subj. in its correl., like \( \text{أَفْوَرَ} \) in the correl. of \( \text{لِيَسُ} \) in IV. 75. [411]. There is a dispute about this \( \text{فَ} \):—(1) Ibn Ad Da'i' and Ibn Hisham 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 \( \text{لِيَسُ} \): (2) some say that it is the cond. \( \text{فَ} \), 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 \( \text{فَ} \) [411], and a correl. with the \( \text{لَ} \) [591, 602], as in

\[
\text{فَلَوْ نَبَشَتُ الْمَقَابِرَ عَنْ كَلِيبٍ}
\]

\[
\text{فِي ثَبَتِ الْذَّنَايِبِ أَيْ زَيْنُ}
\]

\[
\text{بِيْوَمِ الشَّعَدَامِيِّ لَقَرُو عِيْنَا}
\]

\[
\text{وَكَيْفَ لِقَاءِ مِنْ تَحْمِلِ الْقُبُورِ}
\]

[by Muhalhil Ibn Rab'i' at Taghalabi, Then, if the sepulchres were dug up from Kulaib, so that he might be told in Adh Dhan'ai'ib (a place in Najd, where Kulaiib's grave}
was), in the state of his being what (a d. s. to Kulaib) a courter of women!, about the day of the Sha'thamān, 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 ًلو، 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 "ًلو sometimes denotes wish, as ًلو تاتيني فتصدشتني;" he says "If it mean that the o. f. is ًلو I wish that thou wouldst come to me, the v. of wish being then suppressed [571], because indicated by ًلو، so that ًلو resembles ًليت in notifying the sense of wish, and has a correl. like its correl., it is correct; but, if it mean that ًلو is a p. orig. applied to denote wish, like ًليت، it is disallowed, because it would entail disallowance of combination between ًلو and the v. of wish, just as the latter and ًليت are not combined." And IHL and others mention another meaning for ًلو، vid. rarity, as ًلو على انسكم IV. 134. Even if the testimony be against yourselves, which requires consideration, [because it is cond., i. q. ان، its correl. being suppressed, while the rarity is imported from what it is prefixed to (DM)].
§ 593. ٌا، the 1st م of which is sometimes changed into ٌب، because the reduplication is deemed heavy, as in

\[ \text{"لات رجلاً إما إذا الشمس عارضت"} \]

\[ \text{"فغضبى إما بالعش"} \]

by 'Umar Ibn Abī Rabī‘a [al Makhzumī, \textit{She saw a poor man} (meaning \textit{himself}) such that, \textit{as for} at the time \textit{when} the sun becomes high, he swelters, and, \textit{as for} in the evening, he freezes (Jsh)], is a \textit{p. of condition, distribution, and corroboration} (ML). It stands in the place of the instrument and \textit{v. of condition}, for which reason S expounds it by ٌامهما ٌيكُ مِنْ ٌشيٌ; and the [expression] mentioned after it is the \textit{correl.} of the condition, for which reason the ٌف is inseparable from it, as ٌامآ زيد ٌفمنطلقٌ \textit{Whatever thing betide, Zaid is departing}: the \textit{o.f.} is ٌامهما ٌيكُ مِنْ ٌشيٌ; then ٌاما is substituted for ٌامهما ٌيكُ مِنْ ٌشيٌ, so that it becomes ٌامآ زيد ٌفمنطلقٌ; and afterwards the ٌف is postponed to the \textit{enunc.}, so that it becomes ٌامآ زيد ٌفمنطلقٌ (IA). That ٌاما is a \textit{[p. of] condition} is proved by the inseparability of the ٌف after it, as

\[ \text{"ناما الذين أمنوا فيما علمنا إنا الحق من رهيم وما الذين"} \]

58 a
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. [يُقَرَّونَ (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

فَلَمْ يَقُولُوا لَدَيْكُمْ

[Then, as for fighting, no fighting is with you; but with you is journeying in the midst of the cavalcades, i.e. لَا قَتَالَ (Jsh)], I say that it is a poetic license, like من يَعْلَمُ أَيْنَ أَسَدَّتُ [419, 587]; and, if you say that it is suppressed in the Revelation in كما الذَّي إِسْتَوْسِدَتْ وَجَوَاهِرُهُمُ الْقُرْآنُ بعد إِيمَانِكُم 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 فَبِيْتِكُمْ لَهُمْ أَكْفَرُتُم, 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 امأ, [not
inseparable from it (DM),] as has previously been shown in II. 24.; and hence ..... 

As for the vessel, it belonged to poor men.... and, as for the lad, his parents were believers.... and, as for the wall, it belonged to two orphan lads: but sometimes the repetition of اما is omitted, because the mention of one division, or of a sentence mentioned after اما in the position of the other division, enables the latter division to be dispensed with, the 1st as in 

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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 الْغَيْبِ 

فَيَفْتَرُونَ بِهِ وَيُكْلَفُونَ 


each to his own reckoning of meaning, and, as for others, they believe in it, and trust its meaning to their Lord, that being indicated by [the subsequent words] 

وَالْأَرْسَالُونَ 

فِي الْعَلَمِ يَقُولُونَ أَمَّا بِهِ كُلُّ مَّنِ َعَنَّى رَبُّهُ 

and the firmly rooted in knowledge say, We believe in it: all is from our Lord, i.e. all of the ambiguous and unambiguous is from God, and belief in both is obligatory, as though

وَأَمَّا الْأَرْسَالُونَ فِي الْعَلَمِ يَقُولُونَ 

and, as for the firmly rooted in knowledge, they say were said: and sometimes it is entirely non-distributive, as in

أَمَّا زَيْدٌ فَمَنْطَلِقَ 

[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 زَيْدٌ ذَاهِبٌ 

in the sentence is to give it an exuberance of corroboration: you say Zaid is going away; but, when you intend corroboration of that, and that he is inevitably going away, and setting about, and determined upon,

أَمَّا زَيْدٌ ذَاهِبٌ 

going away, you say Whatever thing
Whatever thing betide, Zaid (beat thou), beat thou him and the reading of XLII. 16. [62]...
with the acc.; while the op. must be supplied after the
and before what it is prefixed to, [i.e. اما زيدا فاضرب
and اما تعود فهدينا هديناهم (DM).] because, acting as a substitute for the v., is as it were a v., and the v. does not follow the v. immediately, for كن يفعل
constructively contains a separating pron. [relating to Zaid (DM)], and ليس خلق الده
[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 suppressed v., as Whatever thing betide to-day, verily I am going away and اما في الدار فان زيدا جالس 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 . If, however, you say اما اليدون فان 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. (DM), contrary to the adv., which it does govern (DM),] nor is [below] 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 [below] with the acc. [as a direct obj. to the v. that acts as a substitute for (DM)] and [below] have been heard, which fact in my opinion indicates (1) that the rendering need not always be [below], but may be something else suitable to the passage, since here it is [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 [below] is not the op., since the p. [acting as a substitute for the v. (DM)] does not govern
the direct obj.; (3) that However thou mentionest Zaid, verily I am more generous is allowable by construing the government to belong to the suppressed, [and similarly above, orig. However thou mentionest Zaid, verily I shall be beating (DM)]. The in XXVII. 86. Nay, what is this that ye were wont to do? and [98] is not this ; but is two words, in the text the disj. and interrog. and in the verse the infinitival and red. 

§ 594. is said by the majority to be a p.; but by some to be a n., the o.f. of . Then I will honor thee being When thou comest to me, I will honor thee, and the prop. [that is pre. to, vid. (DM),] being afterwards suppressed, the Tanwin put as a compensation [128, 608] for it, [the elided because of the concurrence of two quiescents (DM),] and understood, [renderable with its conj. by a single term, an ag., i.e. (DM)]: and, according to the 1st, it is correctly simple, not compounded of and ; and on the supposition
of simplicity it, and not \( \text{اًن} \) 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 ًان. 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 ًلَو, expressed or supplied, the 1st as in

\[
\text{لَنّ } عَادُ } 
\text{لَي } 
\text{عَبَدُ } 
\text{العَزِّ } 
\text{بِمَثلِها}
\]

\[
\text{وَمَكْنِينَ } 
\text{مِنْ } 
\text{اًذنَ } 
\text{لاَ } 
\text{اِذِنُهَا}
\]

[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

\[
\text{أَوْ كَنْتَ مِنْ } 
\text{مَأَزيَ } 
\text{لَمْ } 
\text{تَسْتَبِعَ } 
\text{إِبْلِي}
\]

\[
\text{بِنَوْ } 
\text{اللِّقَيْتَةُ } 
\text{مِنْ } 
\text{عَبْدُ } 
\text{بِشَبْهَانِّ}
\]

\[
\text{إِذْنَ } 
\text{لَقَامَ } 
\text{بَنَصَّ } 
\text{مَعَشَرُ } 
\text{خَشَنُ}
\]

\[
\text{عِندَ } 
\text{اللِّقَيْتَةِ } 
\text{إِنْ } 
\text{ذُو } 
\text{لُؤْؤُ } 
\text{لَائِنَّ}
\]

59 a
[If I had been of Māzin, the Banū-lLakīta of Dhuhl Ibn Shaibān would not have made spoil of my camels: then a band, &c. (23) (Jsh)], because اذُن لَقَامُ is a subst. for اذَن, and the subst. for the correl. is a correl., [or rather as in لو انتم تمکون تَزَّابَن رَحْمَةٌ رَبِّي اذًا لا مِسْتَكَم of XVII. 102. If ye (owned, if) ye owned (591) the treasures of the mercy of my Lord, then ye would be niggardly, because the occurs in the text is itself the correl. (DM)]; and the 2nd as when "I shall come to thee" is said, and you say ان اذن أرَمَكُ (If thou come to me,) then &c. [above], and as in ما اتخذ الله مِن وَلِد، وما كان مَعَة مِن إله إذا اذن لله كل الله بما خلق وعلا 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. ولا كان مَعَه أَلَهَة إِذًا أَلَهَة (DM)]: Fr says that, whenever the جَلْل comes after it, جَلْل is before it, supplied if not expressed. As to its form when it is paused upon, the correct opinion is that its جَلْل is changed into ج [684], because it is assimilated to the Tanwin of the acc. [640]; but by some the ج is said to be paused with, because it is like the of لا.
and 

and is not a Tanwîn, 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 l, and so it is delineated in the codices; but by Mz and Mb with the ن: while, according to Fr, if it govern, it is written with the l; and, if not, with the ن, to distinguish it from اذ: and IKh follows him (ML). اذ 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 اذ لقانم [above] and اذ رفعت الس [563]; and occurs in the beginning, middle, and end of the sentence (T). It governs the aor. in the subj. upon condition of its own priority [in the sentence, in such a way that it be not preceded by anything connected with what follows it (DM)], of the aor.'s futurity, and of their contiguity or separation by the oath or neg. ل (ML). You say اذن أكرمك [above] (Sh, ML) with the subj. (DM) when "I will come to thee" is said (ML); and اذن ولا لإكرمك, like اذن ولا لإكرمك [498]; and اذن لا أفعل (Sh). If, however, you said اذن اكرمك, you would say اذن اكرمك 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 انى [above], i.e. انى لا أقدر على ذلك, what follows it being then inceptive (ML). The poet says انى عان آلخ [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 "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 انى يا عبد الله، you would say ارمك يا عبد الله 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 وف or واذ ا لا يلبثون خلفك ا لا تلبونا both moods are allowable, as واذ ا لا يلبثون خلفك ا لا تلبونا XVII. 78. And then of not abiding after thee save a little while and IV. 56. And then
shall they not give men a hollow in the back of a date-stone?, which are unusually read [by Ubayy and Ibn Mas'ud respectively (K)] with the subj.: but the truth is that, when اين تزمني أزك وأذن أحسن 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 apocope, and the government of اذن is annulled, because of its occurrence intermediately; but, if to the two props. together, the ind. and subj. are allowable because of the precedence of the con., [اذن being initial, as being at the beginning of an independent prop., and intermediate as being followed by a supplement of what precedes it (DM),] though some say that the subj. is necessary, because what follows اذن is inceptive, since the coupled to the first is first, [the predicament of the coupled being that of the ant. (538) (DM)]. And similarly in زيد يقيم وأذن أحسن اليك 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 ُكُيُّ (M, Z), because it explains the cause of the act, and denotes result, like the ُلُ (AAz). A man says "I repaired to such a one," and you say to him ُكُيُّ يُحسَبُ إلى ُكُيُّ [498], and he says In order that he might do good to me. ُكُيُّ is like ُكُيُّ, لَمْهُ, and the prep. [513] being prefixed to the interrog. مُ with its f elided [181], and the م of silence being affixed [648]. The inflection of the مُ is disputed: according to the BB, it is governed in the gen.; but, according to the KK, it is governed in the acc. by an understood v., as though you said ُكُيُّ تفعَّلُ ما ذَا In order that (thou mightst do) what؟ [596], which saying I hold to be not far from right.

§ 596. The v. after ُكُيُّ is governed in the subj. either by ُكُيُّ itself [410] or by subaudition of اِنْ [411]; but, when you prefix the ُلُ, and say ُكُيُّ تفعَّلُ In order that thou mightst do, ُكُيُّ is the op. [571], as though you said ُلاِنْ. تفعَّلُ (M). ُكُيُّ 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 *جَبَتَكُمُِّ الَّذِينَ يُكَوْنُونَ عَلَى الْمُؤْمِنِيْنَ حَرْجٍ* [597], since the infinitival p. is not prefixed to its like; but, when you say *جَبَتَكُمُِّ الَّذِينَ يُكَوْنُونَ حَرْجٍ*, may be causative [411, 498, 513] or infinitival [410, 514, 571] (Sh). According to Akh, *كُيْبَيْنَ* always governs the gen., the subj. after it being governed by *آن* expressed [413, 597] or understood [411], which is refuted by LVII. 23. [571]; for, if he assert that *كُيْبَيْنَ* is corrob. of the ل, as in [*لا للَّمَا الْلَّغَيْنَ* [134], it is refuted by the fact that the chaste, regular [combination of the ل and *كُيْبَيْنَ* 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 *كُيْمَة*، as they say لَّمَا، and by the saying of Hātim [أَتَتَيْ (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. WindowSize does not separate the v. and its subjonctival [p.]; but they reply to the 1st that the o. f. is WindowSize, which entails upon them multiplicity of suppression, exclusion of the interrog. from the 1st place, elision of its WindowSize 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. WindowSize occurs with WindowSize expressed after it in the saying of Jamil

(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 WindowSize is not expressed after WindowSize except in poetic license [413, 571], as in WindowSize (ML). WindowSize is written conjoined, andWindowSize disjoined, because theWindowSize attached toWindowSize does not alter the meaning of the sentence, whereas theWindowSize affixed to it does alter its meaning (D).
CHAPTER XX.

THE PARTICLE OF REPREHENSION.

§ 598. It is ḫū (M, Z, IH). According to Th, ḫū is compounded of the ḫ of comparison and the neg. ḫ, its ḫ, says he, being doubled only to strengthen the meaning, [vid. refutation (DM),] and to dispel the notion that the meaning of the two words remains; but, according to others, it is simple. It is, according to S, Khl, Mb, Zj, and most of the BB, a p. whose meaning is reprehension and refutation, having no meaning, according to them, except that; so that they always allow pause upon it, and inception in what follows it, [because it is a refutation and reprehension of what precedes it, and what follows it is disconnected from it (DM)]; and many of them even say "Whenever you hear ḫū in a Chapter, judge it to be Makki, because ḫū contains the meaning of intimidation and menace, and that was mostly revealed at Makka, because most of the contumacy was in it": but this requires consideration, because the necessity for attributing [every Chapter containing ḫū (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 Madanf 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 preceding by such as في أبي صورة ما شاء ركب
LXXXII. 8. In what shape He willed hath put thee together, [ما being red. (K, B),] يوم يقوم
الناس لرب العالمين LXXXIII. 6. On the day that mankind shall stand for the judgment of the Lord of the worlds, and that is Aliena بيئة
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. حقة: AHm and his followers say that it is i. q. the inceptive لف: and Nr, Fr, and those who agree with them say that it is a repl. p. i. q. لا and نعم; and attribute to it LXXIV. 35. [below], saying that its meaning is لى والقرّ 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 لَكَّا، كُتِّبُ الْإِبْرَارِ.

