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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PUBLISHED

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

IN AN INTRODUCTION AND FOUR PARTS.

Part II.—The Verb: and Part III.—The Particle.

ALLAHABAD:

PRINTED AT THE NORTH-WESTERN PROVINCES GOVERNMENT PRESS.

1880.
NOTICE.

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

23rd October, 1880.

M. S. HOWELL.
Corrections.

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

Text, p. 573, l. 13. Read حديث اذه.

" p. 574, l. 10. Read حدًا.

" 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 AlAstarabādī (MI, p. 58) or AlAstarabādī (Nw, p. 682, LL, p. 12) for AlAstarabādī, and AtTabrīzī (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. 582, l. 19.

*A. The Commentary of Nūr adDīn Ālī Ibn Muḥammad ALUsh-MUñI (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

*AA. The Commentary of Jamāl adDīn Muḥammad Ibn ʿAbd Al-Ghanī ALARDABILĪ upon the Z, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

*AAK. The Commentary of the Shaikh Nūr adDīn Abu-lHasan Ālī Ibn Sultān Muḥammad, known as AlKĀRĪ, alMakki alHarawī (d. 1010 or 1016), upon the Hirz alAmānī, lithographed at Peshawar with the KM and a Persian Commentary.

AAsh. ABU′ AMR Išhāk Ibn Mīrār ASHSHAIĐĀNĪ, the Grammarian and Lexicologist (d. 206 or 213).

*AAz. The Glosses (c. 729) of ʿAbd AlAzīz Ibn Abī-Iṣkaḥīm Al-KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. ABU-LBAKĀʿAbd Allāh Ibn Abī ʿAbd Allāh alHusain alʿUkbarī alBaghdādī, the Grammarian (b. 538, d. 616).
*Abk. The *Dicān* of AnNābigа adh-Dhūbīyānī with the Commentary of the Wazīr Abū Bakr 'Āsim Ibn Ayyūb al-Bṭālāyānī, the Grammarian (d. 194), printed in the F'Dw.

*AF. The Ancient History extracted from the MAB by 'Imād ad-Dīn Abū-l-Fīdā Ismā'īl Ibn 'Alī al-'Ayyūbī (d. 732), edited by Fleischer.

*AGh. The *Asād al Ghūbā fī maʿrifat aṣ-Ṣaḥāba* by I`Āth, printed in Egypt.

AH. Athir-ad-Dīn Abū Ḥayyān Muḥammad Ibn Yūsuf al-Gharnātī al-Andalusī, the Grammarian (b. 654, d. 745).


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

AK. Abū-l-Kāsim al-Fādīl Ibn Muḥammad al-Bāṣāfī, the Grammarian (d. 444).

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

1. Abū-l-Khaṭṭāb Abū-l-Hamīd Ibn ‘Abd al-Majīd, a freedman of the people of Ḥajār, known as ALAKhFASII al-Akbar (d. 177);

2. Abū-l-Ḥasan Sa'īd Ibn Maš'āda al-Mujāshi't by enfranchisement, al-Balkhī, known as ALAKhFASII al-Ausat, one of the GG of Al-Baṣra (d. 211 or 215 or 221).

3. Abū-l-Ḥasan 'Alī Ibn Sulaimān al-Baghdādī, known as ALAKhFASII al-Aṣghar (d. 315 or 316).

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

Am. The Shaikh Abū-l-Ḥajjāj Yūsuf Ibn Sulaimān ash-Shantamartī, known as ALATAM, the Grammarian (b. 410, d. 476).

As. Abū Sa'īd 'Abd al-Malik Ibn Kuraib, known as ALASMAI, al-Bāhili al-Bāṣīfī, the Lexicologist and Grammarian (b. 123, d. 210 or 214 or 215 or 216 or 217).

ASH. Shihāb ad-Dīn Abū-l-Kāsim Abū l-Rahlma'in Ibn Ismā'īl, known as Abū Shāmā, al-Muṣaddasī ad-Dīmasī, the Reader and Grammarian (b. 399, d. 665).
AU. Abū 'Ubaydā Mu'ammar Ibn AlMuthannā atTaimī, of the Taim of Kūrainsh, their freedman, alBaṣrī, the Lexicologist and Grammarians (b. 108 or 109 or 110 or 111 or 114, d. 207 or 209 or 210 or 211 or 213).

AW. 'Abd Al-Wārīth.

AZ. Abū Za'd Sa'īd Ibn Aṣūr alBaṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216).

AZ. Abū Maṣūr Muḥammad Ibn Alḥāf AlZahrawī alHarāwī, the Lexicologist (b. 282, d. 370 or 371).

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

• BB. Baṣrī Grammarians.

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

Bdd. Baḡdādī Grammarians.

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

*BS. The Commentary (c. 756) of Iḥṣāḥ upon the poem of Ka'b Ibn Zuḥair commencing بَلَآَتْ ِسِعَٰکَ إِلَّا ٍ، edited by Guidi.

Bz. Abu-l-Ḥasan Almahmūd Ibn Muḥammad Ibn 'Abd Allāh Ibn AlKāsim Ibn Nāfī' Ibn Abū Bazza alMakki, known as AlBalāḍī (d. 250 or 270), the Reporter of Ibn Kāthīr 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 add-Dīn Alḥāf AlKhaḍīfī alMiṣrī (d. 1069) upon the D, cited from extracts given in the Notes to the latter work.

*D. The Durra alQāhuwaš by H, edited by Thorbeke.

*DH. The Dīwān of the Huṣairīs with the Commentary of Abū Sa'īd AlḤasan Ibn AlḤusain asSuqkarī (d. 275), transmitted from him by Ibn upon the authority of Abū Bakr Alḥāf Almahmūd Halalwānī, edited by Kosegarten.
*Dh. The Mushtabih fi Asmā' ar-Rijāl by Shams ad-Dīn Abū 'Abd Allāh Muḥammad Ibn Āḥmad ad-Dhahabī (b. 673, d. 748), edited by De Jong.

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

*Dm. The Commentary of the Shaikh Badr ad-Dīn, or Shams ad-Dīn, Muḥammad Ibn Āḥmad al-Maḡzūmī, ad-Damāḵī, the Philologist (d. 828), upon the ML, cited from extracts quoted in the DM.

*DW. The Divān of Imra al-Kāṣīs, edited by De Slane; of AlFarazdak, edited by Boucher; of AnNābigha ad-Dhubyānī, edited by Derenbourg.

*EM. The Exposition of the Muḍallākāt edited by Arnold.

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

*FA. The Fawā'id al-Kalā'id fi Mukhtāṣar Sharāṭ ash-Shawāḥid by Badr ad-Dīn Abū Muḥammad Maḥmūd Ibn Āḥmad as-Sarūjī al-Ḥānī (d. 855), cited from a MS.

*FDW. The Five Divāns, printed in Egypt, comprising the Divān of AnNābigha ad-Dhubyānī with the Commentary of Abū; the Divān of 'Urwa Ibn Al-Ward al-Abst with the Commentary of Isk; the Divān of Hātim of Ṭayyī, transmitted by Abū-L-Mundhir Hīshām Ibn Abī-n-Nāṣr Muḥammad al-Kalbī al-Kufī, the Genealogist, known as Ibn Al-Kalbī (d. 201 or 206); the Divān of 'Alkāma; and the Divān of AlFarazdak.

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

GG. Grammarians.

*HI. The Maḥṣamat of Abū Muḥammad Abū-Ḥasām Ibn 'Ali Al-Harīrī al-Baṣrī al-Ḥarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

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

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

Hsh. Abū 'Abd Allāh Ḥiṣām Ibn Muʿāwiya al-Kuṭṭi, the Grammarian (d. 209).

*I. The Ḥrāb 'an Kaʾūʾīd al-Ḥrāb by IḤsh, edited by De Sacy in his Anthologie Grammaticale.

*IA. The Commentary of Bahā ad-Dīn Abū Muḥammad 'Abd Allāh Ibn 'Abd Ar-Raḥmān al-Miṣrī al-Ḥāshimi al-ʾAṣfāḥī, known as IBN 'AṢFĀ (d. 769), upon the IM, edited by Dieterici.

IAl. Abū 'Ali Ibn al-ʿAlā Ibn ʿAmmār at-Tamīmī al-Mazzīnī al-Baṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

*IAmh. Abū Bakr Muḥammad Ibn Abī Muḥammad al-Kāsim, known as IBN ALAMBAṢIR, the Grammarian (b. 271, d. 327 or 328).

IAR. Abū-Ḥusayn 'Ubaid Allāh Ibn Aḥmad IBN AMIR-RĀBI' al-ʿUthmānī al-ʾIshbūlī al-Umāwī (d. 688), author of a Commentary on the Book of S.

*ĪAth. The Kāmil at-Tewārīkh by the Shaikh ʿĪzz ad-Dīn Abū-Ḥasan ʿAlī Ibn Muḥammad ash-Shābānī, known as IBN AL-ʿĀTHĪR al-Jazārī (b. 555, d. 630), edited by Tornberg.

IB. Abū-Ḥāṣim 'Abd al-Wahīd Ibn ʿAlī IBN BĀRḤĀN al-Asadī, the Grammarian (d. 456).

IBdh. Abū-Ḥasan Tahir Ibn Aḥmad IBN BĀRṢHĀD al-Miṣrī, the Grammarian (d. 469).

IBr. Abū Muḥammad ʿAbd Allāh IBN BARĪ al-Muṣaffā al-Miṣrī, the Grammarian and Lexicologist (b. 499, d. 532).


IDh. Abū Muḥammad Ḥāfiz ʿAbd Allāh Ibn Jaʿfar IBN DURUSTAWĀL al-Fārisī al-Fasawi, the Grammarian (b. 258, d. 347).

IDn. Abū Muḥammad Saʿīd Ibn Al-Mubārak al-ʿAṣfāḥī al-Baghdādī, known as IBN AD-DANHĀN, the Grammarian (d. 566 or 569).

*IH. The Kaṣīya fi-n-Nahw by Jamāl ad-Dīn Abū 'Amr ʿUthmān Ibn ʿUmar, known as IBN AL-ḤĀJĪB, the Grammarian (b. 570, d. 646), lithographed at Cawnpore.
*IIb. The *Mukhtalif al-Kabā'il wa Mu'taliqahā* by Abū Ja'far Muḥammad Ibn Ḥabīb al-Hāshimi, the freedman of the Banū Hāshim, al-Baghdādi, the Genealogist and Grammarian (d. 245), edited by Wüstenfeld.

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

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

IIH. Jamāl ad-Dīn Abū Muḥammad 'Abd Allāh Ibn Yūsuf, known as Ibn Ḥishām al-Anṣārī, the Grammarian (b. 708, d. 761 or 762).

IIIU. Abū 'Amr 'Isā Ibn 'Umar ath-Thakaṣī al-Baṣrī, the Grammarian and Reader (d. 149), said to have been the freedman of Khālid Ibn al-Walid al-Kurashi al-Makhzūmī, the Sword of God (d. 21).

I. Abū 'l-Fath 'Uthmān Ibn Jinnī al-Mausūlī, the Grammarian (d. 392 or 393).


*IK.* The *Talḥīb al-Kawfātī* by Abu-Ḥasan Muḥammad Ibn Ahmad, known as Ibn Kāṣānī, the Grammarian and Lexicologist (d. 299 or 320), edited by Wright in his *Opuscula Arabica*.

*IKb.* The *Kitāb Al-Maʿārif* by Abū Muḥammad 'Abd Allāh Ibn Muslim ad-Dinawari, known as Ibn Kūtaibī, and also called Al-Kūtaibī and less correctly Al-Kūtaiḥī, the Grammarian, Lexicologist, and Historian (b. 213, d. 270 or 271 or 276 or 296), edited by Wüstenfeld.

IKh. Abū-Ḥasan 'All Ibn Muḥammad al-Ḥadrāmī al-Andalusī al-Ishbīlī, known as Ibn Ḥārūfī, the Grammarian (d. 609 or 610), author of a Commentary on the Book of S.

IKhl. Abū 'Abd Allāh Al-Ḥusain Ibn Ahmad, known as Ibn Khāla-waḥī, the Grammarian and Lexicologist, originally from Hamadhān (d. 370).

*IKhn.* The *Wafayāt al-Ayyān* etc., a Biographical Dictionary, by tho Kādi Shams ad-Dīn Abū l-'Abbās Ahmad Ibn Muḥammad, known as Ibn Khallikās, al-Barmakī al-Irbīlī (d. 621), cited from the Editions of Wüstenfeld and De Slane and from a MS.
IKhz. Shams adDin Ahmad Ibn AlHusain alIrbili, known as IBN ALKHABÁZ (d. 637), author of a Commentary on the Alfiya of Imt.

*IKn. The Ikhrán fi 'ulûm alKur'ân by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

*IM. The Khulása, commonly called the Alfiya, fi-nNaḥw by Jamál adDin Abú 'Abd Allâh Muḥammad Ibn 'Abd Allâh aṭṬâ'i alJâyyânt, known as IBN MÂLIK, the Grammarian (b. 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. Muḥammad Ibn Mas'ûd alGhazzi, called AzZakî or Ibn AzZaki in different MSS (according to the DM) and Editions of the ML, author of the Sadî fi-nNahw a work much quoted by AIL.

*IMt. Zain adDin Abu-lHusain Yaḥyâ Ibn 'Abd AlMu'tî azZawâwî, the Grammarian (b. 564, d. 628), author of the Alfiya of IBN Mu'Tî.

IS. Shams adDin Abû Bakr Muḥammad Ibn AsSârî, known as IBN ASsâRÂ, the Grammarian (d. 315 or 316).

*IS. The Isâba fi tâmyîz aṣ-Sâhibâ by Shihâb adDin Abu-lFaḍîl Ahmad Ibn 'Alî, known as IBN ḤâJâR AL'AṢKâLÂNî (d. 852), printed at Calcutta.

ISB. Abû Muḥammad 'Abd Allâh Ibn Muḥammad, known as IBN AṢṢîD ALBAṬALAYUSÎ, the Grammarian (b. 444, d. 521).

*ISb. The great Tabâkât ashShâfi'iyya by the Kādi Tâj adDin 'Abd AlWahhâb Ibn 'Alî, known as IBN AṣṢUBKÎ, ashShâfi'i (d. 771), cited from a MS.

ISd. Abu-l^asan 'Alî Ibn Ismâ'il alMursî, known as IBN SÎDA, the Lexicologist and Grammarian (d. 448 or 458).

ISf. Abû Muḥammad Yûsûf Ibn Abî Sa'dî alHîsân, known as IBN AṢṢîRÂFI (son of SF), the Grammarian and Lexicologist (b. 330, d. 385).

ISh. The Sharīf Abu-eSa'adât Hibat Allâh Ibn 'Alî alAlawi alHîsânî, known as IBN AṢṢHÂJÂRÎ, alBaghdâdî, the Grammarian of Al'Firáq (b. 450, d. 542).

*ISK. The Diwân of 'Urwa Ibn AlWard aṭ'Alâsî with the Commentary of Abû Yûsuf Ya'qûb Ibn Ishâk, known as IBN AṢṢIKÎT, alKhûzî of Daurâk, the Lexicologist and Grammarian (d. 243 or 244 or 245 or 246), edited by Noldeke and printed in the FDw.

IT. Abu-lHusain Sulaimân Ibn Muḥammad Ibn 'Abd Allâh alAndalusi alMâlaštî, known as IBN AṬTÂRÂWA, the Grammarian (d. 528).
*ITB. The Annals called \textit{AnNujum azZāhira fi Mulūk Miṣr wa lKāhira} by the ʿAmīr Jamāl ad-Dīn Abū ʿl-Maḥāsin Yūsuf Ibn Ṭahhī Ḍarḍī al-Ṭābākī al-Kāhīrī (d. 874), edited by Juyuboll and Matthes.

\textbf{ITr. Ibn Ṭāhir.}

IU. Abū-Ḥasan ʿĀli Ibn Muʿāmin al-Ḥāḍramī al-Iṣḥābī, known as Ibn ʿUṣfūr, the Grammarian (d. 669).

*IY. The Commentary of Muwaffak ad-Dīn Abū-Bakr Yaʿish Ibn al-ʿĀṣādī al-Manṣūlī al-Jalābī, known as Ibn Yaʿish, the Grammarian (b. 553, d. 643), upon the M, edited by Jahn.

*J. The Commentary (c. 1271) of the Shaikh ʿAbd al-Munʿīm al-Jamāwī upon the evidentiary verses of the I, printed in Egypt.

\textbf{Jh. Abū Naṣr ʿIs̱āʾīl ʿIbn Ḥammād al-Jaʿḥārī al-Farāḥī, the Lexicologist (d. 393).}

*Jj. Abū Ḍakr ʿAbd al-Kāhīr Ibn ʿAbd ar-Rahmān al-Juʿfārī, the Grammarian (d. 471 or 474).

*Jk. The 
\textit{Maʿarrab} of Abū Manṣūr Mawhūb Ibn Abī Ahmad al-Jawālī, the Lexicologist (b. 465 or 466, d. 539 or 540), edited by Sachau.

*Jm. The Commentary (c. 897) of Manlānā Nūr ʿAbd al-Rahmān Ibn Ahmad al-Jāmī (d. 908) upon the I, printed at Calcutta and lithographed at Lucknow.

\textbf{Jr. Abū ʿUmār Ṣāliḥ Ibn ʿIs̱āʾīl al-Jaʿfārī, the Grammarian (d. 225).}

*Jsh. The \textit{Jāmī ʾāshShawāḥid} by Mulla Muḥammad Bākīr, lithographed at Teherān in 1275 and 1293.

\textbf{Jx. Abū Māsā ʿIs̱ā Ibn ʿAbd al-ʿAzīz al-Juzūlī al-Yaḍdakāntī, the Grammarian (d. 606 or 607 or 610).


*KF. The \textit{Ḳāmūs} of Majd ad-Dīn Muḥammad Ibn Yaḥūb al-Firūzābādī ash-Shirāzī (d. 817), lithographed at Lucknow.

\textbf{Khf. Al-Khaṭṭābī.}

\textbf{Khl. Abū ʿAbd al-Rahmān al-Kuṭbī ʿIbn Abī Ahmad al-Farāḥīdī, or al-Farāḥīdī, al-ʾĀṣīl al-Yaḥmād al-Ṭāṣī, the Grammarian (b. 100, d. 160 or 163 or 170 or 171 or 175).}
KK. Kaft Grammarians.

*KM. The Kanz al-Ma'ani, a Commentary by Kamal ad-Din Abū 'Abd Allāh Muḥammad Ibn Aḥmad al-Maṣīḥīl, known as Shu'ayb (d. 656), upon the Ode called the Hīrūz al-Amānī by Abū Muḥammad al-Kāsim Ibn Fīrūz ar-Ru'ānī as-Siḥṣī (d. 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 Māsha'īsām Ibn Mīnā al-Madānī, known as Kālūn (d. 205 or 220), the Reporter of Nāfī' one of the Seven Readers.

Kur. The Kur'ān.

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

Ktb. Abū 'Alī Muḥammad Ibn Al-Mustanīr al-Baṣrī, known as Kūfīn, the Grammarian and Lexicologist (d. 200).

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

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

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

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

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

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

*MAB. The Mukhtāsar fi Akhbār al-Bashar by AF, printed at Constantinople.

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

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

The Majmā’ alAmthol by Abu-l-Fadl Ahmad Ibn Muḥammad an-Nasābūrī, known as AlMa‘ādānī, the Philologist (d. 518), printed at Bālāk.

The Murūj adh-Dhahab wa Mat‘ādin al-Jauhar by Abu-l-Ḥasan ‘Alī Ibn Ḥusayn AlMaṣ‘ūdī (d. 345 or 346), edited by De Meynard.


The Mushitarik by Shihāb ad-Dīn Abū ‘Abbās Allāh Yāḳūt Ibn ‘Abbās Allāh ar-Rūmī al-Ḥamawī al-Baghdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

The Shaikh Abū Muḥammad Makkī Ibn Abī Ṭālib Ḥammāsh al-Kāsī al-Kurtūbī, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

The Mughni-l-Lalnī (c. 756) by Iḥṣāṣ, printed at Būlāk, and lithographed at Teherān.

Ms. Abū Bakr Ibn Yaḥyā al-Judhabī AlMālakī (d. 657), author of a Commentary on the Book of S.

The Mūshāhāf fi-n-Naḥw by Abu-l-Fath Nāṣīr Ibn ‘Abbās As-Sayyid AlMuṭarrīzī, the Grammarian (b. 538, d. 610), cited from an extract printed by De Sacy in his Anthologie Grammattique.

Ms. Manuscripts.


MSS. Manuscripts.

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

The Commentary of Muḥibb ad-Dīn Effendi upon the evidentiary verses of the K, edited by Abū-l-Wafā’ Ṣaḥī al-Hūrīnī, and printed at Bālāk in 1281.

Abu-l-Ḥasan AnNadr Ibn Shu‘ayb al-Maṣ‘ūbānī al-Baṣrī, the Grammarian and Lexicologist (b. 122 or 123, d. 203 or 204).
The Commentary of Nw upon the Ṣaḥḥ of the Imām Abū ʿAbbās Mūsā Ibn AlḤājjāj alKushārī anNāṣabūrī, the Traditionist (b. 206, d. 261), lithographed at Delhi.

Ns. Abū Jaʿfar Aḥmad Ibn Mūḥammad alMuḥādī alMīṣrī, known as AḥNāḤHās, the Grammarian (d. 337 or 383).

*Nw. The Tahlīḥ al Ṣmā by Muḥyī-d-Dīn Abū Zakariyā Yahyā Ibn Shaʿrāf AlḤīzāmī alḤaurānī anNawawī adDimashḵī (b. 631, d. 676), edited by Wüstenfeld.

*P. Arābum Proverbia, edited by Freytag.

*R. The Commentary (c. 683 or 686) of Raḍī ad-Dīn Mūḥammad Ibn AlḤasan alAṣṭarābādī, known as AḥRāfī, 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. Abu-Ḥasan ʿAlī Ibn Ṭāṣā ABARĀṭī alBaghdādī by abode, ash-Shīrāzī by origin, the Grammarian (b. 328, d. 420).

Rm. Abu-Ḥasan ʿAlī Ibn Ṭāṣā AḤRUMMĀNT, the Commentator and Grammarian (b. 296, d. 382 or 384).

*S. The Book of Abū Bishr ʿAmr Ibn ʿUthmān alBaṣrī, known as SIRAWAGH, originally a Persian, the freedman of the Bānū-IHārīth Ibn Ḥaʿb, or of the family of AḥRabī Ibn Ziyād alḤārīthi, 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 Ṣaḥḥ of the Imām Abū Ṭālib Mūḥammad Ibn Ismāʿīl alJōfī by enfranchisement, ALBukhārī, the Traditionist (b. 194, d. 256), edited by Krehl.

Sf. The Kāṭī Abū ʿAlī Aḥmad Ibn Aṣṣūr Shī, the Grammarian (d. 368), author of a Commentary on the Book of S.

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

*Sh. The Shudhūr adhDhakāb by IḤsh, with a Commentary by the Author, printed at Būlāḵ.

Sh. Abū ʿAlī ʿUmar Ibn Mūḥammad alAzdī, known as AṣṣHalaʿbīn or AṣṣHalaʿbīn, alAndalusī allshibīh, the Grammarian (b. 562, d. 645).

Shm. Taḥt ad-Dīn Abū-lʿAbbās Aḥmad Ibn Mūḥammad AṣṣHūmūntī (d. 872), author of a Commentary on the ML.
The Comment upon the evidentiary verses of the ML, cited from extracts copied from the MS of the Bodleian Library.

Sr. Abu-l-Fadl Kasim Ibn ‘Ali al-Batalyausi, known as AsSaffar (d. 630), author of a Commentary on the Book of S.


*T. The Commentary of Abu Zakariya Yahya Ibn ‘Ali ash-Shaibani, known as Al-Khatib at-Tabrizi, the Lexicologist (b. 421, d. 502), on the Hamsa of Abu Tammam Habib Ibn Aus at-Tay (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

*TH. The Tabakat al-Ijaffaz by Dh, with additions by Syt, edited by Wustenfeld.

*Th. The Fasih of Abu-l-Abbass Ahmad Ibn Yahya ash-Shaibani by enfranchisement, al-Kufi, the Grammarian, known as Tha’lab (b. 200 or 201 or 204, d. 291), edited by Barth.

Thi. Abu Ishak Ahmad Ibn Muhammad an-Naisaburi at-Taha’labi, the Commentator (d. 427 or 437).

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

*Tr. The 5th Part of the Tarikh al-Muluk etc. by Abu Ja’far Muhammad Ibn Jarir at-Tabari (b. 224 or 225, d. 310), edited by Kosegarten.


Y. Abu ‘Abd Ar-Rahman Yusuf Ibn Habib, the freedman of the Banu Dabba, or of the Banu Laith Ibn ‘Abd Manat Ibn Kinana, or of
Hilal ibn Harmi of the Banu 'Dubai'a Ibn Bajala, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

*Z.* The *Anmudhaj fi-n Nahw* by Jar Allah Abu-Kasim Mahmud Ibn 'Umar azZamakhshari alKhwarazmi, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538), cited from an extract printed by De Sacy in his Anthologie Grammaticale.


Zj. Abu Ishak Ibrahim Ibn Muhammad Ibn AsSarri alBaṣri, known as AzZajjaj, the Grammarian (d. 310 or 311 or 316).

Zji. Abu-Kasim 'Abd ArRahman Ibn Ishak, known as AzZajjaji from being the companion of Zj, alBaghdadi by abode, anNahawandi 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 Tanwin and Mimi, are omitted.

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Note: The table contains a list of Arabic terms and their English equivalents. The terms are related to various aspects of language and logic, such as declension, implication, and operation. The table also includes notes on Lane's work, indicating that he erroneously stated that certain adverbial nouns were not to be included in the adverbial paradigm (see IA, pp. 300-301).
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<td>اختصار</td>
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</table>
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 I, I. 236.

Prefixad, 

Prefixion, 

Premonition, 

Preparatory 

Preposition, 

Prepositional, 

Present (time), 

Presumptive (denotative of state), 

Preterite, 

Preventive, 

" (denotative of prevention), 

Primitive, 

Pro-agent, 

Prohibition, 

Prolongation, 

letter of,
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<th>Arabic Word</th>
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<td>Pronoun, ضمير</td>
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<td>Protasis, مفرط</td>
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<td>Protection (ن (of), مقاية</td>
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<td>Prothetic compound, مركب</td>
<td>Prothetic compound, مركب</td>
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<td>Qualificative, صف وصف</td>
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<td>Qualificativity, وصفية</td>
<td>Qualificativity, وصفية</td>
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<td>Quality, صفة</td>
<td>Quality, صفة</td>
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<tr>
<td>Quality and the termination</td>
<td>صفة جزئية ، as quality of part.</td>
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<td>Quasi-active, مطاوع</td>
<td>Quasi-active, مطاوع</td>
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<td>Quasi-condition, شبه شرط</td>
<td>Quasi-condition, شبه شرط</td>
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<td>Quasi-correlative, شبه جواب</td>
<td>Quasi-correlative, شبه جواب</td>
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<td>Quasi-dual noun, اسم دوبل</td>
<td>Quasi-dual noun, اسم دوبل</td>
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<td>Quasi-infinitive noun, اسم مصدر</td>
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<td>Quasi-saying, قول</td>
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<td>Quaver, ترم</td>
<td>Quaver, ترم</td>
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</table>
Quiddity, 
Quiescence, 
Quinquennial, 

R.

Radical (as a substantive), 
(as an adjective), 
Rational, 
Real, 
Recitation, 
Redundant, and 
Reduplicated, 
Regimen, and 
Regular, and 
Relative, 

(pronoun), and 
location, 
noun, and 

Replicative, and 
Receptor, and 
Request, 
Requisition, 
Restrictive, 
Retrenched, 
Rhapsodist (reciter of poetry), and 
Rhetoric, 
Rhetorician, 
Rhyme, 

S.

School, 
Scion, 
Self-praise, 
Self-transitive, 
Sense, 
Sentence, 
Serial, and 

location, 
noun, 

S.

location, 
noun, 

S.
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<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Textile,</td>
<td>Opposite to compound, simple (opposed to compound), substantive (opposed to infinitive noun), and term (opposed to proposition), word (opposed to prefixed), singular, and sister (coordinate), slurring, softened, solocism, sound, sounded true, specificative, subaudition, subject (correlative of predicate), subjunctive (mood), substantive (opposed to epithet), substitute, suddenness of occurrence, superiority (of), supplied, support, suppression, and addition.</td>
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<tr>
<td>Silence,</td>
<td>Silence, Simple (opposed to compound), substantive (opposed to infinitive noun), and term (opposed to proposition), word (opposed to prefixed), singular, and sister (coordinate), slurring, softened, solocism, sound, sounded true, specificative, subaudition, subject (correlative of predicate), subjunctive (mood), substantive (opposed to epithet), substitute, suddenness of occurrence, superiority (of), supplied, support, suppression, and addition.</td>
</tr>
</tbody>
</table>

**Subject (correlative of predicate),**

- " (correlative of attribute),
- of a meaning, 
- of state, 
- Subjunctive (mood),
- Substantive (opposed to epithet),
- Substitute, 
- Suddenness of occurrence, 
- Superiority (of), 
- Supplied, 
- Support, 
- Suppression, and Addition.
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<tr>
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<tr>
<td>Transitive,</td>
<td>واقع متعد</td>
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<tr>
<td>and</td>
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<tr>
<td>and</td>
<td>متعدد</td>
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<tr>
<td>Transmutative verb,</td>
<td>فعل تحویل</td>
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<tr>
<td>Transport (making transitive),</td>
<td>جذأ،</td>
</tr>
<tr>
<td>Trilateral,</td>
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<tr>
<td>Triptote,</td>
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<td>and</td>
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<tr>
<td>Trope,</td>
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<td>Trying to remember,</td>
<td>تذکر</td>
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<td>U.</td>
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<tr>
<td>Unaugmented,</td>
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<tr>
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<tr>
<td>Unbinding,</td>
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<tr>
<td>Unconjugability,</td>
<td>جمع</td>
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| Surname, | ذكاء |
| Suspension, | تعليق |
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| Syleptic, | متنقل على المعنى |
| Synarthrous, | مخزون بالعم |
| Syndesis, | تعلق |
| Syndetic explicative, | عطف بيان |
| serial, | عطف نسق |
| Synecdoche, | تسمية الكل باسم البيني |
| Synonym, | مجازف |
| and | مجازف |
| and | مجازف |
| meaning | مجازف |
| to | بالدیف |
| Syntax, | نسخ |
| Synthetic compound, | مركب ترقيم |
| and | مركب ترقيم |
| and | مركب ترقيم |
| T. | |
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PART II.—The Verb.

CHAPTER I.—The Verb in General.

§ 402. Definition—signs—divisions—inflection ...

CHAPTER II.—The Preterite.

§ 403. Definition—signs—ليس، عسی—pronunciation of the final—خفت، طلت—and and

CHAPTER III.—The Aorist.

§ 404. Its time—resembles the n.—is infl.—when used as a present, future, past, or historic present—sign—formation—initial letter—vowel of initial in the act. voice—vowel of penultimate in the act. voice of vs. exceeding three letters in the pret.—moods—یغز، یخشی,

§ 405. The five paradigms—یلغون on the measure of یلغون.

§ 406. The aor. that the n. of the fem. pl. or of corroboration is contiguous to—لکیلون.

§ 407. Distinction between the moods and cases—and between the requirer of inflection and the op. of the mood.

The Indicative.

§ 408. The aor. governed in the ind.—its op.—لُنفِنْ تُنف for لفِن for لفِن

§ 409. O. f. of the pred. of گدن، جعل، جلف، and ...
The Subjunctive.

§ 410. The aor. governed in the subj.—its ops. 

§ 411. Government of the subj. by \(^{א\nu}\) understood after \(^{א\nu}\),$ the \(^{א\nu},\) the \(^{א\nu},\) the \(^{א\nu},\) and \(^{א\nu}.

§ 412. The senses of \(^{א\nu}\).

§ 413. Expressibility of \(^{א\nu}\) after these ps.

§ 414. Varieties of mood after these ps.—after \(^{א\nu}\).

§ 415. After \(^{א\nu}\) ...

§ 416. After the ...

§ 417. After the \(^{א\nu}\) when not preceded by negation or requisition—when preceded by \(^{א\nu}\) prefixed to a verbal prop., \(^{א\nu}\) prefixed to a nominal prop., \(^{א\nu}\), the imp. \(^{א\nu},\) the causative \(^{א\nu}\).

§ 418. After \(^{א\nu},\) the \(^{א\nu},\) or the \(^{א\nu},\) when preceded by a v. in the subj.

§ 418A. Government of the subj. by \(^{א\nu}\) allowably suppressed after the \(^{א\nu},\) the \(^{א\nu},\) and \(^{א\nu}\) coupling to a pure n.

—by \(^{א\nu}\) anomalously suppressed—the ind. after suppression of \(^{א\nu}\).

The Apocopate.

§ 419. The aor. governed in the apoc.—its ops.—they are ps. or rs.—the condition or prot.—must be a verbal prop.—the correl. or apod.—is a verbal or nominal prop.—tenses of the rs.—mood of the aor. in the apod.—predicaments inadmissible in the v. of the condition—the correl. when conjoined with the \(^{א\nu}\) or \(^{א\nu}\)—suppression of the \(^{א\nu}\)—inflectional place of the prop. occurring
CONTENTS.

after the ١٢ or ١٣ as correl. of an apocopative condition—suppression of the apod., and of the v. of the condition—suppression of the correl. disallowed, allowable, or necessary.

§ 420. Suppression of the instrument and v. of the condition—apoc. in correl. of requisition when the ١٢ is dropped and apod. intended—condition necessary for such suppression—op. of the correl.—suppression of the cond. prop. regular or frequent.

§ 421. Apoc. in correl. of command or prohibition indicated by verbal n. or enunciatory form.

§ 422. Condition of the apoc. in the correl. of prohibition ...

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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 ٌْنَامَ He stood or has stood indicates standing in past time, َيْقُومَ He stands or will stand standing in the present and future, and َقَيَامَ Stand thou standing in the future, the accident being َقَيَامُ. 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 َبَ of the ag., pronounced with فم in the 1st pers., as َبْعَلَتْ; with ُفَم in the 2nd pers. masc., as َتَبَارَكْتَ; and with ُفَم in the 2nd pers. fem., as َبْعَلَتْ: (2) the quiescent َبَ of feminization, as َنَعْمَتْ and َبَنَسْتُ; whereas the َبَ of feminization affixed to ns. is mobile through the vowel of inflection, as ٌْهِنَّاءَ and َرَأَيْتُ مُسَلَّمَةَ and َرَأَيْتُ مُسَلَّمَةَ; and the َبَ of feminization] affixed to the p., as ٍْلَاتَ, َرَبَتَ,
is rarely quiescent with $\text{م}$ and $\text{ن}$, as $\text{م}$ and $\text{ن}$.

(3) the $\text{s}$ of the fem., $\text{م}$, affixed to the imp., as $\text{م}$; and to the aor., as $\text{م}$, but not to the pret.

(4) the $\text{v}$ of corroboration, whether single, as $\text{م}$, or double, as $\text{م}$, divisible into pret., aor., and imp. [603]. The BB hold that inflection is original in $\text{م}$, derivative in $\text{م}$; and the KK hold that inflection is original in $\text{م}$, and in $\text{م}$.

86. Assuredly we will drive thee out, O Shurah. It is

(1) the $\text{v}$ of the pi. fem., as $\text{م}$, with which the $\text{v}$ is quiescent, is contiguous to its $\text{م}$, and the $\text{v}$ is quiescent, is contiguous to its $\text{م}$, and the $\text{v}$ is quiescent, is contiguous to its $\text{م}$.

(2) that of which the uninflectedness is disputed, the preferable opinion being that it is uninflected, viz. the pret., which is uninflected upon Path, as $\text{م}$, and the $\text{v}$, which is uninflected, upon quiescence, is contiguous to its $\text{م}$.

[404, 405], which is inflected only when neither the correlative $\text{م}$, as $\text{م}$, with which the $\text{v}$ is uninflected, according to the KK [431, 603]. The inf. $\text{v}$, is the aor.