LXXXIII. 18. Now, verily the record of the pious, because حَقَّاً 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 reprobation and another meaning, both pause upon لَا and inception with it are allowable upon the two different assumptions, [that it denotes reprobation and that it is i. q. the inceptive لَا or something else (DM)]; but it is preferable to explain لَا by reprobation, because this [meaning] is prevalent in it: such [passages (DM)] are like مَعْلَمَ الْغَيْبِ

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.

84. 85. And they have taken to themselves gods beside God, that they may be to them a strength. Not so, or Now, they shall disown their worship. Sometimes it must denote reprobation or inception, [and is not i. q. حَقَّاً or نعْمَ (DM),] as
My Lord, restore 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. حقاً, the Hamza of أن 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 كان أصحاب موسى أنا لمدركوتي كنا أن

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 أى is pronounced with Kasr, and because نعم after enunciation denotes assent: and sometimes it may not denote refutation, as وما هي إلا ذكرى للبشر 不 is a reminding for mankind. Now, by the moon [above], since it is not preceded by what is refutable (ML).
CHAPTER XXI.

THE ّ

§ 599. They are [the red. ّ, the ّ affixed to the dems., the ّ of wonder not governing the gen.,] the ّ of determination, the ّ [of the correl. (M)] of the oath, the ّ subsidiary to the oath, the ّ of the correl. of ّ and ّ، the imp. ّ, the ّ of inception (M, Z), the ّ distinguishing the contracted from the neg. ّ، and the ّ governing the gen. (M). The ّs are quiescent, pronounced with Fath, and pronounced with Kasr (AA). The ّ 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 ّ of ّ is itself the op. of the subj. (411, 606) (DM)]. The inop. ّ is of seven kinds, (1) the ّ of inception [604]; (2) the red. ّ, which is the one prefixed in (a) the enunc. [556], as in ام الجلیس ّ [521]; (b) the pred. of اّ, as in the reading of XXV. 22. [521]; (c) the pred. of ّ in ّکنی میں حبها ّکی in [521]; (d) the pred. of ّ in ّما ذکر میں لبلی لکن ای عرفتها ّکالهان ّمختب یکن مروان.
[by Kuthayyir, And I have not ceased, from my love for Lailà, upon my knowing her, to be like the roaming camel, remote, in every meadow (Jsh)]; (e) the 2nd obj. of اريا in the saying اروى نشاطي I think thee to be reviling me and the like; (f) the obj. of يدعوك لمن ضرة أترب من نقية XXII. 13. He invoketh him whose harm is nearer than his profit; (g) the exs. لبني قام زيد and قالت طالما لكني فعلت, 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) [591, 602], as لو تزيلوا للعذابنا الذين كفروا XLVIII. 25. If they had been separate, We should have chastised them that disbelieved and XXI. 22. [90]; (b) لولا [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 اخرجوا لا يخرجون معهم لست قلتوا لا ينصرونهم ولست على
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 the أَلْلَهُّ, as in التَّخَرِيفُ [below]: (6) the ل affixed to the dems. [173, 175] to indicate distance or corroboration thereof, according to different opinions: which is orig. quiescent, as in تَلكُ; and is pronounced with Kasr in only because of the concurrence of two quiescents, [vid. the ل and the ل (DM)]: (7) the ل of wonder not governing the gen., as لَعْظَرَ زَبِيدُ How clever Zaid is! and لَعَظَرَ عَمْرُ How generous 'Amr is!, i. q. مَا لَعْظَرَ and مَا لَعْظَرَهُ: 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 pret. because of its resemblance, by reason of its aplasticity [468], to the n., [the wonder being imported from the form, not from the ل (DM)]; or the ل of the correl. of a supplied oath, [i. e. رَأَيْتِهَا لَكُنَى طَفْرُ (By God), Zaid has become clever! (DM)]. لَعْظَرُ 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

لَعْظَرُ. 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 III. 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 ] the pron. supplying the place of the fr, and similarly in those texts (DM): (b) preconception, as IX. 40. When they two were in the cave and XLVIII. 18. When they were swearing allegiance to thee under the tree: (c) presence, which says IU, occurs only (a) after dems., as [147, 148], or in vocation, as [51, 147], or the denoting suddenness of occurrence, as
[204]; (b) in the n. of present time, as لَّا تَشْتَمِلُ النَّجُلُ Revile thou not the man; and because the أن after اذًا, not denoting determination of a thing present at the time of speaking, does not resemble that which is being discussed; and because the أن prefixed to ان is correctly red., since it is inseparable, whereas the determinative أن is not known to occur inseparably, contrary to the red., while the good ex. [of the n. of present time] is اليوم أكملت لكم دينكم V. 75. To-day have I perfected for you your religion: (2) denotative of genus, denoting (a) totality of the individuals, which is the one replaceable by كل [117] used properly, as IV. 32. [(77), i.e. every man (DM),] and CIII. 2. [469]: (b) totality of the properties of the individuals, which is the one replaceable by كل used tropically, as زيد الرجل علمًا Zaid is the man in knowledge; [i.e. every man in respect of knowledge (DM),] i.e. the consummate in this quality; whence ذلك الكتاب 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 61 a
the quiddity, which is the one not replaceable by used properly or tropically, as

XXI. 31. And made of water every living thing and By God, I will not
made of water every living thing and or the thing By God, I will not

used properly or tropically, as for which reason perjury
occurs through [wedding or wearing] one of them;
while the distinction between the [n.] made det. by this
and the indet. generic n. is the distinction between
the restricted and unrestricted, because this \( \mathfrak{J} \) 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 \( \mathfrak{J} \) must be (1) expressed, when the n. is
(a) an explicit ag., the v. being \( \mathfrak{J} \) or \( \mathfrak{J} \), as XXXVIII.
29. [473], LI. 48. [473], and XVIII. 28.

Most evil will be the drink! : though \( \mathfrak{J} \) 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 \( \mathfrak{J} \) [142]; (b) in
vocation [51; 147], as V. 45. O thou
Apostle: though is sometimes qualified by the dem., as
Ibn in which case the dem. is mostly qualified, as
[418. A.] but sometimes not qualified, as

[Ye too, eat your provisions, and leave me to be an intruder among them that intrude (FA): (2) suppressed when
the n. is (a) a voc., as يَا غَلَامُ الْخَلَّامُ, except
and the prop. used as a name [52]: (b) pre., as غَلَامُ, except when the pre. is an ep., and the post. a reg. of it,
the ep. being (a) insl. with consonants, as الضَّارِبُ زَيدٌ
[112]; (b) pre. to what contains الَّذِي, as الَّذِي
[or رأسى الرجل (Sh on the gen. governed by
prothesis]): while in no other case may ُْل and prothesis
be combined, contrary to the opinion of Fr, who allows
*ضَارِبُ زَيدٌ and the like, where the post. is det. without
اللَّهِ; and of all the KK, who allow ُْلُلرائِبِ and
the like, where the pre. is a num.; and of Rm, Mb, and
Z, who say that the pron. in الضَّارِبِ, ُضَارِبِ، and
ضَارِبِ is in the position of a gen. by prothesis [113, 163]
(Sh). ُْل also denotes determination, being transmitted
from Tayyi and Hiwyar, as
[by Bujair Ibn Ghanama at-Ta’i, That is my friend and he that unites with me, casting behind me the arrow and the stone, i.e. defending my reputation behind my back (Jah),] and in tradition ليس من أمير اتصيام في أمصير
Fasting in travelling is not an act of piety thus related by AnNamir Ibn Taulab [687]. This dial. is said to be peculiar to the ns. into whose initial the ل of determination is not incorporated [749], as كتب and علم, contrary to لباس, ناس, and رجل; and some students of AlYaman have related to us that in their countries some are heard to say خذ الرمع و أركب مفترس 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 م). ال is also red., [i.e. neither conjunct (176) nor determinative (DM)]; and is of two sorts, (1) inseparable, like the one in (a) the conjunct ns. [التي, الدئب, &c. (DM)], according to the saying that their determination is by means of the conj. [176]: (b) proper names, provided that they be conjoined [with it] because of (a) their transfer, like النصر and
[orig., when anarthrous, names of gold and blood respectively, and then, when applied to the person, vid. An Nādīr Ibn Kināna and An Nu'mān Ibn Al Mundhir King of the Arabs, conjoined with اللّ، without which the النعسān, when proper name of Ibn Al Mundhir, has not been heard, whereas, when it is proper name of any one else, the اللّ in it denotes allusion, as in the IM (11) (DM),] and اللّ، [an idol belonging to Thākif at At Tā'īf, or to Kuraish at Nakhla (B on LIII. 19.), an act. part. from السوْيَة (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 اللّ (DM),] and العز، [a gum-acacia tree worshipped by Ghaṭafān, orig. fem. of The most mighty (B), transferred from the fem. qual., and made a proper name of a deity, and conjoined with اللّ (DM)]; (b) their coinage, like السمَوْل (T)]; (c) their prevalence of application to one of those objects which they orig. belonged to, like البيت for The Ka'bā, المدينَة [11] for Taiba, and النجم for The Pleiades, though this [ اللّ (DM)] orig. denotes determination of [prescrib
ceptional (DM) knowledge, [where the person addressed knows what \( \text{ال} \) 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 prefix of (DM)] \( \text{ال} \), [so that such as \( \text{يشكر} \), which is transferred from the aor., is excluded (DM),] and whose original meaning is alluded to, like عباس, حارت, and ضحاك, for which you say الصارت, and العباسي [11], and ضحاك; but this sort rests upon hearsay, for the like is not said in the case of such as معروف, محمد, and أحمد: (b) infrequent, occurring (a) in poetry, like the one prefixed to زيد, [which is transferred from the aor. v. (DM),] and عمر, [which is not transferred from anything (DM),] in and رأيت الله [12], while the one prefixed to رُلِيد in the [last] verse denotes allusion to the original meaning, [because it is transferred from رُلِيد A young child (DM),] and, it is said, like the one introduced into بنات أورب [504], because بنات أورب pl. is a proper name for a sort of truffle; (b) in anomalous prose, like the one
occuring in their sayings and the reading

LXIII. 8. The mightier shall assuredly go forth from it meaner, because the d. s. is necessarily indet. (ML). Another instance of the separable red. is the one prefixed by poetic license to the sp., as

[by Rashid Ibn Shihab alYashkuri, I saw thee, when thou recognizedst our chiefs, shrink from encountering us, and console thyself in mind, O Kais, for the slaughter of 'Amr (Jsh)], orig. نفسا, according to the opinion of the BB that the sp. is only indet. [83] (IA). The KK, some of the BB, and many of the moderns allow آل to act as a substitute for the post. pron., and thus explain

LXXIX. 41. [27], [350], and ضرب زبد الظهير والبطلي [154]; but IM restricts the allow-

ability to expressions other than the conj., [so that such as الذي ضربت الظهير والبطلي 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 المسجيات, [the post. n. being sup-
pressed, because known, indicated by the mention of the names, since the name must have a named, and the ج made a compensation for it, as in XIX. 3. (85) (K),] and ASh says on [83] that the o.f. is في نُطْمُهُمّ نُطْمُهُمّ that so that they allow جل 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 جل is to denote interrogation, vid. in the citation of Ktb أَلَ فَعَلْتَ Hast thou done?, i. q. جل فَعَلْتَ [683] (ML).

§ 600. The جل of the correl. of the oath [427, 652] is in such as واللَّهُ للنَّفْلِ By God, I shall assuredly do: and is prefixed to the pret. also, as By God, he lied or has lied and خَلَّقَتْ آله يُنِزِّلُ [575, 577]; but is more often prefixed to it with واللَّهُ لَقدْ خَرَجْ By God, assuredly he did go, or has gone, forth (M). The reg. of an op. conjoined with the جل of the oath must be posterior [to the op. (DM)]; but in يَقُولُ اللَّهُ امَّا مَاتَ or لسُوَفَ اخْرَجْ حِيَاب XIX. 67. And man saith, What! when I am dead, shall I be brought forth alive? إِذَا is an adv. to لَخَرَجْ, the adv. being allowed to precede the جل 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'ша, Two. foster-brethren (being a d. s. to suckling, of a breast (being a subst. for لبایی) of a mother, that have sworn one to the other in a dark, black (night), "We will not ever (206) part" (DM)], the neg. \( \not \) having the first place in the correl. of the oath \([547]\).

Suppression of the ل of لانعين 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 لانعين is peculiar to poetic license, as in the saying of 'Аmir Ibn At'Tufail

\[\text{And the slain (by the hand) of Murra (assuredly) I will avenge; for verily he is unavenged, and verily (retaliation for the blood of) your brother has not been sought, i.e. لأتاري (Jsh)].\]

\( \S \) 601. The subsidiary ل is prefixed mostly to اب and sometimes to another [cond. instrument (DM)], as

\[\text{لَمَّا صَلَحَ لِلَّبَاسِيْنِ لَكَ صَالِحًا وَلَلْبَاسِيْنِ اذَا غَرَّتَ غَمِيلا.}\]
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 لَمَّا اَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ تَمَّ جَاءَكُمُ رَسُولُ مَسْلِمٌ لَمَّا أَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ تَمَّ جَاءَكُمُ رَسُولُ مَسْلِمٌ لَمَّا اَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ تَمَّ جَاءَكُمُ رَسُولُ مَسْلِمٌ لَمَّا اَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ تَمَّ جَاءَكُمُ رَسُولُ مَسْلِمٌ لَمَّا اَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ تَمَّ جَاءَكُمُ رَسُولُ مَسْلِمٌ لَمَّا اَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ تَمَّ جَاءَكُمُ رَسُولُ مَسْلِمٌ L. 75. the [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)], لما 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'ân (DM)]; but inceptive, لما 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, لما ماعكم, it is as though للذى اتبتكم وجاكم رسول مصدق لما were said (K),] because this is an attribution of the most frequent usage. The strangest word that it is prefixed to is أن, [because أن is not cond. (DM),]; and that [prefixion] is on account of the resemblance of أن to أن [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 in XXIV. 13.