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so that it is *inf* when it is separated from the corroborative ن by an ئ of the *du.*, as كُلُ تُضِربَ، originally كُلُ تُضِربَ، the first ك، i.e. the ك of the *ind.*, being elided to avoid the succession of three كs; and similarly when it is separated from the corroborative ن by a ئ of the *pl.*, as كُلُ تُضِربَ، originally كُلُ تُضِربَ；or by a ك of the 2nd *pers. sing. fem.*, as كُلُ تُضِربَ، originally كُلُ تُضِربَ [610]. This is the opinion of the majority; but Akh holds the *aor. v.* to be *uninf.* with the corroborative ن, whether the corroborative ن be contiguous to it or not; and it is related on the authority of some to be *inf.* even if the corroborative ن be contiguous to it: and IM relates in one of his books that there is no dispute as to the uninflectedness of the *aor. v.* with the ن of the *pl. fem.*; whereas it is not so, but the dispute is found, and the master. IU in his commentary on the Îdah is one of those who relate it (IA).
§ 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 ṭ of feminization (IA, Sh), as

\[ \text{تُنبِئُكُمُ تُنَبِّئُكُمُ فَأَمَّا تُدُوَّنُهُمُ قَالَتُ كَافِتُ النَّفْسِ تُرَهَّقَ } \]

(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 ṭ of the ag., as

\[ \text{يَا ذَا الجَلالِ وَالكِرَامِ} \]

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 عَسِى and لَيْسَ are not ps., as IS and Th say of عَسِى, and as F says of لَيْسَ, and that نعُم 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 \[ \text{حَدَّثَنَا حِنَّذِ حَدَّثَنَا نَعَسْتَ اَنْ تَفْقِهُ Hind is not a wrong-doer; may-be therefore, she may attain felicity, the saying of the Prophet} \]

\[ \text{مَنْ تَوَاضَعَيْنَ الْجَمِيعَةَ} \]

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 م of the pron. (M). When it is conjoined with (L, Sh) a mobile nom. pron. (Sh), [e. g.] the pron. ن is, [ن, ] or ن, its final is made quiescent (L), [so that] it keeps to uninflectedness upon quiescence (Sh), as ضرب (L, Sh), ضرب (Sh), and ضرب (L), where the v., originally with Fath, is made uninfl. upon quiescence because the م and ن 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 l; 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 م and Kasra when the ع is a م, and transferred to the ف, to give notice of the elided; so that from طول, خاف, طال, هاب, and خاف, طال, هاب, خاف, طال, you say طلب, طلب, and طلب, خف, خف, خف, and خف, خف, خف, خف, eliding the ج after transfer of the vowel assumed to be
upon it to the ف; and from قال and بَعْث, originally قَولُ and بَعْثُ, you say قَلتُ and بَعْثُ, when the
1 needs elision upon attachment of the د, changing the
vowel assumed to be upon it into Damma and Kasra
respectively, because these [vowels] are homogeneous
with the ع, and transferring it [to the ف] (L). The
attached acc. pron. does not change the v. from its
original uninflectedness upon Fath, as ضَرَّبَكَ زيدٌ or
ضرَّبَنا Zaid beat thee or us: and the quiescent nom. pron.
does not require quiescence of the v. also; but the final
of the v. remains pronounced with Fath before the ب, as
ضَرَّب, and is pronounced with Damm before the و, as
ضَرِّبٌ: while in such as أَشْتِرُوا الصلاة بالهدى II. 15.

Have bought error in exchange for right direction [663]

and دَعَوا هَنالك تَبُورَا 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 أَشْتِرُوا with a س
pronounced with Damm before the quiescent pron., and
ذَهَوا with the first س pronounced with Damm before
the quiescent pron.; then the س and د, being mobile
and preceded by a letter pronounced with Fath, are con-
verted into ٕ; and afterwards the ٕ is elided because of
the concurrence of two quiescents. When bare of the
mobile nom. pron. [aud of the س of the pron.], the pret.
in uninfl. upon Fath, as ضرب، استخر، دحر، ضربة، and عقا، while such as رمي and ور، are originally عفر، and عفرة، the و and ر being converted into ل 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 و and ر return, as عفرة رميت (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 النبي زيادة ليفعل Verily Zaid does (M)] makes it a pure present, [as انني ليتجزني أن تذهبوا به XII. 13. Verily it grieveth me that ye take him away (MM)]; while the س or سوف [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 infcl. [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 ان زيدا لسوف يخرج 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 رجل, becomes peculiar to one by means of a p., like الرجل, so likewise the aor., which is vague, because of its applicability to the present and future, becomes peculiar to one of them by means of
the 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) َنَا [206], and similar advs. indicative of the present: (b) the ج of inception, according to the KK, as above: (c) negation by َلْيُسُ [456] or َلْيُسُ َقُوم َزِيد or َلْيُسُ َقُوم َزِيد; and by اَن [550], according to Mb, as above: (2) a pure future, by means of (a) a future adv., as اَنْ َأَضْرَبْ َعَدَا and the like: (b) its attribution to an expected matter, as َقُوم َبُقَيّمَة 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 جs of corroboration [611]: (f) the ج of the oath [600, 652]: (g) every apocopative [419] or subjunctival [410] op.: (h) the infinitival ج [571]: (i) every cond. instrument, even if it do not govern, except ج [below]; while the apod. also must be future, because it is inseparable from the prot., which is future: (j) the ج. of amplification [578]: (k) the neg. ج [547], as S and his followers say: (3) converted into a past by
means of (a) لم [548]; (b) the apocopative لَّا [548];
(c) mostly [591]; (d) اَن [204]; (e) ربما [505] (R).

In والله الذي أرسل الرِّبَّ جَنَّتَكُمْ فَتَنْبَّؤُوا فَسَقَنَا 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'abba'ta Sharrā

[And whoever denies the existence of the goblin, verily I announce from certainty, nay, eyesight, that I did meet the goblin descending in a desert like the sheet of paper, smooth; and I smite her without consternation; and she fell prostrate on the two arms and on the under part of the neck (N)], because he intends to picture to his people the state in which he emboldened himself.
through his pride to smite the goblin, as though he made
them see it (K): or the difference in the vs. [in XXXV. 10.] may be to indicate the permanence of the matter
(B). The sign of the aor. is that لُم may be prefixed to
it (IA, Sh), as لُم يِدَّ رَمْ يَوْلُدَ وَلَمْ يَكُنَّ لَهُ كَفْؤً اَحَد
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 َل of the 1st
pers. pl., the َل of the 2nd pers. without restriction [of
gender or number] and of the 3rd pers. fem. sing. or du.,
and the ُل 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,

يدَحَرُجٍ دَحَرُجٍ يَضْرِبُ ضَرْبٍ يَعْلُمُ عَلَمٍ يَكُرُمُ أَكْرَمٍ

(2) when its pret is not quadriliteral, [whether it fall
short of or exceed 4 letters (BS),] is pronounced, (a) ac-
cording to the Hijazis, with Fath, as

شَرِبٍ يَضْرِبُ ضَرْبٍ يَعْلُمُ عَلَمٍ يَكُرُمُ أَكْرَمٍ

and

يُنْطَلِقُ إِنِشَاطٍ يَتَعْلَمُ تَعَالٍ يُطْرَفُ طَرْفٍ يَشْرَبُ

(ب)according to others than the Hijazis,

with (a) Kasr, (a) when the letter is not َل, and the
pret. either is on [the measure of] ُنِقْلٍ [with Kasr,
aor. ُ فعل with Fath (BS) of the ع], as علم علمتْ تَذْهَبْ, and علم [contrary to تَذْهَبْ, its pret. being with Fath, and to تَذْهَبْ, the aor. being with Kasr (BS)]; or begins with a conjunctive Hamza, vid. such as is followed by four or five letters, as تَنْطَلَقْ انتقلتْ and تَنْطَلَقْ استخرجتْ; or with an augmentative ُ ف, as تَنْطَلَقْ نخرجتْ تتكلم تتكلم and تَنْطَلَقْ نخرجتْ: (β) when the letter is ُ or any other, in the aor. of ابِي, as تَنْطَلَقْ وَجَلَتْ وَجَلْتْ and تَنْطَلَقْ يَجَلْتْ: (b) Fath in all other cases (L). Kasr of the Hamza of اتخال 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 ُ华盛顿 as exceed three letters [in the pret.], (1) when the initial of its pret. is not an augmentative ُ ف, must have its penultimate pronounced with Kasr, literally, as تَنْطَلَقْ استعمل ُ يستعمل تَنْطَلَقْ بَلَغَ, يقتل قاتل يخرج نخرج; or constructively, as ينفك إفك أفك, ينفك إفك أفك. Every aor. ُ ف in the pret. is an augmentative ُ ف, retains the Fath of the penultimate, as تَنْطَلَقْ يتعلم تعلم, and تَنْطَلَقْ يتعلم تعلم.
The moods of inflection in the v. are the
ind. with Damma, the subj. with Fatha, and the apoc.
with quiescence, as
Verily Zaid shall not stand (IA, Sh), and He
stood not, the sign of the mood being the Damma, Fatha,
and elision of the vowel, respectively; and the assertion
that apocopation is not an inflection is of no account
(Sh). All other modes of inflection are vicarious substi-
tutes for these (IA). In the v. unsound [in the final
(Sh)], i.e. whose final is [an unsound letter (Sh),] an
[preceded by Fatha (IA)], as يَخُشُي, or وَيَخُشُي,
[preceded by Damma (IA)], as يَخُذُرُ, or يَخُذُرُ,
[preceded by Kasra (IA)], as يَخْرُمي, the apoc. is formed by elision of the last
letter (IA, Sh), as a substitute for elision of the vowel, as
XCVI. 17. [16], يَدْعُ being an aor. v. in the apoc., the sign
of which is the elision of the ْنَمَ، and
18. And hath not feared any but God, an ex. of
elision of the ْلَمَ، and لَا يُقْضُي مَأ مَأَرَةً
LXXX. 23. He
hath not yet performed what He hath commanded him,
an ex. of elision of the َبِي، and as for the non-elision
of the unsound letter, i.e. the ِبِ، in ِبِيَتُقَ، notwith-
standing that ِبِيَتُقَ is prefixed to it in the reading of
Kumbul XII. 90., the reply is that the
is conjunct, *He that feareth God and patiently endureth* tribulations, not conditional, *Whoso feareth* and that the ر is quiescent either because of the succession of vowels in the فير, and Hamza, [the next word being ً،] or because it is a case of continuity whereat pause is intended, or of coupling to the sense, the conjunct ِ مً 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 [يِ، or ى (IA)]. The subj. is apparent in the v. unsound in the ِروى or ى [by means of the Fatha because of its lightness, as ِلا ندعو من دونه الله خيراً XVIII. 13. *We will not call upon any God besides Him, and ِلا يعود ِلا تبهم الله خيراً XI. 33. *God will not bestow upon them good (Sh)]; and is assumed in the v. unsound in the ِINES، [the sign of the subj. in being a Fatha assumed to be upon the ي (IA)]. The ind. is assumed in the v. unsound in the دماء، or ِى، as and ِى، the sign of the ind. being a Damma assumed [to be upon the و and ى (IA), because deemed too heavy to be expressed (Sh)], and (IA, Sh), the sign of the ind. being a Damma assumed to be upon the ي (IA), which is incapable of being vocalized (MM).
§ 405. The five paradigms 

\[
\text{§ 405. The five paradigms } \text{, } \text{, } \text{, } \text{, } \text{, and } \text{—i.e., every [aor. (Sh)] v. to which an } \text{ of dualization, [whether the initial be } \text{ or } \text{ (IA),] or } \text{ of pluralization, [whether the initial be } \text{ or } \text{ (IA),] or a } \text{ of the 2nd pers. sing. fem. is attached—are put into the ind. by means of the existence of the } \text{ (IA, Sh), pronounced with Kasr after the } \text{ and Fath after its two sisters (M), as a substitute for the Damma, [the sign of the ind. being the existence of the } \text{ (IA),] and into the subj. and apoc. by elision of the } \text{, [as a substitute for the Fatha and quiescence (Sh), the sign of the subj. and apoc. being the fall of the } \text{ (IA), as }} \text{ LV. 50. Wherein shall be two fountains flowing, } \text{ II. 78. Ye being witnesses, and } \text{ VII. 93. They not knowing, the aor. here being in the ind., the sign of which is the existence of the } \text{, and (Sh) as } \text{ with } \text{ being in the apoc., and that with } \text{ in the subj., the sign of which in both is the elision of the } \text{. In } \text{ VI. 80. [a reading with the lightened (B)]}
\]
Will ye dispute with me? what is elided is [not the

II. 238. Unless they remit, where the
is subjunctival, and the extant with it, the is not
the , of the pl., but only the , of the word, as in
and the , is not the , of the ind., but only a pron.
relating to the divorced women, as in II. 228 [406];
and the v. is uninfl. because conjoined with the
of the pl. fem., [for which reason does not affect it
(B.),] contrary to II. 238. And that ye [masc.] remit will be nearer unto piety; and the
measure of this is , as when you say
 whereas in the
, is the , of the pl., and the , the sign of the ind.; and
the original form is [on the measure of ]
with two , s, the first of which is the , of the word,
and the second the , of the pl.; so that, as Damma on a
preceded by Damma and followed by a quiescent ,
is deemed too heavy, the Damma of the first , is elided;
and, since two quiescents, vid. the two , s, then concur,
the 1st is elided—the 1st, and not the 2nd, being elided
for three reasons, (1) that the 1st is a part of a word
and the 2nd a [whole] word, and elision of a part is
easier than elision of a whole, (2) that the 1st is the
final of the v., and elision is more appropriate to finals, (3) that the 1st indicates no sense, whereas the 2nd indicates a sense, and elision of what does not indicate is more appropriate than elision of what does indicate—and, when the ر is thus elided, the measure of ل becomes by elision of the ل [from ل] ; and for this reason, when you prefix the subjunctival or apocopative op. to it, you say ل يعفووا and 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 (Sh).

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

233. And the mothers shall suckle, يرضعى يتربصي and being two aor. vs. in the position of an ind., but uninfl. upon quiescence because contiguous to the ر of the fem. pl., and enunciatory in letter but requisitive in sense, like يرحمك الله God have mercy upon thee (Sh), [and] as لَمْ يَضْرِبُوا لَمْ يَضْرِبْ (M). The aor. that the corrob. ر is in contact with is uninfl. upon Fath [402, 610], as لِيُبْنِئَ فِي المَعْطَمَةٍ 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 \(\nu\), is \emph{infl.}, because they are separated by the \(\nu\), which is the \emph{pron.} of the \emph{ag.}, expressed in \textit{لاتبرون}, and supplied in \textit{تسععني}, since the original form is \textit{تسعمعنني}, the \(\nu\) of the \emph{ind.} being elided because the combination of likes is deemed too heavy, and the \(\nu\) being then elided because of the concurrence of two quiescents, the \(\nu\) and

and incorporated \(\nu\) (Sh).

§ 407. The moods are not signs of meanings, like the cases [19], because the \(\nu\) in respect of inflection is not original [402], but stands towards the \(\nu\) in the same position as the \(\nu\) and \(\nu\) towards the two \(\nu\) of feminization in respect of prevention of triptote declension [18]. And that by which the \(\nu\) is put into the \emph{ind.} [408], \emph{subj.} [410], or \emph{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 

\[ \text{يَتَقَمَّرُ زِيدُ} \text{ (Sh)} \]. 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 

\[ \text{يَصَّرِبُ زِيدُ} \text{ (M, IA)} \], where 

\[ \text{يَصَّرِبُ} \] is put into the ind. because it occurs in the situation of (IA), since what is after the inch. is a situation in which a n. may be expected to occur correctly; and similarly in 

\[ \text{يَصَّرِبُ الزَّيْدُ} \], because he that begins a sentence passing to speech from silence is not obliged to utter a n. or a v. as the first word, but on the contrary the beginning of his sentence is a position of choice in respect of whichever class he pleases (M): but, according to others, it is put into the ind. because of its being divested of the subjunctival and apocopative op., which opinion is preferred by IM (IA).

In the saying of Abū Ta'lib addressing the Prophet

\[ \text{مَتَّعَدُ نَفْسِكُ كَلْ نَفْسٍ} \quad \text{إِذَا مَا خَفَتَ مِنَ امْرِبَالاٍ} \]

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

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

§ 409. In ْجَعَلْ ْيَضِرَبْ and ْكَانَ زَدَي يَقُومُ ْيَاكِلُ the original form is ْكَلَا ْضَارِبًا, ْقَايِمًا, and ْكَلَا ْيَاكِلُ; 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 Sharrà (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. خلا (J), which is said by Abu -nNadà to be the correct recital, رام أك آثبا being erroneous (T).
THE SUBJUNCTIVE.

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

XXVI. 82. And Whom I eagerly desire to forgive me and 

IV. 32. And God desireth to turn again unto you: (b) the 1st condition is lacking in 

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

LXXIII. 20. He knoweth that (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 *ع ل م,* but what indicates *certainty* [526], so that in both it is contracted from the heavy, its *sub.* being suppressed, and the subsequent *prop.* being in the position of a *nom.* as the *pred.,* the full phrase being *انه لا يرجع إلهيم فنانة* ; 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 *إِن* is the contracted from the heavy, the *sub.* being suppressed, and the subsequent *prop.* the *pred.,* in full *إِنها 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 *ام حسبتم ان 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. Loth 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 XX. 93. [414] 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‘an, 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 ל of result, also named the ל of eventuality and the ל of ultimate condition, vid. that which is followed by an antithesis to the purport of what precedes it, as [vv. 2–3.], 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 read. ל, vid. that which follows a trans. v., as [vv. 2–3.], IV. 31. God desireth to explain unto you, [vv. 2–3.], being the obj. of [vv. 2–3.], and the ל red. to corroborate the future sense inseparable from desire, as in the saying of Kais Ibn Sa'd {Ibn 'Ubāda (Mb)}

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

and [vv. 2–3.], VI. 70. And we have been commanded that we should submit ourselves to the Lord of the Universe; (d) the ل of denial, vid. that which comes after a negated past from [504], as [504]}, as [504]
173. God hath not been minded to leave the believers in that state wherein ye are and which God hath blessed you with the concealment, for III.

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

لاستسهيل الصعب أو أدرك المدنى فيما أنشأت الأمال الألماب (IA, Sh), By God, assuredly I will account the difficult easy through patience until I attain, or in order that I may attain, the objects of desire; for hopes have not become realized save for a patient one (J), i. e. حتي أدرك (IA), or being a conjunction i. q. حتي, i. e. حتي or the causative ل, and the understood 111 with that to which it is prefixed being renderable by an inf. n. coupled by 4 or 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. ٌٌٌٍٍ اَلَّا اِنْ تَسْتَقِيم (IA, Sh), in which case I would not break its joints, not ٌٌٌٍٍ اِلَيْ أَن اٍِنْ تَسْتَقِيم, because there is no becoming straight together with breakage (Sh), and ٌٌٌٍٍ اِلَيْ اٍِنْ تَسْتَقِيم 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] ٌٌٌٍٍ اٍِنْ تَسْتَقِيم is a substitute for ٌٌٌٍٍ, as though he said ٌٌٌٍٍ اٍِنْ تَسْتَقِيم, meaning by ٌٌٌٍٍ كَرِيم 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 ما تأتينا في حدثنا Thou comest not to us so that thou mayst talk to us [538] (IA), whence لا يقضى عليكم فيمونا XXXV. 33. They shall not be sentenced to a second death so that they may die (IA, Sh), which accords with ما تأتينا في حديثنا [412], not with ما تأتينا في حديثنا بل غير متعدد (Sh); whereas the ind. is necessary (IA, Sh) in what follows the ف, if the negation be not clear of aff. sense, as in ما أنت إلا تأتينا ما تأتينا إلا في حدثنا (IA), [and similarly] in ما تأتينا إلا في حدثنا and ما تزال تأتينا في حدثنا, because in the 1st ex. the negation is infringed by لا, while in the 2nd it is prefixed to زال, which denotes negation, and negation of negation is affirmation (Sh); (b) command, as يا ناقي سيرنا عننا فسيحنا إلى سليمان فنستريحا.
(IA, Sh), by Abu-nNajm al'Ijlî, O she-camel, journey thou with quick amble to Sulaimân, so that we may rest, the subj. being governed by understood after the illative conjunction ف, and being with renderable by an inf. n. coupled by the ف to an inf. n. obtainable from the preceding v., i.e. let there be on thy part a journeying, then on our part a resting (J); it must be in the requisite form, 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., مه فتكربك 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 نزل فنصعنتك 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 ف must be put into the ind. [421], as ضة فاحسي إليك 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); (e) prohibition, as ولا تطخلا فيي فيصل عليكم ضبي XX. 83. And be ye not exorbitant therein, so that Mine anger light upon you
I (28)

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 فَلَا تَصْرِبُ الَّذِينَ

Beat thou not any one save 'Amr; then he will be angry, the ind. would be necessary (Sh); (d) prayer (IA, Sh), as رَبِّ ائْصِرْنِيُّ ُّا اخْذِلُ My Lord, 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

ربَّ وَقَفَنِّيُّ ُّا أَعْدِلْ عَنْ ُّ ذَيُّ السَّابِحَيْنِ ُّ فَيْ خَيْرِ سَنِيَّ (IA, Sh), My Lord, enable Thou me to be obedient unto Thee, so that I diverge not from the path of them that

walk in a most excellent path, with that to which it is prefixed being renderable by an inf. n. coupled by the illative conjunction فَ 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 سَقَبْيَا لُكَ ُنْ مَرْأَيْكَ اللَّهُ 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
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 حَدْثًا فَنَتَحَبِّصَ مَا فَتَحَبِّصْتُ فَعَمَّرَتِي سَمَعًا) 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 لا is a p. of request, and the understood اِن with that &c. is renderable &c., [as before,] i. e. let there be on thy part a drawing near, then a beholding (J) ; (f) excitation (IA, Sh), as LXIII. 10. [426] (IA), [or rather] as هَلَّا إِسْلَمْتُ فَتَدْخِلُ الْجَنَّةُ Wherefore hast thou not become a Muslim, so that thou mightst enter Paradise?, while LXIII. 10. belongs to the category of the subj. in the correl. of prayer, the expression of excitation or request being metaphorically used for prayer; excitation and request approximate one to the other, and are both comprised by admonition to the action, but in excitation there is more corroboration and incitement [574] (Sh); (g) wish, as يَا لَيْتَنِي كُنتَ مَعَهُمْ ذَائِرًا فَوَزَّا تَطْيِبًا IV. 75. O would that I had been with them, so that I might have won great good fortune (IA, Sh) and

..." (Sh), by Umayya Ibn Abi-ṣ Salt, May there not be a messenger for us from her, so that he may inform us what is the distance of our goal from the beginning of our
course? (FA); and all the KK allow hope to be treated like wish, so that its correl. conjoined with the ٌ ف is put into the subj., and IM follows them, whence ُ عَلَى أَبْنَيَّةٌ أَلْعَبَتْ إِلَيْهِمْ ُالسَّابِعُ أَسْبَابَ السمُوَاتِ فَأَطَلَعْ XL. 38. 39. May-be, or Peradventure, I shall reach the avenues, the avenues of the heavens, so as to, or so that I may, ascend in the reading of Hafs on the authority of ٌ أَسْمَى (IA); (h) interrogation (IA, Sh), as ُقَلْ لَنَّا مِنْ شُفَاهِ فَيْشَفَعُوا لَنَا VII. 51. Then are there for us, or have we, any intercessors, so that they may intercede for us? (IA); it must not be by means of an instrument followed immediately by a nominal prop. whose enunc. is a primitive, so that the subj. is not allowed in ُهَلْ أَخْرَكُ زِيدٌ فَاَكْرُمَهُ ؛ ُهَلْ أَخْرَكُ دَالِمٌ فَاَكْرُمَهُ ؛ but there is no difference between (a) interrogation by means of the p., as in VII. 51., and (b) interrogation by means of the n. as, in ُمِنْ ذَا الَّذِي يُقْرَضِ اللَّهُ فَرَضاً حسَنَا فِي ضَيْفَهُ 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 ُمِنْ يَدُوِّنِي َدَامْعَمْبٌ لَهُ Who will call upon Me, so that I may answer him?, and (c) interrogation by means of an adv., as ُأَيْبَيْتُكُ فَازْرُكَ Where is thy house, so that I may visit thee? ُمَّتَى تُسَبِّرُ فَارَفَقْكُ When wilt thou
journey, so that I may accompany thee?; and Hast thou not seen

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 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 and consequently, the subj. would
be correct, *Hath God &c., so that the earth may become &c.?* nor is the second reason refuted by 

"Am I unable to be like this raven, and hide the corpse of my brother? on the ground that the hiding of the corpse is not a consequence of that to which the interrog. p. is prefixed, because inability for a thing is not a cause of its realization, for (Sh) is not (Sh, B) in the subj. as (Sh) correl. of the interrogation, so that I should, or may, hide (Sh, B), but as coupled to the subj. v. 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 (IA), [i.e.] in the eight positions mentioned, (a) negation (Sh), as *ولا يعلم الله الذين جاهدوا منكم وبينم إين الصابرين* 113. [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 ş being red., a most far-reaching shout, is that two callers should call out, the understood ً and the v. being render-able by an inf. n. coupled by the ٌ to an inf. n. obtain-able from the preceding v., i. e. let there be a calling from thee and a calling from me (J); (c) prohibition, as (Sh) ًla تنِّى على خُلَقِي وَنَا مُثَلَّةٌ عَلَى عَلِيكَ اذَا فَعَلْتَ عَلَيْمِ (IA, Sh), by Abu -IAswad 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 dost it, i. e. [as before] let there not be on thy part a pro-hibition and a practising (J); (d) wish, as ًيَا لِيْتْنَا نَرِدْ وَلاَ تَنْتَبِّ نَا بَيْاَتْ رَبِّيْنَا وَتَكُونُ مِنَ الْمُؤْمِنِينَ VI. 27. (Sh), thus read by Hamza, &c., with the two vs. in the subj. by treating the ٌ like the ْفُ, 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) ًامَّا كَجَارُكِ وَيَكُونَ بَيْنِي وَبَيْنِكُمَا الْمُؤْمِنَةَ وَالْإِخْلَاصُ (IA, Sh), by AlHûtai'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; then 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 
\[ 33 \] may not be expressed after (IA, Sh) in poetry or prose (Sh); nor after (IA, Sh) the 
\[ 3 \] of denial (Sh), [i.e.] the prep. 
\[ 4 \] preceded by the denied 
\[ 5 \], as in 
\[ 6 \] VII.

\[ 33 \] 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 
\[ 34 \] XXXIX. 14. 
And I have been commanded to, or that I should, become (Sh), [and] must be expressed (M, IA) between the prep. 
\[ 35 \] and the neg. 
\[ 36 \] (IA) if the v. to which it is prefixed has prefixed to it (M), as 
\[ 37 \] I came to thee in order that thou shouldst not beat, or lest thou
shouldst beat, Zaid (IA); it may not be expressed after \( \text{کب} \) except in poetry, contrary to the opinion of the KK; and it must be understood after \( \text{ل} \) in the two cases, and after the \( \text{ف} \) and the \( \text{ي} \) 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 \( \text{حَتَّى} \) it has two conditions, (1) it is in the subj. (M), [because] \( \text{حَتَّى} \) is understood after \( \text{حَتَّى} \) (Sh), when it is (M, Sh) future or in the predicament of the future (M), [i.e.] future with respect to what precedes \( \text{حَتَّى} \), whether it be future with respect to the time of speaking, as \( \text{لَنّ} \) 

\[ \text{نُبِرِّ عَلَيْهِ عَاكِفَيْنِ} \text{حَتَّى} \text{العُ} \]

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 \( \text{حَتَّى} \), i.e. their keeping to devotion to the worship of the calf, and similarly (Sh) \( \text{ثُمَّ} \text{حَتَّى} \text{أَنْخِلُ} \text{الْجَنَّةَ} \text{I became a Muslim, in order, or so, or to the end, that I might enter Paradise} \) (M, Sh), when your entry is awaited, not yet realised, as though you said \( \text{كُلُّمَةَ حَتَّى} \text{يَامِرُ لِي} \text{بَشَيْنَ} \text{I spoke to him in order that he might counsel me something} \) (M), or not [future with res-
II. 210. And they were violently agitated until the Apostle [and they which believed with him] said, in the reading with the subj., the saying of the Apostle and the believers being future with respect to the violent agitation, not with respect to the time of the announcement, since God recounted that to us after it had happened (Sh), and when your entry is concluded, but is in the predicament of the future as having been awaited at the time of the existence of the journey made on account of it, until I entered it (M): (2) it is in the ind. (M, Sh), 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 سُرَت حتی ادخلاها (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 حتی أنا ادخلاها الآن so that I now enter, or am entering, it, (M), and شرَبَتِ الأَبْلَ حتی يَجِيَ البِعَر يَجِدُ بَطْنَه The camels drank, or have drunk, so that the he-camel comes, or is coming, dragging his belly (M, Sh), and مَرّ زِيد حَتی لا يَرْجُونِه Zaid has fallen, or fell, ill, so that they &c. [1], the sense being so that the state of the he-camel, and of this invalid, is that he comes &c., and that they &c.
and 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 الَّذِي, except that it is a past present imitated, so that the Apostle &c. say [meaning said] (K). If the v. after حَتَّى 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 حَتَّى, 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 شربت حَتَّى 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 حَتَّى 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 حَتَّى, so that مَن شربت حَتَّى أدخلها شربت حَتَّى أدخلها and حَتَّى يطلع الشمس and حَتَّى أدخلها are not allowable, because the rising of the sun is not caused by the journeying, nor the
entrance by the not journeying, and in the 3rd ex. because the existence of the cause is not certain (ML); [but] you say ُّدختَيْنِ ُّدختَيْنِ 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 ُّدختَيْنِ ُّدختَيْنِ Which of them journeyed, or has journeyed, so that he enters, or is entering, it? (M, ML) with the ind., or ُّدختَيْنِ ُّدختَيْنِ in order that he might, or may, enter, or until he entered, it? with the subj. (M), and ُّدختَيْنِ ُّدختَيْنِ When didst thou journey, so that thou enterest, or art entering, it?, because the journeying [in the last two exs.] is certain, and may therefore be a cause, the doubt being only as to the particular ag. or particular time; and Akh allows the ind. after the negation on the understanding that the original form of the sentence was aff., and that the instrument of negation was afterwards prefixed to the entire sentence, not only to what precedes ُّدختَيْنِ , 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 ُّدختَيْنِ is not correct, lest the inch. remain without an enunc., nor ُّدختَيْنِ if the ُّدختَيْنِ 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 itself, My journeying yesterday, not upon a suppressed (ML); and, if you mean the to be attribute (M, ML), or add and make it depend upon , or say either mood (M), the ind. [or subj.] (ML) is allowable, My journey came, or has come, to pass, or was yesterday, or was, or has been, a fatiguing journey, so that I enter, or am entering, it, or in order that I might, or may, enter, or until I entered, it (M, ML).

§ 415. The text [538] is read with the subj. [], meaning , meaning , by subaudition of [K],] by subaudition of , Ye shall fight with them until they submit: and with the ind. by association [in inflection] between and , 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 (B), there being no third (K)]; or by inception, as though it were said
He will slay me unless I ransom myself from him; or make it inceptive [with the ind.] according to or I shall &c.: and S says concerning the saying of Imra 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. مَعُ, but on the contrary you intend to associate v. and v., or to make what follows the , the enunc. of a suppressed incl., the subj. is not allowable: and therefore in what follows the (IA) in the saying لا تأكل السمك وتشرب العنب 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 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 **înch.** [80], as وَتَشْرِبُ and **înch** 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 while thou drinkest, i. e. Let there not be on thy part eating fish and drinking milk (IA): [and similarly] ﴿لا تَنْبِسُوا الْحَقَّ بِالبَاطِلَ﴾ in the text ﴿وَتَنْبِسُوا الْحَقَّ﴾ II. 39. may be in the subj., [by subaudition of ان, the و 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 وَتَشْرِبُ (K)]; or in the apoc., [included under the predicament of the prohibition (K, B), meaning ﴿لا تَنْبِسُوا﴾ And do not ye confuse &c., and do not conceal (K),] like
And do not thou defame the friend and compass his harm; for verily thou, if thou do that, wilt be pronounced witless and accounted silly (AAz); while the codex of 'Abd Allah Ibn Mas'ud {alHudali (Nw)} has (K, B), i.e. 'وَانتم تَكْمَونَ' (B), in the sense of concealing (K, B)] : and you say زَرِّي غَرِبَةَ وَأَزْوَرُك Visit thou me' while I visit thee, with the subj., meaning in order that the two visits may be combined, like فَقُلْتُ أَدْعِيِ زَرِّي غَرِبَةَ وَأَزْوَرُك [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 لَوَازْوِرُك and let me visit thee, not وَازْوِرُك, because the first is uninflected upon pause [431] (M) : and S mentions in the saying [of Ka'b alGhanawī (M)]

مَا أَنا لِلَّشَنِّيِّ الَّذِي لَا يَنفَعُيِّ وَيَغْضَبُ مَنْهَا صَاحِبِي بَقْرُوُل the subj. [of يَغْضَبِب (R, AAz), And I am not one to say the thing that does not profit me, while my comrade gets wroth at it, i.e. that my lack of profit and my comrade's wrath are united in (AAz), by diversion (539), this diversion being in the suite not of لَيْسَ نَأْذَى, 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 بَنْفُولُ*, 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 نافعًا* (R): and the text says *النبيِّين لكم نقوتي في الآثام ما نشاب 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. وَنَحْصِي نُقْرَ (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 يائيتنا* فِي مَهَدَاتِنا, the not being preceded by negation or requisition; while the saying [of AlMughira Ibn Hunain atTamim alHanzali (Jsh)]

SATURK مَنْزِلى لِبني تَمْيُم وَالحَقُّ بالحِجْرَاتُ فَأَسْتَرْبِحا

*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 *فَأَسْتَرْبِحا* with the light corrob. *نُصَفًا* changed into ١ 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 مَثَّلَلَا مِنْهُ ثُلْثُبَا (M, ML) coupling (ML) [and consequent] association, as though you said مَثَّلَلَا (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 فَانِتْ تَجْهَلْ امَرْنا and consequently thou art ignorant of our case (M), i.e. Thou comest not to us, and consequently thou talkest to us (now instead of that) (ML), [see below,] as in the saying of Al'Ambarî

غير أنا لم يأتنا بقيقٍ فنرجٍ ونكثر التامِٔلا [Save that he has not brought to us certain tidings, and therefore we hope and multiply expectation (Jsh)], i.e. فَانِتْ تَجْهَلْ (M); and the subj. by subaudition of أي, which has two meanings, negation of the cause so that the effect becomes negatived, and negation of the second only (ML). In negation, as مَثَّلَلَا، you have four cases:—(1) you construe the merely to couple the form of the v. to the form of what precedes it, so that the second shares with the first in its inflection; and
therefore the *ind.* is necessary here, because the preceding *v.* is in the *ind.*; so that it is as though you said

\[ \text{Therefore, the second sharing with the first in the negation prefixed to it, Thou comest not to me, and I do not honor thee; whence} \]

\[ \text{This etc.} \]

LXXVII. 35. 36., the *f.* being copulative, and the subsequent *v.* being included in the tenor of the preceding negation, as though \[ \text{were said, This etc.} \]

[159], nor be permitted and make excuse: (2) you construe the *f.* to be merely illative, and the subsequent *v.* to be inceptive, but, notwithstanding its inceptiveness, to be constructed upon a suppressed *inf.*; and therefore in this case also the *ind.* is necessary, because the *v.* is free from subjunctival and apocopative *ops.*; so that you say \[ \text{i. q.} \]

\[ \text{Thou comest not to me; therefore I honor thee (because of thy not coming to me), that being [said] when you dislike his coming; whence} \]

\[ \text{i. e. Zaid is not hard; therefore, or so that, he is kind to his slave (because of his not being hard): and the difference between this case and the one that precedes is manifest, because in the 1st case the negation includes what precedes and what follows the *f.*; whereas in this case the negation flows exclusively towards what precedes the *f.*, not towards what follows it, because} \]
you do not make the ف couple the v. after it to the
negatived v. before it, so that the former should share
with the latter in the negation, but you make it purely
illative: and the GG mention these two cases in ما نأكلنا
فتمدننا, 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 نأكلنا فتمدننا [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  in place of , there are two cases of the subj. [in the subj.], subaudition of , Thou shalt not come to us, so that thou mayst talk to us, and coupling, and talk to us; and one case of the ind., vid. anacoluthon, [i.e. inception (DM),] and consequently thou talkest to us [above]: if you put , there is one case of the subj., vid. subaudition of , 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.
in x

and, if you say L^saX*, there is no or. or i/t'l. by coupling, because no [apoc. or ind.] precedes; but it is [in the ind.] only by anacoluthon. Thou art not coming, so that thou talkest to us; and [shall] I honor thee? or Wilt thou come to me, and I will honor thee? and the subj. by subaudition of \( \text{of} \) is allowable (DM). In the subj. by subaudition of \( \text{of} \) 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, and I may honor thee? and the subj. is not put by coupling, but by inception. Is Zadu thy brother, so that thou honored him? and in the subj., either as a correl. so that thou mayest honor him, or as coupled to \( \text{of} \) [418 A], the subaudition of \( \text{of} \) being necessary in the former case, and allowable in the latter. Such as the subaudition of \( \text{of} \) 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

and in the subj. by subaudition of \( \text{of} \) the ind. is allowable by inception. And the subj. by subaudition of \( \text{of} \) 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, and I may honor thee? and the subj. is not put by coupling, but by inception. Is Zadu thy brother, so that thou honored him? and in the subj., either as a correl. so that thou mayest honor him, or as coupled to \( \text{of} \) [418 A], the subaudition of \( \text{of} \) being necessary in the former case, and allowable in the latter. Such as the subaudition of \( \text{of} \) 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
by Jamil, نيَّتطُقُ 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 في should be illative, which is the condition of the subj. (AAz),] but makes the abode speak in every state as though he said ِرؤِوُ مَعَ، نيَّتطُقُ، [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 أَيْتَنِّيُ هُنَّدَّكُ، ِؤُوُلُمُ كَنَفَتَافَ النَّغُ (DM), if it be admitted that نيَّتطُقُ 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. كَرَةُ (DM): and you say رُوُدُّ لَوْ نَاتَيْهَا فَنَدُّكُهَا He wished that thou wouldst come to him, so that thou mightst talk to him; while the ind., and talk, is excellent, as in يَوْدُوا لَوْ تَدْهِيْنَ بَيْدَهُونَ LXVIII. 9. They wish that thou wouldst deal gently with them and they then deal gently with thee, [the في being copulative, i.e. They wish for reciprocal dealing gently, but have deferred their
gentle dealing until thou deal gently, or illative (B),
while (B), is made the enune. 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 ُليتني أجد مالاً
ثُنَافِقُ مِنِهُ 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 ُأَنَّ، so that
ُليتُ لي مالاً ثُنَافِقُ منهُ O that I
may have wealth! Then I shall expend thereof, or so that
I may expend, the ind. by coupling is impossible [for
want of an ant. ind. (DM)]. In ُليقم زيد نَبَكُرُهُ 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‘Amar [Ibn Al‘Amarrad (ID)] says

ِيَعْلَمُ عَاقِرًا عَمَّيتَ عُلَيْهَا * ِلْيَلْقِيُهَا فِينَتِبَجَّها حَوْارًا

[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 ُيَعْلَمُ فِينَتِبَجَّها.
or by inception, [And he delivers; while 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

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

على الحكم المذكور يرمى إذا قضى قضيته أن لا يجوز ويتصل

[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. عليه غير الجور وهو يقصد Not to act unjustly is incumbent upon him; and he &c., like as you say عليه أن لا يجوز ويتصل ل كذا and such a thing behoves him. S says that in accordance with this ex. the ind. is allowable in the case of all these ps. that associate (M).
§ 418.A. The aor. v. is put into the subj. by means of ḍan (IA, Sh) allowably, not necessarily, suppressed (Sh), [i. e.] suppressed or expressed (IA), after (IA, Sh) a conjunction (IA), [vid. one of] the four ps., the ف, the ل، and ل (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 Maisūn Bint Bahdal (Sh) wife of Muʻāwiya (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 ترقة in the subj. by means of understood, as being coupled to لبس, as though ترقة were said (Sh), ان with that to which it is prefixed being renderable by an inf. n. coupled by the ف to the preceding inf. n. (J); and [after the ف (Sh)] in the saying

(IA, Sh) Had there not been an expectation of a suppliant and that I gratified him, I should not have preferred in donation contemporaries of others to mine own contemporary, i.e. I should have given unto mine own equal in age
also, and not postponed him (J), being governed in the subj. by \( \text{عَرَضَّهُ} \) allowably suppressed (IA), and being with it renderable by an inf. n. coupled by the فُ to the preceding inf. n., i.e. لَوْ أَتَوَافَقَ مَعَ مَعْظُومِ الْفَوْضِيَّةِ إِيَّاهَا (J); and [after تَمَّ (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 \( \text{عَقْلُ} \) is governed in the subj. by \( \text{لَيْتُمُّ} \) allowably suppressed (IA), and with it is renderable by an inf. n. coupled by ثُمَّ to the preceding inf. n., i.e. إِنَّمَا رَفَضْتُ لِبَشْرَ أَنْ يَكُلِّمَهُ اللَّهُ الَّذِي (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 ُبَرَسُل governed in the subj. (IA, Sh) by ُبَرَسُل allowably suppressed, because it is preceded by ُبَرَسُل, which is a pure n. (IA), and ُبَرَسُل in the sense of ُبَرَسُل being inf. ns. occurring, like the adv. ُبَرَسُل, in the place of the d. s., i. e. ُبَرَسُل (K), and with the ind., [as meaning ُبَرَسُل or He sendeth or ُبَرَسُل coupled to i. q. ُبَرَسُل or sending (K),] and ُبَرَسُل or that I should betake myself, read with the subj. [by subaudition of ُبَرَسُل (K)], because preceded by the pure n. ُبَرَسُل, as though ُبَرَسُل were said: whereas in ُبَرَسُل, though the coupling is to a preceding n., i. e. ُبَرَسُل, still that n. is not pure, so that there the subaudition of ُبَرَسُل 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 ُبَرَسُل What is flying, so that Zaid gets angry, is the fly [179] ُبَرَسُل, must be in the ind., because it is
coupled to ٠طأرث, 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 ٠ئل, the conj. being properly a prop., so that ٠طأرث is put in the position of ٠بأیر, the o.f. being ٠ذى يطأرث, and the v. being for-
saken for the act. part. when ٠ئل is put, because ٠ئل is prefixed only to ns. (IA). suppression of [the subjunc-
tival (ML)] من, [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

خذ إلى قبلا "Bid thou him that he dig it and

٠خاذك Seize thou the robber before that he seize thee (IA, ML), i.e. ٠خاذك and ٠خاذك (IA), and the saying [of 'Amir Ibn Juwain atTâ'i (Jsh)]

[And I have not seen the like of her a spoil of one; and I restrained myself from making prey of her after that I was on the point of doing it, i.e. ٠فعلها (Jsh)], though

Mb says that the original form was ٠فعلها, the f 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 كاَد 460 (ML), and the saying [of Tarafa (J)]

in the version with ان in the subj., i. e. ان احضر in the subj., i. e. (IA), renderable by an inf. n. governed in the gen: by a suppressed prep., i. e. عَن حضور الوئي. 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 ان here being made approvable by its presence in what follows, as in ق. with That thou shouldst hear تسمع بالمعيد الغ. تسمع in the subj. (J). When, however, the v. is put into the ind. after the suppression of ان, the case becomes easy; but, notwithstanding that, is not regular; and hence XXX. 23. [175], تسمع بالمعيد الغ [2], and the better known version in the verse of Tarafa [1] (ML).
The apophatic.

§ 419. The apoc. is the aor. v. to which one of 15 instruments is prefixed (Sh); which instruments are of two kinds, first such as apocopate one v. (IA, Sh); these are four [in number] (Sh); i.e. (1) ل (IA, Sh), as CXII. 3. 4. [404] (Sh); (2) م (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 م being only [a past] contiguous to the present (IA); (3) the imp. ل (IA, Sh), as لینق دو سعة من سعته LXV. 7. Let a possessor of abundance expend of his abundance (Sh); (4) ل in prohibition, as لا تحزن ابن الله معنا IX. 40. Grieve thou not; verily God is with us (IA, Sh); both of which are sometimes metaphorically applied to denote prayer, as لبَقَص عليينا ربك XLIII. 77. Let thy Lord make an end of us and رَبنا لا تأخذنا 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) انى (IA, Sh), as وان تعودوا نعا VIII. 19. And if ye return to warring with the Apostle, We will
return to his assistance (Sh); and (6) (IA, Sh), as

And verily thou, whenever thou shalt do what thou art enjoining, thou wilt find him that thou enjoinest to do it to be doing it (J); (b) denotative of rational objects, and subsequently made to imply the sense of condition; i.e. (Sh) \(\text{IV. 122.} \)

*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) \(\text{(8) } \text{ as } \text{IV.} 193. \text{ And whatever ye do of good, God will know it; and (9) as } \text{VII.} 129. \text{ 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) \(\text{(10) as } \text{VII.} 424] \) \text{ [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) as
Whenever, i.e. If at any time whatsoever, we grant thee safety, thou wilt be safe from others than us; and when thou obtainest not safety from us, thou wilt not cease to be afraid (J); (e) denotative of place, subsequently made to imply the sense of condition; i.e. 

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

by Hassan Ibn Dirär alKalbi, The beloved is like a spear-shaft growing in a place where water collects; wherever the breeze sways it, wherever it sways it, it sways, 

being [composed of ] a cond. n. governing the suppressed and in the apoc., and in red., and the aor. v. in the expressed being in the apoc. as expos. of the suppressed apoc. (J); (13) , as

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, being direct obj. of (J); and (14) , as

Whereas we esteem it a virtue to win over to our service on the earth
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 , and in Whichever of the beasts thou ridest, I shall ride is of the category of , and in On whatever day thou fastest, I shall fast is of the category of , and in In whatever place thou sittest, I shall sit is of the category of (Sh). The instruments which apocopate one v. are all ps.; and (IA) of those which apocopate two vs. and are ps. (IA, Sh), by common consent, and 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 , 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 (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 if ye display what is in
your souls, or conceal it, God will reckon with you because
of it; (3) the first is a pret. and the second an aor.,
as
XI. 18. Whoso is desiring the present life and its pomp,
We will fully repay to them their works therein; (4) the
first is an aor. and the second a pret., which is rare, as
(IA), by Abū Zubaid, praising a person addressed by
Whosoever beguiles me into evil, the ب being i.q. في,
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 اَنْ ْجَاءَ َهُمْ ُعْمَرُ If Zaid come, 'Amr will stand, or an ind., as وَأَنْ أَتَاَهُ خَلِيلُ َيَوْمٍ َمُسْتَمْلَمٌ يُقُولُ َلاْ َخَالِبٌ َمَالِيٍّ َرَأَيْتُ حَرَمَ (IA), by Zuhair, 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. ْيُقُولُ 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 اَنْ ْأَثْمَ أَثْمَم with the ind., which is good, though اَنْ ْأَثْمَ أَثْمَم 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 يَا أُثْرَعْ بِيْنِ َخَابِسِ ْيَا أُثْرَعْ اَنْ ْأَثْمَ أَثْمَم (IA), by Jarir, O Akra' Ibn Habis, O Akra', verily thou, if thy brother be overthrown, wilt be overthrown, the prop. ْيُقُولُ 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 لَمْ, for, if so, the ind. in the apod. is good, though the apoc. is better, as
...{\(\text{or} f^e J\). The v. of the condition must not be (1) past in sense, so that {\(\text{is not allowable, and the text }\) V. 116. If I have said it, Thou hast known it means If it appear that I have said it, like

\[
\begin{align*}
\text{If}\ &\text{a man\ has\ said\ it,\ he\ shall\ have\ known\ it.}\ \\
\text{If}\ &\text{I have said it, I have\ known\ it.}\ \\
\text{If}\ &\text{I have said it, Thou hast known it means If it appear that I have said it, like}
\end{align*}
\]

(Sh), by Za'id Ibn Sa'asha 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 {\(\text{for the apod. here is like the condition in the text; (2) requisitive, so that would be allowable; (3) plastic, so that}

\[
\begin{align*}
\text{or or or or is not allowable; (3) plastic, so that}
\end{align*}
\]

\[
\begin{align*}
\text{or or is not allowable; (4) joined with an amplification [578], so that}
\end{align*}
\]

\[
\begin{align*}
\text{is not allowable; (5) joined with \(\text{so that}
\end{align*}
\]

\[
\begin{align*}
\text{is not allowable; (6) joined with a neg. p., so that}
\end{align*}
\]

\[
\begin{align*}
\text{is not allowable, unless it be or or, as in \(\text{V. 71.}
\end{align*}
\]

And if thou do not, thou hast not delivered His message
VIII. 74. If ye do it not, there will be sedition in the earth (Sh). When the correl. (Sh, ML), as sometimes occurs (Sh), is one of the things that do not become a condition (Sh, ML), it must be joined with the 
(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

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

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

XXVII. 92. And whoso com-mitteth 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., \( \dot{\nu} \) being prohibitive, whereas in the reading \( \dot{\nu} \) with the ind. \( \dot{\nu} \) is the neg. \( \dot{\nu} \), which may be conjoined with the v. of the condition, and apparently, therefore, the \( \dot{\nu} \) should not be prefixed, but this v. is constructed upon a
suppressed inch., i.e. فهَّر لا يَخاف (he) shall not fear, so that the prop. is nominal, and therefore needs the ف or لَا, and there is a like ellipse to be supplied in لَا, and there is a like ellipse to be supplied in V. 96. And whoso reverteth to the like of this, God will take vengeance upon him, i.e. فهَّر يَتحلى الله منه. otherwise the apoc. and omission of the ف would be required (Sh), and as لَا، and as

LXVII. 30. If your water become sinken in the ground, who shall bring you running water?, which contains both nominality and originativeness,

If Zaid stand, by God I will assuredly stand, and لَا. 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 لَا. If thou consider me [166] to be less than thou in substance and offspring, haply my Lord may vouchsafe me better than thy garden, لَا. If ye display the alms, most excellent will it be as a thing [471], they, i.e. the display of them, لَا. 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 وَأَنَّ خَطَّمَ عَبْدَةٌ فَسَوَّفَ يَغْنِيَكُمْ اللَّهُ ٢٨. And, if ye fear impoverishment, God will enrich you and ويَسْتَنْكَفُ عَلَيْ عِبَادَتِهِ وَيَسْتَكِبِرُ فَسَيْسَعُهُمْ إِلَّا جَمِيعًا IV. 171. And whoso repudiateth His service and disdaineth it, He will gather them unto Himself, all of them, (and requite them) (Sh), [and] as as وما تنفَّلَونَ مِنْ خِيْبَةٍ ذَلِّكَ ذَلِّكَ III. 111. And whatsoever ye do of good, ye shall in no wise be denied the recompense thereof (ML); (5) when its v. is joined with اِنْ يَسْرِقْ فَقَدْ سَرَقَ اَنْ آخَرُ مِنْ قَبْلٍ XII. 77. If he steal, a brother of his hath stolen before; (6) when its v. is joined with a neg. other than لا or وَلَمْ, as V. 71. [above] and and وَمَا يَنْتَلِبُ عَلَى عُشْبَةٍ فَلَنَ يَضُرَّ اللَّهُ شَيْئًا III. 138. And whoso turneth upon his heels back from the faith shall not harm God at all by his apostacy, but himself (Sh); (7) when it is joined with a p. that the head [of the sentence] belongs to, [because the prop. headed by such a p. is not fit to occur as a condition (DM),] as (ML), by Rabīʿa Ibn Makrūm (T, Jsh) adDabī (Jsh), 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 ف [515] (ML), [though] I say that the ف is put here because the full phrase is

فا لا مر والشان رب ذي حنقي

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

مي يفعل الخنف ذات الرحمي يشكر

(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

مي يفعل الخنف ذات الرحمي يشكر;

while Akh is said to have held that it occurs in chaste prose, and IM allows it in prose as an extraordinary case.

The prop. occurring after the ف and انذا 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 اَنْ نَقْمُ اُمَّ, or constructively, as اَنْ جَعَّلْتُ اَكْرُمَتُكَ; e. g. VII. 185 [1] and XXX. 35. [1]: and the understood is like the present ف, as in مَنْ يَفْعَلُ اَنْاخَ and, according to Mb and one of S’s two methods [below], (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 اَنْتُ ظَلّمَ اَنْ فَعَلْتَ Thou wilt be a wrong-doer, if thou do, thou wilt be a wrong-doer (IA, Sh), where both matters exist (Sh), the correл. being suppressed because اَنْتُ ظَلّمَ اَنْ فَعَلْتَ فَأَنْتُ ظَلّمَ and this is of frequent occurrence (IA); whereas اَنْ تَقَمْ اَنْفَعَلَ and the like, where there is no indication, are disallowed because the two matters are non-existent; and اَنْ تَقَمْ and the like, where there is no indication, because the 1st matter is non-existent; and اَنْتُ ظَلّمَ اَنْ فَعَلْ and the like, because
the 2nd matter is non-existent; the text says

\[\text{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) \(\text{Repent thou; and if thou repent not, I will punish thee, i.e.}
\]

\[\text{(Sh)}\]

(Sh, IA), by Muhammad alAlwas bidding Matar [48] divorce his wife, \(\text{And divorces thou her, for, the }\)

\(\text{being causative, thou art not a mate for her; and if thou}\)
divorce her not, the sword shall smite the crown of thy head (J), i.e. \( \text{لا تملتها} \) (IA), originally \( \text{لا} \), the of \( \text{لا} \), being converted into \( J \) and afterwards incorporated into the \( J \) of the neg. \( Y \) (J); but sometimes that is not after \( Y \), in which case it is anomalous, except in such as [98], in which case it is regular, the entire prop. of the condition, however, not being suppressed therein, but part of it, which is likewise the case in such as IX. 6. [23], so that neither of them belongs to what we are engaged in; and generally it occurs when the instrument [of condition] is conjoined with the neg. \( Y \), as exemplified: (3) [420] (Sh). The suppression of the correl. is (Sh, ML) (1) disallowed, i.e. where the two conditions mentioned are non-existent, or one of them is so (Sh); (2) allowable (Sh, ML), i.e. where they both exist, but the indication is not a prop. previously mentioned in that sentence literally or constructively (Sh), as in VI. 35. (ML); (3) necessary, i.e. where [the two conditions exist and] the indication (Sh, ML) of the correl. (ML) is (Sh, ML) the prop. mentioned (Sh) before the condition, as |\( \text{لا نقل} \) | [427] (ML). The [prop.] literally pre-
ceding is like \( e^l \), and the constructively preceding has two phases, (1) \( \text{I will stand} \) if Zaid stand and, for (Sh), according to [the other method of (ML)] \( S \) [above] (Sh, ML, J), it is a case of \textit{hyst.-prot.} (ML), [i.e. the \textit{prop.} composed of] the \textit{[posterior aor.]} (Sh) \textit{ind.} [and its \textit{ag.}] is meant to be understood as preceding the instrument (Sh, J) of condition (Sh), and is indicative of the \textit{[suppressed]} (J) \textit{correl.}, but is not itself the \textit{correl.} (ML, J), the \textit{o. f.}

being \( \text{I will say,} \) if &c. (he will say) \textit{etc.} (J); whereas, according to Mb [and the KK (J) and \( S \) in his former method], the \textit{ind.} itself is the \textit{correl.}, the \textit{\( v \)} being supplied (Sh, J), i.e. \( \text{I will say,} \)

\( \text{I will say,} \) if &c. (he will say) \textit{etc.} (J); whereas, according to Mb [and the KK (J) and \( S \) in his former method], the \textit{ind.} itself is the \textit{correl.}, the \textit{\( v \)} being supplied (Sh, J), i.e. \( \text{I will say,} \)

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and with this ind. the \textit{ف} is not supplied, because (J), if the \textit{correl.} be suitable for being a condition, like the \textit{aor.} not denied by \textit{ما} or \textit{ف}, nor conjoined with the \textit{p. of amplification} or with \textit{ف}, it need not be conjoined with the \textit{ف}, as \textit{أي جاء زيد يشيئي} عمرو (IA), the \textit{apoc.} not appearing in it only because the instrument, when its influence does not appear in the \textit{pret.} condition, is too weak to govern the \textit{correl.} (J); and [similarly] \textit{توفى} with lightening [of the \textit{ف}] and (K, B) retention of the \textit{ي} (K), [i.e.] the \textit{ind.} (B), is read [by \textit{AlHasan} (K)] in XI. 18. [above], because the condition is a \textit{pret.} like \textit{أو آتت الله} (K, B): (2) [427].

§ 420. The 3rd question is the suppression of the instrument and \textit{v. of the condition} (Sh); [for] in the \textit{correl.} of (M, IA) the things before mentioned [411], except negation [422] (IA), [i.e.] command, prohibition, [prayer,] request, [excitation,] wish, and interrogation (M), you may apocopate (M, IA) by means of \textit{إن} understood (M), when the [illative] \textit{ف} is dropped and \textit{apod.} is intended, as \textit{زُنِي قَزِّرَك} 

\textit{Visit thou me; I will visit thee}, and similarly the rest (IA), e.g. \textit{Do thou not; it will be good for thee, Where is thy house? I will visit thee, Would that he may be with us! he will talk to us, 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

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

\[
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\]

\[
\text{Come ye near; I will rehearse what your Lord hath prohibited unto you, where}
\]
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 أَن (M). Suppression of the cond. prop. is regular after requisition, as

Follow me; for if ye follow me, God will love you; and occurs without it, as أَنْ أَرْضَى وَدُعَاةٌ ٍ فَإِبْتَغُواٍ يَعْبُدُونَ اللَّهَ III. 29., i.e. Follow me; for if ye follow me, God will love you; and occurs without it, as أَنْ أَرْضَى وَدُعَاةٌ ٍ فَإِبْتَغُواٍ يَعْبُدُونَ اللَّهَ

XXIX. 56., i.e. Verily Mine earth is spacious; wherefore if to worship Me with purity be not practicable in this land (ML), worship ye (K) Me, worship ye Me (K, ML) in another (ML), the ف (K, B) in (K) being [the cop. of] the correl. of a suppressed condition (K, B): and suppression of the cond. prop. exclusively of the instrument is frequent, as [419, where IA calls it rare], i.e. فَمَعْلُوهَا لَا تَفْتَلِّهَا (ML).

§ 421. As before mentioned [411], when command is indicated by a verbal n. or the enunciatoty 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 صَحِبَتْ أَحْسَى الْأَيْبُ Be silent; I will be good to thee and

Sufficient for thee is the story; the people will sleep (IA); [for] what contains the sense
of command or prohibition is on an equality with these
two in that [respect], as لَعَنَ الَّذِينَ كَفَرُوا وَرَكَبُوا عَلَى أَرْضٍ أُمِّيَّةٍ
أَيْ وَفَعَلَ حَبَرًا يَمْتَبَعًْۚ عَلَيْهِ A man has feared God and done good, meaning
لَمْ يَذْرَجْ And Let a man fear and do, he will be recompensed
هَيْ يَكُونُ for it, and حسبك يذم الناس No more! the people &c.

§ 422. The understood [condition] ought to be
homogeneous [in negation and affirmation (AAz)] with
the expressed [requisition] (M); [so that] the apoc.
on the fall of the ف after prohibition is allowable only
on condition that the sense would be correct in assuming
لَمْ يَذْرَجْ to be prefixed to the ﷿ (IA), and [thus] the condi-
tion of the suppression after prohibition is that the correl.
should be a matter liked, such as entering Paradise and
safety (Sh), as in [لا تَكَفَّرَ تَدْخِلُ الْجَنَّةُ Disbelieve thou
not; (if thou disbelieve not,) thou will enter Paradise and
(Sh)] لا تُدْخِلْ مِنَ الْجَنَّةِ Tَسَلَّم Approach thou not the lion;
(If thou approach not the lion,) thou wilt be safe (IA, Sh),
with ﷿ in the apoc., because ﷿ 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 تَكَفَّرَ تَدْخِلُ الْجَنَّةُ Disbelieve
thou not; thou wilt enter Hell-fire and (Sh)] لا تُدْخِلْ مِنَ الْجَنَّةِ Tَسَلَّم
Approach thou not the lion; he will devour
thee (M, IA, Sh), the apoc. is not allowable, because
(M, IA) negation [Approach thou not] does not indicate affirmation [if thou approach] (M), [and] ٍلَنُّتَنَّ مَي ٍلاسِّ يَاكُلَك is not correct [in sense] (IA), for which reason the subaudition is not allowable in negation [420], so that ما نَتَيٍّنَا تَحْدِثُنا is not said; but (M) you put the ind. (M, Sh) by anacoluthon, as though you said فَانَّ يَاكُلَك 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 ٍلَنُّتَنَّ should be prefixed to the ﻓ, 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)] لَسْتَكْتَنِث 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. ٍلَنُّتَنَّ (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 ٍفَهِبْ ِلِي ْمِنْ لَدَنْكِ ْرَلِي ْبَرَثْنِي, 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 نُذِرَهُمُ فِي طُغْبَانِهِمْ يَعْمَهُونَ [not traceable in the Kur'ān] Then leave thou them in their rebelliousness confounded, or (3) anacoluthic and inceptive, as تمّ يدّعوّك Arise: he calls thee; and the text فَاضِرِ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبِسَا لَا تَتَخَافَ ذِرَّتُكَ وَلَا تَتَخَشَّى 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 اِنْ تَأْتَىْ تِسْالْنِيْ أُعْطِكَ If thou come to me asking me, I will give to thee with the intermediate [aor. v.] in the ind., as says Al’Hutai’ā

(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. تُعْشُروُّ, 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 تَأْتَىْ (ج); and ‘Ubaid Allah Ibn Al‘Hurr 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 ناثًا (Jsh).

§ 425. A v. (IA, Sh) in the aor. (IA) after the ف or هو (1) when it occurs after the condition and apod., admits of three moods (IA, Sh), the apoc., the ind., and the subj. (IA), as فيغفر لمَّا يشأ II. 284, after [419], read with the apoc. in يغفر (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 

And He will forgive (K), and subj. (IA, Sh) by subaudition of فين, which is of weak authority, transmitted by Ibn 'Abbás, so that He may forgive (Sh); and similarly 

(IA) [350] And if Abū Kābir, surname of AnNu'mān Ibn AlMundhir king of the Arabs, perish, the springtide of mankind and the sacred month will perish, i.e. men's prosperity and security will vanish; and we shall hold after him the remnant of a life, flat in the back, having no hump, i.e. unprofitable (J), is related with نأخذ in the apoc. (IA), [as] coupled to the apod. (J), and نأخذ in the ind. (IA), the being inceptive, and the prop. نأخذ the enunc. of a suppressed inch., i.e. نأخذ, or the coupling the
nominal prop. to the verbal prop. of the correl., And we shall, or and we &c., (J), and 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) 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 (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 III. 107. (M), in which last text, being made to deviate from the predicament of apod. to that of inceptive enunciation, the ind. makes the negation of help an absolute promise and this enunciation is coupled to the prop. of condition
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

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 together with is renderable by an inf. n. coupled by the to an inf. n. obtainable from the preceding v., i.e.
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 (or. apoc. of ) him; then let him not dread oppression, so long as (the adverbial infinitival ) he tarrys, 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  \[\text{LXIII. } 10. \text{ Wherefore will Thou not defer me [574], i.e. my death, unto a near term, i.e. for a little while, so that I may give alms? And I will become one of the righteous ; and he said, This is like the saying of 'Amr Ibn Ma'dikarib}\]

\[
\text{دَعَنِى فَأَذَلَّبَ جَانِبَا * يُومًا رَأَفَكَ جَانِبًا}
\]

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

states, like the eighths of the hero, and it is not the most (~u L*)

(D), by AlAhwāṣ alYarbūtī, (They, i. e. The Būnī Dārim, are) ill-omened fellows, who make not near kinsfolk to thrive, and whose raven croaks not save by reason of separation (Jsh), meaning that, as they put the second [n.] into the gen. because the ب, being sometimes prefixed to the first, is as though it were expressed in it, so they put the second [v.] into the apoc. [538] because the first, being put into the apoc. when there is no ف in it [420], is as though it were in the apoc. (M). In this reading the كن is coupled to what is before it by assuming the ف to be dropped and the اصداق to be in the apoc., which is named coupling to the sense, [because the antecedent is a correl. only as regards the sense, not as regards the letter, in consequence of the prefixion of the ف that prevents apocopation (420) (MA),] and is termed in reference to other than the Kur'ān coupling to the imagination [538]. Some, however, say that it is coupled to the [inflectional] place of the اصداق, the place of which is the apoc., because it is the correl. of excitation, which is
governed in the *apoc.* by ^f supplied [420], and that it is like the coupling in VII. 185. [1,538] with [the reading of] the *apoc.*; and, according to this, in addition to the canon mentioned, [i. e. "the prop. occurring after the ف and اس ل as *correl.* of an apocopative condition" (419) (MA, DM),] one should say "or as *correl.* of requisition": nor is this question [of the *correl.* of requisition (MA, DM)] restricted by the ف, because they recite as a case of that [coupling to the place of the prop. (DM)] the saying [of Abû Duwâd Juwairiya Ibn AlHâjjâj allyâdî (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. نوایى (129), gradually near by riding on that camel (MA, Jsh), استدر، being coupled to the place of، اسألحكم و استدر، نویا without supplying a ف (DM)]; though F says that is coupled to the place of the ف constructively prefixed to لعلی، and of what follows it, in which case I say that this here, [i. e. in requisition (DM),] is like ميّفعل آلغ [419] in the *cat.* of condition. But the truth is that the coupling in the *cat.* [of coupling to the *correl.* of requisisi-
§ 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 كُنَّ, as* وَاللَّهُ أَنَّ كَامَنَّ زَيْدًا *

*By God, assuredly Zaid has stood; if a nominal prop., [is conjoined] with إن and the ل or with the ل or alone, as* وَاللَّهُ أَنَّ زَيْدًا قَامَ *

*By God, verily Zaid is standing or assuredly Zaid is &c. or إن زَيْدًا قَامَ 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 

Showed by its being corroborated, as in the [last, as well as in the first,] ex. and in لبلى الأديب ثم لا ينصرون 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 ينصرون (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 

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Zaid, if he stand, by God, or by God, if he stand, I shall honor him (IA), Zaid, by God, if he stand, I shall stand (Sh); and the condition has been preferred, though rarely, when preceded by the oath, even though not preceded by an owner of an enunc., as

[by AlA'shà (J),] the لَهُ of لَنْ لَهُ being subsidiary to an oath suppressed, in full لَنْ لَنْ لَهُ, and لَنْ لَنْ لَهُ لَنْ لَنْ لَهُ in the apoc. as correl. of the condition, and the correl. of the oath suppressed, whereas لَنْ لَنْ لَهُ لَنْ لَنْ لَهُ 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. بَعْد) 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 لَهُ to be red., not subsidiary to the oath, so that here there is no oath, but only a condition, If &c., or, as AlFārīdī says, لَنْ لَنْ لَهُ لَنْ لَنْ لَهُ may belong to the oath, the س being elided for the sake of the metre; whereas, when an owner of an enunc. precedes, the condition must have the correl., because, if it were dropped, a hiatus would ensue in the
prop. of which the condition is a part, and the oath is uttered for mere corroboration (J). When a condition supervenes upon another, as

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

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

Nor will my counsel profit you, if I desire that I should counsel you, if God do desire that He should mislead you to be a case in point,
being a condition and indication of a correl., the whole
the indication of the correl. of \( \text{If God do desire &c., then, if I desire &c., my counsel &c.; for which reason we (B was a Shāfīī)} \) say that, if a man said

\( \text{Thou art divorced if thou enter the house, if thou speak to Zaid, and she entered the house and afterwards spoke to Zaid, she would not be divorced (B);} \)

(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) \( \text{is what is indicated by} \)

\( \text{If God do desire etc., my counsel etc., if I desire etc.}, \)

as the apod. is conjoined with the condition in \( \text{If thou behave well to me, I will behave well to thee, if it be in my power (K)} \); 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

"If ye seek succour from us, if ye be terrified, ye shall obtain from us asylums of glory that nobility has adorned (Jsh)

by Ibn Duraid, [Then, if I stumble after it, i. e. this رَأَيَةٍ, if my soul seek escape from this رَأَيَةٍ, 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 أصبُّ لكمَ نَطْفَعُكمْ نَصْحًاَ أَن كَانَ اللّٰهَ If I desire &c., my counsel &c., if God do desire &c., while there is no reason for supplying the correl. after them both, and afterwards supplying it preceding beside the first condition (ML).
CHAPTER IV.

THE IMPERATIVE.

§ 428. The paradigm of the imp. [from every v. except اَمَرُ (L), اَمَّنَ (L)] is upon the measure of the aor. (M, L) ḥāf. (L) act. voice second pers., the aug., however (M), [i. e.] the aoristic letter [404] (L), being elided (M, L) from it (L), as ضارِبُ, ضَعُّ, and from تَضَرِّبُ, ضَعُّ, and the like, where the initial [of the imp.] is mobile (M). When the imp. is formed from أَنْعَلُ, the disj. Hamza of the latter is put in the place of the aoristic letter, as أَكْرِمُ (L), the o. f. of أَكْرِمُ being أَكْرِمُ، like أَكْرِمُ. In accordance with which أَكْرِمُ 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 quiescent, you put a conj. Hamza, [in order that you may not begin with the quiescent (M),] as أَنْطَلُّ أَضْرِبُ أَكْرِمُ، أَكْرِمُ from أَكْرِمُ (L), the o. f. of أَكْرِمُ being أَكْرِمُ، like أَكْرِمُ. In accordance with which أَكْرِمُ is educed (M); and أَتَضَرِّبُ أَكْرِمُ, أَكْرِمُ from أَكْرِمُ (M, L), from أَكْرِمُ أَكْرِمُ, أَكْرِمُ from أَكْرِمُ (M), and لِأَعْرُؤُي أَكْرِمُ. But, if it be not quiescent, you restrict yourself to the elision [of the aoristic letter], as أَتَضَرِّبُ أَكْرِمُ، أَكْرِمُ، أَكْرِمُ, أَكْرِمُ, أَكْرِمُ from أَكْرِمُ (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. ḫal. pl. ʾ, ṭ, or ʾ, ʾ of the second pers. sing. fem. is attached, is divested of the ʾ [405], as ʾappl. ʿˌanaw, and ʾappl. ʿˌanaw; and [the imp.] of that [v.] to which it is not attached is made quiescent in the final, if it be sound, as ʾappl., and is curtailed of the final, if it be unsound, as ʾappl. ʿˌar, ʿˌar. The conj. Hamza is pronounced with Kasr so long as it is not before an original Damma or an accidental Kasra, as ʾappl., where it precedes a Fatha, ṣˌapāʾ, where it precedes an original Kasra, and ʾˌar, where it precedes an accidental Damma; and with Damm before an original Damma, as ʾˌalaj. and before an accidental Kasra may be pronounced either with pure Damm, as ʾappl. ʿˌanw, ya ʿwād, ʾ, or with Damm smacking of Kasr, as ʾappl. ʿˌanw, with a Damma inclined towards Kasra. The vs. ʾappl. ʿˌanw, ʾ, ا납, and ʾappl. ʾ, ا납 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 ʾappl. ʿˌanw, ʾ, ا납, and ʾappl. ʾ, ا납, which is frequent in ʾˌmar with the
XX. 132. And enjoin thou upon thy family prayer and enjoin 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), [i. e.] of command, by means of its form (IA), and (2) reception (IA, Sh) of the ي of the second pers. sing. fem., as فِكُلُّي

VIII. 131. And enjoin the right and enjoin prayer and enjoin peace upon thy family prayer and enjoin the easy and enjoin the right (L).

The sign of the imp. is [a combination of two things (Sh),] (1) indication (IA, Sh) of requisition (Sh), [i. e.] of command, by means of its form (IA), and (2) reception (IA, Sh) of the ي of the second pers. sing. fem., as فِكُلُّي

XIX. 26. Therefore eat thou, and drink, and be calm, or cool, in eye (Sh), [or] of the corrob. ن، as Aَلْ يُحْرِجُونَكَا (IA) : and [therefore] to it belong

(1) هَارِثُ, [orig. آَتُ, derived from أَعِطُ, i. q., the Hanza being converted, as in أَرْقَامُ, هُبْيَكَ from أَرْقَامُ (Sh),] with Kasr of the ت, [as of the ط of مَعَاطَةُ, both being imps. from يِهَاتُ (inf. n.) عَالَاتُ, and مَعَاطَةُ (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 j, contrary to the assertion of Z that they are verbal ns. [187, 420], since they
indicate requisition and receive the \( \text{هاتى} \) (Sh): you say

\[ \text{sing. masc. هاتى } \text{و pl. masc. هاتوى } \text{, as هاتوا برهاكم II.} \]

105. Give ye your proof, not \( \text{هاتم} \), as the vulgar say, \( \text{sing. fem. (D)} \) \( \text{هاتى} \) (Sh, D) with Kasr of the \( \text{بت} \), as

إذا تلقت هاتى وليس تؤيدت

عليَّ هضيِم الكشم رياً المحثل

(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), \( \text{pl. fem. هاتيبى } \text{, du. masc. or fem. هاتيا } \text{, there being no distinction of gender in the du. of the imp., as there is none in the du. of the pron. in غلامهما or in the sign of dualization in the هنداني } \text{and الزيداني } \); and an Arab, to whom a man said \( \text{هاتك} \) \( \text{والة ما اهاتيك } \) meaning By God, I do not give to thee (D); [so that] the saying that it is a verbal \( \text{n.} \) is refuted by its plasticity and by the attachment of the prominent nom. \( \text{prons.} \) to it (BS) : and you say [in calling \( \text{يَا رجل} \) 

تَعَالِ يا رجل, \( \text{pl. masc.} \) تُعالوا, as 

تَعالوا نجد دارِس القدرَ بينَنا * كلاًّا على ذاَكَ التِجَافِ مَلَومٍ
Come ye, we will renew the obliterated covenant between us; each side of us is blameworthy on account of that churlishness (N), sing. fem. [نَعَلَى] with Fath of the ل (Sh, N), like أَعْشَى and إِسْعَى (Sh), because it is the ع of the v., like the ع in تصاعدي, and the ل of the v., which ought to have Kasr, has dropped off, the o. f. being تَعَالَى (N), though the vulgar, [the people of Makka (K),] say [تَعَالَى (K)] with Kasr of the ل, and a post-classical [(poet,) AlHamdâni (K),] said, [when in captivity to the Greeks (Jsh),]

أَقُولُ وَقَدْ نَحْتَ بِقَرَى حَمَامَةٍ

أَيَا جَارِتِي حَلَلَ بَيْنَ حَالِكَ حَالِي

مَعَادُ الْهُوَى مَا ذَكَّتْ طَارِقَةُ الْدُوَى

وَمَا خَطَّرَ مِنْ فِئَ الْهُمُومِ بِبَالٍ

أَيَا جَارِتِي مَا أَنْصَفْ الْدُهْرَ بِيْنَ

تَعَالَى أَكْسَكَ الْهُمُومَ تَعَالَى

تَعَالَى تَرَى رُؤْحًا لَّدِي ضَعِيفَةٍ

تَرَدُّدُ فِي جَسَمٍ يُعَذِّبُ بِالِ
(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 تاعاليّّت being elided for light- ness, like عاليّة بالله, orig. like بالله بالله, whence the reading of AlHasan تعالوا with Damm of the ل in IV. 64., the و of the pl. being next to the ل of تعلایّ when the final is elided, so that the ل has Damm like تثوما (K.),] fem. pl. تعالیّين امتعكی XXXIII. 28. Come ye, I will give you the allowance of divorce, du. masc. or fem. تعالیا (N). If a word receive the of
the second pers. sing. fem., but do not indicate requisition, as بُنْتَقُومُ، or indicate requisition, but do not receive that قَبْلَ، as نُزُّلُ يَأْتِهُ، it is not an imp. v. (Sh); if it indicate command, but do not receive the corrob. قَبْلَ، it is a verbal n., as صَهَأٌ and جَهَن، which are ns., because you do not say صَهَأٌ or جَهَن، though صَهَأٌ is in the sense of أَسْكُت and جَهَن is in the sense of أَقْبِلٌ، whereas you say أَقْبِلٌ أَسْكُتٌ and أَقْبِلٌ (IA).

§ 429. In the pass. voice the imp. is formed by means of the p. prefixed to the aor. in the same way as لَيْسِرْأَنتَ Be thou beaten, thou, لَيْسِرَبْزِيد Let Zaid be beaten, and أَلْيَسِرْأَنتِ Let me be beaten, me; and similarly in the act. voice but not in the second pers., as أَلْيَسِرَبْزِيد Let Zaid beat and أَلْيَسِرَبْزِيد 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 فُذِّنَكُمْ َُلْتَفْرَخِوا X. 59. [with the ت, 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 فْب being for corroboration, like لَّا تَنْبُرُوُى أَلْخ (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 اضbob, upon elision of the ن in such as اضbob, اضbob, and upon elision of the unsound letter in such as اضbob, اضbob, and اضbob, as

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

THE TRANSITIVE AND THE INTRANSITIVE.