Then, since they have not brought the witnesses, those before God are the liars, so that the is prefixed after it, as it is prefixed in the correl. of the condition [419, 587]. The subsidiary is sometimes suppressed, notwithstanding that the oath is supplied before the condition, as VI. 121. [And, (by God,) if ye obey them, verily ye will be polytheists, being correl. of a supplied oath, not of the cond. because the nominal prop., when it occurs as correl. of the condition, must be conjoined with the (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, as in [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 

وَأَنَّ لَمْ يَنْتَهُوا عَما يَقُولُونَ لَيْمَـسٍ لِّدِينِهِمْ كَفْرُوا مِنْهُمْ عَذَابَ الْيَمْ

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. دَلَّةَ لَمْ يَنْتَهُوا (DM), this [سُلْيَسِي (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 ل (DM)]; and as 

وَلَا يَثْقِفُ لَنَا لِتَرَحَمْنَا لَذَوَاتِ الْخَاطِرِينَ VII. 22. [And, (by God,) unless Thou forgive us, and have mercy upon us, we shall assuredly be of the lost (DM)], contrary to 

وَلاَ تَغْفِرْ لَنِّي وَتَرَحَمْنِي آَكَنِ مِّنَ الْخَاطِرِينَ XI. 49. And, unless [585] Thou forgive me, and have mercy upon me, I shall be one of the lost, [آَكَنِ being the correl. of the condition, not of a suppressed oath (DM)]. The ل is not subsidiary in

لَاتُ كَانَ الدُّنْيَا عَلَى كَمَا أَرَى

تَبَارَى مِنْ مَيْ ّ نَلِمْوَاتٍ أَرْحُ [by Dhu –r-Rumma, If the world be for me, as I see, hardships from (longing for) Mayya, assuredly death will be easier (Jsh)],
[If what thou hast been told to-day (about me) be true, I will fast in the day of midsummer, exposing myself to the sun (DM)], and

[by 'Umar Ibn Abi Rab'a alMakhzûmî, Tarry 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 تَوَاء (DM)] is suppressed, being indicated by what precedes it, 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 لُو [574] is in such as XXI. 22. [90] and لُو لَفْضُ الله [591] عليكم ورحمة لا تبعتم الشيطان 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 لُو أن قرائنها سيرت به الجبال XIII. 30. And, if by a Kur'ān the mountains were to be moved, [i. e. لُكَانِ هذَا الْقُرآنِ it would be this Kur'ān, like لِوْ إِنْزِلْنَا هذَا الْقُرآنَ عَلَى جَبَل لَوّ لِأُرِيَتُهُ طَحاَعاً مَتَصَدِعاً مِن خَشْيَةِ الله 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, لَمَّا أَمَنَّا بِهِ they would not believe in it, like VI. 111. (585) (K),] and XI. 82. [418. A.] (M), i. e. لَمْ نُرِى مَن كَّرَمْنِم 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 و and ف oftener than mobile, as فِي أَيْامِ الْمُرْتَبِطِينَ بِني دِينُوُمْنِا بِي 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 لَقَّبَ الْيَقَةَ, as XXII. 30. Then let them fulfil in the reading of the KK, Kn, and Bz, which contains a refutation of those who say that this is peculiar to poetry. There is no difference, as regards the fact that the requisitive ل necessarily involves 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 لَفِعَلْ كَذَا. Let such a one do such a thing, when you do not mean to assume superiority over him: and similarly if the ل be excluded from requisition to denote something else, like the ل by which, together with the v. accompanied by it, enunciation is meant, as to "لا أُفِعَلَ فَلَيْمَدْ لِلَّهِ الْرَّحْمَٰنَ مَعًا". XIX. 76. Whosoever is in error, let the Compassionate prolong for him his life and XXIX. 11. [below], i.e. لَيْمَدُ وَنَحْمُلُ (DM) and we will prolong and نَحْمُلُ [below] and we will bear; or intimidation, as to "لا شَأْرُ فَلَا نَفَّسُ " XVIII. 28. And, whoso willeth, let him disbelieve. When the nom. of the v. of requisition is an ag. of the 2nd pers., the ل is mostly dispensed with through the sufficiency of the mood لَفِعَلَ, as to [below]: but the ل is necessary [429] if the quality of ag. be absent, as لَيْمَدَ بِحَاجِتِي Be thou occupied with my want; or the 2nd pers., as لَيْمَدْ زَيْدُ Let Zaid stand; or both, as لَيْمَدْ وَلَا لَيْمَدُ
Let Zaid be occupied with my want. Prefixion of the ِل to the v. of the 1st pers., however, is rare, [because the speaker does not command himself (DM),] whether the 1st pers. be sing., as in the Prophet's saying Stand ye, and let me pray for you; or pl., as in [above] your sins: and rarer still is its prefixion to the v. of the ag. of the 2nd pers., as in the reading of X. 59. [430] and the tradition تَلْخَذُوا مَصَافِكَم Take ye your ranks. Sometimes the ِل is suppressed in poetry, while its government remains, as

 فلا تَسْتَنْدِلَّ مِنِّي بِقَاتِي وَ مَدْنِي
وَ لَكُنِّي يُقَّسِ مَثْلِي لِلَّحَمِيرِ مَنْ تُصِبَّ

[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 محمد الله [408], i.e. لَتَنْفِقَ ليَكُنْ: but Mb disallows suppression of the ِل and retention of its government even in poetry; and, [though silent as to the 1st verse (DM),] says on the 2nd verse that its author is not known, while it may
be a prayer in the form of enunciation, shall ransom, [in which case it is an ind. (DM),] the ل being elided for lightening, and the Kasra held sufficient without it; and says on

على مثل أصحاب البعوضة فاخصشى
لك الويل حر الوجه أو ييبك ما بكي

[by Mutammim Ibn Nuwaira alYarbū'ī, For the like of the companions of AlBa'ūda (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 (جش), which is orig., according to the majority, ليكب (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 اخصشى and لنتخصشى are synonymous. This, however, which Mb disallows in poetry, Ks allows in prose, but on condition that تل [i.e. a requisition from the crude form of القول (DM)] precede;

and holds تل لعبادى الذين امنوا يقيموا الصلاة XIV. 36.

Say thou to My servants, who have believed, Let them perform prayer to be a case of it, i.e. ليقيمواها: while IM agrees with him; and adds that it occurs, though rarely, in prose after enunciatory saying, as

بأ لبزاب لديها دارها تندى قاني حمها وجارها
[by Manzūr Ibn Habta al-Asadī, 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. لَتَنَامُ, 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 لَتَنَامُ. The KK and Akh assert that the ل of requisition is perpetually suppressed [431] in such as مَّتْنُ and مَّتَوْعَ [above], the o.f. being مَّتَوْعَ and مَّتَوْعَ, 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 ل from the head of the prop. from dislike of beginning the sentence with two corrobs. [521]; (2) to make the aor. a pure present [404]. So say most: while IM objects against the 2nd the texts وَأَيُّ رَبِّي لَيْسَ كُم بِبَيْنِهِمْ يُومُ الْقِيَامَةَ 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 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

\[\text{the intention of} \quad \text{your taking him away grieveth me, the intention being present.}\]

It is prefixed by common consent in two positions, (1) to the inch., as

LIX. 13. Assuredly ye are more terrible: (2) after [521], in which cat. it is prefixed to (a) three things by common consent, (a) the n., [vid. the pred. of posterior to its sub. (DM),] as

XIV. 41. Verily my Lord is quick to hear prayer,

[or its sub. posterior to the pred., as إن لي لزيدا, 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 كمن, which is a n., is supplied before the adv., so that the ل is as it were prefixed to the n. (DM),] as

LXVIII. 4. And verily thou art of a great nature: (b) three things with dissent, (a) the aplastic pret., as إن زيدا لعسى أن لنصم الرجل, said by Akh, because the aplastic [v. (DM)] resembles the n. [in unconjugability (575)]
(b) the [plastic] pret. conjoined with ְדַּן, as ְדַּן זֶייתֶד לֹכַּד קָם, said by the majority, because the pret., being approximated by ְדַּן to the present, resembles the aor., which resembles the n. [575]; (c) the plastic pret. divested of ְדַּן, [as ְדַּן זֶייתֶד לֹכַּד (DM),] allowed by Ks and Hsh by subaudition of ְדַּן [577]. And its prefixion otherwise than in the cat. of ְדַּן to two things is disputed, (1) the prepos. enunc. of the inch., as ְלֶכְתַּמ רֶזֶד [below], impliedly allowed by many: (2) the [aor. (DM)] v., as ְלֶכְתַּמ רֶזֶד, allowed by IM, Mlk, and others; while Mlk adds the aplastic pret., as ְלֶכְתַּמ מָא קָאָּנוּ יֵעָּמַולוּ V. 67. [Assuredly most evil was it as a thing that they were wont to do (471) (B)]; and some the plastic conjoined with ְדַּן, as XXXIII. 15. [97] and ְלֶכְתַּמ קָאָּנוּ נִּזְּכֵּרֵו וְאֱלֹהֵת אֵיְּיַרְּבֵּנִן XII. 7. Assuredly there were in the story of Joseph and his brethren signs, while AH says that the ל in II. 61. [575] is the ל of inception importing the sense of corroboration, and that a supplied oath may be before it, [in which case it is the ל of the oath (DM),] or not, [in which case it is inceptive (DM)]. The ל of inception is also prefixed (1) to the neg. מ, because treated in letter like the conjunct מ, 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. نَعْمُ، because of its resemblance in letter to the corrob. أن، 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 عَلَمَتْ لَزَيدٍ مَنْتَلِقٍ [445]; and prevents the acc. from being put by distraction in such as زَيْدٍ لَدَا إِكَرَمَةٍ، and the enunc. from preceding it in such as لَزَيْدٍ قَامَ، and the inch. in such as اللَّا زَيْدٌ قَامَ [above]: but it has not the quality of priority, [so as to be itself prepos. (DM),] in the cat. of أن، because there it is postponed from precedence [521], for which reason it is named deposited. The reg. of an op. conjoined with the ل of inception must be posterior [to the op., as أن زَيْدٍ لِيُصْرِبُ عمراً، not ليُصْرِبُ عمراً لِيُصْرِبُ (DM)]. In النَّبِيُّ ﷺ أَنْ زَيْدَا لَقَامٍ [577] or لِيُصْرِبُ (DM).
Verily Zaid, by God, did, or shall, stand the ِل is the correl. of a supplied oath, [because of the absence of ُد and presence of the ِن (DM),] not the ِل of inception; so that, when علَّمت ُن ُخ for example is prefixed to the prop. [ِن ُخ (DM)], the Hamza of ِن is pronounced with Fath, [because the ِل of the oath in such a place does not suspend, since the oath and its correl. are in the position of a nom., pred. of ِن, while ِن and its two regs. supply the place of the two objs. (DM)]: but, if you say َلِثَّمَت َتَّم, they say that it is the ِل of inception [575], in which case the Hamza must be pronounced with Kasr [518]; while in my opinion both matters are admissible.

§ 605. When ِن is contracted, as II. 138. [525] and LXXXVI. 4. [525], the ِل [inseparable from it (DM)] is, (1) according to S and the majority, the ِل of inception, which, besides its importing corroboration of the relation and making the aor. a pure present [604], imports distinction between the contracted ِن and neg. ِن, 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 Abû Rajá [عَلَى عَاشُر ابن تَام ُعائِرِد (ID)] in XLIII. 34. [525]
with Kasr of the ل، i.e. لَلَّذِي هُوَ مُنَاطٌ آنَّ، and that 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

The KK, however, assert that the ل is in all such cases i. q. ل، and that the ان before it is neg.; and they
cite, as evidence that the ج occurs as an exceptive, the saying

أمسى اباع ذيلًا بعد عزته * وما اباع لم أعلمي سودان

[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)]

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. [^١] is always pronounced with Kasr; and so too according to the doctrine of S, because the ج of inception suspends the op. from governing [445, 518]; whereas according to the doctrine of F and IJ the Hamza is to be pronounced with Fath (ML).

§ 606. The ج governing the gen. is in [504] and جئتك لتكرمني I came to thee in order (that) thou mightst honor me, because the v. governed in the subj. by subaudition of أن [411, 599] is renderable by the inf. n. governed in the gen., i.e. لاكرامك (M).
CHAPTER XXII.

THE QUIESCENT ﺔ OF FEMININIZATION.

§ 607. It is the ﺔ [affixed to the endings of pret. vs., as (Z)] in ﺔ ضربت, [which is introduced (M)] to notify from the very first that the ag. is fem. (M, Z). It is affixed to the pret. to denote the femininization of the subject (IH), whether ag. or pro-ag. [21, 161] (Jm). The affixion of the sign of femininization to the attribute, notwithstanding that the fem. is the subject, not the attribute, is allowable only because of the attachment between the v., which is the original form of attribute, and the ag., in respect of the v.'s needing the ag. and of the ag.'s being like one of the parts of the v., so that the ل in such as ﺔ ضربت [161] is made quiescent in order that four mobiles may not succeed one another in what is like one word [20], and you even see the ag. occur between the v. and its inflection in such as ﺔ يُضرِبْان [405], ﺔ تَضرِبُتِي، ﺔ يُضرِبُونَى [402, 161]. The femininization of the v. on account of the femininization of its ag. is therefore like the dualization and pluralization of the ag. on account of the repetition of the v. twice or oftener, as in the saying of AlHajjāj

يا حرسَ اضربَ عنقته

guard, smite, smite his neck, i.e. أضربُ اضربُ, and in
XXIII. 101. [598], i.e. restore Thou me, restore Thou me, restore Thou me. This 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 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 و is mobilized with Kasr upon meeting a quiescent (Z). The verbal و being orig. quiescent, the ل elided [in and ] because of the two quiescents [the ل and و] is not restored in and غَزْنَا, because, though the و 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 و being orig. quiescent, the vowel upon it is like no vowel: but there occurs a weak dial. that takes the vowel of the و into account, because the ل is like part of the word, so that they say رَمَاطًا غَزْنَا and غَزْنَا رَمَاطًا; though they do not say رَمَاطَا غَزْنَا, because the vowel is on account of a detached word that is not like part of what is before it, since the explicit n. is not like the pron. in attachment (R).
CHAPTER XXIII.

THE TANWIN.

§ 608. It is an aug. quiescent that is affixed to the final otherwise than for corroboration: so that the is excluded, because it is rad.; the of because it is mobile; the of and because it is not final; and the of XCVI. 15. [153], because it is corrob. [610, 649]. It is of five kinds, (1) the Tanwin [indicative (DM)] of complete declension, which is the one affixed to the triptote infl. n. to make known that it retains its o. f. [18], not resembling the p., so as to be uninfl. [159], nor the v., so as to be diptote [17]; and is also named the Tanwin of perfect declinability and the Tanwin of triptote declension: and that is as in رجل, زید, and : (2) the Tanwin [indicative (DM)] of indeterminateness, which is the one affixed to some uninfl. ns. to distinguish between their det. and their indet.; and occurs by hearsay in the cat. of the verbal n., as [198], and ; and regularly in the proper name ending in ریه as جاربی سیبودیه و سیبودیه آخر Sibawaih and another Sibawaih came to me: whereas the Tanwin of رجل and the like infl. ns. is a Tanwin of complete declension, not a Tanwin.
of indeterminateness, as some students imagine, [since the indeterminateness is realized without the Tanwín (DM)]; and therefore, if you named a man رجل, that very Tanwín would remain notwithstanding the cessation of the indeterminateness: (3) the Tanwín of correspondence, which is the one affixed to such as مسلمٕنننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننننн
[because the pl. fem. is a deriv. of the pl. masc. (DM)]:
(4) the Tanwín of compensation, which is the one affixed as a compensation for (a) a letter, (a) rad., as in جوار and غرامي, in which it is a compensation for the [elided (DM)] [18]; (b) aug., as in صنادل Stones, the Tanwín of which is a compensation for the I of صنادل, as IM says: (b) a post. (a) single term, which is the Tanwín of كل and when they are cut off from prothesis [128], as XXV. 41. [62] and II. 254. [507], [i.e. كل طائفة every (nation) and على بعضهم to some (of them) (DM)]; (b) prop., which is the Tanwín affixed to in the like of LIX. 16.

And the heaven shall be riven; for it on that day shall be fragile, orig.
being afterwards suppressed because known, the Tan윈 put as a compensation for it, and the ن pronounced with Kasr because of the two quiescents, [since ن is uninfl. upon quiescence, and the Tan윈 is a quiescent ن (DM)]: (5) the Tan윈 of quavering, which is the one affixed to the unbound rhymes, [i. e. those whose final is a letter of unbinding, i. e. prolongation (DM),] as a substitute for the letter of unbinding, vid. the ٍ،، and ى، in the recitation of the Banű Tamīm; and apparently is said by the GG to be a Tan윈 productive of quavering, while IX 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 Banű Tamīm recite, and do not quaver, they put the Tan윈 instead of them: and this Tan윈 is not peculiar to the n. [2], as is proved by

[by Jarīr, Lessen thou the blame, O upbraiding woman, and the reproof; and say thou, if I do well in my loving her, "By God, assuredly he has done well" (J)] and

[577]. Akh and the Prosodians add a 6th Tan윈, and name it hypercatalectic, which is the one affixed to the final of the bound rhymes, [i. e. those whose final is not

} 701 )
one of the letters of unbinding (DM),] as in

\[
\text{مَوْقِعَةُ الْأَعْمَالِ}
\]

\[
\text{أَلَّا}
\]

[505]; and is named hypercatalectic because it transcends the limit of the metre, [the o. f. being

\[
\text{نَصْفُ}
\]

and with quiescence of the ق, the Tanwîn 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 Tanwîn, vid. the Tawwîn of poetic license, which is the one affixed to the diptote [18], as in

\[
\text{وَبِمَذَا لَدَيْتُ الْبَطْرَى}
\]

\[
\text{وَقَالَتُ لَكَ الْوَلَيدَةُ إِنَّكَ مُرْجِلي}
\]

[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

\[
\text{سَلَامُ اللَّهُ إِلَيْهِ}
\]

[48]: and I hold their opinion in the case of the 2nd, but not of the 1st, because the 1st is the Tanwîn of complete declension, since poetic license permits triptote declension [of the diptote (DM)]; whereas the 2nd is not a Tanwîn of complete declension, because the n. is uninfl. upon Damm. And [some add] an 8th, which is the
anomalous Tanwīn, as in Those are thy people transmitted by AZ; and serves merely to multiply the letter; as is said of the of. And IKhz mentions that the Tanwīn is of 10 kinds, making the Tanwīn of the voc. and the Tanwīn of triptote declension of the diptote each a distinct kind, and saying "the 10th is the Tanwīn of imitation, as when you name a man, 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 Tanwīn (DM)] is the Tanwin of triptote declension, because that [Tanwīn of complete declension (DM)] which was before the naming is imitated after it (ML).