§ 432. The v. is divisible into trans. and intrans. (IA). The trans. (IA, M) is that which arrives at its obj. without a prep., as ضربت زيدا (IA), [and] is of three kinds, trans. to one obj., as ضربت زيدا, [trans.] to two, as 1 clad Zaid with a coat and I knew Zaid to be excellent, and [trans.] to three, as 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 مرت زيد, or which has no obj., as قام زيد (IA); [or it] is of one kind [only], that which is confined to the ag., as ذهب زيد (M). All vs., trans. or intrans., att. or non-att., share in two matters: (1) they govern the nom.; for, if non-att., they put the sub. into the nom., as كان زيد فاصلا, if att. and in their original mould, they put the ag. into the nom., as قام زيد, and, if att. but not in their original mould, they put the pro-ag. into the nom., as وَفَتَى الامَر. 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 $\text{eps.}$, as 
(b) the pred., for it is put into the acc. only by the non-
att. v. and its variations, as 
(c) the sp., for it is put into the acc. only by
the n. vague in sense, as 
(d) the unrestricted obj., for it is put into the
acc. only by the plastic att. v. and its variations, as and 
(e) the direct obj., for it is put into the acc. only by the self-trans. v., as (Sh).
The sign of the trans. v. is that a $\mathfrak{g}$ relating to other than the inf. n. should attach itself thereto, namely the $\mathfrak{g}$ of the direct obj., as 
The door, I shut it, whereas the $\mathfrak{g}$ of the inf. n. attaches itself to the trans. and intrans., so that it does not indicate transitiveness or intransitiveness of the v., as 
The beating, I beat Zaid therewith, i.e. 
and 
The standing, I stood therewith, i.e. 
the intrans. v. is that to which the $\mathfrak{g}$ of the pron. of other than the inf. n. does not attach itself. The property of the trans. v. is to govern its obj. in the acc., as
I studied the books, unless the obj. be its pro-ag., in which case it must be put into the nom., as

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

The nail tore the garment; but that is not regular and is confined to hearsay (IA). The v. as regards the direct obj. is divisible into seven sorts: (1) it requires no direct obj. at all (Sh), [i.e.] it is intrans. (IA, ML), (a) when it indicates (Sh, IA, ML) (a) the coming of a thing into existence, as حَدِثَ امَّرُ أَمْرُ A matter came to pass, نَبِتَ الزَّرعُ The seed-produce sprouted, and

إِذَا كَانَ الْشَّتَاءَ فَانْتَقُلُوا فَانَشَأَ الشَّبْنُ يِهْرُمَةُ الشَّتَاءَ

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

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

Zaid fell ill (Sh, IA, ML), أَحْمَرَ It became red (IA), فُرِجَ

اِسْتُرْ (Sh, ML), (d) a natural disposition, as (IA, ML)

طَرْفُ كَرْمٍ شِرْفٍ (IA), جَبَّيٌّ، لُوْمُ شِرْفٍ (IA), شَنْبٍ، دَعْتٍ، أَحْمَرَ، إِحْمَر

(IA), حَزَلٌ سَمُى; (b) when it is made to imply the sense of an
intrans. v., as لا تُنَبِّ عِينَاكَ عَنْهُمْ XVIII. 27. And let not thine eyes glance off from them, XLVI. 14. [63],

XXXVII. 8. [1], the saying سَمَعَ اللَّهُ لَمِن حَمَدَة May

God answer the prayer of him that hath praised Him!,

وَأَيْنَ تَعْتَذِرُ إِلَّا [63], which are made to imply the
sense of يُعْتَ, استِجِبْ, لا يَصْغُونَ, بَرَكُ, وَلَا تَنَبُّ

and يُفْسَدُ (ML); (c) when it is on the measure of (a)
with Damm, as لُوْمُ، كَرْمٍ، طَرْفٍ (Sh, ML), نَعْلُ (Sh),

this being devoted to the vs. denoting natural disposi-
tions and to such like [vs.] as [denote attributes that] subsist in the ag. and do not pass beyond him, on which account the trans. turns intrans. when its measure is changed into 


How hard he strikes! and How intelligent he is! (ML), while [in] Obedience be fitted, or was allowable for, you and He reached Al-


He reached Al-


Yaman, [no third (instance) having been heard (ML), the two vs.] are made to imply the sense of and بلغ [433], (b) انكسر (Sh, ML), (c) انطلقت (ML), (e) فعل [with Fath of the (ML)], or (d) فعل [with Kasr (ML)], whose ep. is [only (DM)] on [the measure of (DM)] فعل, [in (Sh)] such as دال (Sh, ML), which يذَّل with Kasr shows to be with Fath, تَرَى (Sh), and تَرى (ML), the words "in such as دال" being meant to exclude such as بُخل which is trans. by means of the prep., as بُخل بِكُلَا He was niggardly of such a thing, [see (2)] (Sh), (e) انفعال , as اشْتَمَز (IA, ML), إعادة (IA), اطمَنُ (ML), [with the two ل s rad. (ML)], as احْتَنَجُ , [or with one of them
The cock ruffled its feathers [for fighting (L)], the saying

I made Zaid to comprehend the question, and he comprehended it and taught him grammar, and he learnt it (IA); for the quasi-pass. abates a degree from the quasi-act., as I put upon him the garment, and he wore it and
I made him to stand, and he stood; and the phrases

\( \text{ما客户需求ه فاعلاني} \) \( \text{هما} \)

I asked him to give me a dirham, and he gave me a dirham and

\( \text{ما客户需求ه فنصحتي} \)

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 \( \text{ما客户需求ه من زيد} \)

or \( \text{ما客户需求ه على} \) \( \text{هاء} \), whereas in \( \text{ما客户需求ه بذال} \) \( \text{بالضرب} \) \( \text{هاء} \) \( \text{بها} \)

He became abased by reason of the beating and \( \text{ما客户需求ه بذال} \) \( \text{بها} \) \( \text{سعي} \) \( \text{بذا} \)

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 \( \text{ما客户需求ه يوم يرون الملاككة} \)

XXV. 24. On the day that they shall see the angels,

L. 41. On the day that they shall hear the cry,

\( \text{ما客户需求ه} \)

\( \text{ما客户需求ه} \) \( \text{لا يدرون فيها الموت} \)

XLIV. 56. They shall not taste death therein, \( \text{ما客户需求ه} \)

or \( \text{ما客户需求ه} \) \( \text{لمست} \) \( \text{المرأة} \)

I touched the woman, \( \text{ما客户需求ه} \)

IV. 46. Or if ye lie with women, [where Hamza and Ks read \( \text{ما客户需求ه} \) \( \text{لمست} \) \( \text{(B)} \)]: (4) it is trans. to one direct obj. now by means
of itself, now by means of the prep., like نَصْرَ, شَكْرٍ, وَأَشْكَرُوا نُعُومَةَ اللَّهِ, as XIX. 115. And be ye thank-
ful for the bounty of God, لِيَأْتِيَ أَشْكُرُ لِوَلَدِكَ XXXI. 13. Saying, Be thou thankful unto Me and unto thy parents, I counselled him, VII. 77.
And have counselled you, I directed my course to him: (5) it is now self-trans. to one
direct obj., and now not trans. by means of itself or a prep., like عَنْهُ and شُكِّثُ كَ، as نَغْرِثُ ثَلَاثَةً and شُكِّثُرُ. He opened
his mouth and شُكِّثُ، and His mouth opened: (6) it
is trans. to two [objs.]; (a) now trans. to them both, and now intrans., like نُقَصُ النَّالَة. The property
dwindled and لَمْ لَمْ يَنْفَصُو كَمْ شَيْبَا IX. 4. And who after-
wards have not abated from you aught of the conditions of
the covenant, where, however, some allow شَيْبَا to be an
unrestricted obj., i.e. ما نُقَصُ; (b) perpetually trans. to
them, the second of its objs. being like the obj. of شَكْرُ,
e.g. and استَخْفَر امْر, explained below, or the first of its
two objs. being logically an ag., as كَسُوَتَهُ جَبَّةً and
عِلْمَتُهُ دِينَاراً, 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 سَمِّيَ كَنِّي زَرَّجَ صِدْقُي إِخْتِامٍ، إِسْتَغْفِرُ اِمْرَأَةَ إِبْنِ الزَّادَةِ بِالْجَبَرِ [433] إِسْتَغْفِرُ اِمْرَأَةَ إِبْنِ الزَّادَةِ بِالْجَبَرِ, d. a. i. q. and سَمِّيَ كَنِّي زَرَّجَ صِدْقُي إِخْتِامٍ, إِسْتَغْفِرُ اِمْرَأَةَ إِبْنِ الزَّادَةِ بِالْجَبَرِ, as vt., f. &=M, j. ^5, ^7, and حَمِّي إِبْنِ الزَّادَةِ بِالْجَبَرِ, as vt., f. [by Khufāf 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
[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

[by Kuthayyir (SM),] i. e.  

[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),]  

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

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

And I named him John that he might live; but there was
not for a matter that God had decreed any way of escape among men, 

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, assuredly God hath fulfilled unto you His promise and I was true to him in the promise, and I measured unto Zaid his food, and I weighed unto Zaid his goods, e.g. I measured unto Zaid or Zaid I weighed unto Zaid or Zaid.

3. And when they measure unto them or weigh unto them, they make the measure or weight deficient, where the 1st obj. of both [vs.] is suppressed: (7) it is trans. to three objs. [434] (Sh). The v. [perpetually] trans. to two objs. [by its own means] is of two kinds, that wherein the two objs. are orig. inch. and enunc., like اعطاء زيدا درهما and its sisters, and that wherein they are not orig. so, like كسا. In the latter case the o. f. is to put first that which is logically an ag., as اعطاء زيدا درهما.
I gave Zaid a dirham, where should be put first, because he is logically an ag., since he is the recipient of the dirham, and Do ye clothe him that has visited you with the tissue of 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 Hamiza (M, ML) of , as LXXI. 16. [40] (ML); the Hamza causes what was an ag. to become an obj., so that the v., if intrans. before the Hamza is prefixed, becomes after its prefixion trans. to one obj., as and , if trans. to one obj. becomes trans. to two, as Zaid wore a coat and I dressed Zaid in a coat, and if trans. to two, becomes
trans. to three, as ٍٍ وَلَآَلْمَ (IA): (2) doubling of the medial (M, ML), as قد اعلُكم ركأً XCI. 9.

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

[by Abū Dhu'aib alHudhali reproaching Khālid Ibn Zuhair for having set a female friend of his against him, And do not thou be impatient at a course of action that thou hast made current; for the first to be content with a practice is he that makes it current (Jsh),] requires consideration, because سِرَتَةٌ is rare and سِرَتَةٌ common, nay it is even said that سِرَتَةٌ 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 اهْبَتْهُ I removed him, فُرِحتَهُ I gladdened him, and خَرَجَتْ بِهِ I ejected him, and to the trans. to one obj. and make it possessor of two objs., as اهْفَرَتْهُ بِهِ I assisted him to dig a well, علمتْهُ القرآن I taught him the Kor'an, and غُصِبتْ عليه الضِيْبة I forcibly dispossessed him of the estate; and the Hamza attaches
itself to the *trans.* to two *objs.* and transports it to three, [but only in the case of *علم* (ML),] as

transport by means of the Hamza is regular in the case of the *intrans.*, matter of hearsay in other cases; and transport by means of reduplication is matter of hearsay in the *intrans.*, as exemplified, and in the *trans.* to one [*obj.,*] as

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

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

الحمد لله الذي أنزل القرآن كلاما مولفا منظما ونزلة بتصبير المصالح منجها

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 لوَلَا نُزْلٌ عَلَى الْقُرْآنِ جَمِيلَةً وَاِحَدَةٌ XXV. 34., [where is i. q. أخَبَرْهُ i. q. Wherefore was not the Kur'ān sent down unto him in one whole? (K, B),] embarrasses him: (4) the i. of فَاعِل فَاعِل جَالَسَ زِيدًا I sat with Zaid: (5) formation upon Fath [aor.] Fَاعِلَتْ كِرَمَتَ زِيدًا with Damm [484] to import predominance, as كُرِمَتْ زِيدًا, i.e. I surpassed him in nobility: (6) formation upon استَفْعَلَ [493] to denote requisition, or ascription, of the thing, as إِسْتَخْرَجْتِهَا [MA, DM], I sought to make the property come forth and إِسْتَخْرَجْتُ زِيدًا, [i.e. نسبت الحسن إلى زيد (MA),] I accounted Zaid to be good; sometimes what has one obj. is [thus] transported to two obj. as إِسْتَخْرَجْتُ الكتاب I requested him to write the epistle and إِسْتَخْرَجْتُ اللَّهَ الَّذِنِيب I sought 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 استَفْقَرَ, being rejected, [because \( \text{غَفَّرَ} \) الله ذُنبُكَ God pardon thy sin!], when formed upon استَفْقَرَ 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 استَفْقَرَ, is a departure from this established principle (MA)]: (7) making [the v.] to imply [the sense of another], as طَلَعَ رَحبٌ and [432], because they imply the sense of بلغَ وسعَ and فرّقت زيداً, because they imply the sense of سفّة نفصة and أهلك \( \text{He destroyed his mind} \); this is distinguished from the other causes of transitiveness by its sometimes transporting the v. more than one degree; thus i. q. قصرت, [orig. trans. by means of the prep. (B), \( \text{لا} \) \\( \text{في} \) \( \text{ال أمير} \) being said (K),] is made trans. to two objs. after being intrans., as جهدت لا الولد نصحا

I will not withhold, or abate, from thee faithful counsel or jealous endeavour, because made to imply the sense of منع [or نقض (B)], whence the text بَالْهَمِّ خيَالَا

III. 114. [They will not fail you in corruption (B),]
and are made trans. to three, because made to imply the sense of and 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, 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

لئن بُهِّرَ الْكُفَّ يَعْسَلُ مَتَنَّةً * فَيْيَ كَما عَسَلُ الْطَرِيقُ الثَّعلْبُ

i.e. [by Sā'īda Ibn Juwayya alHudhali, It, i.e. the spear of AlKhatt, is tremulous by reason of the shaking of the hand, the part of it from its handle to either end vibrating with, 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 ع [into Fath after Kasr (DM)]; one says كُسِيٌّ زِيدٌ, so that it is intrans., as

وَأَنَّ يَعْرِفِي أَنْ كُسِيٌّ الْجَوْارِيِّ * تَنْبَتَ الْعَيْبَ عَنْ كُرْمِ عِجْافِ
[by Abū Khūlid alKhārijī, 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 alKāṣ, And I ride in war a sprightly mare, whose face a spreading forelock has covered (Jsh)]; or, more commonly, i. q. اعطني جَيْبَةٌ, so that it is trans. to two, as (432); but, according to us, this belongs to the cat. of quasi-passivity (432), [for] one says I clothed him with the garment, and he wore it, whence also the verse, though the obj. is suppressed (ML), i.e. كَسَّى الْجَلْبَاءَ الإِثْوَابا wear (garments) and كَسَّى وَجِهَا جَيْبَا 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), علم and أَرَيَ (M, IA, Sh), transported by the Hamza from the doubly trans. علم and أَرَى [440] (IA, Sh), as علم زَيدُ عِمْراً [440] and أَرَى خَالِدَ بْنَ بَكْرَا 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.  

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 an adv. in the position of the enunc. having been objs., orig. ; (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 i.e. اعلمت زيدا عمرًا, or or اعلمت زيدا قانما, i.e. عمرًا قانما, said in the same case:

when, however, علم رأى and are trans. to one obj. before the Hamza, as when رأى is i. q. أبصر and i. q. عرف [442], they become doubly trans. after the Hamza, as

I showed Zaid, or made Zaid to see, 'Amr and اعلمت زيدا الحق I informed Zaid of the truth;

[(thus) بِما أراك اللّه IV. 106. By means of what God hath taught thee means عرَف (K, B), and is not from the أسرية of i. q. علم, else it would require three objs. (B);] the 2nd of these two objs. is like the 2nd obj. of كَسَا اعْطَيْتُ زَيدًا دَرَهْما and اعْطَيْتُ زَيدًا دَرَهْما, in that it cannot be an enunc. to the 1st, so that you do not say زيد الحق, like as you do not say زيد درهم, and is allowed to be suppressed with or without the 1st, or to be retained while the 1st is suppressed, even though there be no indication of that [63, 443], as اعْطَيْتُ I gave information and اعْطَيْتُ, e.g. أَمَامُ مِنِ اعْطَيْتِ وَانْتَقَى XCI. 5. [And as for him that hath rendered (obedience unto God), and shunned (sin) (B)], where both are suppressed, اعْطَيْتُ زيدا I informed Zaid and اعْطَيْتُ زيدا, e.g. وَاسُوفُ يعْطَيْ فِى رَبِّك فُتْرَضَى
XCIII. 5. [And assuredly (thou,) thy Lord shall give unto thee, the ل being inceptive (604) (K, B), corrob. of the purport of the prop. (K), prefixed to the enunc. (B), the inch. being suppressed, in full لات سرف (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. حنی، أعلمت درهمًا, يعطوا الجزية على يد

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 اری and اعلم and the first mentioned [above]; namely (Sh) انبأ (M, IA, Sh), as

(I.A), by AlA'shā praising Kais Ibn Ma'dikarib, And I have been informed that Kais—nor have I proven him because of what they have asserted (the ك denoting cause), since I know Kais to be the best &c. before their informing me thereof—is the best of the people of
Al Yaman, where the 1st obj. is the pro-ag., the ʿت of the 1st pers. (J), نيا (M, IA, Sh), as

(I), by Ziyād, I was informed that Zurʿa (and folly is hideous like its name) was addressing to me un- wonted sallies in the way of poems, where the prop. يهدي آخن in the place of an acc. supplies the place of the 3rd obj. (J), الخبر (M, IA, Sh,) as

(A), by a man of the Banū Kilib, 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), الخبر (M, IA, Sh), as

(A), by AlʿAwwām Ibn ʿUkba Ibn Kaʿb Ibn Zuhair, And I was informed that my beloved Lailah the Saudā of AlGhamim (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 حدث (M, IA, Sh), as
(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 ب of the 2nd pers. pl. is the 1st obj., and the prop. لئلا اطخ supplies the place of the 3rd (J); these five (IA, Sh) vs. are like the trebly, not like the doubly, trans. أرى (IA); [they] are orig. trans. to two objs., to the 1st by their own means and to the 2nd by means of the ب or س , اثبهم باسائهم , عن حلما اثبهم باسائهم II. 31. Inform thou them of their names. And when he informed them of their names, نبتوئي بعلم . XVI. 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 اطبت عبد الله ثوبا سرق زبد .§ 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، كسار، and عامل، so do you govern them in the acc. by means of such as نهاب and ترث.
§ 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 (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 مفعول (Sh). Say that زيد تُصْبِب 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) Zaid was given a dirham (I, ML with the var. دينار) [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 َرَصَل َرَصَل and َيَنَتْحَى (IA), this being what is meant by the alteration of the v. to َيَنَتْحَى, 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 َنَبِيل خَيْر نَائِل A most excellent gift was given was orig. َنَائِل زِيد خَيْر نَائِل Zaid gave a most &c., the ag. زِيد having been suppressed, and the direct obj. خَيْر نَائِل put in its place; and when خَيْر نَائِل is said, خَيْر نَائِل is not a prepos. obj., but an inch., the enunc. of which is the subsequent prop. َنَبِيل، i.e. َنَبِيل َهُو خَيْر نَائِل, that stands in the place of the ag. being a latent pron.; and you may not suppress خَيْر نَائِل, so as to say َنَبِيل خَيْر نَائِل (IA). When [the pret. of (L)] the pass. v. is a tril. unsound in the َع (L, IA), as ُتَأَل and ُبَعَل, it is dealt with as already mentioned, then lightened by elision of the vowel of its ف, to which the vowel of the َع transported, so that َبَعَل َتَبِل and َبَعَل are said, orig. َتَبِل َوَل
and بع, the Kasra being deemed too heavy upon the unsound letter following a Damma, though some lighten by eliding the vowel of the الع and say بوع قول (L), [or more fully] three modes have been heard in its ف,

(1) pure Kasr, as قيل and بيع, [which is the chastest
dial. (J),] e. g.

[orig. حِيَّكَتُ عُلَى نُبْرِي بِأَنْ تَحَكَّ أَنْ تَخْتِبِ الشَّوَكَ وَلاَ تَشَّاءَ حِيَّكَتُ،] the vowel of the ك being transferred to the ح after the latter has been deprived of its own vowel, It, a certain ردا 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 Damm, as قول and بوع, [which is the worst
dial. (J),] that of the Banû Dubair and Banû Fak'as, who [however] are [said to be] among the chaste speakers of the Banû Asad, e. g.

[(1) said to be by Ru'ba, orig. بع, 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 Damma, Would that—and will a "would that" pro-
fit aught?—would that youth were sold and that I bought, the 2nd ليت being in the nom. as ag. of ينفع, because}
the word لربت 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 في with a vowel between Damm and Kasr, [i.e. with a small preceding portion of the Damma and a large subsequent portion of the Kasra, whence the سī becomes clear, which (pronunciation) the Readers name فيوم (J),] and is apparent only in pronunciation, not in writing, [which dial. comes next to the dial. of Kasr in chasteness (J),] e.g. وقيل يا أرض إللي مآك ويا سماء أتللي وَطپض قبل في عام XI. 46., read among the Seven with Ishmām in قبل وطپض and سطپض, 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 سی is attributed to a [mobile] pron. of the 1st, 2nd, or 3rd pers., you must, according to IM, pronounce the في with Kasr or Ishmām, if the unsound letter be سی, as سمت, not with Damm سمت, lest it be confounded with the act. voice, which always has Damm [403], as سمت العبد I offered the slave for sale, and with Damm or Ishmām, if the unsound letter be سی, as بعتيا عبد Thou hast been sold, O slave, not with Kasr بعت, lest it be confounded with the act. voice, which always has Kasr, as بعت الثرب I sold the garment; according to others, how-
ever, these modes are preferable, but not necessary, Damm with the ٤ and Kasr with the ی being on the contrary allowable. The same license as to Damm, Kasr, or Ishmām, that holds good for the ف of ٣٧٢, holds good for the ف of the reduplicated, such as ٔد حب, so that you say ٔد حب or pronounce with Ishmām (IA). No other letter beside the initial of the pret. pass. has Damm, unless its initial be an aug. ٤ or a conj. Hamza (L): when the initial is (L, IA) an aug. ٤ (L), [i.e.] the ت of quasi-passivity (IA), the second as well as the first has Damm (L, IA), as ٔد تكسر, تكسرُ from تكسرُ, تكسرُ from تكسرُ, and when the initial is a conj. Hamza, the first and third have Damm (L, IA), ٔد ائتِر, استحلى from ائتِر, استحلى, and ائتِر, ائتِر, ائتِر from ائتِر, ائتِر, ائتِر; and the same license as to Damm, Kasr, or Ishmām, that holds good for the ف of ٣٧٢, holds good in the pass. for the letter next before the ع of every v. on the measure of انتَعلُ or انتَعلُ that is unsound in the ع, like انتَعلُ انتَعلُ انتَعلُ (IA), [for] when an unsound letter comes next after the third, the same lightening is necessary as for تَٰٓٓ and بَٰٓٓ (L), so that three modes are allowable in the ب and ق, Kasr (IA), as انتَعلُ انتَعلُ انتَعلُ and انتَعلُ انتَعلُ انتَعلُ.
(L, IA), orig. \(\text{اتخبر‌} \) and \(\text{نتر عبر‌} \), 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) \(\text{اتخبر‌} \) and \(\text{نتر عبر‌} \) (L, IA), said by him that lightens the tril. by eliding the vowel of its \(\text{ع} \), and says \(\text{موخ وترول‌} \) (L), and Ishmām; and the Hamza is vocalized with a vowel like that of the \(\text{س} \) and \(\text{ق} \) (IA). The pass. may be constructed to any obj. [438] except the 2nd obj. [439] in the cat. of علمت, the 3rd in the cat. of علمت, and the causative and concomitate objs.; you say ضرب زيد سير يوم الجمعة Zaid was beaten, سير يوم الجمعة Friday was journeyed on, سير فرستخان Two parasangs were journeyed, and سير سير شديد 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 أعطى زيد درهماً اعلمت اخوك منطلقاً Zaid was given a dirham (M, IA), علم اخوك 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]

أعطت زيداً دينارًا

I gave Zaid a dinār Zaid is a recipient, and in

ضرب زيد عمرًا

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 زيد عمرًا النجاح

Zaid fought with the ignorant 'Amr (Sh)—as

(437) (IA),] and (IA, Sh) nothing else may be (M, IA, Sh) made the subject (M) [and thus] substituted, [as pro-ag.,] for the direct obj., while it exists (IA, Sh). You say

المال إلى زيد The property was delivered to Zaid and

بلغ بعطائكه خمس مائة Five hundred were reached by thy gift; and do not put

خمس مائة into the acc., making
jects, and saying 'بلغ عطائه' دفع إلى زيد المال' like as you say 'منه زيد المال خمس مائة'. Zaid was given the property and 'بلغ عطائه خمس مائة' Thy gift was made to reach five hundred: but if you intend to restrict yourself to the mention of the person to whom the delivery is made and of that which is made to reach, you say 'دفع إلى زيد' Delivery was made to Zaid or Zaid was the person delivered to and 'بلغ عطائه' Thy gift was made to reach. In like manner you do not say 'ضرب زيدا' ضرب زيدا nor 'يوم الجمعه' ضرب شديد nor 'الامير' ضرب شديد, but put him into the nom. and them into the acc. (M). Such is the doctrine of the BB except Akh (IA, Sh); and they hold that such instances to the contrary as have been transmitted are anomalous or otherwise explicable (IA). The KK hold that the direct obj., while extant, may be replaced, whether it precede or follow, by something else, as 'ضرب' ضرب or 'ضرب شديد' ضرب شديد, 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 

(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 زید فی الدار زیدا or ضرب فی الدار ضربا, but that otherwise the direct obj. must be made pro-ag. as ضرب زیدا not زید فی الدار (IA). When there is no direct obj., the adv. [of time or place (Sh)], the prep. and gen., or the inf. n. is made pro-ag. (IA, Sh): [for] the rest of the objs. are equal in precedence, when they occur together in the sentence, as regards correctness of construction to whichever of them you please; you say
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not self-trans., nor is (K, B), i.e. (K, B) 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. [\textit{\textsubscript{\textcircled{\textasciitilde}}\textsubscript{\textcircled{\textasciitilde}}}], 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 \( \text{کل عدل} \), which is in the acc. as an inf. n. (K, B)]; because if a latent pron. were supplied in \( \text{یوخذ} \) as pro-ag., \( \text{منه} \) being then in the position of an acc., that pron. would relate to \( \text{کل عدل} \), 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 \( \text{و لا يوخذ منها عدل} \) II. 45. the \( \text{یوخذ} \) is the ransom, Nor ransom be accepted from it (K, B);] but if \( \text{یوخذ} \) be taken in the sense of \( \text{یقبل} \), it shall not be agreed to from it, that will be right (Sh).

§ 439. With two different objs. (M), [i.e.] in the cat. of \( \text{ أعطى [432]} \) (IA), either the 1st or 2nd obj. may be made pro-ag. (M, IA), as \( \text{کسی زید جبہة} \) Zaid was clad with a coat or \( \text{زیدا جبہة} \) A coat was put on Zaid, and "\text{عمر} 'Amr was given a dirham or ٌعمر َدرَّشَم} 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 \( \text{اعطیت زیدا عمرا} \) I gave 'Amr to Zaid, in which case the 1st must be made pro-ag., as \( \text{اضعی زیدا عمرا} \) 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 اعطني زيد درهما, and not ديرهم زيدا. When the 2nd of two objs. is orig. an enunc., as in the cat. of ^طلى [440], or when the v. is trans. to three objs., like ارئي and its sisters [434], the general opinion is that the 1st obj., and not the 2nd in the cat. of ^طلى, nor the 2nd or 3rd in that of اعلم [436], must be made the pro-ag., as ^طلى

Zaid was thought to be standing, not زيدا كائم،

and اعلم زيدا فرسك مسرجوa Zaid was made to know thy

horse to be saddled, not زيدا فرسک مسرجا nor زيدا فرسک مسرجا

ماج: but IM and some others hold that the 1st obj. in the cats. of اعلم and اعلم ارم need not always be made the pro-ag., but that the condition is [only] that there be no ambiguity; so that you say اعلم زيدا ^طلى كائم and فرسک مسرجوa Thy horse was made known to Zaid to be

saddled, [which Z apparently allows,] some even allowing زيدا فرسک مسرجوa; whereas if ambiguity result, the 1st

must be made pro-ag., so that you do not say ^طلى زيدا or عموأ, if 'Amr be the 2nd obj., Zaid was thought to be

'Amr, nor اعلم زيدا خالی منطلقاa Zaid was made to know Khalid to be departing.
Chapter VII.

The Mental and the Transmutative or Factitive Verbs.

§ 440. 天文 and its sisters form a division of the vs. that annul inchoation. They are of two kinds, mental and transmutative [or factitive] (IA). The mental vs. are [(1) such as indicate certainty, of which IM mentions 5 (IA),] [not from رأي (Sh)], علم [not i. q. عرف (Sh)], وجد [not i. q. حُقِّق or دَرُى (IM, Sh)] in an insignificant dial. (Sh), and علم (IM, Sh) i. q. علم (IA, Sh), which keeps to the imp. (IM, Sh), and (2) such as indicate probability, of which IM mentions 8 (IA)], خال [not i. q. مَتَّى (Sh)], زعم, حسب (M, IM, Sh), عن (IM), جعل [not i. q. قَضَد (Sh)], [like عَنْ (IM)], and بَس, which keeps to the imp. (IM, Sh), when they are in the sense of knowledge of the thing as being of a certain quality, as علمت أنَّكَ كَرَبُما I knew thy brother to be generous, علمت أنَّكَ رايتة جَوادا I believed him to be, or regarded him as, liberal, and وجدت زيدا ذا التحفظا I found, or discovered, Zaid to be scornful. They are prefixed to the prop. of the inch. and enunc., when the intention is to make it proceed upon doubt or certainty; and they put both terms
into the acc. as objs. [533], though both still retain their original conditions and circumstances (M). [Thus] they are trans. to two objs. (IA, Sh), of which the 1st is orig., an inch, and the 2nd an enunc. (Sh): whereas other mental vs. are intran., 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 Khidash Ibn Zuhair (J)]

[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 LXX. 6. 7. Verily they think it to be far; and we know it to be nigh, [which combines the two usages (J)];

(I) 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) LXX. 10. And if ye deem them to be believers (Sh, J): VII. 100.
Ye shall find the recompense of it with God to be better than the goods of the present life, being a corrob. [135], or a distinctive [pron.], because is like the det., and for that reason refuses the art. [166] (B):

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 

by means of the I knew such a thing; while in X. 17. Nor would He have acquainted you therewith it is trans. to (Sh, J) one obj. (J), the (Sh), by means of the Hamza of transport (Sh, J), and to one by means of the (J): the saying [of Ziyād Ibn Sayyār (FA, J)]

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

\[
\text{فَلَمَّا أَكَلَلْ رَسُولُ اللَّهِ ﴿نَصَبُكُمْ ﴾ وَأَرَادَهُ مُنْكَهُ كَالْخَذَّ بَالْيَدِ ﴿نَصَبُكُمْ ﴾ (شَ) ، بِسَارِيَةَ بن زَنَائِم}.
\]

\[
\text{فَلَمَّا أَكَلَلْ رَسُولُ اللَّهِ ﴿نَصَبُكُمْ ﴾ وَأَرَادَهُ مُنْكَهُ كَالْخَذَّ بَالْيَدِ ﴿نَصَبُكُمْ ﴾ (شَ) ، بِسَارِيَةَ بن زَنَائِم}.
\]

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. 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): and are alike in governing two objs. in the acc., as

\[
\text{وَلَحَتَ الْبَيْتِ فِي بِقَاعٍ مَّمْعَٰنٍ ﴿بَيَخَالِ ﴾ رَأْيُ الْمَعْمَةِ طَائِرُا}.
\]
[by AnNābigha adhDhubyānī,] 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 ان or its conj., as

by the Hudhal (BS) Abū Dhua’īb (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 asShaḥab (J, Jsh)]

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

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

IX. 119. (IA) And they knew that there was no taking refuge from the wrath of God save in supplicating Him for pardon (B); [thus] it may be interpreted in: And verily I know him to be, or am sure that he is, of the liars, like
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 Labīd (J)]**

**I knew with certainty piety and generosity to be most goodly merchandise as regards profit when man becomes heavy in death (J):** the saying [of Abū Dhu'āib (J)]
A?at
A*ax
A
x
A
x
. P
A
'. P
(I
A)
.4 rad
("Mo?/
think
me
to
be
such
that
/was
wont
to
be
characterized
by
folly
among
you,
verily
I
have
bought
in
the
sense
of
opinion,
and
for
that
reason
governs
two
objs. in
the
acc.,
the
2nd
being
the
prop.
of
in
the
place
of
an
acc.
as
the
2nd
obj.,
which
[construction]
is
rare
(J),
its
governing
two
ns.
being
confined
to
poetry
(BS),
[and]
(Sh),
by
Abū
Umayya
alHanafī,
She
thought
me
to
be
an
old
man,
I
not
being
an
old
man.
The
old
man
is
only
he
that
crawls
along
with
crawling
(Sh),
[also]
an
ex.
of
the
rare
[construction]
(ML);
generally
is
trans.
to
[or
(Sh)]
and
its
conj.
(Sh,
ML),
which
supply
the
place
of
its
two
objs.

(LXIV. 7. They
which
have
disbelieved
have
asserted
[below]
that
they
shall
not
be
raised
from
the
dead
and
[below]
(Sh);
it
does
not
occur
otherwise
in
the
Revelation
[see
XXVIII. 62.
in
§443],
and
is
like
it
in
this
[construction]
(ML);
is
assertion
(K,
B,
BS)
of
knowledge
(K,
B),
truly
or
falsely
(BS),
whence
the saying of the Prophet [20] (K), and [for that reason (B)] is trans. to two objs., [like the saying of the Prophet (K), by Jarir, And that he that has lived, O Umm Malik, 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 اب and its annexure (K, B); it is generally used in what is false, as LXIV. 7., sometimes in what is true, as in the saying of Abu Ṭalib addressing the Apostle

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

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 Bashir as-Sahābi (J)]
Then think thou not the friend to be thy partner in affluence; but the friend is thy partner in destitution, where occurs in the sense of opinion, and for that reason governs two objs. in the acc.; this is frequent, but its occurrence in the sense of حسب in which case it is trans. to one [obj.], is rare, as عدلت الملال I numbered the cattle (J): the saying [of Tamīm Ibn Abī Mukhil (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 حجوته بيت الله, i.e. I directed my course to the House of God by pilgrimage (J): 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 حجوته بيت الله, i.e. I directed my course to the House of God by pilgrimage (J): 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 حجوته بيت الله, i.e. I directed my course to the House of God by pilgrimage (J): 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 حجوته بيت الله, i.e. I directed my course to the House of God by pilgrimage (J):
Then I said, Protect thou me, Abû Malik; and if not, then think thou me to be a perishing man (J), [or] believe thou me (Sh); i.q. طالبُ طَٰلِبٍ is, contrary to زعمتُ طالبُ طَٰلِبٍ, generally trans. to two plain objs., as in this verse, and seldom governs إن and its conj., so that Ĥ even says that هَبْتُ إِنِّي فَعَلْتُ is a solecism; [the correct expression is not أنَّهُ فَعَلَ إِنِّي فَعَلْتُ or فَعَلْتُ إِنِّي فَعَلْتُ, but هَبْتُ إِنِّي فَعَلْتُ, the attached pron. being affixed to it, as says Abû Dahbal alJumâlî.