§ 609. The Tanwīn is always quiescent unless it meet another quiescent, and be therefore pronounced with Kasr or Damm, as XXXVIII. 40.

40. 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'ali, And I found him to be not accepting reproof, nor remembering God save a little (Jsh)];

CXII. 1. 2. Say &c.'
[160], God is the Lord [and \( \text{الله} \) preceding the nūn of XXXVI. 40. (547)] being read (M, ML) with omission of the Tanwīn of of and \( \text{الله} \) and with the acc. of the nūn. And it is necessarily suppressed because of (1) prefixion of \( \text{الله} \), as \( \text{الإجل} \); (2) prothesis [110], as \( \text{المال} \) لـ \( \text{زيد} \) No property belonging to Zaid, when the \( \text{ال} \) is not construed to be interpolated [101, 504]; for, if it be so construed, \( \text{المال} \) is pre., [and the Tanwīn is then suppressed because of prothesis (DM)]: (4) the preventive of triptote declension [17], as فاعلَةٌ: (5) pause in any case but the acc. [497, 640]: (6) contiguity to the pron. [113, 163], as ضاَربِكَ, 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 Yazīd Ibn Mukharram al-Hārithī (Jsh)]

وَمَا أَدْرَىٰ وَلَنِئَيْ كُلُّ ظَلْمٍ إِلَّا مُسْتَلِمٍ إِلَى قُوْمِي شَراَحِي

[170] And I know not (and my thought is every thought) whether Sharāhī will deliver me to my people is a poetic license, [the ن of مُسْتَلِمٍ in (DM)] it being a ن of protection [affixed to the act. part. by poetic license (DM)], not a Tanwīn, like [the ن of المواعِدِيْنِ 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 Tanwîn is not combined with ـل: (7) the n.'s being a proper name qualified by ـبَنَتْ or ـبَنَى by common consent, or ـبَنَتْ ـبَنَى according to some of the Arabs, contiguous to it and pre. to a proper name; while the saying [of AlAgblab al'Ijli (IY)] [50] is a poetic license (ML).
CHAPTER XXIV.

THE CORROBORATIVE ₪

§ 610. It is (1) double, [pronounced with Fath, because of its heaviness and the lightness of Fatha (R),] except with the ₪ (IH) of the du. and the ₪ of the pl., i.e. the ₪ separating the ₪ of the fem. pl. from the double ₪ (Jm); and with Kasr after the ₪ of the du. and the ₪ of separation, as ₪ and ₪, by assimilation to the ₪ of inflection in the aor., which is pronounced with Kasr after the ₪ (405), as ₪ (R): (2) single (M, IH, IA, ML), quiescent (IH), because it is uninf., the o. f. in uninflectedness being quiescence (Jm): and both are combined in ₪.

XII. 32. He shall assuredly be imprisoned, and shall surely be one of the objects (IA, ML), the ₪ of ₪ [497] being written in the Codex as an ₪, [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 KhI, corroboraton by the double is more intensive (ML). The v. corroborated by the ₪, if not immediately followed by
the ḳ, ṭ, or ẓ of the pron., is uninfl. upon Fath [or quiescence, whether the v. be sound or unsound], as ṭāṣṣūna, ṭūṭik or ṭāˈṣṣūna ṭūṭik, [and ṭāṣṣūna ṭūṭik, [and ṭāṣṣūna ṭūṭik]. If an ḳ of the du., ṭ of the pl., or ẓ of the 2nd pers. sing. fent. be attached to the v. corroborated by the ẓ, (1) when the v. is sound, then what precedes the ḳ, ṭ, and ẓ is vocalized with Fath, Damm, and Kasr respectively; and the pron. is suppressed if it be a ḳ or ẓ, but remains if it be an ḳ, as [402], ya ṭāṣṣūna ṭūṭik ṭāṣṣūna ṭūṭik, and ya ṭūṭik ṭūṭik ṭūṭik; for the o. f. is ṭūṭik ṭāṣṣūna ṭūṭik ṭāṣṣūna ṭūṭik; and then the ḳ [of the ind.] is elided because of the succession of likes; and afterwards the ḳ or ẓ is suppressed because of the concurrence of two quiescents, so that it becomes ṭāṣṣūna ṭūṭik; but the ẓ is not suppressed, because of its lightness, so that it becomes ṭūṭik; while the Damma and Kasra remain, indicating the ḳ and ẓ: (2) when the v. is unsound, then, (a) if its final be a ḳ or ẓ, (a) when the v. is attributed to the ḳ or ẓ [of the pron.], its final is elided on account of the ḳ or ẓ of the pron., what remains before the ḳ or ẓ of the pron. being pronounced with Damm or Kasr respectively, as ṭāṣṣūna ṭūṭik.
and, when you affix the *corrob.* to it, you do with it what you do with the sound, so that you elide the *v* of the *ind.* and suppress the *v* or *e* of the *pron.*, as

ُهُلْ تَعَزَّرُونَ ىَ هَنَذِ ُهُلْ تَعَزَّرُونَ

or and:

ُهُلْ تَعَزَّرُونَ ىَ هَنَذِ ُهُلْ تَعَزَّرُونَ

(b) when the *v.* is attributed to the *l* [of the *pron.*], its final is not elided; and the *l* [of the *pron.*] remains, what precedes it being pronounced with a vowel homogeneous with the *l*, *vid.* the Fatha, as

ُهُلْ تَعَزَّرُائِيُّ

or ُهُلْ تَعَزَّرُائِيُّ: (b) if the final be an *l*, then, (a) if the *v.* govern an *l* in the *nom.*, the *l* that is the final of the *v.* is converted into *e* and pronounced with Fath, as

ُهُلْ تَعَزَّرُائِيُّ

and ُهُلْ تَعَزَّرُائِيُّ: (b) if the *v.* govern a *v* or *e* in the *nom.*, the *l* is elided, while the Fatha that preceded it remains; and the *v* or *e* is pronounced with Damm or Kasr respectively, as

ُهُلْ تَعَزَّرُائِيُّ ىَ هَنَذِ اَخْشِيَّنَ ُهُلْ تَعَزَّرُائِيُّ

when the *corrob.* is affixed to it. When the *v.* attributed to the *n* of the *fem. pl.* is corroborated by the *corrob.* *نَ*, the *n* of the *fem. pl.* must be separated from the *corrob.* *نَ* by the *l*, from dislike to the succession of likes, as ُهُلْ تَعَزَّرُائِيُّ [497] (IA). The single occurs in all the positions of the double, except in the *v.* of the *dù.* and *fem. pl.* (M). You say [ُهُلْ تَعَزَّرُائِيُّ] and
and (M) in the du. and fem. pl. (IH) and [497, 614] (M, IH); but not and (_), 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 1 before it is like a vowel on account of the prolongation in it, like the reading of ناش in VI. 163. [129], the reading of Abū 'Amr *_{لاي}+\text{لالي}

LXV. 4. [29, 176], and the saying *{لقت حلقناً البطاني}

The two rings of the belly-girth met [223, 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 *{أثانبلأخ} [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 pr
atory, as ِ通风ُ أَنْعَل [498]; except ِ通风ُ أَنْعَل in wonder, because its sense is like that of the pret. v. [612], ِ通风ُ أَلْح [477] being anomalous: and the aor. if it be future, necessarily [613] in such as XXI. 58. [498]; nearly necessarily after َما 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 ِعَصَمَة أَلْح [612] (ML).

§ 612. The pret. is not corroborated by them, [unrestrictedly, the saying

دَمَ مِنْ سَعْدِكِ أَوْ رَحْمَتْ مِتَيْماً

لَوْلَاكَ لَمْ يَبِلَّلِ السَّبَاطِ جَانِحاً

{Everlasting be thy good fortune if thou take pity upon a thrall that, if 'twere not for thee, would not be inclining to fondness! (Jsh)} being anomalous, but facilitated by its being i. q. ِعَنْعَل (ML), i. e. ُدَمَ يَا سَعْدَهَا, or rather, says Dm, ِعَنْعَل, because, the ag. of ِدَمَ being an explicit n., which ِعَنْعَل does not govern in the nom. (165), ِدَم* cannot take the place of ِدَمَ here, contrary to ِلَبِّد (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 وَاللَّهُ َلاَ تَفْعَلُونَ وَاللَّهُ لَا تَفْعَلُونَ, and the red. مَا, as it تَّفْعَلُونَ, 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 لَيْتَنَّكَ لَا تَفْعَلِينَ, هَلْ تَفْعَلِينَ, لَا تَفْعَلِينَ, اِنْعَلَى هَلْ تَفْعَلِينَ, and هَلْ تَفْعَلِينَ. 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 turn thou towards my kinsfolk and thy kinsfolk: thou shalt study (in full مُسَاعِيْنَا) our seats, so that
thou mayst see how we do (FA)]; and the enunciation
headed by the corrob. p., as and every cond.
instrument followed by the red. مَّا ، whether suppressible,
as in اَيْاَ ما تَفْعَلُونَ , اِيِّهِم ما يَفْعَلُونَ , مَنْيِتَا ما تَفْعَلُونَ , اَيْما تَفْعَلُونَ
and اَيْما تَكُونِي اَکْنَ , or inseparable from the cond. word,
as in اَيْما اَنُّمَا. The corrob. نِّ مَّا 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
فَهَمَا تَشَا مَنْىَ فَوْأَةٍ يَعْطُكمُ , وَفَهَمَا تَشَا مَنْىَ فَوْأَةٍ يَنْفَعُ
[by AlKumait, And whatever Fazāra wills from him he
will give you; and whatever Fazāra wills from him
he will surely withhold, orig. (Jsh),] and
ثَبَتَ تَنَبَّاتَ الْعَظِيمِ اَلْفَرْعِي اَلْوَقَى
حَدِيثًا مَنْىَ مَا يَانُكُ الْفَخْرِ يَنْفَعُ
[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 مَّا , as
مِى يَتَقَفُّ مِنْهُمُ ثَلْيِسٌ بَأَبِيَ اَبْدًا رَقَّتُ بَيْنَ تَبْيِئَّةٍ شَائِئٍ
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 Kutāiba will heal the heart from the distemper of wrath (J)]. The  also occurs in a case of choice, but seldom, after the future vs. that the red.  is prefixed to otherwise than in condition, as  With some eye shall I assuredly see thee,

[611] And from some thorn-tree will its offshoots assuredly spring up, Seldom indeed wilt thou say, Often indeed wilt thou do, and its affixion with the  that is in the condition being more frequent than with any other  only because condition resembles prohibition in apocopation [of the v.] and non-existence [of the act]; but  is a poetic license, and is good only because  is redundantly added to  [an inceptive sentence, since the  is not affixed to the d. s. (SM),] is in its annexure. The  occurs after the [aor.] negated by  , regularly, according to IJ, when  is contiguious to the negated, because it then resembles [the  66 a
of] prohibition, the text ṭantuṭa la ṭasbiṭu al-dīnī ṭalīmu ṭanīkḥās VII. 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 $N$ is separated [from the negatived], as لَأَن فِإِلَّا الْمَيْسِرُ يُصِيبُ الْمُزَيْدُ: but, according to F, the $N$ does not occur in a case of choice after negation, because it is devoid of the sense of requisition, and divested of the corrob. $M$ in the beginning (R). Corroboration of the $v.$ after $N$ is allowable in prose and poetry, by common consent, if $N$ be prohib., as XIV. 43. [611] and $N$ يغْرِنَّكُ الْمَغُرْفَةٌ $N$ [523]: and is peculiar to poetry, according to the majority, if $N$ be neg., as

ةَلَّا يَحْمِدَ الْأَمْرَ مَجَانِبًا
فِعْلُ الْكَرَامِ وَأَقَلُّ الْوُلْدَى حَسْبًا

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 ادْخَلُوا مَسَاكَنُكُمْ لَا يَحْصَلُونَكُمْ سَلَمَانًا وَجَنُوْةً XXVII. 18. 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 لَمَ [548], because assimilated to the prohib. 

 Thorn in respect of apocope, as

[by Abu Ḥayyān al-Fak'asī, 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 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

الأتيت إن جاءت به ألمونا فيقالا، ويليسي البدونا

[Tell thou me (orig. أرأيت), if she bring him delicate, combed, and wearing striped garments, wilt thou indeed say, Present ye the witnesses? (Jsh)] and

يا ليت شرئي عنكم حنيفة أشاهرون بعدنا السيوفا

[by Ru‘ba (FA), O would that I knew about you, (O tribe of) Hanifah, whether ye will indeed be drawing swords after us!; and the act. part. is infl. with the corrob. because ns. are orig. infl. (DM)].

§ 613. Out of these positions mentioned [612], the

د (1) is inseparable from the aor. correl. of the oath
when aff., as \( \text{وَاللَّهُ لَا تَقْرُومُ} \), provided that a preceding prep. do not depend upon it, as \( \text{وَلَا تَقْرُومُ} \). III. 152. And, by God, if ye die, or be slain, assuredly &c. [75]; while the saying

\[ \text{لَا تَفْقَدُ} \quad \text{ذَينَ} \quad \text{ضَلَايْتُ} \quad \text{عَلَيْكُمْ} \quad \text{بِيْرَتَكُم} \]

[By God, if your tents have become too narrow for you, assuredly my Lord shall know that my tent is wider, orig. \( \text{لِيَعْلَمُ} \) (FA),] is anomalous [614] according to the BB: (2) is mostly affixed in command, prohibition, and interrogation, and with \( \text{اَمَا} \); but, according to Zj, is inseparable with \( \text{اَمَا} \), contrary to the opinion of others, according to whom omission of the \( \text{ن} \) is good, as

\[ \text{اَمَا} \quad \text{تَرْبَى} \quad \text{ولَي} \quad \text{لَمَّا} \quad \text{فَإِن} \quad \text{الْحَرَاذَاتِ} \quad \text{أَوْضَى} \quad \text{بِهَا} \]

[by AlA'shà, And, if thou see me when I have short hair, verily calamities have destroyed it, where the corrob. \( \text{n} \) is omitted after the cond. \( \text{اَمَا} \) (FA)], though expression of it is more frequent (R).

§ 614. The [double (DM)] corrob. \( \text{n} \) may be suppressed in such as \( \text{انْعَلَي} \) [613] by poetic license, as

\[ \text{فَخَلَّتْ} \quad \text{وَأَوْرَى} \quad \text{إِنْذَاتِهَا} \quad \text{جَمِيُّا} \quad \text{وَأَيُّهَا} \quad \text{عَزَّبَ} \quad \text{وَرَمُّ} \]
by 'Abd Allāh Ibn Rawāḥa alAnṣārī, 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. لَتَأْتِينَا (Jsh). The single [oorrob. 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 ّتُهَدِينُ التَّقْرِيرُ أَلْغَ (IA); necessarily [537] (M, R, IA, ML), i.e. لا ّتُهَدِينُ (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 َئَضِرْبِيَّ (R, IA, DM), (a) alone (R), as َإِضَرْبِيَّ or َإِضَرَّبِيَّ (R) for َإِضَرْبِيَّ (R, IA, ML) and َإِضَرْبِيَّ or َأَخْشَعُونَ (R) and َأَخْشَعُونَ (R), (b) together with the َن [of the ind.] after it, as َهُلُ تَضَرِّبُونَ [649] or َهُلُ تَضَرِّبُونَ َتَضَرِّبِيَّ or َهُلُ تَخْشِيِّيَنَّ َتَخْشِيِّيَنَّ and َتَخْشِيِّيَنَّ (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 َإِضَرِّبِيَّ (R, IA). Its suppression in other cases is said by some to be a poetic license, as َإِضَرِّبِيَّ
[by Tarafa, *Do thou surely strike away from thee cares, their comers by night, like thy striking with the sword the crest of the horse, orig. ^جُضْرَبَّنِ (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 l, and the word is a p. or radically uninfl. n., as لّنّ, ذّنّ, and هّنّ, because the l, being a faint letter, is meant to be made plain, and, when a quiescent 8 is put after it, prolongation of the l is unavoidable: (a) in ns. decl., as حبلٌ إف عى, or accidentally uninfl., as لّنّ, 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 كّم [225], لّنّ, and إف [205]; or because the inflection is supplied in the l of إف عى, and the quasi-inflectional vowel in لّنّ, and, as we shall mention, the 8 is not affixed to the word vocalized with an inflectional or quasi-inflectional vowel, whereas in the l of such as هّنّ and لّنّ, the inflectional vowel is not supplied, but, on the contrary, if a sound letter were in the place of the l, it would be vocalized with an uninflational vowel, as in هّنّ, هّمّ, and هّلاّةّ: (b) this 8 is not affixed to a quiescent other than the l mentioned, whether it be a م or س, as in هّمّ and
or something else, as in مُمَّ and مُمَّ, because the ٰ, being fainter, is more in need of being made plain; but it is affixed to the ا, and in lamentation, as واَ غَلَامُةِ, واَ غَلَامُوَةِ, and

and in disapproval, as اَنْطَلْقَةِ, اَمْيَرَةِ, and

because of your intention to increase the prolongation of the sound in both cases: (2) when you pause upon a word vocalized in the final with a vowel neither inflectional nor quasi-inflectional, [being then added] in order to make that inseparable vowel plain, since, if the ٰ 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

but its introduction in the word whose penultimate is quiescent is stronger than in the word whose penultimate is mobile, to the end that two quiescents may not be combined, [as would be the case] if the final were made quiescent: (a) they do not affix it, however, to the ü in the five paradigms [405], as تَضْرِبَتْنَةُ, تَضْرِبَتْنِ, and

because the ü, being the sign of the ind., is like the inflectional vowel: (b) some of the BB disallow إنْطَلْقَةٌ
and because of the liability of the 8 to be confounded with the pron. of the inf. n. and in the case of with the direct obj. also; but this is of no account, because Khl transmits ℓαπάλατα from the Arabs, and, if ambiguity were a preventive, they would not say لعلة، لثنة، انها، اعتينية: (c) in some cases, however, they use the 1 in place of the 8, because of its resemblance to the latter, vid. in ع [161, 497, 648] and حيهلا [191]: (d) they do not affix the 8 to the final of such as ُخمسة عشر: يا زيد: لا رجل, 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 infl., [by reason of its occurrence in the place of the n., as ضارب, i.e. ضارب ضرب, and of the aor. also, the pret. being (α) converted into a future, (α) by requisitive origination, either prayer, as in رحمك الله God have mercy upon thee!, or command, as in ‘Alt’s saying اُخرجِ احمرْ ترنة وأسي أختا بنفسه Let a man prove a match for his adversary, and make his comrade equal with himself; (β) by enunciation respecting future matters with the
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 negatived by ُل or ُن in the correl. of the oath, as ُن فُعلت or ُن فُعلت, so that repetition of ُل is not necessary, as it is in the case of the pret. retaining its proper sense, whence ُهلا لا عدبهم اله (547); (δ) by prefixion of the cond. ُن or what implies its sense (419, 585); (ε) by prefixion of the م acting as a substitute for the pre. adv., as م دامت ما ذرت شارق (571) and السماوات XI. 109. So long as the heavens shall endure, because of its implying the sense of ُن دامت, i.e. ُن كشرا أو قليلا, though the pret. sometimes remains a past with it, as ركنت عليهم شهدنا ما دمت فهم V. 117.

And I was a watcher over them so long as I continued to be among them: (β) either past or future, (α) after the Hamza of equalization (581), as سواء على أظلمت أم تعدت Alike is it to me whether thou have stood or sat or stand or sit (539), and after كلهما and جنه, 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 or 
He, or Every man, that has, or shall, come
to me shall have a dirham, because both contain a tinge of
condition (32) (R on the pret.):] so that, its vowel being
[quasi-] inflectional, they do not say ضربة. When the
word is one whose ل disappears in apocopation [404]
or pause [645], then, if it remain until, the ی of silence
is necessary, as ڑ and ۂ، because of the impossibility
of pausing upon a mobile or beginning with a quies-
cent: whereas, if it be of more than one letter, as اغزة,
أرمة، and اخشتة، and لم یخشتة، لم یرمیة، ولم یغزة،
the ی is not necessary; but it is more frequent here than
in such as ۃ and مسلمونة، because, when you do not
put the ی، you make the final of the word quiescent
after elision of a letter from it [644], which is a catachre-
sis; while in such as ۃ and ۃ in your sayings این تُع
اأه If thou collect, I shall collect and این تُب اتہ If thou
guard, I shall guard it is more frequent than in اغزة and
لم یرمیة، because here, if the ف were quiescent, the cata-
chresis would be greater, by reason of the elision of the
ف and ل and quiescence of the ف. Some of the,
Arabs do not affix the $8$ of silence to the word vocalized in the final, except that which has something elided from its end, [like $\ddot{\text{أ}}\text{غز}$ and $\ddot{\text{ر}}\text{م}$]; and do not pause upon that which has nothing elided, like لَيْتُ, لَعَلُّ, لَا, &c., except with quiescence: and $\text{Y}$ and IIU relate that some of the Arabs also pause upon the word whose final is elided, like $\ddot{\text{أ}}\text{م}$ [644], with quiescence without a $8$; but this, says S, is the rarer of the two dials. Affixion of the $8$ to the interrog. $\text{م}$ whose $1$ is elided after the prep., as $\ddot{\text{ع}}\text{لّام}$ and $\ddot{\text{ع}}\text{لّام}$ [181], is more frequent than its suppression: and in the $\text{م}$ governed in the gen. by prothesis, as $\dddot{\text{م}}\text{جٰي}$ and $\ddot{\text{م}}\text{جٰي}$ [648], the $8$ is inseparable upon pause, as in $\dddot{\text{ر}}\ddot{\text{ذ}}$ and $\ddot{\text{ق}}$ [above]. The $8$ of silence is suppressed in continuous speech, like the conj. Hamza [669], unless continuity be treated like pause, as in $\text{هَلَكُ عَلَى سُلَطَانِيَةٌ خَذَرَة}$ 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 $1$, because combination of two quiescents is admissible in pause: but he that expresses it in continuity after the $1$, 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 ʿعفراءٍ and ʿشآءً by poetic license, O people, welcome to the he-ass of 'Afrá! When he comes, I will entertain him with what he wills (AAz)] is related in both ways (R).
CHAPTER XXVI.

THE و AND س OF PAUSE.

§ 617. It is a و according to the Banū Tamīm, and a س according to Bakr, affixed to the ك of the 

fem. in pause, as مَرَأَتُ بُكْشُ أَكْرَمْتَهُ, [with the 

س ] dotted or undotted; and is named the و or س of the كَسْكَة or كَسْكَة (AA). The س of the 

كَسْكَة, 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 أَكْرَمْتَهُ; 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 و 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 و instead of the ك of the fem. in 

pause, as

تَضَخَّمَ مِنَ الْأَخْبَارِ اِحْتَرَشْ

وَلَا حَرَشَتْ لَكَ شَفَتُ عَنْ عَرْشٍ

عَنْ وَاسِعٍ يَغْرُقُ فِيهِ التَفْقِيرِ
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)]

\[
\text{فریناشی عیناهما و حیدشی جیدها}
\]

\[
\text{ولكن عظم الساق منتش دقيق}
\]

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 i exclusively (R)], to the final (M, R) of the [expression previously] mentioned (R), in two ways, either alone, without a separative, as ازیدنیة [497], or separated from the letter before it by ا red. [563], like that which is in ازید انبیة [620], as ازیدنیة (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. جاوزنی زید Zaid has come to me, and then ازیدنیة 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 *What! dost thou say "Zaid"? and 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] *What! "I went away"? to him that says ُذَهَبَتْ I went away, and ُنَأِثَي َنَأْثِيْنَأْيََيْ What! "I"? to him that says فأَلَّ فَأَلَّ 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 \textit{What! ventest thou away?} to him that says $\text{ذهب}$, whence the citation of S [619], where, if the man had imitated, he would have said انتخرجوا \textit{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 $\text{قدم زيد وليد}$ Zaid has arrived you say [618], disapproving his arrival or the contrary of his arrival; and to him that says غلبني الامير The governor has overcome me you say [619] \textit{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 انتخرج ان انخصست البلدية Shalt thou go forth if the desert abound with herbage?", say انا انيه 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 رأيت المعلي جاوي القاضي, 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], and the disapprobatory augment is then only a ی, as ی in ازیدة and الم تضربية.

(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 ی in ازیدة and الم تضربية.

(2) mobile, in which case the augment conforms to that vowel [624], whether uninflectional or inflectional, so that it is a ی after the Damma, an ꞌ after the Fatha, and a ی after the Kasra, as ی in the الزيدة, the الزيدونة, and the اميرة.

The disapprobatory letter of prolongation then not being like the sign of lamentation, because that must be an ꞌ except on occasion of ambiguity [55]. The disapprobatory letter of prolongation may be affixed to ا in ꞌ 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 ꞌ ی with Kasr on account of the two quiescents; and ꞌ ی, being added to augment the plainness and clearness [of the sound], because the letter of prolongation and the ꞌ ی are faint, is red. as in ꞌ م ا فع [618]. IH says that apparently they add ꞌ ا only in the case of the word.
whose final is quiescent, in order to preserve that quiescent, because, if 
be not added, the quiescent becomes mobile if it be sound, and drops off if it be a letter of pro-
longation: but he is refuted by its occurrence after the mobile in [619], because the of is mobile
[161]; while he replies that, the addition [of ] being
only in the state of pause [618, 622], and pause upon being with the [648], it follows that , even though
there be not an in it because of the occurrence of after it, becomes in the predicament of the [word] paused
upon with the , and, if were not added, would
be said with [the 1st] one of the two [the pausal and
the disapprobatory] elided. And by analogy to what
he says , and should
be said, if be meant to be added. But this that he
says, namely that 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 What! Zaid and 'Amr? and

What! the tall Zaid?; and, when a man
says, you say What! didst thou beat 'Umar?: so that you prefix the Hamza 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 Tanwin is allowed here in the state of pause [609, 640] because of the intention to imitate; and with the augment of disapproval the Tanwin becomes intermediate, and the remains paused upon, so that retention of the Tanwin in pause is not disapproved. And the ꞌ 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 مَيْسَ العَامِ يَقُولُ تَالَ، he says تَالَ, prolonging the Fatha of the ل until he remembers what he has forgotten and continues with it, and [similarly] مَيْسَ العَامِ يَقُولُ and مَيْسَ العَامِ يَقُولُ; (2) if the final be a sound quiescent, whether a Tanwin or anything else, he conjoins it with a quiescent مْيَسَ, as [624], مْيَسَ, and مْيَسَ; (3) if its final be a quiescent letter of prolongation, as in أَعْمَالَ النَّاصِبِي, and يَغْرِرُ, 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 انة تَنْدِي [497, 623] and قد فعل الي for ل and the ل when trying to remember التحارث and the like," and he says, "We have heard a trustworthy person say هذا سيفني, meaning This is a sword of such and such a quality, [when trying to remembers its ep.] (M). This augment is not followed by the 8 of silence, contrary to the augment of disapproval [622], because this is added only when pause is not intended (R).
NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Vol. means volume, p. page, col. column, l. line, ll. last line, cf. compare, del. obliterates.

P. 5, l. 1. "Classical" is made fem. because the جزاء is the جزاء.

l. 9. "mobile nom. pron." includes a nom. pron. whose initial is mobile like تما, Tam, etc.

P. 12, l. 3. He that says تمسك تمسك Fath [of the س] pronounces [the ت] with Kasr, and he that pronounces [the س] with Kaar pronounces [the ت] with Fath (BS); and he that pronounces [the س] with Kaar [pronounces [the ت] with Fath (BS)] and is XI. 115. And incline ye not is read (K, BS) by Abu 'Amr, according to the dial. of Tamim in pronouncing the aoristic letters except the س with Kasr in all rs. of the conj. of علم ; and like it is the reading XI. 115. So that the fire touch you (K); and the poet says [603] ; and I heard a Badawi say in the course [at Makka between As Safa and Al. Marwa] ثلث لبوع اسم [603] Verily Thou knowest what we know not (BS) —l. 9. After "whose ف is a " insert "[and whose aor. is " Felix with Fath of the ع (Mb)]." cf. تلقت 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 رأيت رج، or gen., as in مرت ج، and so on, or acc., as in يضرب بضرب، 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. 25, l. 6. Read "مُسْرَتَهُ.

P. 29, l. 24. ٍ with دامم of the م, is a mimiminf. u. i.q. أَمْيَرْنِاٰ, pre. to the ن of the 1st pers. (VA).

P. 30, l. 12. Because no inf. n. is obtainable from such a nominal prop. as an ant. for the inf. n. deducible from أَمْيَرْنِاٰ 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 أَمْيَرْنِاٰ and the ل of the neg. ي (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 يُتَحَلِّلُ being consummated little by little.

P. 41, l. 6. IA follows BD [538]; and IHsh in the Sh is of the same opinion as in the ML [538, 539].

P. 46, l. 7. The reference is to p. 44, l. 12, where the existence of the talking notwithstanding the non-existence of the coming is explained.

P. 51, l. 13. Abu Lilahham athThalabi (KF).

P. 67, l. 13. With the v. goes its ag., so that the whole cond. prop. is suppressed.

P. 68, l. 7. "Prop." here includes the pred.

P. 69, l. 1. This prop. بِقُولٍ corresponds with بِقُولٍ at p. 70, l. 5.

P. 70, l. 1. Lane (p. 76, col. 1) is wrong in apocopating اِلَّا, since أَمْيَرْنِاٰ 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 أَمْيَرْنِاٰ see § 540.

P. 80, l. 15. All agree that LXIII. 10. is i.q. أَنِ أَخْرَّضَنِي إِصْدَقَيْنِ [538]: but Khl and S hold أَنْ to be coupled to إِصْدَقَيْنِ because
imagined to be had to the extent of the place of \( \text{ذد} \) in the K and B, hold it, because in the place of \( \text{ذد} \) IIsh disapproves.

P. 92, l. 7. This dial. seems to have been originally local, peculiar to Makka, not vulgar, as is proved by AlHasan’s reading at p. 93; and to have afterwards become vulgar.

P. 94, l. 15. \textit{Dele the comma between "me" and "[165]."

P. 95, l. 1. The opinion of the KK is approved by IIsh [693].

P. 98, l. 13. By ArRab`i Ibn `Abdu alFazari, a heathen (1x).

P. 99, l. 2. Read \( \text{ضر} \) — l. 6. This accident (\( \text{فَحِدَث} \)) is to be distinguished from the accident (\( \text{فَحِدَث} \)) 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 IIsh [below], nor by III and R [484].

P. 104, l. 8. By the `A`shâ of Tarud, whose name was Iyâs Ibn `Amir (Akh). AAz names the three poets mentioned in the text — l. 1. \( \text{'رب} \) is in the acc. as cp. of \( \text{'الله} \); or nom. as enunc. of a suppressed inneh., i. e. \( \text{هو رَبُّ الْعَبَاد} \) (He is) the Lord etc. (FA).

P. 106, l. 3. Read \( \text{أَمَ} \). The verse is by `Abd ArRahmân Ibn Al `A`shak (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. \( \text{مَرَ} \) with Kasr of the j (DM), like \( \text{كَنَّف} \) (Jsh).