Hebbûnî āmra mânîm âsân bîrijârâ / lâdîmâ ân âlîmâm kibâr

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

إذا وجدت أوبر الشعر في كبدتي
أقبلت نحو سقاء القوم أبترئ
هبنى بردت ببره أمه ظاهرة
نَصَّي لَعَي على الأشجار تطغى

i.q. عدُنِي and إحساسِي, When I find the heat of love to be in my liver, I advance towards the water-skin
of the people, laving myself with cold water. Reckon, or Account, thou me to have cooled with the cold water only the outside thereof; for who is a match for a fire that burns upon the bowels? (D);] but he forgets the saying [addressed to 'Umar Ibn 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 ʿān and its conj. supplying the place of the two objs. [is allowable, though] rare, like ُهُب أَنَّ ابْنََا كَانَ حَجِرا مَلِقَى فِي الْيَمِ ُهُب أَنَّ ابْنََا كَانَ حَجِرا مَلِقَى فِي الْيَمِ

Grant, or Suppose, thou that our father was a stone cast into the sea (J); it is an imp. from ُهُب [aor.], ُهُب, ُهُب, ُهُب. He gave without a return, afterwards extended, so that they say ُهُبِنِي اللَّهُ فَدَأَكَ [below], i.e. ُجُنُلَى, which is reducible to the 1st sense, because the meaning s God make me to become a gift in thy ransom!; says Ṣuqm Abū Yazīd(T)

Then grant, or suppose, or hold, thou it to be a nation hat has perished unheeded. Yazīd rules them, and Abū Yazīd (T); [so that] it [still] contains, as it were, the sense of the imp. from ُهُب (D): ُهُب from ُهُب is
likewise trans. to two objs., as 
éb ُزِيداً الْمَالَ Give thou 
Zaid the property or 
éb ُزِيداً الْمَالَ لِزَيدَ Give thou the pro-
PERTY to Zaid, and is common; but 
éb ُزِيداً is 
trans. to one, as 
éb ُزِيداً Stand thou in awe of Zaid, 
and is rare (J). The mental vs. are plastic and aplastic:
the aplastic are 
éb ُزِيداً and 
éb تَعْلَمَ أَعْلَمَı, 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 
éبَطَغُنَتْ زِيداً كَانَأَئَا and 
éبَطَغُنَتْ أَطِلَى اْمَثِلَيْنَ زِيداً كَانَأَئَا, and 
éبَطَغُنَتْ زِيداً مَثْلَيْنَا اْمَثِلَيْنَ زِيداً كَانَأَئَا, أَنَا طَلَّان.
Zaid is such that his 
father is thought to be standing, where the 1st obj. becomes 
nom. as the pro-ag., and 
éبَطَغُنْتِي مِنْ طَنَّكَ زِيداً كَانَأَئَا 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 
factive (Sh), vs. are also trans. to two objs. orig. inch.
and enunc.: they are [ـ صِيرِتُ السَّلَبِيِّ اْبِيْقاً صِيرِتُ السَّلَبِيِّ اْبِيْقاً, as 
éبِعْجِعْتِي مِنْ طَنَّكَ زِيداً كَانَأَئَا I made 
the clay to become an ewer (IA);] 
éبِعْجِعْتِي مِنْ طَنَّكَ زِيداً كَانَأَئَا And make it to be as scattered atoms of 
dust seen in the rays of the sun; [ـ وَهَبَيْنِي الْلَّهُ وَهَبَيْنِي الْلَّهُ (above), i.e. 
صِيرِيِّنِي, God make me to become thy 
ransom! (IA);] 
éبِعْجِعْتِي مِنْ طَنَّكَ زِيداً كَانَأَئَا, [the َتَخَذُّد 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)]; أَتَخَذْتِ كَأَنِّي أَنْهَى, like from أَتَخَذْتِ, not from أَتَخَذْتُ, as أَتَخَذْتُ اللَّهُ إِبْرَاهِيمَ, W 98. IV. 124. And God took Abraham to be a friend; [when made to imply the sense of صِيرُ (K, B, on I. 16),] as وَتَرَكْتَ بَعْضَهُمْ وَمَنْ يَتَرَكُّ نَفْسَهُ فِي بُعْضِ XVIII. 99. And We will suffer some of them on that day to surge tumultuously among others (IA, Sh), whence [too] وَتَرَكُّ هُمُ الْأَرْضَ فِي ظُلُمَاتٍ II. 16. And maketh, or causeth, them to be in darkness, [orig. هُمُ فِي ظُلُمَاتٍ, the two terms being put to the acc. by وَتَرَكُّ when prefixed (K),] and وَتَرَكْتَ جُزُرَ السَّبَاعِ يَنْشُهُ * يُقَصِّمُ حَسَسَ بَيْنَانٍ وَالْمَعَطِ. (K, B), by 'Antara, And I have 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 رَبِّيَةٌ حَتَّى اذَا مَا تَرَكْتَ إِنَّمَا الْقُوَّمُ وَاتَّقَنُّوْا عَلَى الْسُّمَّةِ شَرْبَةٍ (A), by Fur'ān Ibn Al'Araf, And I reared him until, when I rendered him, or made him to become, the com-
rade of the people, and his mustache was independent of being wiped, i.e. he could wipe it himself; though, as some say (J), ُمُتْكَتَةٌ أَخَا is a d. s. to the ُمُتْكَتَة, 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 ُتْمُتْکُتْلُوا لَحْقًا بِالرَّجُال (T, J); and ُرَدُّ, as (IA, Sh) لو يردونكم بعد إيمانكم كفارا

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

رُيَتَ الْحَدْثَانَ نَسْوَةَ الْحَرِيَّةٍ بِمَقْدَارِ سَمِّٰدٍ لاَ سُمُودًا

ٌرُدُّ شَعْروُشَهُ السَّوُدُ بِبَيْضٍ وَرُدُّ رَجُوهُهُمُ الْبَيْضُ سُوُدًا (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] كفارا 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. ُعَرِبتُ is used in the same way as ُعَرِبتُ so that one says ُعَرِبتُ زِيَادًا منطَقَةُ I thought Zaid to be departing, ُعَرِبتُ عَمَّراً ذَاهِباً I think 'Amr to be going away
Where thinkest thou Bishr to be sitting? And in interrogation exclusively they say اکل یوم تقول، and انقول عموا ذاهباً، تقول زيدا منطلقة, in the sense of [below] ابعض الله آله, and in the sense of [below]

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

* يِتَحْلَى إِمَّامُ فَقْهُ مَا *
(IA, Sh), by Hudba (J, Jsh) Ibn AlKhashram al'Udhrī (Jsh), where it is contiguous (Sh), *When thinkest thou the quick-pacing young she-camels will carry to me Umm Kāsim and Kāsim? (J, Jsh)*

أَنَى الدَّارَ نَقُولُ زِيدًا مَنْطَلَةَ (IA),

أَفَتَسْتَأْتَ الْبَيْتَ لِتَتَحْلَّلَ وقدْ نَقُولُ بُنيَيْنِ * لَعْمَ ابْنِيَ امَّ مَنْتَجَاتَ الْعِلْمِ

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*

أُغَيْلَةً تَقُولُ بَنِيَ لَوْيَ * لَعْمَ ابْنِيَ امَّ مَنْتَجَاتَ الْعِلْمِ

(IA, Sh), by Kumait Ibn Zaid alAsadi (J), where it is separated by the obj. (Sh), *Ignorant thinkest thou the Banū 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 بُعْلُ, or be not preceded by an interrog., as أنَتْ تَقُولُ, 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

أُنْتَ تَقُولُ زِيدًا مَنْطَلَةً 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 تَقُولُ, or nom. by imitation (IA). But the Banū
Sulaim (M, IA, Sh) make the whole cat. of ُقلتُ like طلنتُ (M): [for they] treat ُ قالُ like ُطلى 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 ُقلأ دا مشفقا Think thou this one to be affectionate, whence the saying [of an Arab of the desert, who caught a ُضمُ and brought it to his wife (J, Jsh).]

(IA), where ُقالُ is treated like ُطلتِ 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, ُابرتَسائينُ being a dial. var. of ُابرىسلُ (J, Jsh), because she believed the ُضا بُ to be metamorphosed children of Israel, or, as some say, in both, She thought (J); so that they allow ُقلتُ ُزيدها ُمنطلقا, while others hold imitation to be necessary, ُقلتُ ُزيدي منطلق (Sh).

§ 442. Except ُءعَمَتُ , ُ خلتُ , ُ حسبتُ , [and ُهَبُ ,] they have other meanings, according to which they do not exceed one obj. (M). ُطَنْا طَنْا [from ُطلنة Suspicion (M)]
i.q. ُرَمَا هوُ على ُالعَيَبُ ُبطننيُ، as in ُآتِهمُ لَوْمًا LXXXI. 24.
[with the ل in the codex of 'Abd Allāh, and thus alternatively read by the Apostle (K), i.e. (IA, K, B), from طنَة, Nor is he (Muḥammad) by reason of what he announceth of the unseen obnoxious to suspicion (K, B),] is trans. to one obj., [as عَمَّم لَى مَالٍ فَطَنَت زِيدا. Property of mine was wanting; so I suspected Zaid (Sh)].

similarly i. q. [is trans. to one obj. (IA)], as وَلَّدَةِ اخْرِجْتُمُ عن بَطُورِ امِهَتِنَّ لَا تَعْلَمْنِي شَيْا XVI. 80. And God hath brought you forth from the bellies of your mothers, not knowing anything (IA, Sh): and رَأَيْنِ ابْنِ حُنَيْفَة حَلَّ كَذَا رَأَيْنِ ابْنِ حانِیْفَهَا held, or believed, the lawfulness of such a thing (Sh); [and رَأَيْنِ ابْنِ حُنَيْفَة i. q. I saw him [432] (M); [though] when رَأَيْنِ ابْنِ حُنَيْفَة denotes seeing in sleep, inf. n. رَوْيَاء , it is trans. to two objs., like the عَمَّم before [440] mentioned, as ابْنِ اعْصِرْ خَمْرًا XII. 36. [Verily I see, i.e. saw, an imitation of a past state, myself (446) in sleep to be pressing grapes (K, B),] the إِنَّ اعْصِرْ خَمْرًا being the 1st obj., and اعْصِرْ خَمْرًا a prop. in the position of the 2nd obj., and similarly ابْنِ حُنَيْفَة يُؤْرِثُنِی وَطَلِقُ وَعَمَّم رَاوُنَةً إِنَّا ابْنِ اعْصِرْ خَمْرًا. إلى إِنَّا. if it were to happen that I am * to remain until the morn, and I am not at hand.}
by ‘Amr Ibn ʿAmr al-Bāhili (J),] the 8 and 0, [which is the sign of the pl. (J),] in ṣawāfi, being the 1st obj., and the 2nd (IA), Abu Hanash makes me sleepless (at times,) and Talk and ‘Ammār and Uthāla (make me sleepless) at times from my anxiety about them; (in which verse there are two things to be avoided, curtailment from the coupled by means of the adv. dependent upon the suppressed enunc. ; ) and when I sleep, I see, or dream, them to be my travelling companions, until, when the night recedes and comes utterly to an end, behold, I am like him that runs for sweet water to drink towards mirage, and obtains not moisture to moisten his throat withal (J), [but not always, for] in Ani Raʿiṭ one عشر كوكبا والشمس والقمر رآيتهم لي س América

Verily I saw in a vision eleven stars and the sun and the moon. I saw them bowing down to me is from رؤيا, not from للا تقصص رؤيا , [because of XII. 5. Relate thou not thy vision and هذا تأويل رؤيتي XII. 101. This is the interpretation of my dream (B),] and رآيتهم الخ 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 عد, تعلم, دروي جعل, trans. to one obj., see §§. 440 and 467:] and similarly I was shown, or taught, the thing, i. q. ُعُرَفْتُهُ or ُعُرِفْتِهِ I was made to see, or know, it, as in وَارَنتُهَا مَنَاسِكُنَا II. 122. [And show, or teach, Thou us our places of devotion in the pilgrimage (K, B), transported (by the Hamza) (K) from رَأَى أَبْصَرُ He saw or عَرَفَ He knew, on which account it does not exceed two objs. (in the act. voice and one in the pass.) (K, B)]: and 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 ُعُرَفْتُهُ or ُعُرِفْتِهِ and أَعَلَّيْتُهُ without mentioning to whom you gave it, and أَعَلَّيْتُهَا or أَعَلَّيْتُهْما without mentioning what you gave him, you may not [restrict yourself to one of the two objs. in the cat. of طَلَّنَتْ (K on XXVIII. 62.), and] say ُحَسَبَتْ زُبَى or ُحَسَبَتْهَا, 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. 

Who so 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.

[illegible]

requireing two objs., like [illegible] (440) (K)], or rather [illegible] and its conj.

supplying the place of the two objs., as in

where are Mine associates, requiring two objs., like [illegible] 440 (K)], or rather [illegible] and its conj.

VI. 94. (Sh) And We see not with you your mediators, as to whom ye thought that they were in lordship over you partners with God (B), [and]

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

and one is suppressed in (IA, Sh) III. 175.

u
[166], i. e. بَلْ خَلَقَهُ ﷺ ﺃَلْمَٰعُ, And let not them that are niggardly of what God hath vouchsafed them of His bounty account (their niggardliness) to be good for them, the 1st obj. being suppressed [in this reading, because indicated by (K, B),] and the distinctive pron. [ﻪُوُ (K)] and 2nd obj. retained, and (Sh)

[by 'Antara, By God, thou hast alighted—and imagine thou not aught else (to be betiding)—in respect of me (J), i. e. of my heart (EM), in the place of alighting, the بَلْ خَلَقَهُ ﷺ ﺃَلْمَٰعُ being i. q. فَذَاً, of the beloved, the honored (J)], i. e. غِيْرَةُ [the 2nd obj. رَأَعًا being suppressed, because indicated by the situation (J, Jsh)]: but without indication [suppression is not allowable in the case of both (objs.) or one; so that, when meaning طَلَّنَتْ زِيَادًا كَانَتْ (IA), you do not say, [according to the soundest (view) (Sh),] طَلَّنَتْ [or ﻋْلَمُ ﻋْلَمُ, restricting yourself thereto (Sh),] nor (IA, Sh), as all agree (Sh), طَلَّنَتْ زِيَادًا (IA) [or ﻋْلَمُ ﻋْلَمُ زِيَادًا (Sh), or ﻋْلَمُ ﻋْلَمُ كَانَتْ (IA) or ﻋْلَمُ ﻋْлَمُ كَانَتْ, omitting the 1st and 2nd obj. respectively (Sh). As for the saying of the Arabs طَلَّنَتْ ذَاكُ [40] I thought that, ذَاكُ is a dem. to thinking, as though they said merely ﻋْلَمُ ﻋْلَمُ and you say ﻋْلَمُ I thought about him, when you
make him the location of your thought, like as you say

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

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

(M) by Munāzil Ibn Rabī‘a satirizing Ru‘ba Ibn al‘Ajjāj, What! with poems of the Rajaz metre, O son of baseness, dost thou threaten me, whereas in taking vengeance on an enemy by means of poems of the Rajaz metre, I have fancied, are baseness and impotence? (Jsh). The mental vs. have three states, being made to govern, being neutralized, and being suspended [445]. Being made to govern their governing the two objs.; and is necessary when they precede the latter and are not followed by a suspensory, as I thought Zaid to be learned, and allowable when they intervene between them, as Zaid I thought to be learned, or come after them both, as Zaid to be learned 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 طلنتت قائم Zaid, I thought, was standing, where زيد قائم literally or ideally (IA), [and] زيد علم طلنتت 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 طلنتت قائم (IA),] or at the end, [as زيد طلنتت 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 طلنتت زيد قائم, but must make [the \( v \). to govern, as طلنتت زيدا قائما, any supposed instance of such neutralization being explained by subaudition of the pron. of the case, as in

\[
\text{ارجو وامل أن تدؤ مودتها و ما إخال لدينا منك تنويل}
\]

(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. "خَالَة" the S being the pron. of the case and the 1st obj., and "الْدِينَة السَّمَع" 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

كَذَٰلِكَ أُدْبِتْ حَتَّى ضَرَبَ مَِّي خَلْقِ

لا وَجَدَت مَلَك الشِّبَائِة الأَدْب

(by one of the Banu Fazara, 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. "المَلِك السَّمَع" a case of suspension, not of neutralization, [and, as some say, (and the BS allows,) in the former verse, i. e "الْدِينَة السَّمَع" 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 Abù Bakr azzabîdî 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 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

وَأَنَّ أَدْرَى أَقْبِبَ امْعَبْدَ مَا تَعْدُونَ

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

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

عَلَمْتُ أَبِي مَنِّي زَيْدٍ

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

عَلَمْتُ صِبْيَةَ أَيْ بَيْوُم

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

وُلْمَأَوْا أَيْ مَنْقَلِبَ يَنْقَلِبُونَ XXVI. 228. And they which have done wrong shall know with what a translating they shall be translated, (b) i.e. being governed in the acc. as an inf. n. (see below) by what follows it, constructively يَنْقَلِبُونَ أَيْ مَنْقَلِبَ، not by what precedes it, because the head of the sentence belongs to the interrog., which is, therefore, not governed by what precedes it (Sh)]: (4)
Assuredly thou hast known, these speak not (Sh)]: (5) the neg. [ in the correl. of the oath, as

I knew, by God, Zaid was not standing (Sh),

(6) the neg. (IA, Sh) in the correl. of the oath, as

I knew, by God, Zaid was not in the house, nor 'Amr:

7. And I know not, peradventure it is a trial, or probation, for you:

8. the cond. as
[by Ḥatim at-Tā'i (Mb), And the peoples have known, if Ḥatim at-Tā'i had desired abundance of property, he would have had affluence (Jsh)]: (9) the ʿān in whose pred. is the ʿān [521], as ʿām†mat ʿān ʾazidā ʿālām I knew, verily Zaid was standing, mentioned by many of the Westerns: whereas apparently the suspensory is only the ʿān, not ʿān, except that IKhz relates that ʿām†mat ʿān ʾazidā ʿālām with Kasr [in ʿān] is allowable notwithstanding the absence of the ʿān, and that this is the opinion of S; and according to this the suspensory is ʿān: (10) the enunciatory ʿām†m, declared by some, who attribute to it the text ʿām†m ʾazidā ʿālām ʿālām ʾazidā ʿālām ʾazidā ʿālām not yet returned, and this is correct, though ʿām†m need not be enunciatory, but may be interrog., known how many We have destroyed &c.?, which is corroborated by the reading of Ibn Masʿūd ʿām†m ʾazidā ʿālām ʾazidā ʿālām whom We have destroyed: whereas Fr allows ʿām†m to be governed in the acc. by ʿām†m, which is an inad...
vertence, [because \( \text{because} \) it 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 \( \text{Says that} \) and its two regs. are a subst. for \( \text{which is} \) dubious, because, if \( \text{be construed to be a reg. of} \) then the objection advanced against Fr must hold good, vid. the exclusion of \( \text{from its quality of priority,} \) and, if it be construed to be a reg. of \( \text{then} \) must prevail over \( \text{[152], whereas it is not correct to say} \) We have destroyed the non-existence of returning; but his saying will be rectified by its meaning them to be a subst. for \( \text{and what follows it, [according to the sense, not according to the letter, meaning} \) Have they not known the frequency of Our destroying the generations before them, their being not about to return unto them (K),] for \( \text{is made to prevail in sense over} \) and its conj., Have they not known how many We have destroyed \( \&c \), have they not known that they shall not return \( \&c \)? (Sh). The prop. that the op. is suspended from being in the position of an acc. [1] (Sh, ML) to that suspended op., you may couple to its place with the acc. (Sh); [so that] the acc. appears in the appos., as \( \text{I knew who Zaid was, and something else than that of his affairs (ML):} \) Kuthayyir says
And I used not to know before loving 'Azza what weeping was, nor the torments of the heart till she departed (SM), cited as evidence by IU (ML), with موجبات in the acc. (Sh, ML) as coupled to the place of ابكا (Sh), because the government of the suspended is annulled as to the letter, not as to the place (SM); but you may assert that ابكا is an obj. and م red., [in which case there is no suspension (DM)]; or that the o. f. is رَ دى موجبات nor (know) the torments, a coupling of props., [in which case the acc. does not appear in the appos. (DM)]; or that the ب belongs to the d. s. [to the in DM], and موجبات is the sub. of ل, 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

هل هلى الإ حشة أو تطليق أور صاف أو بي ذاك تطليق
(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 ظنٍّ؛ but is allowable in every mental v., [i.e. every v. indicative of an idea subsisting in the mind, as عرف، نظر، طفر، علم (DM)]: and therefore this prop. [that the v. is suspended from governing (DM)] is in the position of (1) an obj. fettered by the prep., [i.e. that the v. is trans, to by means of the prep. (498) (DM),] as أ ولم يتفكروا ما يصاحبهم 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 يتفكر والما يصاحبهم in accordance with the sense of في عدم جنّة صاحبهم (DM),] XVIII. 18. [(1), i.e. And let him observe the answer of this interrogation (DM),] and يسالون أيام يوم الدين. I. 12. They inquire when the day of reckoning will be; because one says نظر وفية Sالفة عنة and فية كفرت فية, 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 عرفت من الوك.
I knew who was thy father, because you say "أَما تَرْيَى أَي بَرْقَيْ فَهَّمَا Scest thou not what lightning is here?, because the visual رأى and the rest of the vs. of the senses are trans. to only one, by common consent, except 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. يَنُقَلَبُونُ in this text being in the position of the two objs., not in that of the 2nd only with انى as 1st obj. (DM),] because انى is an unrestricted obj. to يَنُقَلَبُونُ [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

سَنَعِمَ لِيَلِى أَي دَيِّنَ تَدَابَّنَتْ رَأَى غَرْمِيُّ للْقَانِثِي غَرْمِهُ [Lailâ shall know what a debt she has incurred, and what a creditor for exacting payment is her creditor! [Jsh]], the 1st انى 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

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

Thou perceivedst thyself to have done such a thing, and He regarded himself as great (M). [Thus] in [440] [DM] 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 (1) and XII. 36, (442)]. The Arabs, however, treat ٌّ and [440] and in the same way, [because they are the opps. of (AAz),] saying ٌّ and ِّ: Jirān Al'Aud 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 ِّ ِّ or ِّ ِّ, but ِّ ِّ ِّ ِّ I upbraided myself and ِّ ِّ ِّ ِّ Thou beatest thyself.
CHAPTER VIII.

THE NON-ATTRIBUTIVE VERBS.

§ 447. These are اضخى، أمسى، أصيب، صار، كان، ما دام، ما نثي، ما انفعك، ما برَج، ما زال، بات، ظل، 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 ثبتْ قيامَ زيدَ في الماضِي (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),] كانْ، صارْ، أمسىْ، أصيبْ، اضخىْ، باتْ، ظلْ، ليسْ: (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، انفعكْ، نثيْ، برَجْ، زالْ، and (IA، Sh) ولا، نيَالون مَخطفينَ XI. 120. *But they shall not cease to be*
diverse, XX. 93. [414] (Sh), Zaid has not ceased to be standing, where the negation is lit., XII. 85. [454], where the negation is constructive, i.e. لا تقتُوٌ

[ 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 یَا اسْلَمِیٰ الْنَّگَر [59] (IA); provided further that یِزُولٌ یِزَالَ be pret. of یَزَالٌ, the pret. of یَزَال, being an intrans. att. v. in the sense of going away and removal, as ابن ٱللَّهِ یُمِسِكُ السَّمَوَاتُ وَٱلْأَرْضُ یَتَزَالَ وَلَّتِنَ یَزَالَا an instr. of away 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 یَزِبَّلٌ a trans. att. v. in the sense of ۶۸۸ ۶۸۸ ۶۸۸ ۶۸۸ ۶۸۸ ۶۸۸ 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 دَامُ, as وَوُصِیَّةٌ بِالصُّلُوْةِ وَالزَّکَوْةِ مَا دَمَتْ حَیَا XIX. 32, i.e. مَدْتَ دَوْامِی حَیَا, And enjoined upon me prayer and
almsgiving while, or so long as, I shall continue to be living, i.e. during the period of my continuance alive (IA, Sh), whereas in دَامْ زَيْدٌ صَحِيحًا Zaid continued well is a d. s., not a pred., as likewise in متّي ما دَامْ زَيْدٌ صَحِيحًا I wondered that Zaid continued well, this being infinitival, [but] not adverbial, i.e. متّي من دُوَّارَةٍ I wondered at his continuing well (Sh). These vs. are (1) plastic, i.e. all except دَامْ لَيْسٌ and دَامْ زَيْدٌ لَيْسِي َّت. The non-pret. of the plastic governs like the pret.: i.e. the aor., as وَيْكُونَ الرَّسُولُ عليهُمُ شِهِيدًا II. 137. And the Apostle be a witness against you; the imp., as كُونُوا قُوَّامِينَ بالقَضَاّة IV. 134. Be ye constant in executing justice and كُونُوا حَجَّارَةٌ أَوْ حَدِيدًا XVII. 53. Be ye stones or iron; the act. part., as وما كل مَن يَبْدِي البَشَاشة كَائِنًا ُما أَخَاكِ إِذَا لَمْ تَلَقَّهُ لَكَ مُنْبِدًا [where the sub. of كَائِنًا is a pron. allowably latent in it, equivalent to هُوَ, And not every one that displays joyfulness of countenance is thy brother, when thou dost not find him to be a helper of thee (J)]; and likewise the inf. a. People differ as to whether the non-att. كَانَ has an
inf. n., or not: the correct [view] is that it has an inf. n. [governing as it governs (J)], as

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

is pre. to its sub., the of allocation, which is therefore in the position of a gen., and in that of a nom. in two (different) relations (J)]. Such of them, however, as are aplastic, i.e. and , and such as require negation or the like thereof as a condition [of their government], i.e. 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 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 aor. , and ; for these are used only as non-att.: exs. of the att. are (IA).

And if there be an indi
gent debtor, let there be a grant of delay until a time of
plenty, i.e. "and when ye enter upon the time of evening and when ye enter upon the time of morning (1A).

§ 448. S mentions only مام، صار، كائن, 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، عَدَّ، آثَى، and أَجَّلْ has occurred in the sense of صار in the saying of the Arabs ما جَآتَ حَاجَتُكَ [24] What has become thy want?; and similar to it is أَرْفَ شَفَتُهُ حَتَى قَعَدَتُ كَانَتَا حَرْبُهَا 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 أَخُو عمرو زُبَيْد said to him that knows Zaid, but not his brotherhood to 'Amr, and كَانِ زِبَيْدَ أَخَا عمرو 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 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 

and they assign to and renderable by an inf. n. made det. [by prothesis (MA, DM), whether prec. 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 حجتكم إلا أن" قالوا XLV. 24. Not aught save that they said [etc.] was their argument and "فما كان جواب دومه إلا أن" قالوا XXVII. 57. Then not aught save that they said [etc.] was the answer of his people, and the nom. [in the جواب (DM) is weak, as making the pron. a pred. to what is below it in determinateness is weak, [like Zaid كان Zaid "أعلى التأييم إيلاء" (DM)]: (2) both indet.: if each have a permissive for being made sub., you have an option as to which you will make sub., and which pred., as A better than Zaid was a worse than 'Amr, or the converse [كان خيبر من زيد شر من عمر (DM)]; but if the permissive belong to one of them only, you make it the sub., as (3) dissimilar: the det. is then sub., and the indet. pred., [which is the rule of speech, as in the cat. of inchoation (M),] as
J, 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 Ṭabībit, As though wine from Bait Rās (a town in Syria), whereof honey and water were the admixture (Jsh): these sayings and the verse of the Book

(M), by Khidāsh Ibn Zuhair, For verily thou wilt not care after a year, whether a gazelle (was, whether) it was, thy mother, or an ass, i.e. whether thou wast born of a slave mother, or not (SM, Jsh), where, however, طبیعی is sub. to کن suppressed, expounded by the گواری کن 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 کان is a pron. relating to it, while in the latter case the evidence is in کان کن, 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 \( \text{l} \) a subst. for \( \text{אָיֵה} \), and \( \text{אָיֵה} \) is its ag., and \( \text{אָיֵה} \) is its subst. for \( \text{אָיֵה} \),

And was there not for them a sign, that the learned \&c.?, or an enunc. to a suppressed \( \text{אָיֵה} \), (which was) that \&c.; and if you make it non-att., its sub. is the pron. of the case, an inch., its enunc., and the prop. the pred. of \( \text{אָיֵה} \) [167], or \( \text{אָיֵה} \) is its sub., \( \text{אָיֵה} \) its pred., and \( \text{אָיֵה} \) a subst. or enunc. of a suppressed \( \text{אָיֵה} \), And was not for them a sign, that \&c., or (which was) that \&c.?; but Zj’s allowing \( \text{אָיֵה} \) 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 \( \text{אָיֵה} \) (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 enunciatary, what has been transmitted to the contrary being paraphrased [34], as

\[
\text{And be thou reminding me of the noble deeds that I have lone, and behave thou coyly with the coy behaviour of a noble dame skilled in handiwork (Jsh)}, \text{ i.e. ذَكَرَتِيَتَيْنِي ML). In Ka'b's saying}
\]
It having been, or That has been, diluted, a d. s. [80] or ep. to الراح [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, اضحى may be non-att. [452], the prop. after it being a pred., and the red., prefixed by assimilating the enunciative [1] to the circumstantial prop.: this construction, however, is allowed only by Abu -lHasan and the KK, followed by IM, who asserts that it is common on two conditions, that the op. of the pred. be كان or ليس, and that the pred. be made aff. by means of لَا, like

ما كان من بشر إلا وسبحة محتوتة لكي الايام 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 قابلتة 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 اناسا ينفخون فأصبحوا وأكثر ما يعطر نك النظر الشتر.
And they were men bestowing gifts; but they have become such that the commonest of what they give thee is the sidelong glance of hate, in accordance with which is the saying of Ka'b (BS). In II. 282. Unless it be merchandise present the acc. is read [by 'Aṣim 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 اية is put into the acc., and it be known our prowess, when it, i.e. the day, shall be a day dark, having stars, the sun being obscured by the dust of the conflict, hateful (N)]. In XXVI. 197. [167] may be made fem. while اية is put into the acc., and it be known our prowess, when it, i.e. the day, shall be a day dark, having stars, the sun being obscured by the dust of the conflict, hateful (N)]. In XXVI. 197. [167]

Then not aught save that they shall say [&c.] will be the issue of their unbelief, being made fem. because the pred. is fem., like [182], whence the verse of Labid

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 تقدمه, or, as some say, (because) feminization and masculiniza-
tion of the *inf.* *n.* have been transmitted from the Arabs, as

or, *Thy beating hurt me (EM).*

In XXVI. 3. *فطلت أعناقهم لها خاضعين* is cor-
rect as *pred.* to the *فطلوا لها*، the *أعناق* being interpolated to explain the position
of the submission, and the sentence left in its *o. f.*, *And
theirs necks shall become submissive thereto,* like دَّضَبَت أَهْل

**The people of Al’Yamāma are gone,** as though the أَهْل had not been mentioned; or because the إِعْنَاقُ إِعْنَاقِ is qualified by submission, which belongs to rational
beings, like XII. 4. [442]; or because the إِعْنَاقُ إِعْنَاقِ are the
chiefs and leaders, likened to the *necks,* just as they are
called رُؤُوس heads, نِرَاصٍ *forelocks,* and صُدُور *breasts,* as in

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

§ 450. كَانُ is (1) non-att., as already mentioned: (2) att. (M, IA), i.q. بِقِي دَخُلَ حَدِثَ حَضَرَ وَجَدَ رَفُقَ The event happened, or the like (J), as The predestined comes to pass, كَانَ فيكْرَو ُن II. 111. Be thou. And it is (M), i.e. أَلَّهُبْ فِي وَلِدَتَ Come thou into existence. And it cometh into existence (K, B), [and] [432] (J): (3) red. (M, IA), as إن مِنْ أَنْفَلِهِمْ كانَ زَيْداً Verily of the most excellent of them was Zaid, سَرَأَةٌ بْنِي أَبِي بَكْرُ الْخُوَارُشُ الكَمْلَةُ مِنْ أَنْفَلِهِمْ [below], and وُلِدَتْ فَاطِمَةَ بْنتُ الخُوَارُشُ الكَمْلَةُ مِنْ أَنْفَلِهِمْ بْنِي عُبَيْسٍ لم يَوْدَ كانَ مَثْلِهُمْ 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 redundancy is
regular only between ما and the v. of wonder, as كُنَّا
أُصِيبُ عَلَمٍ مِنْ تَقَدِّمٍ How accurate was [481] the knowledge
of them that have preceded!; and elsewhere is only mat-
ter of hearsay: [this, however, requires consideration,
because in the Taudih and A and elsewhere it is expli-
citly declared to be regular in all but the prep. and gen.
(J):] it has been heard between the v. and its nom., like
[above]; and the ep. and qualified, like the saying [of AlFarazdak (J)]

كَيْفَ إِذَا مرَت بِدَارٍ قَوْمٍ وَجَبَرَانِي لَنَا كَانَوْا كَرَامٍ

[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 كُنَّا is not red. here, because the
red. does not govern, whereas it is op., the جَبَرَانِي being its
sub. and لَنَا its pred., and the prop. (لَنَا كَانُوْا) either a
1st ep. of جَبَرَانِي, the 2nd being كَرَامٍ, or a par. between
the ep. and qualified, neighbours that belonged to us, or
(they belonged to us), generous; so that the saying

في غِرْفَ الْجَيْنَةِ الْعَلِيَا الَّتِي رَحَبَت
لَهُمْ هُنَاكَ بِسِعَةٍ كَانَ مُشْكُورٍ

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. 

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 'Ākil son of Abū Ṭalib

(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

لَسْ كَانَ لَهُ قَلْب

L. 36. For him that hath an attentive heart admits of all four (M): [for] كَانَ may be non-att., att., or red., which is of weakest authority, in (a) such as L. 36. and [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 استظرار in the nom., [as enunc. of the n. following (DM),] if it be red., in the acc., [as pred. of كَانَ (DM),] if it be non-att., unless the non-att. contain the pron. of the case, the استظرار being then in the nom. as enunc. of the inch., [and the prop. he pred. of كَانَ (DM)] : (b) قَانُظرُ كَيفُ كَانَ عَابِدَةً مَكَرَهُم
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 كَيْفُ, (which would be) part of the exponent, i.e. the enunc., precedes (DM); كَيْفُ being a d. s., if كَانُ 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 لَبْشُرُ, [and the sub. ان يكُلِمَهُ اللّهُ (DM),] or by suppression of a pre. n., [i.e. ذَا إِبْحَاءٍ (DM)]: (d) Where was Zaid standing?; the pred., if كَانُ be non-att., being either تَقَامَ, and كَانُ an adv. to it, or تَقَامَ an adv. to it or تَقَامَ; and, if red., [كَانُ is the enunc., and (DM) تَقَامَ is a d. s. (ML) to the covert pron. [26] in it (DM). The non-att. (BS) كَانُ has (M, BS) two senses, (1) attributability of its pred. to its sub. in past time, as كَانَ رَبِّيَتُ Zaid was poor; (2) mutation of its sub. from one quality to another (BS), the sense of صَارُ [451] (M), as
And the mountains shall be crumbled with vehement crumbling, and become scattered dust, and ye shall become three sorts, i.e. "f śart, whence the "kān" in the verse [of Ka'b]

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

(M) In a desolate trackless waste; and the riding-camels were in rapidity of pace as though they were the Kaṭā birds of the hard and rugged ground when their eggs have become young birds towards which they walk rapidly (Jsh). The " of "kān 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

And was not of the polytheists and 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 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 Muhammad [to 'Umar respecting Ibn Sayyād (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 and IM apparently makes no distinction in that [respect] between the non-att. and att. and

§ 451. صار 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] The poor became rich, and the clay pottery, and the 2nd [in] Zaid went, or proceeded, to 'Amr, whence Every living thing is tending to annihilation (M).
§ 452.  And of mine actions is that I am good at hospitality, when the cold gray night's hoar-frost enters upon the forenoon: and it is i.q. [being thus again non-att.,] as said by 'Adī.  Zaid became rich and became poor; 'Adī says: "They astounded them with the spread of lavishness in this world and the next."

And of mine actions is that I am good at hospitality, when the cold gray night's hoar-frost enters upon the forenoon: and it is i.q. [being thus again non-att.,] as said by 'Adī.  Zaid became rich and became poor; 'Adī says: "They astounded them with the spread of lavishness in this world and the next."
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 [and] in

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

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

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

I pasture cattle by day, and grind corn by night: and
death is more tolerable than some kinds of life (BS): (2) i.q. صار، whence the text وَإِذَا بَشَرٌ أَحْدِهِمْ بَلَأَ تَطُولُ وجه مسودا XVI. 60. And when one of them is informed of the birth of the female, his face becometh black (M):

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

هَوَامَ يَطُالُ بَيْنَ الْحَرَاءِ مُصَتَّدًا * كَانَ ضَحَйَةً بِالْشَمْسِ مُسْلَمٍ [by Ka'b.] On a day wherein the chameleon becomes burnt by the sun, as though the exposed part of him were baked by the sun (BS).

§ 454. Such as have in their beginnings the neg., [prohibitive, or deprecatory,] p. have one sense, perpetuity of the act by its ag. in his time (M): [for] مَالَ زَالَ and its sisters signify the inseparability of the pred. from the sub. according to what the case requires, as

مَا زَالَ زَيدُ ضَاحِكاً Zaid has not ceased to be laughing and

مَا زَالَ عُمُرُ أَزْرُقُ 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 اَسْلَمْي;

and that زَالَ 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 زَيدٌ يَصْلِي 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, [or (EM)], i.e. [or (EM)], are used only in denial, as in the saying of AlA‘shà

أيا أبيا لا ترم عندي * فانا بخير إذا لم ترم

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

خَّرَاجُمُ لا تَنفِيكَ أَلَا مَلَاخَةً

على الخَسْفِ أو نُرمى بهَا بلداً فَنَا.
[88] (M), the sense being这点 to be made to kneel down in abasement, [or hunger (Jsh)], or wherewith we traverse a desert region (DM). The neg. is [sometimes] suppressed (M, IA); [as] says the wife of Sālim Ibn Kuhfān [al'Ambarī (T)]

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

Thou shalt (not) cease to hear, so long as thou shalt live, of one perishing, until thou be it, and the Revelation XII. 85. By God, thou wilt (not) cease to remember Joseph (M): regularly, [however,] only after the oath, [and when the v. is an aor., and the neg. exclusively (J)], like XII. 85. [i.e. هذه تذكر يوسف, 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)]

i.e. لا إبرح، [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):

I shall sit so long as, or while, thou continuest to be sitting, as though you said during the continuance of thy sitting, like مَدْتُ جَلَّسَكَ and آتِبَ خفَّةَ النجْمِ [65]; and for that reason it needs to be adjoined to a sentence, because it is an adv., [so that] it cannot dispense with what happens in it.