P. 115, l. 8. In VIII. 45. [529] the two pron. are the obj. of \( \text{أَرَى} \), and \( \text{كَبَّرَ} \) 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 \( \text{لَسْتُ} \) LXXV. 1. Assuredly (L) I swear [566], i. e. \( \text{لا أَنْتَسِمَ} \), Z and B consider the \( \text{ل} \) to be the \( \text{ل} \) of inception, not the \( \text{ل} \) of the oath, because they hold that the \( \text{ل} \) of the oath is not prefixed to the \( 
\text{أَور} \) except with the corrol. \( \text{وَ} \); and then they supply an inneh., because they hold that the \( \text{ل} \) of inception is
not prefixed to verbal props. except in the cat. of \( \frac{\text{x}}{\text{y}} \) (see the K, B, and ML on the \( \frac{\text{z}}{\text{w}} \)).

P. 117, l. 4. By AnNäbigha adhDhubyání, whose name was Ziyād [Ibn 'Amr (SR)] Ibn Mu'āwiya (Jsh).

P. 122, l. 6. After "(J)," insert "the dial. of Kuraish and their neighbours (BS),"—l. 7. Read \( \frac{\text{z}}{\text{x}} \) —l. 14. after "(J)," read "the dial. [of some of Tamīn 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 Tamīnī (Jsh).

P. 123, l. 10. Read "(J), and is the dial. of many of Kās and most of the Banū Asad (BS),]."

P. 125, l. 13. Read \( \frac{\text{w}}{\text{y}} \).\( \frac{\text{z}}{\text{x}} \)

P. 128, l. 7. Read "[of Ru'ba (J, Jsh) Ibn Al'Ajjāj Ibn Ru'ba at Tamīnī (Jsh)]."

P. 134, l. 25. The Sh is exemplifying the construction, not the sense, of \( \frac{\text{x}}{\text{y}} \) when not i. q. \( \frac{\text{w}}{\text{z}} \).


P. 138, l. 12. The Jsh has \( \frac{\text{w}}{\text{x}} \) Then he discharged it (the orron mentioned in the verse next before it), with the 3rd pers., like \( \frac{\text{w}}{\text{x}} \) in the verse next but one before it \([564]\).

P. 140, l. 19. Read "not? (BS)."

P. 141, l. 8. Tamīn Ibn Ubayy Ibn Mukbīl (FA, Jsh), one of the Banū 'Āmir Ibn Ṣa'īda (SR), or Sumbal al A'rābi (FA)—l. 22. 'Abd Allāh (Jsh) Ibn Hammān asSalālī (FA, Jsh).

P. 142, l. 15. Ibn Udaijna (IKb, IKhn).

P. 143, l. 20. 'Ukba Ibn AlḤārīth alAsadi in the same poem as \( \frac{\text{w}}{\text{x}} \) \( \frac{\text{y}}{\text{z}} \) \([103]\) (Jsh).

P. 147, l. 6. Insert "by 'Umar Ibn Abi Rabī'a," before "As."

P. 149, l. 7. Read \( \frac{\text{x}}{\text{w}} \).
P. 154, l. 3. For "good" read "better"—l. 7. The  denotes suppress-
ing (FA): the  is subsidiary to a suppressed oath, in full ُلَ لِقَ ُلَ لِقَ (J). See the note on p. 403, l. 2.

P. 155, l. 11. By AlLa'in alMinkari (AAz, FA, Jsh), whose name was Munāzil (ID, MSh, FA, Jsh) Ibn Rabī'a (MSh, FA, Jsh).

P. 158, l. 18. For a case where the  of the oath does not sus-
pend see p. 694 below.

P. 159, l. 14. On this ex. see vol. I, p. 346—l. 15. ُأَبُو ٌ لِقَ ُلَ لِقَ is a
prepos. incl., and َنَ  an enunc., or the converse (DM). After "was
Zaid" insert "or Zaid was."

P. 160, l. 20. According to some, ُلَ لِقَ suspends because it is an
interrog. [533]—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 ُجَدَ see § 80, vol. I, p. 257—
l. 15. Whence XVII. 23. [131], i.e. so that thou become blamed, for,
saken of God (K,B), the two accs. being preds.

P. 173, l. 2. And *ل [571].

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 ُلَ by ُلَ [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 ُلَ between the incl. and enunc. occurs at p. 181, l. S, and another at


P. 183, l. 10. By Ibn Ahmar (AAz).
P. 184, l. 7. Dele "[163]."

P. 185, l. 22. 'Adi Ibn Zaid al'Ibadî (MDh).


P. 189, l. 1. For "SS" read "90"—l. 2. Read "affirmation [SS]," —l. 16. The next verse is

And man sometimes hopes eagerly, expectant, when death is before him (AAz, FA); and Abu Bakr is said to have been in the habit of reciting these two verses (AAz).—l. 18. For "it" read "he," i.e. that perisher (AAz).

P. 190, l. 6. With "possessor of a girdle" cf. "belted knight" —l. 14. For "[so that] it" read "which."

P. 191, l. 7. Read ُليس on ُليك —l. 13. Upon precedence of the pred. before the sub. see § 97.

P. 200, l. 10. Read ُجعلت.

P. 201, l. 8. See also the note upon p. 209, l. 8.—l. 1. The J has "Kabile", an obvious misprint; the FA has "Kuthayyir."

P. 207, l. 8. Manâdhir or Munâdhir (KF)—l. 12. These words, but with ُتَقْبِب for ُتَقْرِب, are said in the SB (IX. 36, 38, X. 26) to have been addressed by 'Umar to the Prophet on the day of the Ditch.

P. 211, l. 5. "it" means ُعَصِي —l. 6. What I think is that ُعَصِي 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 ُعَصِي أَن يَتَقَبَّبُ مَرْفَعَيْه يُسَيَّرُ May-be God will heal my sick means I hope for the nearness of his recovery; because ُعَصِي is not necessarily applied to denote longing for the approach of the purport of its pred., but denotes longing for the realization of its purport absolutely, [i.e.] whether its realization be hoped for after a short
or long period, as

\[ \text{Maybe God will make me} \]

\[ \text{to enter Paradise;} \]

so that, when you say

\[ \text{Maybe Zaid will go out}, \]

it is i. q. \( \text{Perhaps he will go out, and there} \)

is no approach in \( \text{by common consent (I).} \)

P. 216, l. 1. The Mb has \( \text{The relations, which suits the sense better, as the poet is satirizing persons newly raised to prosperity by their relations.} \)

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 \( \text{[182] and V. 67. [604, 471], from which it appears that, according to some, the ag. may be} \)

\( \text{or} \)

\( \text{a} \)

P. 225, l. 13. See another \( \text{ex. in V. 67. [604]—l. 4. In II. 273.} \)

\( \text{may be a general complete det., i. q.} \)

\( \text{[180], in which case there} \)

\( \text{is no sp. [470], the ag. being explicit, i. e. i. q.} \)

\( \text{; or a complete indet., i. q.} \)

\( \text{sp. of the latent pronominal ag. in} \)

\( \text{and in either} \)

\( \text{case the particularized by praise is} \)

\( \text{i. q.} \)

P. 226, l. 12. I. e. in case (1. a) or (2).

P. 227, l. 8. For \( \text{exs. with} \) \( \text{see XI. 101. [147] and XVIII.} \)

48. [160]—l. 15. \( \text{is made fem. because the} \) \( \text{is an improper} \)

\( \text{fem. as being à (AAz).} \)


P. 238, l. 15. \( \text{Read “(ISk, J).”} \)

P. 241, l. 23. \( \text{Read “Akh.”} \)

P. 242, l. 5. \( \text{Read “Akh”—l. 9, 18, 20. The “reg.” means the wondered at [498]—l. 19. contrary to the opinion of Akh, Mb, and} \)

\( \text{those who agree with them, while Sm attributes the disallowance to S} \)

\( \text{(IA).} \)

P. 243, l. 5. \( \text{Al‘Ansi (SR, IKb, ID, Nw).} \)
P. 246, l. 2. This [quiescence of the medial] is allowable in the case of everything pronounced with Ḍamm or Kasr, when not one of the vowels of inflection: you say in the case of ns. ُنُخُذْ [468] and [408]; and in the case of vs. كُرَمْ, i.e. كُرُمٌ عبد الله [476], and i.e. علم: AlAkhtal says I wondered at a child not having etc. [505, 633]. But [the medial in] جَمَلَ ُجَرَبَ may not be made quiescent, because of the lightness of the Fatha (Mb)—l. 19. And the remaining aoristic letters follow the س, in order that the conj. may not vary, as بُنْعُذْ, اذْن (Mb).

P. 247, l. 15. Jarir [591] (FA, Jsh), or some one else (Jsh).

P. 248, l. 4. R makes َلُهُوُرَ orig. َشِيْبَ: De Saey, Schier, Claire, Wright, and Lane make it َلُهُوُرَ.

P. 250, l. 4. The poet 'Alīn Ibn Shujā' (ID)—l. 5. The notes to the ID, p. 24, give several vars. in this verse—l. 6. Related by Mb [p. 192] كَانَ ُيَخَيَّضُ مِنْهُ إِنْذَ مُشْرِق and 'Iyād and Mushrik would be nearer than he, 'Iyād and Mushrik being two men (Notes to the ID).

P. 252, l. 17. See p. 246, l. 17, for the cause of elision—l. 18. Nor confined to such vs.—l. 19. I.e. with the alternative of Fatha.

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 meanings, as in فَيْتَ، it is trans.

P. 261, l. 2. That سَحْتَ are orig. سُودَتَ and سَلَدَتَ with Ḍamm of the ِزْ is the opinion of Ks (MASH).


P. 266, l. 22. Read "itself, even if the root be a prim., as."

P. 269, l. 8. اَحْتِجَاجٍ is not ag. of ُكُلُمْ, because the pred. of ُكُلُمْ must govern in the nom. the pron. of the sub. [459] (FA)—l. 14. The R
has begun in both vs. is i. q. in the senses here given.

P. 270, l. 5. After "AlFarazdaq" insert "[about Abû 'Amr Ibn Al'Alá (IKb, IKhn), according to As (IKhu),]."

P. 273, l. 18. Read 

P. 284, l. 3. As to the government of peculiar ps. see § 573.

P. 285, l. 4. I. c. save the fact that he hath wrought (K, B), (being infinitival; not what he hath wrought, as given by Lane (p. 1366, col. 2)—l. 17. IHsh prefers "temporal" to "adverbial" [571].

P. 287, l. 1. Read 

P. 288, l. 5—7. Read "i. e. [by Artât Ibn Subayya {al Ghaţafání (Is)} addressing 'Akil, Thou ........... herbage (Jsh),] the."

P. 289, l. 13. By 'Amr Ibn Milḳāt (FA, Jsh) atTā'i (Jsh) the heathen (FA), satirizing Aus Ibn Hājar (Jsh)—l. 15. ذَا is a d. e. to the ك in خيناك (FA, Jsh)—l. 1. Read 

P. 290, l. 1. Hurka (Dh), AlHuraka (D), Huraka (KF). From verses by Hind Bint An Nu'mān Ibn AlMundhir, recited by her when she entered the presence of [Abû 'Abd Allāh (IKb, Nw) or Abû 'Jāz or Abû Muḥammād (Nw)] AlMughira Ibn Shu'ba [athThakaft (IKb, Nw) alKūfī aṣṢāḥābī (Nw)], when he was governor of AlKūf in the time of Mu'āwiya (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 ل making the adv. trans. to بِنِكَ. In reality it makes the supplied v. or its like trans., because the full phrase is زائد عنده لآكرمام but, since the adv. supplies the place of the v. or its like, the prep. may be said to make the adv. trans., an
the case is similar in یا لزید [48], because یا stands in the place of

(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 I take refuge with Zaid for (the sake of the deliverance of) 'Amr (DM), and
of wondering in such as I wonder at (the multitude of) the calamities, the ل being
i. q. the causative (DM).

P. 293, l. 20. The Sh omits the infinitival  ما [513].

P. 295, l. 4. The pron. "its" refers to یاسس my head in the
preceding verse (Jsh)—l. 9. By a man of Hamdān (FA, Jsh).

P. 296, l. 4. See another ex. at p. 326 below—l. 18. I.e.

or (ML), or or or (K),

I wonder at (the multitude of) the calamities, the ل being
i. q. the causative (DM).

P. 301, l. 9. Read "(K)]."

P. 304, l. 6. For similar separation of ل from its apoc., and of
the excitative p. from its v., see § 543 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 id. op., see vol. I, p. 248
and the note on p. 292, l. 5 above—l. 11. In this saying the adv. is
made to precede the entire prop. (BS):  in XL. 51. [137] may not be
a d. s. [to the covert (pron.) in the adv. (B)], because the adv. does not
govern the prepos. d. s., as it governs the prepos. adv., e.g.

(K, B), but not not  ناما في الدار زید [75] (K). For two more cases of
precedence see § 600.

P. 306, l. 14. "They" refers to the swords mentioned in the pre-
ceding 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. may be a [prepos. (B)]
\(\text{in } II. 23 \text{ [117]}\) explanation, \textit{fed from it with food, namely fruit, like I saw a lion, namely thee (K,B).}

P. 308, l. 2. \textit{upon mount Tahayan.} He means \(\text{like the saying of 'All to the people of Al\'Irak, when they were 100,000 or more, 'Assuredly I wish that I had instead of you two hundred men of the Banu Firas Ibn Gham: I should not care whom I met with them (Bk). Lane (p. 1888, col. 3) mistranslates }\) by of—

l. 8 Read \(\text{in the words of }\)

P. 309, l. 3. Read \(\text{—l. 4. By Al\'Hzin alLaithi (T)—l. 7. This verse refutes Wright's assertion (vol. II, p. 83, 1st edition) that }\) is always used for persons.

P. 312, l. 1. See pp. 332 and 623 below—l. 1. Read "explains."

P. 319, l. 1. Read "explains."

P. 322, l. 11. Before \(\text{in this verse it is necessary to supply a suppressed [prop.] that what follows }\) is an extreme of, i.e. \(\text{is here a conjunctive particle:" but, if so, it couples a nominal to a verbal prop. (§ 538, p. 448); and, since coupling by }\) 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 prop., where R pronounces it to be unnecessary and IHsh expressly disallows it.

P. 325, l. 11. The Jsh has \(\text{translated so that (the tribe of) Shaitan thirsted not save for Ajda'.}

P. 326, l. 19. \(\text{and are Arabicised forms of the Persian black leather (Jk). The 2nd form occurs in a verse as }\) 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 AlDāsūkī 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 Udainia (Akh); by ‘Umar Ibn Abi Rabī’a (KA, Jsh), or some one else (Jsh); by Jamīl, which is more correct than the saying that it is by ‘Umar Ibn Abi Rabī’a or ‘Ubaid Ibn Aus atTā‘ī (FA).

P. 332, l. 7. Lane (p. 144, col. 1,) has پ his father, which spoils both metre, as is obvious, and sense, because the women were inquiring about the young man’s own progress in the tender passion, not about his father.

P. 334, l. 1. الإلَّلَّجَيْنَ with its 2nd [rad.] mobilized is a place belonging to the Banū Ja’da Ibn Kais in Najd: the Rājiz says نحن بدر جعقة أرباب الإلَّلَّجَيْنَ (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. 358 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 الإلَّلَّجَيْنَ [407] (Jsh).

P. 339, l. 4. Read Ḥabīb—l. 21. Read ُلَعْفَرْ جَمَعَ. See p. 358.

P. 340, l. 3. Dele the comma after “o. f.”—l. 21. From the same poem as يذَكَّرِي الإلَّجَيْنَ [18] (MDh, DM, Jsh).

P. 347, l. 1. Read “[where ب is an inch., لة depending upon a suppressed سُبْقَتْر ا] ا enunc., and the prop. a reply etc.”

P. 348, l. 3. The prep. and gen. after these inf. ns. [in جَدَّعَة لَكَ 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. [11], as the ag. or obj. comes next to the v.; and the meaning
is, i.e. This invocation, is for thee (R) on the unrestricted obj.—l. 16. Read "(ML), either being supplied, in which case the prop. is nominal, or, in which case it is verbal, and the supplied question etc."—l. 18. It is better to confine oneself to because requires that the L should denote communication (DM); but in as parsed by AdDāshkī it is difficult to see how the L can denote explanation, since my meaning is explanatory of thee seems nonsense; and perhaps in both cases the L denotes explanation with reference to the expressed context, but see or liravity or communication with reference to the suppressed op. —l. 22. Read Kūṭna.

P. 349, l. 18. See note on p. 246, l. 2; Lane (p. 1004, col. 2) is wrong in substituting for —l. 1. See § 612, p. 713.

P. 353, l. 1. Some people learned in poetry disallow its being by Hind Bint 'Utba (SR).

P. 354, l. 13. is explained in the FA and Jsh in the same way as (vol. I, p. 351) in the D, and is corroborated by the var. in the ID (p. 286); but Lane (p. 1004, col. 3) substitutes for , which he wrongly declares to be "an evident mistranscription." And , by poetic license for , seems necessary, because this verse is from the same poem as the verse ending with (vol. I, p. 280); but Wüstefeld and Lane print .

P. 357, l. 6. Of an Arab of the desert, one of the Banū Kilīb (Mb).

P. 358, l. 10. with Kasr of the L (N, Jsh), (Mb, IKB, KF), the cognomin of 'Abd Al-Uzza (HF) Ibn Ḥantam (Mb IKB, KF, Jsh) Ibn Shaddād (Jsh), of the Banū Abī Bakr Ibn Kāḥb (Mb, IKB).
For “Khumair” read “‘Umair.” He is AlKuhaif al‘Qail (Akh): the Banu ‘Ukail and the Banu Kushair were branches of the Banu ‘Amir Ibn Sa’sa’a.

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).

And how was there a passing from left to right when on the right was a detachment of the flock? (FA, DM).

Thus in the FA and J: but see vol. I., p. 532.

Thus in the ML, vol. I., p. 259, l. 3; but in the DM, vol. I., p. 420, l. 15.

Munkidh (AAz), Al Munkidh (FA, Jsh), Ibn At‘Tammāh alAsadi (AAz, FA, Jsh)—l. 10. Read “(ML)”, as.”


Cited in the KN as an ex. of with Kasr of the last (IA). See also p. 441, l. 18.

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 (Jah).

Orig. (FA, J, Jsh)—l. 4. Jahram is a town in Persia (FA, J, Jsh)—l. 6. Another ex. is in p. 351—l. 12. From the MI, vol. II., pp. 293 and 351.

P. 385, l. 1. (IA): , 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 Afṣā, 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.e. imitative of a saying.

P. 393, l. 16. Read “LXIII. 1.”

P. 399, l. 9. The poet is satirizing Zaid Ibn Arkām (Jsh) anṢabti (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. 128, 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 a plastic *pret.*, not being conjoined
with *pt* [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 Akh,
have the *l* prefixed to it [604]—l. 12. AlHarith (FA).

P. 403, l. 2. Here the *l* of the *correl.* of the oath (p. 680 and
p. 693, l. 1.) is called by Z and B "subsidiary to the oath," just as in
(p. 701) the *l* is called by J "subsidiary to a suppressed
htao *اللُّلُلُل", evidently because it indicates that what follows is the
*correl.* of a suppressed oath (p. 670). See also the note on p. 154,
l. 7.—l. 3. The "corrob." *l* is the *l* of inception (pp. 404 and 690)
—l. 13. I. c. Harmala Ibn AlMundhir (SR, ID, Is, Jsh) Ibn Ma'dtkarib
(Is, Jsh), who is said to have lived 150 years, and remained till the days
of Mu'awiyah (Is). The poet is praising AlWalid Ibn 'Ukba (AAz, Jsh)
as Sahabi (Nw).

P. 408, l. 3. The poet is praising the Banu Umayya (FA)—l. 7.
"this elaboration" refers to "literally or predicamentally" at p. 407,
l. 5. and l. 7.—l. 15. *حَدَّاهُمْ* with the dotted *خ* and *ل* (FA). Read "Abi
Khâzim."

P. 409, l. 1. Read *في التمديد.*

P. 412, l. 11, 20, 24. For *أنَّكَ أَلْخَ* see l. 4.—l. 15. Read "like-
wise."

P. 413, l. 21. Composed when he was imprisoned by 'Uthmân
(Jsh)—l. l. Kayyâr is a name for his horse (BS).

P. 414, l. 19, 22. For *إِنْكَ أَلْخَ* see p. 412, l. 4.

P. 415, l. 2-3. Read "*هُمْ*, as the poet says *لاِ سَابِقٌ شَيْ [426]*
(M)—l. 5. "he" means S.

P. 416, l. 5. Read "pred."—l. 6. Read "*باَلْ،*—l. 11. Read "Wâ'il,
the orator, recited by him when he entered the presence of Mu'awiyah,
Assuredly"—l. 14. Read "(Sh)."

P. 418, l. 10. Before "Thy" insert "addressing 'Amr Ibn Jurnûz
the slayer of her husband AzZubair Ibn Al'Awwâm;"—l. 16. In case
3 (p. 419, l. 5), the \( \text{ج} \) is prefixed, when the \( v. \) is an annulier, to the original \( enunc. \), i.e. the 2nd \( obj. \), as in VII. 100; or \( pred. \), as in II. 138. and XVII. 75: and, when the \( v. \) is not an annulier, to the \( ay. \), as in \( \text{نَزَّلَتُ} \; \text{الْحَرَم} \); or \( obj. \), as in II. 22.

P. 419, l. 14. Read "which [if preceded by a \( v. \) (DM) occurs"

l. 20. Mirba' is the cognomen of Wa' wa Ibn Sa'id (KF, DM, Jsh) the rhapsodist of Jarir (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. 7.

P. 424, l. 1. This verse is next but one to the verse cited in col. 1.
p. 220, l. 3. The poetess is bewailing her brother 'Amr Dhu-Kalb

(DH, Jsh).

P. 425, l. 15. Ibn Khidham (with the dotted \( \text{ذ} \) and \( \text{ذ} \) ) 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 \( v. \), [i.e. without the \( op. \) (DM)]; and."

P. 431, l. 7. The poet is bewailing Hishām 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 "alYashkuri, mentioning his wife (N, Jsh), or says

another, of Arkam Ibn 'Ilba \{Ibn 'Auf (ID)\} alYashkuri (Jsh), a

heathen (ID)]."

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


P. 440, l. 7. After "poet" insert "[Mū'tammim Ibn Nuwayra

(Mb)]."

P. 441, l. 11. Because expectation [535] belongs only to what

will be originated and generated, not to what has ended and ceased (II).

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the \( ج \) to be in the \( pred. \) instead of the \( correl. \), printing \( جٌرٌحٌ \) instead of \( جٌرٍحٌ \).
Lane (p. 1237, col. 1) gives فَقَسَتْ رَدْهَا with the wrong mood.

P. 448, l. 22. Read "vid."—l. 23. Read "[n. (IA),]"

P. 449, l. 18. By ĀnNābīgha adhDhūbyānī (Dw. 83, Ahl. 12, FDw. 41).

P. 452, l. 1. Or sense (p. 80).

P. 457, l. 12. Whereas the cond. prop. must be verbal [419]. According to Khl, this verse is sylleptic, i. e. لَا تَكْرُكُونْ أُر تَنْزِلُونَ, Will, or Do, ye ride? Then the riding etc. Or will, or do, ye alight? Then verily etc., like لَا نَاعِمٌ [426] (R on the aor.).

P. 467, l. 5. Read "(K, B), by 'Abd Allāh Ibn AzZībārā (Akh), And"—l. 6. Read "i. e."—l. 7. Read "(N)]"—l. 13. The Egyptian edition of the ML has زَيَّدُ قَاتِّمُ عَمُوْرًا; then—l. 19. There is an interrog. in the preceding verse.

P. 468, l. 1. گَرَّالَ [102] (Mb).

P. 472, l. 3. It should therefore be translated When or While, not Et or And, as by De Saey (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 AlHajjāj 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 گَرَّالَ.

P. 488, l. 9, 14. Read "then, or further, or moreover."

P. 490, l. 13. Read تَكْرُعُ —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 ٍ is known to be sometimes a p. of inception, which is
nowhere noticed by IHsh (DM)]." No one explains the meaning of the inceptive پ, which I suppose to be the one given at p. 489, l. 2—
l. 21. Read "by [understanding 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 پ with the subj. is the same as with the apoc., the sense being 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. (Mb, ZJ, MI, KF, Jsh) with Fath (MI, Jsh) of the Hamza (Jsh), ارام: with Kasr of its initial, as though it were inf. n. of ل (Bk), is [said {by Ya'kub (Bk) } to be (Bk, MI)] a water-course (Bk, ZJ, MI) flowing into AthThalabat (ZJ, MI), belonging to [the countries of (MI)] the Banu Asad (Bk, MI)—l. 1. When ْ ل 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 لفأع for العامل; but, if so, that reading is plainly inconsistent with the exs., since the op. or not the ag. زج, is repeated. Read "repetition of the op., as لفأع لفأع لما زج, was Zaid has not stood: nay, 'Amr has not stood and was 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 be [i. e. S (DM)] says on LXXVI. 24, etc."

P. 503, l. 1. According to R (Note on p. 501, l. 1.), nay, (they were) harder.

P. 509, l. 5. By AlLa‘in alMinkāri (Mb). After "Ya‘fur" insert "at Tamīnī.

P. 511, l. 10, 11. ..سويٍّ upon [the measure of] سويٍّ (Mb). سويٍّ with Damm, and سويٍّ with Fath (Jsh).

P. 512, l. 10. Meaning "أَحْدَةُ أَمْسَي فِي أَحْدَةِ (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 AlWalid Ibn ‘Ukba (FA, DM); but asserted by IHsh to be (FA) by AlFarazdak (ML, FA).

P. 532, l. 9. I suppose "it" to mean unforgetfulness. The Jsh reads أَمْسَي, explaining it as poss. of أَمْسَي; 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 Kuraish and their allies (Mb)."

P. 545, l. 5. Read حَقَّا—l. 12. Both editions of the ML have حَقَّا, which Lane (p. 93, col. 1), apparently not understanding the argument that is i. q. حَقَّا [180], i. q. حَقَّا, translates by "i. e. حَقَّا [is that thing true?]," thus interpolating two extraneous words and حَقَّا, rendering the indirect acc. حَقَّا by the det. nom. حَقَّا, and paraphrasing the single term حَقَّا i. q. حَقَّا by a prop. —l. 19, 20. After "purpose" read "or destination"—l. 21. Lane wrongly assigns S as an authority for the theory that حَقَّا is i. q. حَقَّا, whereas he is cited by IHsh: merely in support of the opinion that حَقَّا is, as the latter says, i. q. حَقَّا Is it in truth?, حَقَّا and its conj. being an inch. and the adv. its enunc.; and not, as Mb says, i. q. حَقَّا Has it really proved true?, حَقَّا being an inf. n. and حَقَّا and its conj. an ag.
P. 546, l. 1. Read "Fā'īd". The FA has "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 Allāh (Mb, KA, IY, KF) Ibn AzZabir (Mb, IY, KF) Ibn Fu'dāla Ibn Sharīk alWālibi (KA, IY) alAṣadī (Mb, KA) of [the Banū (KA)] Asad Ibn Khuzaima (Akh, KA, IY), not Asad of Kuraish (Akh).