§ 456. لِئِسْ means negation of the purport of the prop. in the present; you say ليس زيدِ قائمًا الآنِ Zaid is not standing now, but not لِئِسْ زيدِ قائمًا غدًا (M): [or] when used unrestrictedly, it denotes negation of the present, as ليس زيد قائمًا Zaid is not standing, i.e. now; but when restricted by a time, it is in accordance there-
with, as 

\[ \text{Zaid will not be standing to-morrow.} \]

and its sisters are all vs. by common consent, except 

\[ \text{which the majority hold to be a v., but F in one of his two sayings and Abū Bakr Ibn Shuφair hold to be a p. (IA): what proves it to be really a v. is that the prons. and quiescent \( t \) of feminization are affixed to it. Its o. f. is \( \text{The he-camel had the disease termed } [707] \text{ (M).} \)

The Banu Tamîm give 

\[ \text{The perfume is not aught but musk} \]

§ 457. As regards precedence of the pred. these vs. are of two kinds: (1) in those that have \( \text{at the beginning the pred. precedes the sub., but not the v.; (2) in the rest the pred. precedes the sub. and the v. (M).} \)

If the pred. of any of these vs., plastic or aplastic, be not necessarily prior or posterior to the sub., as in 

\[ \text{In the house was its owner, where the sub. may not precede the pred., lest the pron. relate to a [word]} \]

posterior literally and in natural order, and in 

\[ \text{My brother was my companion, where } \]

\[ \text{may not precede, if it is to be pred., because that would not} \]
be known, the inflection being unapparent, it may intervene between the v. and sub.: the Qur'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 [59] in the intervention of the pred. (BS). It has been disputed, however, whether the pred. of ليس [458] or دام may precede its sub.; but the correct [view] is that it may: says the poet [As Samau'al Ibn ʿAdiyá (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 دام is a pron. relating to the pleasures, منفعة its pred., and
So long as he that I have confided in shall continue to be regardful of mine affection, he will be the one that I shall never be desirous of forsaking, where the pred. of the 2nd and pronominally expressed in the 1st, not of precedence of the pred. before the sub., because that involves separation of the op. by means of an extraneous (word), it is better to cite the saying of the poet

So long as Zaid continues to be standing, like as you say I shall not accompany thee so long as thou speakest to Zaid. According to IM the pred. may not precede the neg. whether negation be a condition of government, as in and its sisters, or not; so that you do not say though IK and An Nahhas allow it, nor though some allow it: and he implies
that when the neg. is something else than ✪ the precedence is allowable, as ☇ when the neg. is something else than ✪, though some disallow it; and that the pred. may precede the v. alone when the neg. is ✪, as ☇ and ✪, though some disallow it (IA). ☇ has been contrariwise held to be of the 1st kind; but the [rule] first [mentioned] is the correct one (M): the GG dispute whether the pred. of ☇ may precede it; the KK with Mb, Zj, IS, and most of the moderns including IM, disallowing, and F, [Z,] and Ibn Burḥān 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 ☇ it is argued that, since ☇ is governed by ☇ (IA) the pred. [of ☇ (K), and precedes ☇ (IA),] whereas the reg., [being a follower of the op. (K),] precedes only where the op. precedes, the pred. of ☇ may precede ☇ (K, IA). In ☇ is governed in the acc. by ☇, an instance where the reg. of the pred. precedes [another sister of] ☇ (SM).
§ 458. According to IM 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 كَانَ طِعْمَكَ زَيدٌ 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 كَانَ طِعْمَكَ زَيدٌ 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 كَانَ is not immediately followed by the reg. of its pred., as كَانَ زَيدٌ طِعْمَكَ 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 كَانَ (IA), [so that] كَانَ 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 كَانَ عِنْدَكَ زَيدٌ مَثِيلاً Zaid was staying with thee and كَانَ عِنْدَكَ زَيدٌ رَاغِيًا Zaid was wishing for thee (IA), as is proved by CXII. 4. [404], أحمد being sub. of يُكْنِي and كَانَ 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-
Not any one better than thou has been in it, and posteriority when it is non-essential, like $A$ X $A$ X $A$ X $A$ X $A$ X $A$ not any one better than thou in it: and adds that the people of rudeness [the Arabs of the desert] read ولم يكن كثيرا كأحد أحد and its sisters are apparently followed immediately by the reg. of the pred., [such reg. not being an adv. or prep. and gen. (J),] are to be explained by holding that كان [or its sister] contains a latent pron., the pron. of the case: thus the saying كان طعامك زيد [1], apparently like كانن تناقد الآلهة, [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 enunc. being the pred., and وأو العود الياشم the obj. of عود, 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-Arkat (J)]

apparently like [[(or rather) كان طعامك أكلًا جديد, which is allowed by the KK and some of the BB, namely IS, F, and IU (J),] is also explained [by the majority of the BB (J)] through sub-audition of the pron. of the case as sub. of ليس, [lest there result what has been before mentioned, and precedence of the verbal pred. of ليس before its sub. (457), which is disallowed (J),] كل النوى being governed in the acc. by تلقى, which with its ag. المساكين is the pred. of ليس (IA), And they, the guests, ate so many dates that they entered upon the time of morning, while 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 

\[\begin{array}{l}
\text{اَشْكَ} , \text{كَرب} , \text{کَنَ} , \\
\text{جَعَل} , \text{انْذَى} , \text{عَلَى} , \text{طَلَق} , \text{حُرَى} , \text{خَلْق} , \text{عَسَى} , \\
\text{هُلَفَ} , \text{هَبُ} , \text{هُنَ} , \text{هُبُ} , \text{هُبُ} \text{هُبُ} .
\end{array}\]

They are a division of the annul-ling vs. It is not disputed that they are vs., except عَسَى (IA), which [correctly (IA)] is a v., [as is proved by the attachment of the ت of the ag. and its sisters to it, as عَسِيَة (IA),] not a p. [of hope, like لُعَل (J), absolutely (ML),] as held by Th and IS (IA, ML), nor when attached to the acc. pron., as in يا أبتاء عَلَكِ أَلْخ [169], as held by S according to Sf (ML). AH, how-ever, imagines حَرَى فَتَنُو with Tanwīn, a n. not a v.; but he is mistaken, the saying of AlA'shā

\[
\text{إِن يَقْلُ هُدُن} \text{مَن} \text{بَنِى إِبْرَاءِ حَسَمْيُ} \\
\text{فَنَخْرِي} \text{إِن} \text{يَكُونُ ذَكْرُ} \text{وَكَانَا}
\]

*If he say,* They are of the Banū 'Abd Shams, may-hap 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. اَشْتَكَتْ، كَرَبْ، كَانُ; (2) [the speaker's (Sh)] hope [for the pred. (Sh)], i.e. أَحِبَّ، عَسِى; (3) [the sub.'s (Sh)] commencement [of the pred., which are numerous, seven being here mentioned, so that the vs. of this cat. are completed to 13, like those in the cat. of (Sh)], i.e. اُنْشَا، عَلِقْ، أَخَذْ، طَفْقُ، جَعْلُ، هَلْهُلْ (Sh): therefore naming them vs. of app. is a sort of synecdoche (IA). They govern like كَانَ; and, were not their pred. distinguished by predicaments not belonging to كَانَ and its sisters, they would not be separated by a cat. to themselves (Sh). They [are prefixed to the inch. and enunc.; and (IA)] put the inch. into the nom. [as their sub. (IA)], and the enunc. into the [position of an (IA)] acc. (IA, Sh) as their pred. (IA).

Their pred. is a verbal prop.; and بَالْسَوْقِ وَالْأَعْمَارِ XXXVIII. 32. And he began to cut off with the sword the legs and the necks is not pred. of طَفْقُ, but an inf. n. to a suppressed pred., i.e. يُمْسِعُ (ML). It is an aor. (IA, C, Sh) v., conjoined with the infinitival (C) اَيْ or denuded of it (C, Sh), as عُسِى XVII. 8. May be your Lord will have mercy upon you and يُكَادُ زُبْتَهَا يُضَى XXIV. 35. Whose
oil well-nigh giveth light of itself (Sh): rarely a [single (C)] n. [after عَسَى and كَانَ] (IA), as in the saying [of Ru‘ba Ibn Al‘Ajjaj (Jsh)]

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

[The young she-camel of the two sons of Suhail having begun to be so jaded that her place of pasturing is near to the camel-saddles (T, Jsh)]; or pret. v., as in the saying of Ibn ‘Abbās

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 عَسَى or كَانَ (IA). The nom. of the pred. of كَانَ and its sisters, except عَسَى, must be a pron. [relating to the sub. (DM)], as عَسَى زَيْدَ يُعْمَتُ, not يُعْمَتْ أَبُوَّةٍ; whereas كَانَ زَيْدَ يُعْمَتُ يَقْرَمُ أَبُوَّةٍ يُقْرَمُ or is allowable, so that the pred. governs the connected, [i. e. n. pre. to the pron. of the sub. (DM)],
in the nom., though not the extraneous, as [save rarely, as عَصَى دَرُّ جَلْطَة النَّضَر (below) (J)]: and in the saying of Hudba [Ibn Khashram al‘Udhri (N)] عَصَى النَّضَر أَلْحَمْ[461] is not sub. of كُنَّ، but an inch., whose enunc. is the adv., the prop. being pred. of كُنَّ، the sub. of which is the pron. of أَلْحَمْ; while وَقَدْ جَعَلَتْ النَّضَر ثَوْبٍ [467] is a subst. of implication for the ت of جَعَلَتْ، not ag. of يَتَخَلَّقِي (ML). The vs. of this cat. are not plastic, except كُنَّ، and أَرْسَكْ مَيْ صَفْرَ النَّضَر [466], and in the case of كُنَّ، is the tense most frequently used, the use of the pret., though related by Khl and transmitted in poetry, as وَلَوْ سَتَلَّ النَّضَر [466], being rare; and the act. part., as

دَمْوَشَة أَرْضَنَا أَنْ تَخْرَجَ اللَّيْلُ وَخَلَافُ الآلِيَّة وَرَحْشَا يِبِابَا [by Abù Sahm alHudhalì, i.e. And our land is on the point of becoming after the cheerful companion a haunt of wild beasts, desolate (J)] and

أمُوت أَسِى يَوْمُ الإِجَاجِ وَإِنِيْ نَزِيَٰنِيْ أَرْضَنَا كَانَ بِالْقَبْضَةِ أَنَا كَانَ [by Kuthayyir Ibn ‘Abd ArRahmān, And I was almost
dying of grief on the day of the combat of ArRijām, when verily I was certainly pledged to what I was on the point (of undergoing), i.e. determined not to flee from encountering what I expected in it, being pred. of كَانَتُ أَمُوتُ الْحُجَّةُ, i.e. كَانَتُ أَمُوتُ الْحُجَّةُ, in the preceding verse, and the pred. of أَوْلُ الْحُجَّةُ or أَوْلُ الْحُجَّةُ, suppressed; while Ibn Hishām mentions that some relate an inf. n. أَيْشَأُكَ (J)]. The author of the Insāf, however, relates the use of the aor. يَعْمِسُ and act. part. from عَمِسَ عَمِسِّي, Jh the aor. of طَفُقَ, and Ks the aor. of جَعْلَ. The vs. عَمِسَ اِخْلَاقُ, عَمِسَ اِخْلَاقُ, and are distinguished by being used non-attributively, as before mentioned, and attributively. The att. is what is attributed to أَوْلُ الْحُجَّةُ and the v., as عَمِسَ اِخْلَاقُ أَنْ يَقُومُ It may be that he will stand, إِخْلَاقُ أَنْ يَقُومُ It was likely that he would come, and أَوْلُ الْحُجَّةُ أَنْ يَفْعَلُ It was near at hand that he should do; أَنْ أَنْ أَوْلُ الْحُجَّةُ اِخْلَاقُ أَنْ يَقُومُ and the v., in the position of a nom., being ag. of أَوْلُ الْحُجَّةُ, and إِخْلَاقُ اِخْلَاقُ, they being thereby enabled to dispense with the acc., which is their pred. This is when the v. after أَنْ is not followed by an explicit n. that may be governed in the nom. by it. But, if it be so followed, as عَمِسَ أَنْ يَقُومُ زِيدَ [below], the explicit n. is governed in the nom. by the v. after أَنْ;
A according to Shi, necessarily; \textit{\&} and what follows it being ag. to \textit{\&}.

...
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

(461) (IA). عَسِى (ML): [followed by ان,] it has two constructions (M):

(1) (a) according to the majority, this is like َكَانَ ُزَيْدٌ ِيَقُومُ; 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. عَسِى اِمْرُ ِزَيْدٌ ِالْقِيْامُ, or pred., i.e. َزَيْدٌ ِعَلَى َعَسِى ِزَيْدٌ ِصَاحِبُ ِالْقِيْامِ, or that it is of the cat. of صَوْمٍ: (b) according to S and Mb (ML), عَسِى is [a v. trans. (ML),] equivalent to ُكَارِبُ (M, ML) in sense and government (ML), having a nom. and acc., save that its acc. must be َأَنْ َكُرُبٌ َمِنْ َأَنْ ِيَخْرُجْ َكَارِبُ ُزَيْدٌ ِالْخَرْجِ (M); or intrans., equivalent to َأَنْ َكُرُبٌ َمِنْ َأَنُّ َكَارِبُ َمِنْ َأَن َيَخْرُجْ, the prep. being suppressed by extension (ML): it is best to make َأَنْ َكُرُبٌ َمِنْ َأَن َيَخْرُجْ 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 is not a *pred.*; and the truth is that the *vs.* of *app.* are coordinated with when the *v.* after them is *not* conjoined with , not when it is (C): 

*(2)*: here is *(a)* *att.* *(ML)*, equivalent to *ئَرْبَتْ* having only a *nom.*, save that its *nom.* is with the *v.*, renderable by the *inf.* *n.* like *(i.q.)* (M); *(b)* *non-* *att.*, *زَيْد* being its *sub.*, and his *pron.* in *يُقُوم* *زيَد* *عَمْرَا* 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 *يُصِرْبُ زَيْدَ عَمْراَ الْدَّارِ* it must be *att.*, lest the *conj.* of *إِن* be separated from its *reg.* *(DM)* and by the extraneous *عَمْرَا* *زَيْد* *عَمْراُ* *(sub. of)* *عَمْرَا* *زَيْد* *عَمْراُ* 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 *إِن* 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 [461]: which is more uncommon, as and the prov. [460] Perhaps the little cave may be calamities: correctly, however, the pred. is here suppressed, i.e. [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]: 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. ٌٌٍ 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 كَانَ, as II. 66. [(1) and
كَانَ بَعْدَ ما كَانَ تَزْيِخٌ
كُلُوبٍ نَزِيقٍ مِنْهُمْ
IX. 118. After that the case (167) was
almost this, the hearts of a party of them were swerving
(IA)]; and is [seldom according to IM, only in poetry
according to the Andalūsians (IA),] conjoined with it, as
كَانَ الدَّاخِلَةُ النَّفْسِ أَنْ تَفْتَقَضَ عَلَيْهِ
ُقُدُّرُ حَبِّ رِبَاطٍ وَبِرَودٍ
(IA, Sh), by Muḥammad Ibn Manādhīr, the poet of AlBāṣ-
ra (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 كَتَبَ أن أَمْلَى العَصْرَ حَتَّى
كَانَ الدَّاخِلَةُ النَّفْسِ أَنْ تَغْيُبُ
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
سُمِّي ثَانِي أُصِبْ أَوْ كَانَ
وَمِمَّثْلَ أَسْتَعِجَلُ أَخْطَا أَوْ كَانَ
(ML) He that acts deliberately
succeeds or almost (succeeds), and he that acts precipitately
fails or almost (fails), suppressing the pred. (DM).

§ 461. كَانَ is applied to denote the app. of the act, as
كَانَ الدَّاخِلَةُ النَّفْسِ يَطِمَّ The ostrich almost flies, because an ele-
ment of flying is found in him, while كَانَ 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 ُعُسِيٍّ is applied to denote expectation, the like of which َذَٰن indicates; so that the occurrence of َذَٰن after it imports corroboration of the sense. The Arabs have spoken a number of provs. in ُكَان, in all of which َذَٰن is omitted, as ُكَانُ العروس يَكُون ملُكًا The husband is almost a king and ُكَانُ المنتَعِل يَكُون راكِبًا The wearer of sandals is almost a rider (D). In

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

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

§ 462. The Arabs say (1) ُعُسِيٍّ تَفْعَل and ُعُسِيٍّ تَفْعَل آن to ُعُسِيٍّ زِبَد آن يَفْعَل, ُعُسِيٍّ تَفْعَل and ُعُسِيٍّ تَفْعَل (K), ُعُسِيٍّ تَفْعَل (M): ُعُسِيٍّ is the dial.
of AlHijaz (K, B on XLVII. 24): in

Let not men mock at men; it may be that they be better than they: nor women at women; it may be that they be better than they Abd Allah reads

so that  has a pred., as in XLVII. 24. [below], whereas in the 1st reading it has none, as in II. 213.[464] (K): when a nom. pron. of the 1st or 2nd pers. or 3rd pers. pl. fem. is attached to , as

itself, its may be pronounced with Kasr or Fath, the Fath being better known (IA): Nafi' reads

May ye then be expected, if ye receive authority? with Kasr of the (K, IA), which is strange (K); and the rest read with Fath (IA):

and (M): the Banu Tamim do not affix the pron. (K, B), saying (K):

when preceded by a n., may contain a pron. relating to the preceding n., which is the dial. of Tamim [?], or be denuded of it, which is the dial. of AlHijaz (IA):
in *fa* contains a latent pron. [relating to زيد, according to the dial. of Tamīm (IA), being non-
att., with its sub. latent (ML), while *آي يقوم* is in the position of an acc. by it; so that in the fem., du., and pl.,
you say الزيدان عسبا أن يقوما، هندي عست أن تقوم،
الهندات عسبي أن يقصى، الزيدان عسوا أن يقوموا.
(IA)): (2) is devoid of pron., [according to the dial. of
AlHijāz (IA), being att. (ML),] while *آي يقوم* is in the position of a nom. by it (IA, ML); so that you say هندي
الزيدان عسي أن يقوما، غسلي أن تقوم،
الهندات عسبي أن يقصي، يقوموا. But the other vs.
of this cat. must contain the pron., as الزيدان جعلا يناظرنب.

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

§ 463. You say كدت تفعل كدن كدنا يفعل and كدت افعل and كدت with دامن.

§ 464. *عسي* denotes the app. of the matter in the way of hope and longing; you say عسي الله أن يشفى مرضك* May be God will heal thy sick, meaning that the nearness of his recovery is hoped for from God, longed
for; whereas كَـ ِذْٰلِكْ denotes its app. in the way of existence and realization; you say كَـ ِذْٰلِكْ الصَّمْسَة تَغْرَبْ 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

$\mu\nu\mu\iota\nu\nu\iota$ $\iota\nu\eta\rho\omicron\omicron$ $\iota\nu\iota\iota\nu\nu\iota$ $\iota\nu\nu\iota$ $\nu\iota\nu\iota\nu\nu\iota$ $\nu\nu\nu\iota$ $\nu\iota\nu\iota\nu\nu\iota$ $\nu\iota$ $\iota\nu\nu\iota$ $\iota\nu\nu\iota$

II. 213. (ML), where the 1st $\mu\nu\mu\iota\nu\nu\iota$ 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 كَـ ِذْٰلِكْ, (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 غَيَّرَ الْهُجَرُ الْمَحْبُوبِينَ ﻻّمْ يَكُد

رَئيْسُ الْهُواى مِنْ حبِّ مِنْ يَبِرْج

(IH), by Dhu-rRumma, When desertion alters lovers, the constant passion of the love of Mayya will not be near
departing, the denied not importing affirmation, but intensifying the negation of (Jsh): and, (2) when affirmed, is neg. [of the pred. (MA)], as (Jsh) and (2): when affirmed, is neg. [of the pred. (MA)], as

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 the soul not having actually expired (Jsh): so that [Abu -I'Alá (Jsh)] alMa'arri has made a riddle of it, saying

(ML.) O grammarian of this age, what is a word that was current in the tongues of Jurhum and Thamúd, that, when used in the form of denial, affirms, and, if affirmed, stands in the place of denial? (Jsh). Correctly, however, it is like other vs. (IH, ML) in that, when denied, it is neg. [of app. to the pred. (MA)], and, when affirmed, aff. [of app. to the pred. (MA)]. For its meaning is app.;
and there is no doubt that \( \textit{kān} \) means \( He \ became \) near to doing, and \( \textit{ma kān} \) \( He \ did \ not \ become \) near to doing. Its pred. is therefore perpetually denied:—(1) when \( \textit{kān} \) is denied; because, when the app. of the act is denied, the realization of that act is inferentially denied, as \( \textit{jā'ad a khārij yīdah lā yikād yirāha} \) XXIV. 40 \([\textit{W}h\textit{en h\textit{e} p\textit{u}t\textit{t}t\textit{eth} f\textit{ort}h h\textit{i}s h\textit{a}n\textit{d}, h\textit{e} i\textit{s} n\textit{ot} n\textit{ear} t\textit{o} s\textit{e}e\textit{ing i\textit{t}}, m\textit{u}ch l\textit{ess d\textit{o}t\textit{h}} \) see it, like \( \textit{jā'ad a khārij} \) (K, B), i.e. \( \textit{w}i\textit{l}l \ n\textit{ot} b\textit{e} n\textit{ear} t\textit{o} d\textit{e}p\textit{a}r\textit{t}u\textit{e} \), how then shall it depart? (K)], which is therefore more intensive than \( he \seeth \ it \ not \), because he that sees not is sometimes near to seeing: (2) when the app. is affirmed; because predication of the nearness of the thing conventionally requires its non-realization, otherwise the predication would be of its realization, not of its app., since in conventional language it is not good to say of one that prayed \( he \ became \) near to praying, although he did not pray until he became near to praying. Nor is there any distinction in what we have mentioned between \( \textit{kān} \) and \( \textit{yikān} \) : and II. 66., where they did do, since what is meant by the doing is sacrificing, and the text has already said \( \textit{f-nibāthūhā} \) \( T\textit{h}en \ t\textit{hey} s\textit{a}c\textit{rificed h\textit{er}), i\textit{s a} p\textit{redicat\textit{i}on \ of \ t\textit{heir} st\textit{ate \ i\textit{n} \ t\textit{he b\textit{e}g\textit{i}ni\textit{ng} \ o\textit{f} t\textit{he m\textit{a}t\textit{t}er}; f\textit{or} a\textit{t f\textit{i}r\textit{t} \ t\textit{hey} \ w\textit{e}r\textit{e} f\textit{a\textit{r} \ f\textit{r}o\textit{m} \ s\textit{a}c\textit{rific\textit{i}ng \ h\textit{er}), a\textit{s i\textit{s} s\textit{h\textit{o}w\textit{n} \ b\textit{y} t\textit{heir} c\textit{a\textit{v\textit{i}ll}i\textit{n}g \ a\textit{n}d \ r\textit{e}i\textit{t\textit{e}r\textit{a}t\textit{e}d \ q\textit{u\textit{e}s\textit{t}\textit{i}o\textit{n}i\textit{n}g. B\textit{u\textit{s} i\textit{n}c\textit{e} the \ u\textit{s\textit{e} of \ p\textit{h\textit{r}\textit{a\textit{s}} \ l\textit{i\textit{k}e \ t\textit{hi\textit{s}} \ i\textit{s f\textit{r\textit{e\textit{q\textit{u}}t\textit{e\textit{n}} in \ t\textit{h\textit{e} c\textit{a\textit{se} \ o\textit{f} h\textit{im}}}

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as to whom app. to the act at first is denied, but who afterwards does it, this very v. [ما كان] (DM) is imagined to be the indicator of the realization of that very act; whereas it is not so, the realization of the act being understood only from another indication, as from فذبحها in the text (ML).

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

إني كل عام مرضة ثم نهضة
وتنعي ولا تنعى متنى دا الى متنى
فيوشك يوم ان يوانق ليلة
يسوقان حتى راح نحوك او غدا

by 'Imrān Ibn Hiṭṭān, 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

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

(D, IA, Sh), by Umayya [Ibn (Abi) Ṣalt (Jsh)] ath-Thakafi, 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 م, though Kasr also has been transmitted (IA),] is like كَأْنَ (M, IA), according to IM (IA), as كَرْبُ يُشَفَّعُ (M). Its pred. is generally denuded of أَنْ, the only construction mentioned by S, as

كَرْبُ القلب مِنْ جِواْة يَذَوِّبُ حَيْبَيْنُ قَالَ الْوَشَاهُ هَذَهُ غَضَبٌ
[by Kalḥaba alYarbūṭ, My heart was well-nigh melting from its violence of grief, when the slanderers said, Hind is wroth with thee (J)]; and is [seldom (IA)] conjoined with it, as
The possessors of understandings gave them to drink a huge bucketful of bounty on account of their thirst and indigence, their necks being on the point of being cut off from extremity of destitution (J). The pred. of the vs. of commencement may not be conjoined with 

\[\text{an} \quad (IA, \text{Sh}), \text{because of their incompatibility with} \quad \text{an}, \quad \text{what is intended by} \quad \text{an} \quad \text{denotes the future (IA), as}\]

\[
\text{رفق جعلت إذا ما قمت ينقلني} \\
\text{فوجب قاتض نهض الشرب السكر}
\]

[by Abū Ḥayya anNumairi, 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)].

\[
\text{فاندت أسأل والرسوم تجيبي} \\
\text{وفي الاحتدار اجابة وسول}
\]

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,

انشات ابر عما كان مكننا

I commenced disclosing what was hidden,

هَبِيت الْوَم الْقَلْب فِي طَعَاء الْهَوْرِي

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

وَطَفَقنا دُيَار المعتدين نهلحت * نفورهم قبل الامامة تزهق

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 طَفَق the best known, and the one that occurs in the Revelation, namely in two places, طَفَقنا يخصب

VII. 21. XX. 119., i.e. And they began sewing one leaf upon another to cover themselves withal, where Abu -sSamn al-Adawi reads طَفَقنا with Fath, a dial. var. transmitted by Akh, while there is a third dial. var. طَفَق ب with pronounced with Kasr in place of the ف, and XXXVIII. 32. [459] (Sh).

is (1) i.q. صَار and طَفَق، being then intrans. as جَعَل جَعَل [459]; (2) i.q. وَجَد، being then trans. to one obj. [442], as VI. 1. [177]; (3) i.q. صَيِر طَفَق، being then trans. to two objs., as جَعَل لكم الأرض فَأَراشا
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 بِنَس (M, IH): (a) نعم and بِنَس are vs. (D, HM, IA), according to the majority of GG (IA), as proved by the affixion of the [quiescent (IA)] بَتُهُ of feminization (HM, IA), but ns. according to some of the KK, among them Fr, who adduce the prefixion of the prep. in the sayings وما هى بَنَم الولد نعم السير على بَنَس العير, which is explainable, however, by making بَنَس نعم and بَنَس regs. to a suppressed saying occurring as ep. to a suppressed qualified, which is the gen. governed by the p., not and and بَنَس نعم السير على عِير مَتْنَلْ نَبْه بَنَس, i.e. Most excellent is the journeying upon (an ass where-of it is said,) Most evil is the ass and وما هى بَنَم الولد نعم السير على بَنَس العير 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 وهو موَلاَم فَنعم الولد ونعم النصير, XXII. 78. And trust in God. He is your protector: then most excellent is the Protector, and
most excellent is the Helper! and

XIII. 18. And their place of returning shall be

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

four dial. vars., فعل their o. f., as

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

pious matter!, فعل with Fath or Kasr of the ف and

quiescence of the الع, and فعل with Kasr of both, as

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

is a guttural letter, like فُنْخُدْ and فِنْخُدْ (M): (b) ساء is

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

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

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

or blaming (IA),] is treated like نَمٌ and بَنسَ (R, IA)

in all their predicaments, as علم الرجل زيد or شرف الرجل زيد

علم الرجل زيد or رجلاً زيد، and, according to [R,] IM, and his son,

علم الرجل زيد, while others declare that transmutation

of فعل to سمع, علم, علم, جهل, علم, علم, علم, فِلَحُنَّ (R, IA)

with Damm of the الع is not allowable, because the Arabs, when using them in this

table, preserved the Kasra of their الع, and did not trans-
mute it into Damm, so that we must say علم الرجل زيد.
(IA); provided that it be made to imply the sense of wonder, for which reason its ag. is often (a) governed in the gen. by the ب, because it is i.q. &، as وحسى أولئك طرف برّي، i.e. طرف &، (b) anarthrous, as وحسى رفيق.

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

[by Imra alKais, I sat for the sake of gazing at it, I and my companions, between Dārij and Al'Udhaib. How far was mine object of contemplation!, م being red. (EM)], (c) a pron. agreeing with what is before it, as جاوني الزيداني which is not allowable in نعم and ما &، i.e. &، which is not allowable in نعم and حب in (Jm) حب [474] (R): (2) حب [476] (IH).

§ 469. The ag. of نعم،، بنس [and ساء (IA)], is (1) [explicit (M),] (a) synarthrous, [as نعم الرجل زيد، e.g. نعم المولى 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 ان الإنسان لنبقى خسر CIII. 2. Verily man is in loss, i.e. Verily men are (D); properly, so that you praise the whole genus on
account of Zaid, and then particularize Zaid by mention, thus praising him twice; or, according to some, tropically, as though you made Zaid the whole genus for hyperbole: but, as some say, knowledge (IA): (b) pre. to the synarthrous, [e.g. XVI. 32. And most excellent is the mansion of the pious (IA): (2) pronominal, specified by (a) an indet. [after it (IA), homogeneous with it (D),] in the acc. (D, M, IH, IA) as a sp., e.g. XVIII. 48. [160] (D, IA), i.e. يَبْنُ يَبْنُ الْبَدْلُ بَدْلًا, it being made a pron., and expounded by the indet. acc. homogeneous with it (D),

[By God, such that most excellent is it, as though he said is refuge or the refuge, as a refuge is the Protector, i.e. God, or By God, most excellent is it as a refuge—(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 بُنَسْتُ, the بُنَسْتُ being elided for the metre, woman or the...
woman (am I), the particularized by blame, انتُن, and [475] (IA); or [471], e.g. II. 273. [419] (IH). One should not say نعم الرجل ينسى من ذُممت but Most excellent is the man, he that thou hast praised and نعم الإنسان وُقى عند السيف المسلول والمال المسروق, as says 'Amr Ibn Ma'dkaribلِئِن الشَّخْصِ من ذُممت Most excellent is the people, my people, on the occasion of the drawn sword and the begged property. The ag. may not be particular: and therefore one may not say نعم أبو علي or نعم زيد, because نعم هذا الرجل, because there is here an ep. to هذا, and the ل in it denotes determination of demonstration and particularity (D). And after the ag. is [a n. in the nom., which is (M, IA)] the particularized (M, IH, IA) by praise or blame (M, IA); the sign of which is that it should be suitable for being made an inch. with the v. and its ag. as its enunc. (IA). The particularized seldom precedes and زيد نعم الرجل ينسى نعم; the ag. being still synarthrous, or a pron. expounded by what is after it, as in the saying of AlAkhtal [praising Bilal Jsh] وبِمِسْنُودٍ نَعْمَ جَدًا وَشَيْنَغُ النَّصِّي خالُك نعم خالٍ
(R) Abu Mūsā is thy grandsire. Then thy grandsire, most excellent is he as a grandsire! And the chief of the clan is thy maternal uncle; most excellent is he as a maternal uncle! (Jsh).

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

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

[by Jarīr, \textit{And the Taghlabs, 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 لَنْعَ مَوْئَلاَيْلَ عَلَى (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 فَصَلَ a corrob. d. s., or the combination a poetic license, and AIH says that there is a pron. in فَصَلَا, بَنُسُ is a sp
posterior to the particularized and a subst. for the latter: while 
may be further said to be a direct obj. to and a d. s. to it, though it is 
indet., because the d. s. precedes the s. s. (J)]: (3) according to some, may be combined, if the sp. import a material sense additional to the ag., as ; but not otherwise, as : [and this is declared by IU to be right (J)].

§ 471. occurs after and , so that you say or and , 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 : some say that (IA) in II. 273. [and II. 84.] (M) the ag. of , (and) (B) is a [latent (IA)] pron., and an ndet., i. q. (B), neither conjunct nor qualified (M) a (K), (but) qualified by (B), governed in the acc. as (IA)] the sp. [469] (M, IA) of the ag., i. e. (M) [and] the particularized by blame being (K): others say that is the ag., a det. n. [180]; which is the doctrine of Kh, who ascribes it to S (IA).
§ 472. The particularized [نم الالملز (1) in (ML)] is (a) [really (ML)] an inch., whose enunc. is the preceding prop., [as though the a. f. were زيد نع المجل (M)]; (b) [as allowed by many GG (ML),] enunc. of a necessarily (IA, ML)] suppressed inch. (M, IH, IA, ML), i.e. هو زيد (M, IA), meaning المدخل زيد [29]; (c) [as allowed by IU (ML),] an inch., whose enunc. is necessarily (ML) suppressed, i.e. زيد المدخل (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 زيد نع المجل 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 وَهُمَا لَدَاوَرُ سَلَيْمُ نَّمُ الرَّجُل XXXVIII, 29. And We gave unto David Solomon. Most excellent was the servant (Solomon)!, i.e. نَمُ الرَّجُل سَلَيْمُ, his name being suppressed because previously
ment 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 العبد أيوب (M, IH, IA), being suppressed because indicated by what precedes it (A), and فنعم الماء from li. 48. Then most excellent are the Spreaders, (We)! (M, IH), i.e. فنعم الماء من نحت (M). S declares that the sp. of the ag. of نعم and is not suppressed [87] (ML).

§ 474. The v. is femininized, and the two ns. are dualized and pluralized: you say نعم نعت يتم المرأة هند 21; they say هذة الدار نعمت البلد This house, most excellent is the dwelling!, since the دار is the like من كانت أمك [182]; and Dhu -r-Rumma says

O a she-camel well-bred, long-bodied, broad-backed, large in the supports of the breast—most excellent is the skiff of the desert!: and you say نعم نعم الرجال اخترك نعمت المرأة! هند ردعد الرجال اخترك النساء! بنات عمك (M). The form of نعم and is
made sing. with the *du.* and *pl.* (HM): the pronominal *ag.* of *نَعِمْ* and بَنِسُ is sing. [masc. (R)], not *du.* or *pl.* (R, Sh) or *fem.* (R), latent, not prominent, as *نَعِمْ* رَجَالِيِّ الْزَيْدَةِ or رَجَالٍ زَيْدٍ 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 نَعِمَاءٌ رَجَالٌ or نَعِمَاء رَجَالٍ or نعَمِ امْرَأَةٍ (R).

§ 475. The particularized must be homogeneous with the *ag.* (M, IH): and سَاء مِثْلُ الْقُوَمِ الْذِّينَ كَذَّبُوا بَابِيَانَا VII. 176. and LXII. 5. [1] are by suppression of the pre. *n.* i.e. مِثْلُ الْقُوَمِ Evil as a similitude is (the similitude of) the people who have treated Our signs as lies! [or سَاء اسْتَعْتَبَ مِثْلُ الْقُوَمِ Evil as (possessors of) a similitude are the people (K),] and مِثْلُ الْذِّينَ (M); while سَاء مِثْلُ الْقُوَمِ Evil is the similitude of the people, (their similitude) is read (K, B) by AlJahdari (K), and the place of الْذِّينَ may be [that of] a gen. as *ep.* to الْقُوَمِ (M), the particularized by blame being suppressed (M, B), i.e. بَنِسُ مِثْلُ الْقُوَمِ المُكَذِّبِينَ مِثْلَهُم (M). It must also be
particular, not being allowed, unless you qualify it by what removes the ignorance (R).

is said in praising, and in blaming, as

by Kanza (T, J), mother of Shamla alMinkarî (T),

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

[meaning حَبُّ (M) is orig. حَبَّ (M, R, IA), like حَبَّ (R), the having been [made quiescent and (J)] incorporated into the ﺑ: if ﺑَأَذَا occur after it, the ﺑَأَذَا must have Fath (IA): and if it be without ﺑَأَذَا (R, IA), the Damma of its ﺑَأَذَا may be transferred to its ﺑَأَذَا, like as it may be elided (R), [so that] its ﺑَأَذَا may have Fath or Damm (M, IA), Damm being more frequent (J), as

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

لا يمنع الناس مني ما أريد ولا

اعطينهم ما أرادوا حسن ذا ادب

Men withhold not from me what I have desired; nor give I them what they have desired. How good is this as discipline!, and property is related (R). When a n. other than اًّ دا occurs after حب، as حب زيد، or gen. by a red. ب، as حب زيد. According to F, IB, IKh, who asserts that it is the opinion of S, and IM (IA), حب in حبذا زيد (IA) [and حبذا زيد (IA)] is a [pret. (IA)] v.; ذا، [a dem. to الله (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. هم 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 [by Jarīr, 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, حَبْدَاء is a n. [for the حَبْدَاء (ML),] an inch., the particularized being its enunc., The beloved is Zaid, or an enunc., the particularized being an inch., Zaid is the beloved, [according to him that allows two constructions in حَبْدَاء (24) (ML); so that حَبْدَاء is compounded with ذَا, and made one n. (IA), the n. prevailing because what it indicates is a substance (J)]: and according to some, [among them IDh (IA),] حَبْدَاء is a [pret. (IA)] v., and made its ag.; [so that حَبْدَاء is compounded with ذَا, 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

الَّا حَبْدَاء لَوْمًا حَبَيْبًا وَرَبِّي

منتَهِتَ الْهُوِيَّةَ مَا لِيَسُ بِالْمُتَقَارِبِ
[by Marrār Ibn Hammās (T, Jsh), or Mirdās Ibn Hammān (T), atTā'ir, 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 حَبَّ is a v., and the explicit n. its ag., یُدَا being made otiose; [which is open to the same objection] (J). حَبَّ and یُدَا, [being made like one thing (HM),] may not be separated (T, HM). And حَبَّا is uniform for the fem., du. and pl. (HM): یُدَا 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 آلح [1] to the masc. or fem., sing., du., or pl., uniformly, so you say یُدَا حَبَّا or یُدَا هَندَه or یُدَا الزيداني or یُدَا الهندات or یُدَا (IA). A sp. or d. s. agreeing with the particularized may occur before or after the latter (IH), as یُدَا حَبَّا مَحَمَد or یُدَا رجلاً زيد or یُدَا رجلاً مَحَمَد (R). The acc. after حَبَّا is said by Akh, F, and Rb to be a d. s.; by IAl to be a sp.; by some to be a sp. if non-deriv., and a d. s. if deriv.; while some say that the non-deriv. is a sp., and the deriv., if restriction of the praise thereby be intended, as in 

یَا حَبَّا الامال مَدْنِوْلاَ لَا سَفِ
[O lovely is wealth when given bountifully without prodigality! (Jsh)], is a d. s., and otherwise a sp., as حبّاً راكباً زيد (ML), i.e. I wonder at the love for this rider who is Zaid, the purpose not being to praise him in the state of riding only (DM). The sp. may not be posterior to the particularized with نعم in a case of choice, but may be here; because here it is from the explicit 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, and (IH, IA): being proved to be a v. by the inseparability of the protective ن [170] from it when the of the 1st pers. is attached to it, as How much I am in need of God's forgiveness!; and by the affixion of the corrob. 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 F being red, the inch. enunc. of the inch. i. q. the B, and suppressed (J), i.e. and the light corrob. being changed into \textit{in} pause (IA). The two vs. of wonder are aplastic (IH, IA); only the pret. of and imp. of being used (IA). They are formed only from what the of superi-
ority is formed from (M, III): 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 ; (5) not neg., necessarily, as in Such a one has not benefited by the medicine, or allowably, as in ; (6) such that its qual. is not upon انعل, which excludes the vs. indicative of colors, like احول حول احمر حمر أسود سود and اعور عور , or defects, like ; (7) not pass., so that you do not say meaning wonder at a beating inflicted on him, lest it be confounded with wonder at a beating inflicted by him (IA). AK mentions that , , ما أبيض هذه الحمامه , ما أصفر هذا الطائر , ما أسرم عمرا and مأحمر هذا الفرس are wrong when you mean by them wonder at the colors, but right when you mean by them wonder at Zaid's princeliness, 'Amr's conversation by night, the bird's whistling, the abundance of the female pigeon's laying, and the stinking of the horse's mouth from indigestion (D). and the like are made connectives [for wonder (IA)] in other cases (III, 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 انعل as an obj., and in the gen. after انعل by the ب; as ما اشذ انعل

اسند بسنجينة واستخرجة، دحرجة واستخرجة How violent are his rolling down and his extracting!

ما اقبح، اسند بسنجينة، How hideous is his one-eyedness!

عوره و اسند بسنجينة، How intense is his fairness! (IA), [and] ما اشذ كونه تانما (R). He that means to wonder at colors or visible defects forms the v. of wonder from a tril. v. corresponding with his intended praise or blame, and afterwards puts what he means to wonder at, as ما احسى مباض هذا الثوب How beautiful is the whiteness of this garment! and

ما اقبح عور هذا الفرس (D). [Similarly] the rule for [the v. of] wonder from the pass. v. is that the pass. should be a conj. to the infinitival ما occupying the place of the wondered at after ما اشذ، and the like, as ما اشذ ما ضرب How severe was his beating! or How severely he was beaten! and ما اشذ بما ستي How rigorous was his imprisonment! or How rigorously he was imprisoned!

But as for what is inseparable from negation, like نبض.
or has no *inf. n.*, like "يدع"، "ينكر"， "بتسم"， "نعم"， it is impossible to make their *inf. ns. connectives* for wonder from them, since there is no *neg. inf. n.* The *v. of wonder* is sometimes formed from something else than a *v.*， as: ْما احْنَكُ بِذَٰلِكَ الْشَّاةُ How voracious is this sheep!, like ْما احْنَكُ الشَّاهِيّ، and similarly ْما ابْلُهُ and ْما دَّلٌّ How skillful he is in the good management of camels and horses!， the *v. not being used*, though the *ag. ابل* and ْما فَّرَسٌ is; and from an aplastic *v.*， as: ْما اتَّبَعُ ْما اتَّفَعُ ْما احْمَقّة How quarrelsome he is!。 Extraordinary are ْما شَرَّة ْما خَبيرة How good, and bad, he is! with elision of the Hamza (R). Such as ْما اعْطَالَة How liberally he gives، ْما اعْلَا للْمَعْرَفَ، ْما امْشِتَأْهَا How beneficent he is!， ْما امْشِتَأْهَا How eagerly she is desired!， ْما امْتَحَنَّهَا How hateful he is! (M), ْما اخْتَصَرْهُ How concise it is! from a *v. exceeding 3 letters* and *pass.*، ْما احْمَقُهُ How well it may be! from an aplastic *v.* (IA)， are anomalous (M، IA): and S mentions that they do not say ْما اكْتَرَرْ كَائِتِلّهُ، ْما اقْبِلَهُ How frequent is
his sleeping at noon! (M). The wondered at, i.e. the acc. after انعل, and the gen. governed by the ب after انعل, may be suppressed when indicated, as

ارى ام عمر دمعها قد تحدروا! بكاء على عمر وما كان أصولا

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

فَذَلِكَ إِن يَلِقَ المَنِيحَة يِلَقِها! حَمِيدها وَأَن يَسْتَغْيِي يِوْمًا فَاجِدُهُ

[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. فاجِدُهُ, 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 امر زيد حسبى زيد literally resembles امر زيد [478] (ML).

§ 478. ما انعل زيدا is a pret. v., its ag. a pron. relating to ما, and زيدا a direct obj. (KN). The
sense of 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). انفعل is (1) imp. in form, admira-

tive in sense, orig. a tril. v., then transmuted into an
augmented pret. v., i. e. افعل i. q. صار ذا كذا, like افعل [488], then transmuted into the requisitive mood while the enunciatory sense remains, and made to imply the sense of wonder; so that, its governing the explicit n. in the nom. being bad, because of its being in the form of the imp., the ب is redundantly added in its ag., as in XIII. 43. [503], save that the redundance of the ب in the ag. of كف 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
AlIslām for man as a prohibitive (SM, Jsh)], but in the ag. of this necessary, [except when the ag. is ān and its conj., like واحب آلٍ (480), because of the universality of suppression with ān (514) (J),] for rectification of the expression, since the latter becomes by means of it in the form of the real imp. َأَمَّرَ بَزِيدٍ: so say the majority of the BB (BS): بِيُّ is an ag. according to S, so that there is no pron. in َأَمَّرَ بَزِيدٍ (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 َأَمَّرَ بَزِيدٍ commands another to wonder: so say Fr, Zj, IKh, and Z (BS): َأَكَرَمَ بَزِيدٍ is said to be orig. اَكَرَمَ بَزِيدٍ, 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 بِ being red., as in II. 191. [503], for corroboration and particularization, or to pronounce him to be possessed of generosity, the بِ being to make trans. (M): (3) imp., as these say, the commanded being, however, the inf. n. indicated by the v., so that َأَكَرَمَ بَزِيدٍ أَحَسَسُ بَزِيدٍ means اَكَرَمَ بَزِيدٍ يَا أَحَسَسُ بَزِيدٍ 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 انيل, he would be obliged to use the nom. according to [the majority of] the BB, and the acc. according to the others (J).

§ 479. ل [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 (J)], the prop. after it being its enunc.; [and ما احسس جعلاء حسنًا, i.e.نحسى زیدا, жудлана حسانًا, i.e.تًرحسى ردى] is constructively لحسى زیدا شی, عظیم (IA): (2) according to AKh conjunct, the prop. after it being its conj., and [an inch. (M),] the enunc. being suppressed; [constructively للحسى زیدا شی, عظیم ًأ
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 

nor be separated from it by an extraneous word, so that you do not say 

there being no difference between the gen. and anything else, so that you do not say 

for ; nor 

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

\[\text{أحسى في الهمجاء لفافها وأكرم في اللواتي عطاؤها}\]
To God be ascribed the excellence of the Banū Sa'īm! 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

*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 Mīrād as-Sulāmī (Jsh),]*

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

(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 the pron. [in Arabic] relate to a word posterior literally and in natural order (J).
§ 481. You say مَا كَانَ أَحْسَى زِبَدًا (How goodly was Zaid!), [mentioning كَانَ (S)] to indicate the past (S, M), while it governs nothing (S): and مَا أَصْبِحَ إِبْرَدَهَا (How cool it became!) and مَا أَمْسَى إِنْفَالًا (How warm it became!) have been transmitted, the pron. belonging to the عُدُوُّ (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), نُعِلُ, نُعِلُ (M, SH, L, IA), with Fath of the ن, and Fath, Kasr, or Damm of the ع (L, IA), the two first trans. and intrans., and the 3rd intrans. (M), like ضرب and سلم, and ضرب (L); and one for the pass., with Damm of the ف and Kasr of the ع, like ضمي (IA). In لعله IV. 85. Would know it is read by making the ل quiescent, like

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

The *ع* of the aor. from *فعل* is pronounced with (1) Kasr or Damm (SH, L), the general rule (R), not Fath, when its *ع* or *ل* is not guttural; so long as Kasr is not prevented by the notoriety of Damm, as in خُلقَ، يُخْرِجْ خَرْجُ، يَقُطِّلْ قَتْلَ، يَخْلَقْ، or by the *ع* or *ل*’s being indicative of superiority, or by its *ع* or *ل*’s being a ظ; nor Damm by the notoriety of Kasr, as in يَعْلِسُ جَلْسَ، يُضِرْ ضَرَبُ، يَحْبَسُ حِبْسَ، or by its *ف*’s being a ظ [or ى], or its *ع* or *ل* ى (L): they use the two dials in many words, like عَلَفَ، يَنَسِلُ نَسَلَ، يَشْتَمَ شَتَمَ، يُنْفِرْ نَفْرَ، يَعْرِشُ عَرْشَ يَحْسَدُ حَسَدَ، يَفْسِقُ فَسَقَ، يَعْلِفُ (R): (2) Kasr, (أ) when its ظِفْسِفَ is (SH, L) unsound (SH), a ظ (R, L) or ى (R), as يَعَدُ وَعَدَ (L) [and ىَبَسِرُ ىَسَرَ] ; Damm being discarded because a ى followed by a ظ or ى before a Damma is deemed heavy (R): (أ) the o.ж. is ظٌوَعَدُ; but the ظ is elided, because deemed heavy when quiescent between a ى pronounced with Fath and an inseparable Kasra; and the imp. and inf. n. are made to accord with the aor., as عَدَ، وَدَأَ، يَقْعُ وَقَعَ، يَضْعُ وَضَعَ، يَهْبُ وَهَبَ (أ) in (L): (ب)
the o.f. is Kasr of the ع in the aor. [699], so that the و is elided; the ع being afterwards pronounced with Fath because of the guttural letter: and similar is لع، not used in the pret., except by poetic license, as

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

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 ج or ل is a رمي يَكِيل كَال (SH, L), as (L); but not necessarily, if the ل of the hollow or ج of the defective be guttural, as يَشْيِج شَاء and يِبْعَح يُسَعى سُعى (R): (c) when it is reduplicated intran., as يَجَع حَن يَعَن and كَلِمَي كَلِمَي except 28 vs. with Damm, اب prepared himself to go away جَعَل الْرَّجُل نَوَّرَج and made a sound رجَل hastened [ال اللَّزَن] يُرِجُج was clear and bright and made a noise يَؤْلٌ دَنْغَدَنْعُذ ثُلَّة الصِّيْعَان, يِجِل جَل الْرَّجِل عَن مِنْزِلِه covered خَبْتُ الْفَرْس, يِجِل went at a pace falling short خَشَى نَيَل الْشَّيْطَي, يَخْبَثَ النَبْت became tall رَسَّبَ الْمَرْيَمُ ثَنَى ذَرَبُ الشَّمْس, يَحْضُر entered رَفُنَ المَزَن, ثَنَى رَوَى the sun rose رفُن شَمْسُ لَيْل دَمَّر وَبَغَتْ, يِقِل was proud سَعَ المَطْر, يِزَمَّر and poured سَعَ المَعِش, يِقِل ran سُعَ عَلِيّة الْأَمَر, يِبَشَر was hurtful طَلَب, يِطْلِب شَك في الأمر, يَشْق doubted عَسَب, يِطْلِب طَلَب دَمَّر, يِطْلِب الْعَسَب, يِطْلِب was shed unavenged عَسَب, يِطْلِب سُعَ عَلِيّة الْأَمَر, يِبَشَر pastured alone لَقَالَ النَبْت, تَمَسْ عَم النَبْت, تَمَس became tall فَطَنُّ, تَنَسَّ, عَسَب, يِقِل i. q. entered غَلُبَنِيّ
became well-off after distress returned to attack produced date-pods went quickly meditated; and and became plentiful and luxuriant became abundant and and gave milk copiously diligent became abundant discarded ornaments on account of his death fell was hot was distantly yielded milk abundantly flowed abundantly reared was niggardly was singular was distant turned away flew off on being severed presented itself hissed and was dry

% (2) Damm, (a)

when it is reduplicated trans. (SH, L), as drew 8 a
out untied : Kasr, however, occurs anomalously, like Damm in intrans. vs.; alone in

loved, in accordance with which is the reading of Al'Uṯāridī.  

(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  

b) when its ع or ل is a (SH, L), as  \( \text{بَعْزَة} \)  قَامٍ يَقُومُ  \( \text{بَعْزَة} \)  (L); but not necessarily, if the ع of the defective be guttural, as  \( \text{يَبَعُرْ رَغَّا} \)  , though necessarily, if the ل of the hollow be guttural, as  \( \text{يَنْفُرْ نَائِ} \)  and
(c) when it is indicative of superiority to the competitor, and its \( ف \) is not a \( ر \), nor its \( ع \) or \( ل \) a \( سبقّنٍ فَسْبِقَتْهُ \) He competed, or vied, with me in being foremost, and I surpassed him in being foremost, \( جَالَدُنِي فَجَلَّدَتِهِ أَسْبِقَتْهُ \) He contended with me in fighting, and I overcame him in fighting, خاصّتنٍ, اجلدة, خخصَتُهُ \( فَخَصَتْتِهِ \) He contended with me in disputation, and I overcame him in disputation, خخصَتُهُ: but \( كَسِر \), if the \( ف \) be a \( ر \), or the \( ع \) or \( ل \) a \( سبقّنٍ فَسْبِقَتْهُ \), بايعني اعفعته, واعدني ووعدته, االناف فقليته, He vied with me in promising and selling and hating, and I surpassed him in promising and selling and hating, اقليته, ابيرة, اعدة; and, according to \( كَسِر \), \( فَطُح \), if the \( ع \) or \( ل \) be a guttural letter, a Hamza, ح, خ, ج, \( اذْرَآيُانِي فِهْزَاتِهِ \), اهنمْه, فاهمْنِي فَهْمَتْهُ, اسورة, صارعني فصْرُعْتُهُ, 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 

\[484\] He vied with me in poetizing, and I surpassed him in poetizing, استَهْرُى فِشْرَعْتِه \( حَرَّمُوْا \) فِصْرُعْتُهُ, اشحرة, with دامم of the \( ع \) (L): (4) فتح, when [ \( فَطُح \) does not denote superiority to the competitor, and (L)] the \( ع \) or \( ل \) is a guttural letter (SH, L) other than \( ف \) (SH), which is also a guttural letter (R); so long
as it is not reduplicated, like 
notorious for Kasr or Daun, like

and aor. in Fath allowable, not necessary (BS), as

and an intermixture (SH) of 

The of the aor. from is pronounced with (1) Fath, [the general rule (R), as 

with (2) Kasr (SH, L), if the be unsound (SH), 

these vs. being formed upon Kasr in order that the cause of elision 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 is not a (R), \( \text{بَيْتَسُ بَسَ } \)].
and and (L), [ibn as, and [in] and (R), more often, and (L)].

and [more often (R)] yeheil [L] and [more often (R)] yohur [L]; (b) without it in [some vs. whose ف is a (R),]

as a dial. var. (L), [jumra al-muh]; jumra were The marrow was compact bury the Kasr of the خ in the aor. is not anomalous, but an intermixture of two dial. vars., the aor. of bury bury, though S transmits (R) as خُصُمَ لَوۡلَة. The fire-stick pro-
duced fire bury the Kasr of the خ in the aor. is not anomalous, but an intermixture of two dial. vars., the aor. of bury bury, though S transmits (R) as خُصُمَ لَوۡلَة. (b) with Fath also in the pret. in two words, bury bury, and bury bury.

c (orig. in یتِّعٌ وَسِعَ, as is proved by the elision of the ل in the اور. being afterwards pronounced with Fath because of the guttural letter (R). And Tayyi say bury bury in the conjug. of bury bury (SH); because they allow conversion of every final ك pronounced with an uninflectional Fatha and preceded by Kasr into ل, as لُعَلَّةُ, لُعَلَّةُ, لُعَلَّةُ, لُعَلَّةُ, لُعَلَّةُ, and
The *aor. from *فعل is pronounced with Damm (SH, L), as *ضرف, *شرف, not otherwise (L), a rule not broken save in one word *نَكَأ (R). But [مَت, يَفْضُل فَضُل, as (M)] يَفْضُل فَضُل, as (M), يَفْضُل فَضُل and (SH), is an intermixture (M, SH) of two *dial. var.s. (M), يَفْضُل فَضُل and (SH), يَفْضُل فَضُل and (SH) and تَمَعَت, as

بنِيتي سَيِّدة الَّنِائِتِ عِيَّشِي وَلَا نَعِم، لَن تُمَتِّى

My little daughter, princess of daughters, thou art my life, and we are not free from fear that thou shouldst die, *نعم, كَذَيْت يَفْضُل فَضُل (R): and likewise يَفْضُل فَضُل, as [463] (M). The augmented *tril. becomes, through the augment, of four letters, like ضَارِب or five, like أَسْتَخْرَج (IA). The augment is homogeneous with the letters of the word or heterogeneous, as in *نَس. [369] (M). Among the formations of the augmented [*tril.] *v. are (1) فَعُلْ فَعَلْ، as (2) عَلَم فَعَلْ; (3) ضَارِب, as أَعْفَل فَعَلْ; (4) أَعْفَلْ، as (5) دَهْمُ الْشَّيْء, i.q. *هَدْمَة. laughed much and *دَهْمُ الْشَّيْء, i.q. *هَدْمَة. demolished; (5) فَعَلْس, as *خَلْبِس الْقَلَبْ, seduced and took away, transmitted by AZ, and seemingly derived from
deluded; as i.q. cut his

ثرثرة البصير

smeared him

thrown down atop his back; as acted with slyness,

The pimp being said by As to be derived from

الكلبة

Procuration; as i.q. shaved;

dressed him with the cap;

as spoke loud;

ejected his semen before insertion;

put forth its ears;

concealed; [485] and became aged;

treated medically;

absented himself from battle, derived from

buried and uttered in a low tone

and concealed; as i.q. sucked;

quasi-pass. of i.e. sucked; as
was lowly, clad himself with the tunic, and wiped himself with the napkin; as i.q. was big
bellied; as اعلَنَّا الرَّجُل (27), "proclaimed the man".

was intensely black; as اعلَنَّا (28), "proclaimed". اسلن قي (29), "lay on his back"; احذنْنِي الرَّجل [432], "bend my neck".

was wrathful; as افعَنُل (30), "proclaimed". ارفع ● الرَّجُل (31) with one of the two ل's aug., as افعَنُل (32), "proclaimed". اعتُرُنَّج البَعِير (33), "proclaim the bulge".

was fat; as اوعَنُل (34), "proclaimed". ارفع بنع ● الرَّجُل (35), "bent his neck and stuck out his crop", coordinated with ارفع بنع ● (36), "bent his neck and stuck out his crop" by means of the aug.

was on the brink of death and fled, from اسْلَمَ الرَّجُل (37), "his body became agitated and altered", from اسْلَمَ الوجهة became altered; (36)

with one of the two ل's aug., as اكُرِّرَ الرَّجُل (38), "make the man short and stunted", اكُرِّرَ (39), "make short and stunted".
as red, when its 

was red, when its 

became red, when it has a 

Such a one becomes red at one time and yellow at another; 

was long, was wet, and 

alwats the mber 

rode the colt 

back-backed, 

and went fast (L).

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

(1) [commensurable with the quad., as being (M)] coor-

inated with (a) دحرج, شمل hastened, [فعّل, فعل م] 

ن) (R), e.g. برال الديك ruffled the feathers 

of his neck, [فعّل, فعل م], [نحن, قلمس [فعّل (R),] 

e.g. دنقع الرجل became poor and clave to the earth (R).]

کلم, تدلعب, تدحرج, [ٍو, تدحرج (R)]; (b) [ٍو, تدلعب, تدحرج, [ٍو] 

[but such as تغلب and تغلب are not coordinated 

(R),] [496 تمسکى, [ٍو تیبطی, تیجورب, [ٍو ترهوک [485 تمسکى, 

[which also requires consideration, because the aug. م in 

ٍو تیبطی, تیجورب, تمسکى, is not for coordination, but of the 

class of imagination and mistake; they thought that the م 

9 a
of the word, like the
of and of تَنْدِيلٍ, whereas the regular form was
تَنْدِيلٍ, تَدْرِعَ, تَسْكِنَ; so that تَمْسِكِ, &c., though really
Upon تَمْفِعَلَ, were in their imagination upon تَمْفِعَلَ (R)];
(c) as [الْأَسِلْقَى] [496] : [the proof of
coordinate being the unity of the two inf. ns. (M):] (2)
[commensurable with it, though (M) not coordinated, as
: [(3) incommensurable with it, as
(M)] [الْأَغْدِوْنَى, أَشْهَابُ, إِسْتِخْرُجُ, أَشْهَبُ, إِسْتَنْدُرُ, إِنْطَلْقُ,
أَعْلَوْتُ (M, SH). And استَكَانَ became low is said to be
[orig. استَكَانَ (R),] [the Fath being
made full (R),] in which case the prolongation is anom-
lous; or from استَكَانَ, the سُكُون, the اَلْكِينِ, the سُكُون
transition, as in استَحْجَرُ (493), i.e. he passed to another
كُونٍ, i.e. state, i.e. from dignity to lowness, or became
like the كَبْيَةٌ a piece of flesh inside the دُرُجَ, i.e. in soft-
ness and lowness (R),] in which case the prolongation is
regular.

§ 484. نَفَلَ denotes many meanings. And the con-
jug. of contending for superiority, [by which we mean that
one of the two matters should be superior to the other in the
meaning of the inf. n. (R),] is formed upon

[then trans. only (R),] as He vied with me

in nobility, and I surpassed him in nobility, [the

v., when not of this conjug., like كَرَمُ, خَصَمُ, غَلَبُ, being

transferred to it when this meaning is intended (R)]:

except [when the ف is a و, or the ع or ل a ی, as

in (R)] the conjugs. of رميت, بُعث, وعذت, [the aor.

of] which is أَنْفِلُ with Kasr; and, according to Ks, [when

the ع or ل is a guttural letter, as in (R)]

[482], أَنْفِلُ with Fath, [whereas AZ has transmitted

اَنْفِلُ, فَأَنْفِلُ, فَأَنْفِلُ, 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 غَلِبَتِهَا, اِنْفَعِلْتِ, نَعْرِفُبِهَا فَأَنْفِلُ, being used instead" (R)]. In أَنْفِلُ, [oftener intrans.

than trans., accidents, namely (R)] ailments, griefs, and

their opps., are numerous, as سَقْمُ was sick, مَرْضَى was ill,

جُزِينُ grieved, فَرِجُو rejoiced: and colors, defects, and appear-

ances all occur upon it, [as أَنْفِلُ was tawny, شَهْبُ was

grey, شَتَرُ had an inversion and contraction of the eyelid;

ضَلُعُ was crooked, رَوْسُ had little flesh in the posteriors and

ثِيَابُ was lank-bellied; though أَنْفِلَ and أَنْفِلَ

انْفَعَلَ, Aَنْفِلَ]
are the most prevalent in colors, as was white, was red, was yellow, became blue, became green, from which colors and do not come (R): but sometimes shares with it in colors, defects, and appearances (R), so that was white, was lean, was stupid, had an impediment in his speech, was foolish, with Kasr and Damm, occur; [and in diseases and pains, as: and in all these meanings mentioned is intrans.; feared him, was terrified at him, and dreaded him being orig. (R)]. And is for the vs. of natures, [i.e. created qualities (R).] and the like, [what is not a nature sometimes following the course of one, when it has some duration (R),] as was beautiful, was ugly, was great, was small, was pure, and tarried (R): and is therefore intrans. [432]; The house was spacious to, or with, thee, [said by Az to be from the speech of Naṣr Ibn Sayyār, and not to be evidence (R),] i.e. being anomalous, [or rather made trans. because implying the sense
of (R)]; and the Damm in the *conjug.* of *ruled him,* [not *orig.* of the *conjug.* of *فعل* with Damm, nor transferred thereto, as is apparently the saying of S and the majority, because they say that *تَّفَعَّلَ* is transferred to and *بَعَّسَ* to, in order that they may afterwards transfer the Damma of the أَمَامَة and Kasra of the أَمَامَة to what is before them, so that, after the elision of the أَمَامَة and أَمَامَة, what may indicate them, i.e. the Damma and Kasra, may remain (R),] being for explanation [of the v. as one] of the scions of the أَمَامَة, not for transfer [from one *conjug.* to another (R)]; like which is the *conjug.* of [403], while in that of أَنْفَصَت they have had regard to explanation of the mode of formation (SH).

§ 485. *تَفَعَّلَ* is (1) *quasi-pass.* of *فعلَ,* as جَرَّة. He put on him socks, and he put on socks and جَلُبَة. He put on him a shirt, and he put on a shirt: (2) a coined formation, as *تَسْهُوَ كَمَامَة* walked softly and تَرْهَوَكَ undulated in his gait (M).

§ 486. (1) is *quasi-pass.* of *فعلَ,* as كَسَرَة. I broke it in pieces, and it broke in pieces: (2) denotes affecting, or endeavouring to acquire, as تَشْتَجَعَ.
encouraged himself and says Ḥātim [at-Ṭā'i (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. ṭaḥālum (Jsh)]: S says "And this is not like [487], because this one seeks to become forbearing": and hence 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 Rūmna 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 ṭaḥālum wa wa.
(K on IV. 2.), i.e. the wild cows and gazelles (N): (4) denotes repeated action in a leisurely manner, as swallowed it in successive gulps: and hence understood, one thing after another, [تّبصَر تّفخٌم] looked, and [تّفخٌم] listened (M); though apparently denotes endeavouring to acquire understanding, like التّبصَر (R)]: (5) denotes taking to, or for, oneself, [as توسعت التّراب and تدرّبت 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 تّحرر (M, SH), i.e. shunned sin and crime (M): (7) mostly means the thing’s becoming possessed of its root, as تأصل, تأهل, and تألف, i.e. became possessed of a wife, a root, a collection: so that it is quasi-pass. of فعل denoting making the thing to be possessed of its root; really, as in البينة فتألف I collected it, and it collected together and أصلت ناصح I made it to become firmly rooted, and it became firmly rooted; or constructively, as in تألف took a wife, since أهل is not used in the sense of made to be possessed of a wife: (8) is sometimes quasi-pass. of فعل meaning making the thing to be its root itself, really or constructively, as
The grapes became raisins and it became a fillet, i.e. encircling (R).

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

When I make a show of looking from the outer angle of the eye, while there is not in me any looking §c. (M): (3) is i.q. as , flagged [in the matter and passed the goal (M): there must
be intensiveness in it (R): (4) is quasi-pass. of 
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,
being [in the place of the gen. as (Jsh)] a subst.
of implication for the pron. of (DM, Jsh).

§ 488. (1) mostly denotes making [the tril.
(R)] trans., as seated him: [(a) what was ag. to
the intrans. is made obj. to the meaning of making to be, ag.
to the root of the accident, as before, so that إلحتمت زيدا
means I made Zaid to be going away, Zaid being obj.
to the meaning of making to be imported from the Hamza,
ag. to the going away, as in دُهَبَ زَيْدًا; and therefore,
if the tril. v. be intrans., it becomes through the Hamza
trans. to one, the obj. of the meaning of the Hamza, i. e.
making to be or become: (b) if trans. to one, it becomes
through the Hamza trans. to two, the 1st the obj. of the
making to be, and the 2nd of the root of the v., as
I made Zaid to be digging the canal, the 1st being made to be and the 2nd dug; and the made to be takes precedence of the obj. of the root of the v., because the meaning of agency is in it: (c) if trans. to two, it becomes through the Hamza trans. to three, the 1st belonging to the making to be and the 2nd and 3rd to the root of the v.; which is two vs. only, علم and أرى: (d) the tril. is sometimes trans. and intrans. in one meaning, as حزين made sorrow to be in him; then we say حزين denoting transport of the intrans., not of the trans., so that the original meaning is made him to be sorrowful: (e) the Hamza in سرع was quick and سرع was slow does not denote transport; but the tril. and augmented are both intrans., سرع and بطول, however, being more intensive, because, as it were, (denotative of) nature, like صغر and كبير: (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 أخذ أجاز gave him a gift, i.e. made him to be possessed of a أجاز gift, and أذهبتة gilded it, i.e. made it to be possessed of ذهبتة gold: (g) sometimes it denotes making the thing to be its root itself, as أنتِت الشيء made it to be a مَّدَنَى present or مُهْدَى 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) Aمأي (M, R) made for him a grave, whether he were buried or not (R), ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] prescribed for him a medicine (M), ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] 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 pestilential swelling; [or of a thing possessed of what it is derived from, as جرب الرجل scab (R):] and hence incurred blame (M, R), ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] incurred suspicion, أصرم النخل The palm-trees came to the season when their fruit ought to be cut off (M), ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] The seed-produce attained to the season for being reaped, ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] rejoiced at an announcement, ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] broke his fast (M), and entered upon the morning and evening, ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] and entered upon the time of the north wind and south wind, ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] and arrived at Najd and the mountain, ﷽_emails.close_email.setAdapterParagraphCloseEmailStyle);] and amounted to nine
and a thousand (R): (4) denotes finding [its obj. (R)]
to be of a certain quality, [i.e. ag. to the root of the v., as
أَفْحَمْتُهُ لَمْ تَأْخُذْهُ الْبَخْلَةُ
found him to be niggardly; or obj. to the root of the v. (R),] as
أَفْحَمْتُهُ لَمْ تَأْخُذْهُ الْبَخْلَةُ
found him to be such as is praised, i.e. praiseworthy (M, SH): in
وَكَانَ أَحْمَدَتْهُ لَمْ تَأْخُذَهُ الْبَخْلَةُ
found thee to be silenced, however, انعل انعل انعل انعل انعل انعل انعل انعل انعل
is transported from انعل itself,
مَا أُعِطَانِ الْقُبُولِ
in wonder, انعل انعل انعل انعل انعل انعل انعل انعل انعل انعل
silenced being said (R): 'Amr Ibn Ma’dikarib said to Mujashi'
[Ibn Mas’ud (R)] as Sulami
للذين يأْتِي بَنِي سَلَمَى قَاتِلَناكَ
لقد درَّكمْ يا بني سليم قاتلناكَ
كما اتجنناك وسالفناك كما اتبخلناك وهلمجناك كما افحمناك
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
مَا أَقْصَمْتَ الْكُتَّابَ
what it is derived from (R)], as اشْكُيلةً removed his com-
plaint [and اعْجِمَاتُ الْكِتَابَ marked the writing with dia-
critical signs, when you remove, or do away with, the
شَكَیْلاً complaint and اعْجِمَاتُ barbarism (M)]: (6) is i.q.
مَا أَتَلَّتْ الْبِيعَ
مَا أَتَلَّتْ الْبِيعَ
نُفِعْتُ (M, SH), as تَلَّتْ البيع cancelled the sale,
وَكَانَ أَتَلَّتْ الْبِيعَ
وَكَانَ أَتَلَّتْ الْبِيعَ
بَكْرُ and went forth in
شَغْلَتْ and busied him, اشْغِلَتْ cancelled
the early morning (M): an augment of meaning is, how-
ever, unavoidable, though it be only corroboration: (7)
denotes praying, as Dhu -r-Rumma 

[...] as saying [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 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 ُغلقت الباب مرة، and not from the inconceivability of the idea of repetition in the like, but ُغلقت الباب جرحته means multiplied his wounds, whereas ُغلقت الباب wound him admits of multiplying or not: says AlFarazdak

ما زلت أقتعم إبواها واغلقتها حتى رأيت إبأ عمرو بن عمر

I ceased not to open doors and shut them until I saw Abū 'Amr Ibn 'Ammār, i.e. أقتعم إبواها and اغلقتها (R): (2) denotes making trans., [explained in افعل (R),] as افعل gladened 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 ُفُصى القدر flavoured the pot, i.e. made it to be possessed of aromatic herbs or spices: but this is not trans. to three like افعل, except when made to accord with خبر (R):] and hence I imputed wickedness to him [and hence ُجدعته I said to him جدع الله كَجَدَع أَنْفُل God cut off thy nose! (M): (3) denotes depriving (M, SH), as جدعت البعير and جدعت the skin and the tick (M): (4) is i. q. افعل, [in the intrans., as ُمشى and ُمشى, e.g.
Many a desert waste, whose ostriches walk like the walking of the Christians in boots of black leather; and trans. (BS),] as زَلَّتْ (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 imprecat ing upon the obj. the root of the v., as جدعتة [above]; or blessing him, as سِقتة said to him

(6) denotes becoming possessed of its root, as became leafy: (7) denotes becoming its root, as became an old woman: (8) denotes making its obj. to become in the state that it is in, as سباحان الذي ضواء الأضواء وكفر الكوفة ونصر الله صرصرة 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 صنع came at morning: (10) denotes going to the place that it is derived from, as كَوْف went to AlKūfa: (11) denotes other meanings not governed by rules like those mentioned, as جَرَب tested and كَلَم spoke (R).

§ 490. فَاعِل (1) denotes that another does to you what you do to him, as ﻓَاتَتْ and ﻓَاتَتْ فَاتَتْ ظَارِبَتْ fought with him; and therefore, when you are the superior, you say ﻓَاعِلُي ﻓَاتَتْ
(M): inasmuch as فَاعَل implies the sense of sharing with (R), the intrans. becomes trans., as شاعرة and the trans. to one [obj.] incongruous with the ag. becomes trans. to two, as جاذبته الثوب [487], contrary to شامته 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 obj.s.: sometimes, however, the obj. added in the conjg. of فَاعَل is the one affected by the root of the v. not by way of sharing with, as راجعته عادته and 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 نالتة الشى, i.q. gave him the thing; and يدافع [is energetic in defending with the energy of him that contended 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 عافاك الله (M, R) God make thee to be possessed of عافية health! وَأَعْنَا سَمَعْكُ, and اعْنَا سِمْعًا health! Make thine ear to be possessed of mindfulness for us, like اعْنَا, and turned away his cheek from
pride, i.e. صحة (R): (4) is i.q. فعل, [i.e. denotes multiplying like فعل (R),] as [دعاء (R)] doubled [the thing; i.e. multiplied its اسعاف, like ضعفة, and like, i.e. multiplied his نعمة wealth. These (last) three cats are most often trans. (R)].

§ 491. أنفعل is [intrans. (SH),] quasi-pass. of فعل, كسرته فانكسر I broke it, and it broke (M, SH); except what is anomalous (M), [or] seldom of أنعل (SH), as اسعفت فانسقت I shut it, and it shut, [though انسعقت may be quasi-pass. of فسقت, because سقتت the door and اسعفت فانسقت is syn. (R),] and ازعجته فانزعج 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 علمته فانعلم are not said; whereas, though فتعلم, فعل is applied to denote quasi-passivity of and فتعلم are allowable, because the repetition in it seems to make it apparent and manifest, so that it becomes like the sensible (R); and therefore انعلم is [said to be (SH)]

11 a
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 طردة فانطرد is not said, but فذهبت, I drove him away, and he went away (R)].

§ 492. إنتعل (1) is [mostly (SH) partner with إنفعل in being (M)] quasi-pass., as عممتة فاغتم I grieved him, and he grieved [and شوئية فاشتوي I roasted it, and it was roasted, إنعم] and being also said (M): S says "The conjug. in quasi-passivity is إنتعل; and is rare, as جمعته فاجتمع I collected it, and it collected and مزجته فامزج I mixed it, and it was mixed": since, then, it is not applied to denote quasi-passivity like إنفعل, it may denote it in other than physical action, as عممتة فاغتم, فانغم: and it often serves instead of إنتعل as quasi-pass. of vs. whose ميت is a ف, ل, م, or, as أمت, إنرمى I threw it, and it was thrown, not الجرب فاتمام I bound up the wound, and it united, not أنظم I removed it, and it was removed, not وصلت فانصل I joined it, and it was joined, not though إنمضى was effaced occur; becaus
these are letters that the quiescent ن becomes incorporated into (751), while the ن of إِنْفُعَل is the sign of quasi-passivity, so that its obliteration is disliked; whereas the ن of إِنْفُعَل in إِنْذَكِر, not being peculiar to any meaning like the ن of إِنْفُعَل, becomes as it were not a sign, since the property of the sign is peculiarity (R)].: (2) is i.q. إِجْتُورِروا [707] became mutual neighbours, أَخَتَصْمُوا disputed one with another, [met together (M)]: (3) denotes making for oneself, إِشْتَوَّى (M, SH) and prepared شَوَاء 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, إِشْتَوَّى اللحم made the flesh to be شَوَاء roast meat for himself (R): XXXVI. 57. means And they shall have what they ask for themselves, and إِجْتَمَعَ when he roasts flesh, and melts fat, for himself (K, B): says Labid

وَغَلَامٌ أَرْسَلَتْهُ أُمَةٌ بِالوٍّ فَبَذِلْنَا مَا سَلَ

أَرْسَلْتَهُ فَاتَاتٌ رَزَقٌ فَاتَشْتَوَى لَيْلةٌ وَإِجْتُمَعَ
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 took, or received, something measured and weighed: (4) is i. q. فعل, as قرات and اخْتَطَفَ, read, خَطَفَ and اخْتَطَفَ, 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 اكتسب [and] in relation to عمل and كسب (M); for which reason God says لَيْنَا كَسَبَتُ وَعَلَيْنَا نَكْسَبُتُ (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 كسبت, it says I obtained, whereas اكتسبت is practising versatility and seeking; and الاعتِمال is equivalent to agitating” (M): but others than S make no distinction between كسب and اكتسب: (6) sometimes denotes something else not governed by rule, as اتجعل الخطبة, made an exception in the speech (R).