P. 562, l. 19.

Mudrika

Hudhail

Khuzaima

Kinsa

Kuraish

'Abd Allāh Ibn Mas'ūd was of Hudhail on both sides (NW); but he was the confederate of the Banū Zuhra (SR, 1Kb, NW), the Prophet's maternal kinsfolk (IKb), 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'ān arc seven, (1) 'Uthmān, [d. 35 (NW)]; (2) 'Aila, [d. 40 (NW)]; (3) Ubayy [Ibn Ka'b alAṣārī alKhazrajī anNājjārī alMu'āwī alMādani, d. before 30 (NW)]; (4) Zaid Ibn Thābit [alAṣārī (NW, Is) alKhazrajī (Is) anNājjārī alMādani, the writer of the Revelation and the Codex, d. 54 (NW)]; (5) ['Abd Allāh (NW) Ibn Mas'ūd [alHudhaili, companion of the Banū Zuhra, alKufī, d. 32 (NW)]]; (6) Abu-Dardā ['Uwaimir, or 'Amīr, Ibn Zaid alAṣārī [alKhazrajī (Is)], d. 32 (NW, Is)]; (7) AbūMāsā ['Abd Allāh Ibn Ka'īs (NW)] alAshārī [alKufī, d. 50 (NW)]. Thus are they mentioned by Dh, who says that many of the Companions studied reading under Ubayy, among whom were Abū Huraira ['Abd Shams, named by the Apostle (Is) 'Abd ArRahmān, Ibn Šakhr (NW, Is) adDaus, d. 57 (Is)], ['Abd Allāh (NW) Ibn 'Abbās [alHāshimī alMakki, the son of the Apostle's
paternal uncle, d. 68 (Nw)], and 'Abd Allāh Ibn As-Sā'īb [al-Kurashi al-Makhzāmī, d. a little before 'Abd Allāh Ibn Az-Zubair was killed, which took place in 73 (A.H.)], while Ibn Ḥabbās learnt from Zaid also. And many of the Followers learnt from them:—(a) at Al-Madīnā, [1] [Sa'īd (Nw)] Ibn Al-Musayyab, [or Al-Musayyib, al-Kurashi al-Makhzāmī, d. 93 (Nw)]; (2) 'Urwa [Ibn Az-Zubair (Nw, Iṣb) Ibn Al-Awwām al-Kurashi al-Asādi, d. 94 (Nw)]; (3) Sālim [Ibn 'Abd Allāh Ibn 'Umar Ibn Al-Khaṭṭāb al-Kurashi al-Adawī, d. 106 (Nw)]; (4) [the Khalīfah (Nw)] 'Umar Ibn 'Abd Al-'Azīz [al-Kurashi al-Umawī, d. 101 (Nw)]; (5) Sulaimān Ibn Yasār [al-Hilālī, d. 109 (Nw)]; (6) 'Atā Ibn Yasār, [the freedman of Mā'mūna Bint Al-Hārith al-Hilālīya the Mother of the Believers, and brother of Sulaimān, d. 103 (Nw)]; (7) Mu'ādhdh 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-'Ārāj [al-Kurashi, freedman of Rabī'ah Ibn Al-Hārith Ibn 'Abd Al-Muṭṭalib, d. 117 (Nw)]; (9) [Muḥammad Ibn Muslim Ibn 'Ubaid Allāh Ibn 'Abd Allāh (Nw)] Ibn Shihāb [al-Kurashi (Nw)] az-Zuhrī, [d. 124 (Nw)]; (10) Muslim Ibn Jundah; (11) Zaid Ibn Aslām [al-Kurashi al-'Adawi, freedman of 'Umar Ibn Al-Khaṭṭāb, d. 136 (Nw)]; (b) at Makka, (1) 'Ubaid [Ibn 'Umar al-Laithī, d. 68 (Iṣb)]; (2) 'Atā Ibn Abī Rabāḥ [Aslam al-Kurashi, freedman of Ibn Khuthaim al-Kurashi al-Fihrist, d. 115 (Nw)]; (3) Ta'īs [Ibn Kaisān al-Yāmānī al-Himyarī, their freedman, d. 106 (Nw)]; (4) Mujaḥid [Ibn Ja'barr, or Ibn Jubair al-Makhzāmī, freedman of 'Abd Allāh Ibn As-Sā'īb al-Makhzāmī, d. 101 (Nw)]; (5) [Abū 'Abd Allāh (Iṣb)] Ikrīma [Ibn 'Abd Allāh, freedman of 'Abd Allāh Ibn 'Abbās, orig. of the Barbar, a people of the West, one of the Lawyers and Followers of Makkah, d. 107 (Iṣb)]; (6) 'Abd Allāh Ibn 'Ubaid Allāh Ibn 'Abd Allāh (Iṣb) Ibn Abī Mulaika [Zuhur al-Tābi', of Kurashi, d. 117 (Iṣb)]: (c) at Al-Kūfah (1) 'Alkama [Ibn Kais an-Nakha'ī, the Reporter of 'Abd Allāh Ibn Mas'ūd, d. 62 (Nw)]; (2) Al-Awād [Ibn Yazīd Ibn Kais an-Nakhaṭī (Iṣb, Nw), nephew of 'Alkama (Nw), d. 74 (Iṣb)]; (3) 'Abīda [Ibn Kais al-Murādī al-Hamdānī as-Salāmī, d. 72 (Nw)]; (4) 'Amr Ibn Shurāḥbīl; (5) Al-Hārith Ibn Kais [al-_jwt', the companion of 'Abd Allāh Mas'ūd, d. 48 (Ithb)]; (6) Ar-Rabī' Ibn Khalītham [al-Kūfī, d. 63 (Ith)]; (7) 'Amr Ibn Mā'mūn [al-Audī, d. 75 (Nw)]; (8) Abū 'Abd Ar-Rahmān [Abd Allāh Ibn Ḥabīb (Iṣb, Ithb)] as-Salāmī, [one of the companions of 'Ali (Iṣb), d. 105 (Ith)]; (9) Ziyr Ibn Ḥubaisī [al-Asādi, d. 82 (Nw)]; (10) 'Ubaid Ibn Fudā'ilah; (11) Sa'id Ibn Jubair [al-Asādi al-Walībī by enfranchisement, d. 95 (Nw)]; (12) [Ibrāhīm Ibn Yazīd (Nw, TH) an-Nakha'ī, d. 96 (Nw, TH)]; (13)
[Amir Ibn Sharāhil (IKb, IKhn, TH)]; (d) at AlBaṣra, (1) Abu-l'Alīya [Rufa'I Ibn Mihrān (Nw, TH)] arkiyāhi (IAth, Nw, TH), freedman of Umayya, a woman of the Banū Riyāh Ibn Yarbūts, a clan of the Banū Tamīm (Nw), d. 90 (IAth, TH); (2) Abu Rajā' [Ibn Rāmān Ibn Taim al-'Utārid, d. 117 (IKb)]; (3) Naṣr Ibn 'Aṣīm [alLaithi, d. 90 (IAth)]; (4) Yahyā Ibn Ya'qīb [al'Awwānī, alWashkī, confidante of the Banū Laith (IKh)], d. 129 (IAth, IKhn)]; (5) AlHasan [Ibn Abī-iHasan Yaṣār alAnsārī, freedman of Zaid Ibn Thābit, d. 110 (Nw)]; (6) [Muḥammad (Nw)] Ibn Sirīn [alAnsārī, their freedman, d. 110 (Nw)]; (7) Katāda [Ibn Dūlama as-Sadūsī, d. 117 (Nw)]; (e) in Syria, (1) AlMughira Ibn Abī-Sabil alMaKhāzānī, the companion of 'Uthmān; (2) Khalīfa Ibn Sa'd, the companion of Abū-dDardā. Then some men devoted themselves to the subject, and studied proficiency in reading so thoroughly that they became Masters imitated and resorted to: (−) at AlMadinah, (1) Abū Jaffār Yazīd Ibn AlKāfī, [freedman of 'Abd Allāh Ibn 'Ayīsh alMaKhāzānī (IKb), d. 130 (IAth)]; (2) Shāiba Ibn Nīgāb, [freedman of Umm Salīma (IKb) the Mother of the Believers (Nw)]; (3) Naṣr [Ibn 'Abd Ar-Rahmān (Nw)] Ibn Abī Nu`aim [alLaithi, their freedman, originally from Isbāhān, d. 169 (Nw)]; (b) at Makka, (1) 'Abd Allāh Ibn Kaṭīr [al-Kāfī, their freedman, ad-Dārī, freedman of 'Amr Ibn 'AlCamā al-Kāfī, d. 122 (Nw)]; (2) Ḥumaiyā Ibn Kaṣīm [alAnsādī, their freedman, d. 103 (Nw)]; (2) 'Aṣīm Ibn Abī-n-Najāb, [freedman of the Banū Jadhīma Ibn Mālik Ibn Naṣr Ibn Ku'āsin Ibn Asad (IKb, IKhn), d. 127 (IKhn)]; (3) Sulaimān [Ibn Mihrān (IKb, TH)] alMaShārī [alAnsādī al-Kāfī, their freedman (TH), freedman of the Banū Kāhil of the Banū Asad Ibn Khuzaima (IKb), d. 148 (IKb, TH)]; (4) Ḥamza [Ibn Ḥabīb, known as AzZayyāt, freedman of the family of 'Ikrima Ibn Rūbī' atTāmī, d. 156 (IKb, IKhn)]; (5) 'AlI Ibn Ḥamza alAnsādī by enfranchisement, known as (IKhn) al-Kāfī, [d. 189 (IKhn)]; (d) at AlBaṣra, (1) 'Abd Allāh Ibn Abī Iṣhāq, [al-Jāḥrānī, their freedman (IKhn), d. 127 (IAth, MA, ITB)]; (2) 'Isā Ibn Umar [ath-Ṭaḥaf, d. 149 (IKhn)]; (3) Abū 'Amr Ibn Al'Alā' Ibn Amār at-Ṭamīmī al-MaZānī, d. 154 (IKhn)]; (4) 'Aṣīm Ibn Al'Alājī al-Jahdārī, [by enfranchisement, d. 205 (IKhn)]; (c) in Syria, (1) 'Abd Allāh Ibn 'Āmir [alYaṣāúbī, d. 118 (KM)]; (2) 'Atiyya Ibn Kaṣīm al-Kāfī, [d. 118 (KM)]; (3) Iṣmā'il Ibn 'Abd Allāh Ibn Al-MuKājīrī; (4) Yahyā Ibn Al-Jāri̇rī, ad-Dhāμārī, [d. 145 (IKb, IAth)]; (5) Sharāih Ibn Yāzīd al-Jāḥrānī,
And, out of these, the Seven Masters [whose names are printed in small capitals] became celebrated throughout the world:—(1) Nāfi', who learnt from 70 of the Followers, among them Abū Ja'far; (2) Ibn Kathīr, who learnt from 'Abd Allāh Ibn AsSā'ib asSahābī; (3) Abū 'Amr, who learnt from the Followers; (4) Ibn Āmir, who learnt from Abu-d-Dardá and the companions of 'Uthmān; (5) 'Āṣim, who learnt from the Followers; (6) Ḥāmza, who learnt from 'Āṣim, Al'Mawash, ['Amr Ibn 'Abd Allāh alHamdānī (Nw)] asSabīl [a Kufi Follower, d. 126 (Nw)], Māṣūr Ibn Al'Muttamir [asSolami alKūfī, one of the early Followers of the Followers, d. 132 (Nw)], and others; (7) AlKisā'i, who learnt from Ḥāmza and Abū Bakr [Shu'ba (KM)] Ibn 'Ayyāsh [alKūfī alAsadī, their freedman, 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) Nāfi' was reported by Kālūn [ʿĪsā Ibn Minā alMadanī, d. 205 (KM)], and Warsh [ʿUthmān Ibn Sā'ūd alMisrī, d. 197 (KM)], direct; (2) Ibn Kathīr by Kumbul [Muḥammad Ibn 'Abd ArRahmān alMakkī alMakhzuNī, d. 291 (Khub)], and [Abūnādū Ibn Muḥammad (KM, Dh, ITB) alMakkī (Dh)] alBazzī, [d. 250 (KM, ITB)], through his companions; (3) Abū 'Amr by [Hāfṣ Ibn 'Umar alAzdī (KM)] adDūrī, [d. 246 (KM)], and [Ṣāliḥ Ibn Ziyād (KM)] asSuṣīn, [d. 261 (KM)], through [Yaḥyā Ibn AlMuḥbarāk alAdawi (KM, ITB, AAK) alTaimī (ITB, AAK)] alYazīdī, [d. 202 (KM, ITB, AAK)]; (4) Ibn Āmir by Hishām [Ibn 'Amīr asSulami, d. 245 (KM)], and ['Abd Allāh Ibn AlHaḍmī alBashīr (KM)] Ibn Dhakwān [alKurāshī, d. 242 (KM)], through his companions; (5) 'Āṣim by Abū Bakr Ibn 'Ayyāsh and Hāfṣ [Ibn Sulaimān alKūfī alAsadī alBazzāz, d. 180 (KM)], direct; (6) Ḥāmza by Khalīf [Ibn Hishām alBazzār, d. 229 (Khub, KM)], and Khalīf [Ibn Khālid asṢairāfī alKūfī, d. 220 (KM)], through Sulaim [Ibn 'Īsā alHānafl alKūfī, d. 188 (KM)]; (7) AlKisā'i by AdDūrī [before mentioned (KM)] and Abu-Ḥarīth (1Khub) Laith Ibn Khālid alBaghdādī, d. 240 (KM).

P. 565, l. 2. Read “ALLOCATION.”

P. 567, l. 7. See note on p. 336, l. 18 above—l. 10. Not as given by Lane (p. 107, col. 3)—l. 17. Ibn AlMasik (ID), Ibn Musāik (SR, Tr, Akh, KF, Jsh), alMuraḍī (SR, Akh, ID). Read “Musāik.”

L4 568. l. 7. ‘One of the verses of the Book (FA), and therefore not by AlFarīst, though distinctly said to be so in the Jsh—l. 15. not
P. 573, l. 5. The poet is addressing his she-camel (Jah)—l. 8. Apparently [597] is an instance, i. e. & , and, according to the 1st explanation, [571]; while, according to the 2nd, the is red. after the op. governing the subj., a case not mentioned here.

P. 574, l. 12. Al'A'šâ makes 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.

indicated by , the latter nominal prop. not being a correl., because it is not conjoined with the (DM); and Umayya Ibn Abi-š 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. (Jah)). On this 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 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 — l. 1. with the , i. e. [And thou censurest me] O thou woman; but in one MS with the , i. e.
And they censure me, vid. the women (DM), the pron. of the pl. in it referring to the mentioned in the preceding verse (Jsh). See Mb, p. 48.

P. 578, l. 19. Read “to.”

P. 581, l. 4. The HKh (vol. II., p. 624) mentions three Commentaries by IU on the Jumal of Jj, but none on the Jumal of Zji.

P. 583, l. 22. Rather “I shall be abiding here so long as mount ‘Asib shall abide.” The poet is referring to his approaching death and burial at the foot of mount ‘Asib near 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 Banū Sulaim; and there is the grave of Șakhr Ibn ‘Amr the brother of AlKhansa, who is he that says

O our female neighbour, I shall not be departing in the morning; but I shall be abiding so long as mount ‘Asib shall abide (Bk). ‘Asib is a [well-known (MI)] mountain [in the highland of Najd (MI)] belonging to [the Banū (ZJ)] Hudhail (ZJ, MI).

P. 584, l. 5. His name was Dīnār (Jsh).

P. 587, l. 12. Xа is spelt by Syt with the dotted X (DM).

P. 588, l. 10. Fluegel (HKh, II. 39) translates by “Grammatici, inquit, de eo dissentiunt,” misreading the passage of the ML there quoted in an abridged form by HKh is \( \text{دِّلَُّ} \) خالَفٌ فيِّهِ, as to the meaning of which there can be no doubt.

P. 591, l. 1. AnNaḍr Ibn AlHārisk 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. Subāḥ (IHb, IKb, ID, KE); not Sabbāh, as in Lane (p. 104, col. 3). Read Subāḥ.

P. 604, l. 20. By Ibn ArRikā’ al‘Amill (Mb).

P. 606, l. 14. Wrongly attributed to Imra alKais (Ahl)—l. l. Read “[of.”
P. 608, l. 19. َجدّم (T, FA, N), diptote because of the quality of proper name and feminization, it being َحَبِّبَة (FA). Both editions of the ML have َجدّم, triptote because masc., as being َحُبُّهُ. Cf. P., vol. II., p. 627, and Md, vol. II., p. 196.

P. 613, l. 15. Apparently in supplying the place of the two terms in the cat. of َطَلْن [497, 526], and in suppressibility of the prep. [497, 514]—l. 18. The Egyptian edition has َمشَتَتَ.

P. 615, l. 17. Read "the original interrogs."

P. 616, l. 5. On "simple apprehension" see Whateley's Logic (Edition of 1872, p. 36).

P. 620, l. 14. Jarir said "And, when I reached this verse, 'Abd AlMalik, who had been reclining, sat up straight, and said 'Who so 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 َكن سالتك is meant to be an indication of the suppressed correl. or not.

P. 638, l. 16. لو يولاقي الزبير غيركم العلم, i. e. لو غيروكم العلم 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. 643, l. 16-17. From the same poem as the verse in vol. 1, p. 210.
P. 614, l. 3-5. Or One of the women, of the Banū Dhuhil Ibn Shai-bān has enthralled thy heart, even if what she has done grieveth thee—l. 1. “negatived” qualifies “correl.,” not “oath.”

P. 645, l. 2. The evidence is in لَمْ يَغْبَتْ لَا يَغْبَتْ لَمْ يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ L. 2, being subsidiary to the oath, and لَا يَغْبَتْ L. 3-5, 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 L. 2 is subsidiary: but the aggregate of the condition and its correl., vid. لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ L. 2, is the correl. of the oath, vid. لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ L. 2, so that the L. 2 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. لَا يَغْبَتْ L. 2, is suppressed, i.e. لَا يَغْبَتْ لَا يَغْبَتْ لَا يَغْبَتْ L. 2, and then the poet swears again by saying لَا يَغْبَتْ L. 2, i.e. لَا يَغْبَتْ L. 2 (DM).

P. 647, l. 16. (Mb, ID).

P. 655, l. 19. Lane (p. 93, col. 2) has Whenever, a rendering of كَذَكَرَ [العَيْيد] a lit. repetition not of the inch. ذَكَرَ, but of its reg. [27]—l. 20. Read “slaves, (the mentioned is) an.”

P. 668, l. 1. The Jsh has سَبِيلَ, which is corroborated by the rhymes, in place of سَبَيلَ, given in the ML.

P. 673, l. 1. Read “n.”

P. 675, l. 11. Read ﴿السَّيَبَ﴾.

P. 676, l. 3. By Bujair Ibn ‘Anama at‘āt‘āl, an admirable heathen poet (FA). Lane also (p. 141 l, col. 3) has ‘Anama. But both editions of the Jsh have Ghanaana.
P. 681, l. 1. Lane (p. 1321, col. 3) translates as though were an inch., "Two foster-brothers ...... swore together;" and, reading , renders it "that you, or they, i. e. a tribe ( ) or a company of men ( ), ...... should not ever become separated." This verse comes next to the one at p. 358; and the poet is describing Al Muhallik as the foster-brother and inseparable companion of munificence, i.e. as always munificent: cf. MDh, V. 110.—l. 13. The ML has ; but the Jsh gives , 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 ), and incorporated into the ML, I. 336 (on the subsidiary ).

P. 685, l. 7. 19. Read .

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not that it ever occurs without the .

P. 689, l. 1. See the note on p. 12, l. 13.

P. 692, l. 11. (B).

P. 697, l. 22. See Mb, p. 217, l. 6 and § 193.

P. 699, l. 13. It is named by R "the Tanwin of declinability, the meaning of which is that the n. is infnl."

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read .

P. 712, l. 4. In the 1st ex. read .

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. 280) has , which is wrong, because the n. is inu., as the DM says—I. 16. Apparently is in the sing. masc. because the poet is addressing the tribe under the name of its ancestor Hanifa.
P. 716, l. 14. Another ex. is لَا تَرَضَى أَنْ يُنَزِّلَ [Notes on p. 574, l. 12] (DM); and another is لَا تُرِيدُ أَنْ يُنَزِّلَ [589].

P. 717, l. 10. Read وتُنَزِّلَ.

P. 726, l. 14. Read أَكْرَمَتْكَ.

P. 731, l. 17. Dele "is."