§ 493. استفَعَل [mostly (SH)] denotes (M, SH) requiring the act (M), [or] asking, plainly, as استَكْتَبِيتَهَا. (276)
asked him to write, or constructively, as استخرجة (SH): you say asked and when he requires his briskness and working and hastening; and i.e. passed, requiring that from himself, tasking himself with it: and hence استخرجة, i.e. did not cease coaxing and requesting until he went forth (M); [and] you say pulled out the peg, where requiring properly is not possible, as it is in استخرجة زيدا, save by seeking to accomplish the extraction of it and striving to move it, as though this were a requiring of it that it should come out: in استخرجة, then, there is no indication that you extracted it at once or with striving, contrary to استخرج (R): (2) denotes becoming transmuted [into the thing, properly or tropically (R),] as استخرج الطين [The clay become stone or like stone in hardness (R)] and

Verily the small birds that do not prey in our land become vultures, and the she-asses in our markets become he-asses (Jsh)]: (3) is i. q. فعل and استقر and rested (M, SH), though there must be intensiveness in استقر (R), and استعالة and استنسر 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 سميي العظمى استعملته (M, R) found him to be "grand and fat" (M), [or] reckoned him to be possessed of معمى الجرئ and تعمى fatness: (5) denotes making for oneself, as mentioned in إستلم، أفتحعل prepared blame for himself: (6) denotes other meanings not governed by rule.

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

§ 494. إنفعول is intensive (M, R) and corrob. (M) in relation to what it is derived from (R); so that إنفعول العرش was very rough, produced much green fodder, and إنفعول النورة was very sweet are intensiveness in relation to إنفعول ، خشيه، and is sometimes trans., as إنفعول الفرس rode the horse bare-backed. إنفعول is a coined formation, not transferred from a tril. v.: and is trans., as إنفعول [482]; and intrans., as إنفعول [482]. Similarly إنفعلي is.
coined, as اَعْمَعَلَ [432]: and sometimes اَعْمَعَلَ, as اَتَّعَلَّلَ, hid himself; and اَعْمَعَلَ, اَعْمَعَلَ, and اَعْمَعَلَ began to dry up.

§ 494.A. All the conjugs. mentioned occur trans. and intrans., except اَعْمَعَلَ, اَعْمَعَلَ, and اَعْمَعَلَ [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), نَفَعَلُ (M, L), with Fath of the 1st and 3rd (L), trans. (M), like [الحِجْر] دَحَّرَ (M, IA) rolled the stone down, and intrans., like درَنَغَ دَحَّرَ his head (M); one for the pass., like لَحْرَ and one for the imp., like دَحَّرَ. The augmented quad. becomes, through the augment, of five letters, like أَشْعَرُ [and إِخْرَجَ] (IA). The augmented [quad.] has (M, SH, L) two (M), [or rather] three (SH), formations (M, L), (1) تَفَعَّلُ (L), as اَنْعَنِلَ [495. A.] (SH, L); (2) اَنْعَنِلَ, as (M, L) أَخْرَجَ (M, SH, L), e.g. أَخْرَجَتْ النِعْمُ فَأَخْرَجَتْ (M, SH, L), I crowded the camels together, and they crowded together, {ضرَعُ} أَفْرتَ which {ضرَعُ} أَفْرتَ the camel became long, {ضرَعُ} أَفْرتَ the camel became long, (L): which are intrans. (SH).
§ 495. A. 

is quasi-pass. of the trans. like 

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. , 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 coordinated 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 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 pret.: 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 [556], نَعْم [48], and وَكَانَ ۤۖقَدْ [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 فَهْل، [as فَهْل أنتُ شاكلونِ الۖ] XXI. 80. Then will ye be
thankful? and And hath the story of the adversaries come unto thee? (Sh]) : (2) peculiar to (a) ns., like [in XXXVIII. 20. And in heaven is your sustenance (Sh)] ;
(b) vs., like [in CXII. 3. (404) (Sh)]. The ps. are [all (IA)] uninfl. (IA, Sh), upon quiescence, like Fath, like Kasr, like or Damm, like in the dial. that makes it govern the gen. (Sh). The species of p. are (1) the preps., (2) the ps. assimilated to the v., (3) the cons., (4) the neg. ps., (5) the premonitory ps., (6) the voc. ps., (7) the ps. of assent, (8) the exceptive ps., (9) the ps. of allocation, (10) the connective ps., (11) the expos. ps., (12) the infinitival ps., (13) the excitative ps., (14) the p. of approximation, (15) the ps. of futurity, (16) the interrog. ps., (17) the cond. ps., (18) the causative p., (19) the p. of reprehension, (20) the s, (21) the quiescent of feminization, [(22) the Tanwín (AA),] (23) the corrob. , (24) the of silence (Z), (25) the and of pause, (26) the p. of disapproval, (27) the p. of trying to remember (AA). The conjunct ps. [177, 571] are not mentioned [under that name] by [Z or] IM:
they are five, (1) , conjoined with the plastic v., pret., as I wondered that Zaid stood; and aor., as should stand; and
I signed to him, Stand: whereas, if an aplastic v. occur after it, as ḍārīn liyās al-ḥāsān, 40. And that (the case is this,) man hath not ought save that he hath wrought and ẓān ussī ān ẓānūn qad aqtāb al-jālīm VII. 184. And that (the case is this,) hāpil their end may have drawn near, it is con-
tracted: (2) ān, conjoined with its sub. and pred., as XXIX. 50. And hath it not sufficed them that We have revealed?: and the contracted ān 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) ʿaša, conjoined with an aor. v. only, as ʿāša ʿāša ʿāša ʿāša I camest in order that thou mightest honor Zaid: (4) ʿaša ʿaša ʿaša ʿaša I shall not accompany thee so long as thou continuest to be departing; and not adverbial, as ʿaša ʿaša ʿaša ʿaša I wondered that thou didst beat Zaid; conjoined with the pret., as exempli-
fied; and aor., as ʿaša ʿaša ʿaša ʿaša so long as Zaid shall stand and ʿaša ʿaša ʿaša ʿaša that thou wast beating Zaid; and nominal prop., as ʿaša ʿaša ʿaša ʿaša ʿaša ʿaša ʿaša ʿaša ʿaša.
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 

that Zaid had stood; and aor., as would stand. The sign of the conjunct p. is its replaceability by the inf. n., as i.e. (IA).

The inf. n. [however] is not given the predicament of or and its conj. in suppressibility of the prep. [514]; nor in supplying the place of the two terms of attribution, which question is common to in the cat. of [440], but peculiar to in and its conj. in that of [459] that is then non-att. (DM),] and to in that of [591]: nor are they given its predicament in being a subst. for the adv. of time [65]. You say
and unequivocally not, but being anomalous, [orig. 60] (DM): and if not قائم, unless you mention the enunc., [e.g. حاصلًا (DM)]; and  لَى عُسْى, but not لَى قائم; and لَى جَنَّتْ صَلَوَةُ الْعَصْرُ, but not لَى تَقْلُبَ ان تَصْلَي الْعَصْرُ, contrary to the opinion of IJ and Z (ML). The conjunct ps. must be followed by a conj. explaining their meaning (IA). The الْفِئَة of females is a p. in the dial. of تَمْلَكُ أَللَّهِ الْحَقَّ in the dial. of تَمْلَكُ أَللَّهِ الْحَقَّ [21]. The الْفِئَة is (1) a p. denoting absence, i.e. the الْفِئَة in أَلْكُونِي الْحَقِّ [162], the pron. being أَلْكُونُي الْحَقِّ alone: (2) substituted for the interrog.

Hamza, as رَآئِي الْحَقُّ [690]: but rightly this should not be reckoned, because not an o. f.; though some assert that the o. f. is هَوَّ هُوُّ هَا هَا, the I being elided. وَ هُوُّ زَيْدُ هُوُّ النَّافِلُ, when parsed as a distinctive [166] having no place in inflection; but some say نَس. The الْفِئَة is (1) the sign of male persons in the dial. of “Tayyi or Azd Shanū’a or BalHārith, as يُلْوَيْنِي آلْلَهُ يَتَعَايَنُونَ الْأَلْلَهُ [21], according to S a p. indicating plurality, as the الْفِئَة in قَالْتُ is a p. indicating
feminization; and sometimes used for irrational objects, when treated like rational beings, as أُلُوَّنَتِي آَلَهُم, devouring here, says ISh, being i. q. injustice and wrong, like أَلَّثَ بَنِيَّكُمْ أَكْلَتِ الْضَّمْحَةُ حَتَّى وَجَدَت مَوَارِدُ اَلْكَالِ الوَيْلُ
i. e. Thou wrongedst thy sons as the الضَّمْحَةُ 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 الرجلة What! the man?: but rightly this should not be reckoned, because it is an impletion of the vowel, as is shown by الرجلة in the acc. and الرجلة in the gen.; and like it are the ُ in منو [183] in imitation, and in انظور

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

سَقِيتَ الْعَبْطُ اِيْتِهَا الْخَيَامُ

[1]: (3) the ُ of trying to remember [623], as when he that means to say بِتَوَمُ زَيْدٍ, and, forgetting زَيْدٍ, wishes t
prolong the sound, in order that he may try to remember, says يَقُومُ: but rightly this is like the one before it: (4) the  substituted for the *interrog*. Lamza preceded by دمَم, like the readings لَوْلَيْنِ النَّشْوَرَُوُوِ رَأَمِنْنِم* LXVII. 16.

16. *And unto Him shall be the resurrection.* Have ye become safe? and قال فرعوُو رأمنَيْنِ 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 اعْمِرَاة What! 'Amr? (2) denotes trying to remember, as رايت الرجلا 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

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

بيتُنَا نِسُوسُ النَّاسَ وَالأَمَرَ مِنََا * اذَا نَحْصَى فَيْنِمَ سَوْفَهُ نَتَنْصَفَ
by Ḥurāka Bi`ut AnNu`mān, *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 \( t \) is part of the restringent \( m \); and some say an implosion, \( b \) 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 \( \text{II. 5. [28] } \)

II. 5. [28], allowably not necessarily, whether the 2nd Hamza be softened or sounded true: (6) separates the *\( w \) of females and the *corrob.* \( w \), as \( \text{اضِربُناكَيْنَا } \)

\( \text{اَنْذَرُتُهمُّ } \)

(7) [55]: (8) is a subst. for a quiescent \( n \), either the *corrob.* \( n \), as XCVI. 15. [649], \( \text{وَلِيْكُنُّ } \)

XII. 32. *And shall surely be*, and \( \text{وَلاَ تَعْبَدُ الْأَنْثَى } [649] \\

or the Tanwin of the *acc.* [640], as \( \text{رَابِتْ زَبَداً } \)

in the *dial.* of others than Rabīʿa, [who pause with quiescence upon the *acc.* pronounced with Tanwin (DM)]. But the *l* substituted for the *of* \( ُذَا } \)

may not be reckoned: nor the *l* of multiplication, as \( \text{تَبَعْتُرَى } \)

of feminization, as \( \text{حَبْلِي } \)

of coordination, as \( \text{أَرْطَى } \)

of unbinding, as \( \text{ماَهَّلُ } \)

*Ashja`a* and *Shija`a* are **from** *طلال* *كَالْأَنْحَمَى* *الْهَجَا*
What has aroused sorrows and a sadness that has saddened, because of a ruin like the striped Yamanî garment that has become worn out? (Jsh)]; of dualization, as ازدایی; of impletion, in imitation, as ما، or elsewhere in case of necessity, as

اعلون بالله من العقرب * الشائِلات عقد الأذناب

[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 ۰ of ۰۰ according to the BB [161]; or of making dim., as دیما and اللذیا; [or substituted for the Hamza of ال on prefixion of the interrog. Hamza, as Now? (DM)]. The س is a p. of (1) disapproval, as ازیدنیه [618]; (2) trying to remember, as ذنی [624]; but rightly they should not be reckoned, like the س of making dim., of the aor., of unbinding, [as رکْنٰ تَنْدی (DM),] and of impletion, [for imitation, as مَنْی, 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 وَأَجْلَكَ V. 8. [130. A.] (R). They are (1) [ps. only, vid. (M, R)] فَى, the ب, the the ل, and the of the oath (M, III, KN); (2) ps. and ns., vid. (M, R)] عَلَى, the كُ, and مُدَد (M, III, IM, Sh, KN); (3) ps. and vs., vid. (M, R) عَدَا, خَالا (M, III, IM); (4) كَى (513) (IM, Sh), لَعَلَّ, and مُتَى (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. فَى, the عَلَى, the ب, the ل, and مُنْفِكِ وَمُنْفِكِ نَوْحَ XXXIII. 7. And from thee and from Noah, V. 53. Unto God shall be your returning and X. 4. [41] LXXXIV. 19. Degree
after degree and  

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

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  

and its conj., as  

XLVI. 30. And believe in Him, (of them) are obedient unto Him  

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

II. 110. All (of them) are obedient unto Him [117],  

L. I. 20. And in the earth are signs for the sure knowers and  

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

which governs only  

and  

pre. to the  

or the  

as  

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.
[411], 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 or I have not seen him since Friday, and or in our day, nor or [or or ]: (6) a particular sort of the prons. and explicit ns., vid. , which governs only (a) a pron. of the 3rd pers. sing. masc., whereby the sing. masc. or anything else is intended, necessarily expounded by an indet. after it agreeing with the sense intended and governed in the acc. as a sp., as and and and and 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 and 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 1. 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], قبى depending upon الله because renderable by مبعوث 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. علقم على من صبة الله علقم (DM)], the mentioned depending upon صعب hard, شاق troublesome, or شديد severe; or (4) what points to its sense, as

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

أنا أبي مارية أن جد النفر وجاءَ الخيل أثناي زمر
[by Fadaki {Ibn A'bad (Jsh)} alMinkārī (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 (Ish)], 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 Thamûd their brother Saîlîh, in the name of God (I recite or rehearse), like and 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 [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 demoniac possession, that which is from the grace of God, whereas the meaning is not negation of a particular demoniac possession. Six preps. do not depend, (1) the red. prep., as in XIII. 43. [503] and XXXV. 3. Is there any creator other than God?; because the dependence means the ideal attachment [of the op. to the gen. (DM)], some vs. failing to reach the ns., and being therefore aided thereto by the preps.; whereas the red. enters the sentence only to strengthen and corroborate it, not for attachment: but the strengthening may be said to depend upon the strengthened op., as مصدقاً لما معهم II. 85. Verifying what is with them, LXXXV.

16. [31], and اين كنتم للروايا تعتبرون 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) لعل in the dial. of 'Ukail; because
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

"isad da' al'awir wa ra'd al'soort jaheera"

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

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

ds. *s.* in 
في الالنی رایت الیللا بیین الستحاب I saw the 
new moon among the clouds or in the horizon, because they are after a pure *det.*; and susceptible of being either 
in 
یعیشجرنی الیللا فی کمیا وانثور فی اغصانی Flowers
please me in their calices, and fruit upon its boughs,
because the generic *det.* is like the *indet.*, and in 
باین عی فی اغصانی This is ripe fruit upon its boughs, because
the qualified *indet.* is like the *det.* When followed by
a *nom.*, (1) if they be preceded by a *neg.*, *interrog.*, qualified [*n.*], *conjunct* [*n.*], *inch.*, or *s. s.*, [*the qual.*, *conj.*, *enunc.*, or *d. s.* being the *adv.* (DM),] as 
ما فی الادار أحد and 
و جاء الی کی مررت برجل معا صقر این الادار زید and and and and 
و مررت زید علیه زید عندک اخوة فی الادار ایویة جبیه, there are three opinions as to the *nom.*, that it is 
(a) preferably an *inch.*, whose *enunc.* is the *adv.* or [*prep.* and] *gen.*; (b) preferably an *ag.*, which IM adopts, the *o. f.* being absence of *hyst.-prot.*; (c) necessarily an *ag.*:
and, when it is parsed as an ag., then whether its op. be the suppressed v., or the adv. or [prep. and] gen., because 

subs. for ^استقر^, and approximate to the v. as being supported, [the v. being supported upon the subject especially, and upon such as the interrog., which is mostly prefixed to vs. (DM),] is disputed; the preferable opinion being the 2nd, because the d. s. may not precede in زيد 

في الدار جالسا, whereas, if the op. were the v., it might, and because of فان فوازدي الع [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 في الدار زيد or عندك, the majority hold inchoation to be necessary; but Akh and the KK allow both constructions. They must depend upon a sup-

pressed [op.]; (1) when they (a) occur as (a) an ep., as xx

فخزج على XXVII. 79. Then he went forth unto his 

people with [502] his pomp, the ^استقرار^ in عندها 

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

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 الْجَلَّ [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 حينئذَ الآن [67] and بالْرَّبَّ آنْجَنَ [67] and ياوم الجماعة صمت فية, when allowed on the authority of the reading [of Ibn Mas'ūd (K)] LXXVI. 31. [And (hath prepared) for the evil-doers, hath prepared for them (K)], though most hold that the prep. must be dropped and the n. governed in the nom. or acc. [62]: (3) in the oath with any [prep.] other than the ب, as الليل إذا غطى XCVII. 1. By the night when it covereth, XXI. 58., and لله لا يُخَر الأجل [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 فَ يَوْمَ الْجَمْعَةِ صَمتُ فِيهَا [32], because the ف is allowed in الدار فئة درهم, يَجْنِي فِئة الغَلْب, but disallowed in رجل صالح فئة الغُلْب, the saying
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 ایوم الجمعه تعتکف نبیه (Wilt thou devote thyself to prayer) on Friday, wilt thou devote thyself to prayer on it?; and the qual. in ایوم الجمعة أنت معتکف نبیه. In the oath it is اسم; in distraction like the spoken; in the prov. [and the like (DM)] according to the sense; and in the remainder unrestricted being, i.e. 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 قادر and جالس, save because of indication, in which case the
suppression is allowable, not necessary, and a pron. is not transported from the suppressed to the adv. and [prep. and] gen. It is generally supplied preceding them, like the rest of the ops. with their regs.: but sometimes following, preferably, as in فی الّادار زید, because the suppressed is the enunc., which is orig. posterior to the inch.; or necessarily, as in ﻓی الّادار زیدا, because ین 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 ﻻ تلتحذي آللغ [34]; (d) the interrog. from treated like ﻻ بعد بعذ ﻻ للغ [441]; (e) the pre. n. and prep. from their gens., as اشترمتا بِرَبَّهُمُ دِرْهُمْ [1,125] and ﻷهذا غَلامُ وَلَّادةَ زيدٍ I bought it for (by God!) a dirham; (f) اذن and ین from their subjs., as

اذن وَلَّادة نَرمُهُمْ بَعْرَب

يُشَيْبُ الطفلُ مِنَ قُبْلِ المُشَيْبِ
[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

[by Muzahim Ibn AlHarith al'Ukaili, And they said, Inquire thou about her at the halting-places of Minâ; but not every one that has come to Minâ am I acquainted with that I should inquire (SM, Jsh)]; (b) [the conjunct,]

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

as

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

[by Muzahim Ibn AlHarith al'Ukaili, And they said, Inquire thou about her at the halting-places of Minâ; but not every one that has come to Minâ am I acquainted with that I should inquire (SM, Jsh)]; (b) [the conjunct,]
XII. 20. And were of the listless about him in one saying; (c) the v. denied by ما, as

وَنَحْنُ عَنْ فَضْلِكَ مَا أَسْتَغْنَانَا

قَبْتُ الْأَقْدَامَ إِنْ لَائِتُنا

وَانْزَلْ الْخَيْبَةَ عَلَيْنَا

[by 'Abd Allah Ibn Rawḥa 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

اَكَّلُ يَوْمًا لَّكَ ثَرُب

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. من denotes (1) beginning (M, Z, IH, IA, ML) of extent (M, AA, R, IA, ML), in other than time, [according to the BB, whether its gen. be a place or otherwise (R), as من المسجد الاصلي إلى المسجد الأقصى XVII. 1. From the Sacred Mosque at Makka to the Farthest Mosque at Jerusalem (IA, ML) and من سليمان 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

\[\text{لا مسجد أسس على التقوی من أول يوم IX. 109. Assuredly a Mosque that was founded upon piety from the first day}\]

(R, IA, ML), 

\[\text{إذا نودى للصلاة من يوم الجمعة LXII. 9. When the call is sounded for prayer on [below] Friday,}\]

(R), by Zuhair, Whose are the dwellings in the height of the abodes of Thamūd, that have been empty of inmates from many years and from past time? (Jsh), 

\[\text{فُصِّطَانَا من الجماعة إلى الجماعة And we were rained upon from Friday to Friday in tradition (ML), and}\]

\[\text{تخبرن من أزمان يوم حليمة إلى اليوم قد جرب كل التجارب (IA, ML), by AuNābigha (ML) adhDhubyānī, They have been chosen from the times of the day of Halîma until to-day, having been proven with all provings (J): in the two texts indeed is i. q. فِي, being often so in advers.,}\]

\[\text{فُصِّطَانَا من أزمان يوم حليمة إلى اليوم قد جرب كل التجارب (IA, ML), by AuNābigha (ML) adhDhubyānī, They have been chosen from the times of the day of Halîma until to-day, having been proven with all provings (J): in the two texts indeed is i. q. فِي, being often so in advers.,}\]

\[\text{came in a time before, and after the time of the coming of Zaid and XLI. 4. And in between us and thee is a veil, and the meaning is on account of (the lapse of) years &c.; but apparently the opinion of the}\]
KK is correct: the inceptive is known by the appropriateness of , or what imports the sense thereof, in opposition to it, as. 

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 . And of the men are they that say (182), We believe in God (IA): its sign is its replaceability by , like Ibn Mas'ūd's reading . Until ye expend part of what ye love (ML): (3) explanation (IH, AA, IA, ML) of genus (IA, ML), being replaceable by (AA), after (a) and often, because of their excessive vagueness, as II. 100. Whatever verse We abrogate and VII. 129 [419]; (b) something else (ML), as Wherefore shun the abomination, which is idols (AA): the 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 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),

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

جارية لم تأكل المرقة ولم تدق من العقول الفسقأ

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

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

أخذوا المخافى من التصيل غالبية

ظالما وكتب للأمير إنيلا

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

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

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

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

By my Lord, like the to the لله, prefixion of each to the reg. of the other being anomalous, as and

By God; a prep. according to S, whose may be pronounced with Damm in the oath exclusively, while some say the is abbreviated from  يعيبن; and the from (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 arôni mai daa ḥilâqû ma al-ardî XXXV. 8. Show me what they have created in the earth and LXII. 9. (BS, ML); [and] in advs., as above (R): (8) i. q. تُوْبِل, as عُنُى for the twining of their names XXXIX. 23. Then woe unto them whose hearts are hard to the mention of God! and يا رَبُّنَا ذَّنَبُنا نَفْسًا فِي غَفُّلَةٍ مِّن هَذَا XXI. 97. O woe unto us, we have been in heedlessness of this! : IM asserts that (ML) the [comparatival (R)] زَبِيدُ أَفْضِلُ [in such as زِبَيدُ أَفْضِلُ (ML)] denotes passing (R, ML), as though Zaid has surpassed 'Amr in excellence were said: (9) i. q. عَنْدَ, as لَنْ تَغْنَى أَموَّالُهُمْ وَلَا أَوَلَادُهُمْ مِّن اللَّهِ شَيْئَا III. 8. Their goods shall not avail them, nor their children, before God aught, says AU: (10) i. q. ربّما, when conjoined with ما as

أَوْا لَمْنَّا نَصْرِبَ الْكَبْشَ ضَرْبَةً
فَعَلَ رَأْسِهِ تَلقى الْلِّسانَ مِّنَ اللَّمْم

[by Abu Hayya anNumairî, And verily we often strike the chief a stroke upon his head that casts the tongue out of the mouth (Jsh), say Sî, IKh, ITr, and Am, who thus
explain S's saying And know thou that they sometimes suppress such a thing: (11) i.e. as، وَنَصِرَةٌ مِّنَ الْقُوَّمِ عَلَى الْلَّهِ يَعْلَمَ المَفْسِدَ مُنَٰبِحَةً II. 219. And God knoweth the marrer from the mender and until He distinguish the bad from the good, says IM: (13) extreme: S says “And you say رايتة من ذلك الموضع 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 دِيَارٌ أَحَد are forms of generality (ML) after negation (DM). [Thus] it is [sometimes (AA)] red. (IH, AA, IA), i.e. suppressible (AA), in the non-aff. (IH) sentence (Jm), as مَا جَآئْتِي مِّن أَحَد (AA, IA), i.e. (AA). The conditions of its reduance [in the two sorts (ML), according to the majority of the BB (IA),] are (1) precedence of negation, prohibition, or
interrogation [by means of َوِمَا ُتَسَقَّطَ مِنْ ُرَأْيَةِ إِلَّا َهُلْ، asterisked VI. 59. Nor doth any leaf fall but He knoweth it, لَهُلْ ُنَزَى مِنْ ُأَحَدِ َنُطُورٍ Let not any one stand, and َلا ِيُقَمُّ مِنْ أَحَدِ LXVII. 3. Seest thou any flaws?; and F adds condition, as

وَمَا ُتَسَقَّطَ عِنْدَ أَمْرِي مِنْ خَلِيفَةٍ َوَأَنَّ ِخَالِقَةَ تَخْتَفَى عَلَى َالَّذِي ُتَعْلَمُ (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 ما أَتَحْذَّرُ ِاللَّهُ مِنْ ْوَلَّدُ رَمَامَا َكَانَ مَعَةَ مِنْ ِاللَّهِ XXIII. 93., where you may construe َكَانَ 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 1M's phrase, as though its redundancy were disallowed in the concomitate, causative, and adverbial obs. because i. q. the gen. governed by مَعُ, the لَّ, and نِيِنِ, with which مِنْ is not combined; but no cause appears for the disallowance in the unrestricted obj., and AB thus explain مَعَ ْوَدْرَطَنَا َذِي ُالْكَتَابِ مِنْ شَيْ
VI. 38. We have not been remiss in the Writing at all, i.e. نَزِّلْتُمُ الْكِتَابَ. By analogy it should not be red in the 2nd obj. or 3rd of اعلم الْأَعْلَمُ, because orig. an enunc.; and the reading [of Abū Ja'far al-Madāni (K)] ما كان ينبغي لنا ائذآ نحن نحن ذويو آن باولى. 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 وَلَقَدْ جَاءَنَا نَبِيَّ الرَّسُولِ VI. 34. And assuredly the tale of the Apostles hath come unto thee and بَعْدَ أَنْ كُنْنَا ذَا نَوْرَتْكَ إِلَّا أَنْ جُرِّبَ نَغْرَكُمْ لَكِنْمَا ذَكَرْتُم. XLVI. 30. He will forgive you your sins; nor the KK the 1st, citing قد كان مي مظر There has been rain and

وَفِي مَعْرِضِهَا لَهَا حِبَّيْها عَنْدَنَا فَما قَالَ مِنْ كَأَشْيَاء لَمْ يُضْرَ

by 'Umar Ibn Abī Rabī‘a [al-Makhzūmī, And her love grows for her beside us, so that what a dissembling foe has said harms not (Jsh)]. The prefixed to قبْل and, say the majority, denotes beginning of extent; but IM asserts that it is red. In انتُنِّكم لِقَاتِرَ الْرِّجَالِ شُهْوَةٌ مِّن دُونِ الْإِسْتِثنَاء VII. 79. What! will ye indeed lie with men out of lust (begun) from others than women? [i.e. from men (DM),] denotes beginning (ML). In نسائكم راقي نبكم اللاتي في جَعْلَورَكم مِّن نسائكم اللاتي دخلتم
IV. 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 صلعم من خديجة The daughters of the Apostle of God by Khadija (K)]; not upon the اميات also, unless denote (16) connection, i.e. connected with your wives, like [المنافقون والمنافقات بعضهم من بعض IX. 68. The men hypocrites and the women hypocrites are some of them connected with some (K).]

إذا حاولت في اسْتُفْجُرْوا فَذَاتِي لَسْت منك ولست مني

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 مَن دَيْدَ رَلا الدَّمَيْنُ I am not connected with pastime, nor is pastime connected with me (K). And ‘Amr Ibn Sha’s says

فَأَنَا كُنت مُنٌّ أو تَرِيدُين صحبتِي نَكُونِي لَكُمْ يَسِبَّ رَبِّي اللَّهُ

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 $\text{تَلَّى مِنَا}$ Such a one is of us, i.e. agrees with us (T). $\text{مَن}$ is exclusively distinguished by governing in the gen. $\text{لِدَنِي}, \text{عَنَي}, \text{بَعْد}, \text{بِئْل}, \text{مَعُ},$ and also $\text{عَن}$ and $\text{عَلَى}$ when $\text{نُس}$. (R).

§ 500. $\text{إِلَى}$ denotes (1) ending (M, Z, IH, IA, ML) of extent (M, R, IA, ML), temporal and local, as $\text{ثُمَّ إِنوُا}$ الصيام إلى الليل II. 183. Then complete the fast until the night (R, ML) and XVII. 1. [499] (ML); and governs the last [part] and anything else, as $\text{سُرتُ البَرْحَة إِلَى}$ or $\text{نُصُفُهُ}$ إِلَى أَخْرِ اللِّيل (IA): the two limits, beginning and end, are oftener not included in the limited; so that in أَشْتَرَىَتْ مِنْ هَذَا الْمَعْصَف إِلَى ذَاكَ الْمَوْضِع 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 $\text{قُرَاتُ الْقُرْآنُ مِنِّ أَوْلِيَة}$ إلى لَيْل I recited the Kur'ān from its beginning to its end, or its exclusion, as II. 183. and II. 280. [447], it is acted upon (ML); but [otherwise (ML)] what is after $\text{إِلَى}$ is not [necessarily (AA)] included (AA, ML) in the predicament of what is before it (AA): (2) i. q. $\text{مَعُ}$ (IH, ML), seldom (IH), when you join a thing to another (ML), as in رَلاَ كَلَوْاَ أَمْوَالُهُم إِلَى أَمْوَالِهِم IV. 2. Nor devour
their goods with your goods (R): so say the KK and many of the BB on من إنصاري إلى الله III. 45. Who will be my helpers with God? and Camels from 3 to 10 with camels from 3 to 10 are a herd of camels; i.e. Little joined to its like becomes much: (3) explanation of the agency of its gen., after a v. of wonder or n. of superiority importing love or hatred, as نُبِر السجن أحب إلى XII. 33. My Lord, the prison is more pleasing unto me: (4) i.q. the ل، as والامر اليك And command be-longeth unto Thee (ML): (5) i.q. في، as is said [by many (ML)], in

(3) تتركين بالوعيد كانى إلى الناس مطلى به القار أحرب
(4) i.q. the ل، as والامر اليك
(5) i.q. في، as is said [by many (ML)], in

(R, ML), by AnNabigha adhDhubyaul, 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

لبيجمعنكم
IV. 89. He will assuredly gather you together on the day of resurrection: (6) beginning [of extent (DM)], as

(ML), by ‘Amr Ibn Almar alBahlî (Jsh), She says, when I have raised the camel-saddle above her, Shall Ibn Almar 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 (R, ML), as in

(ML), by Abû Kabîr alHudhali, Or is there no way to youth, when its remembrance is more delicious to me than mellow wine? (Jsh), [and,] it is said, in أنت إلى (ML), you or يغبني حبيب I sat by him (R): (8) corroboration, which is the red., authorized by Fr, citing the reading فجعل أنتدأة من الناس تهوى اليهيم XIV. 40. Wherefore make Thou hearts of men to love them (ML).

§ 501. [and عتى a Hudhailî 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 ِلْيَلَ (M, R, I, ML) and ِكُيْر (R, I) and sometimes ِلْيَلَ (I); governing, when syn. with ِكُيْر [or ِلْيَلَ ], only an inf. n. paraphrased by the v. governed in the subj. after it by the understood ] اَسْلَمَتْ أَنَّمَ، جَلَّ شَخْصٍ ِلْيَلَ [414], not ِحَتَيْ دَخَلَ الْجَنَّةَ, and, when syn. with ِكُيْر, the same, as ِسُرَتْ ِحَتَيْ تَغْيِبَ ِلْيَلَ ِشَمْسَ, I journeyed until the sun set, and the plain n. also, as XCVII. 5. [below] (R): it differs from ِلْيَلَ in that [ (a) it must be preceded by a thing having parts, expressed, as ِضَرْبَتَ الْقُومَ ِحَتَيْ زَدَى, or supplied, as ِنُصْبَتَ الْلِّيْلَةَ ِحَتَيْ الصُّبْحَ, i.e. ِنَصْبَتَ الْلَّيْلَةَ (R):] (b) its gen. is not a pron., [the saying ِأَتْتَ ِحَنَّاكَ ِتَقَضِيُّ كُلَّ فَتْحٍ * وَتْرُجُيَِّ مَنْفِكَ أَنْهَا لَا تَحْيَبُ 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) ِحَتَيْ in

واَفِقَةٌ مَا يُضَخُّ وَاعْطِيَةٌ سُؤْلَةٌ 
ِحَدَةٌ بالتَّقَوُّمُ حَتَّى لَاحْتِ
being inceptive, i. e. \( ^\text{حَتَّى} \text{هُوَ} \), And I will suffice him against what he dreads, and give him his request, and join him to the people, so that he shall be joined, and the saying

\[ دَلَّ اللَّهُ الَّذِينَ كُفّرُوا بهُمْ لأَنفُسَهُمْ * فَتَأَخَّكَ يَا بُنيَ زَيْنٌ \]

anomalous (R), Then no, by God, men will not find a hero until they find thee, O son of Abù 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

\[ اٰلِكَةُ الصَّسِّيَةُ حَتَّى رَأِسَهَا \]

I ate the fish even to its head [and

\[ سَلَامٌ حَتَّى مُطَلَعٌ الْفَجْرِ XCVII. 5. Peace is it until the time of rising of the dawn (R, ML), the time of rising of the dawn not being part, but contiguous to the last part, of the night (R), not \( ^\text{حَتَّى} \text{نَصِيَّة} \), [the saying objected by IM

\[ عَينَتْ لِلَّيْلَةِ نَمَّا رَأَتْ حَتَّى نَصِيَّةٌ رَاجِيًا فَعَدَّتْ يُؤْسُوٰا \]

not being a case in point, because he does not say \( ^\text{فِي} \)

\[ تَلَكُّ اللَّيْلَةُ حَتَّى نَصِيَّةٌ \], though he means it (ML), She appointed a night; and I ceased not until its middle to be hoping, then returned despairing (Jsh); and ought to be precise, because it is a limit, \( ^\text{فُنُورُهُمْ} \text{في} ^\text{عُمَّرُهُمْ} ^\text{حَتَّى} ^\text{حَبَيْيٌ} \)

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

(ML) May the rain water the earth as far as places related to them, and may good cease not to be cut off from them! (Jsh); so that in the ex. of the fish the head has been eaten (M): (d) the v. made trans. by 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): (c) كُتِبَ إلى زيد I wrote to Zaid and

I journeyed from AlBasra to AlKūfah are
allowable; but not or 
the aor. subj. may occur after as 
\[414\], constructively the understood and the v. being renderable by an inf. n. governed in the gen. by ; whereas is not allowable: the subj. is governed by understood, not by itself; and prefixed to the aor. subj. is syn. with , as XX. 93. [411], and the causative , as 

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

XLIX. 9. Fight ye against that which doeth wrongfully, until it, or to the end that it may, return to the command of God, and in exception, as 

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

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

سریتِ بُهم حتی تَکل مَعْلیمِم
وِحتی الْجیاَبِ ما یُقَدِی بَراسَانِ

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 َنَا َزَالَتُ الْقَتَلِی الْعَلِم [1] (I, ML) and

فَوَا عَجِبَا حتی کِلیب تَسَبَّنی * کَان اِبْنَاهَا نَهْشَل أَو مَجَاشَع

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

یَغَشُروْ حتی مَا ْتُهِرُ کَلیلِمِم * ْلَا یَسَأَرُونَ عَنْ السَوادِ المَقَبِل

by Ḥassān (ML) Ibn Thābit, 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 حَتَّی يَعْفَوَا وَقَالَوَا VII. 93. So that they multiplied, and said (I, ML) : and importing either vilifying, as فَوَا عَجِبْا الْعَلِم; or magnifying, as َنَا َزَالَتُ الْعَلِم (R). The
position is sometimes suitable for the 3 kinds of

as 

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

that you should say مَكْوَلُ [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 وَلَكْمُ فِي الْقَصَاصِ حِيَوَةُ 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 Verily a woman entered Hell-fire about a she-cat that she tied up (IA, ML), words of the Prophet (IA), and 

فَذَلِكُنَّ الَّذِينَ لَمْ تَسْتَغْلِهِنَّ فِيَهَا XII. 32. Then that is he that ye blamed me for (enticing) [126] (ML) : (4) i. q. على (IH, BS, ML), seldom (IH), in Ka'ab's saying

لَمْ تَغَلِبَ الْهَيْلَةَ الْخَيْلَ ذَٰلِكَ صَٰبِرَةً

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

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

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

[by Zaid alKhāil, And horsemen of us ride on the day of battle, skilful in spearing the aortas and the kidneys (Jsh)]: (6) i. q. أفردوا إدبيهم فِي أفواههم إلى XIV. 10. And they put their hands to their mouths: (7) i. q. أن
[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 ḥamāmatuḥ al-hilwa al-diniya fī l-aḥša't al-ʿaqlīl 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 ẓaribat min rīgbi fīya, orig. ẓaribat fīya min rīgbi.

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 Abū Kāhil alYashkurī, 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 رَأَبَّا أَرَكَبْوُا فِيهَا XI. 43. And he said, Go ye on board it (ML), i.e. اركبواها (DM).
§ 503. The د meanings (1) adhesion, [as َب ن ٌر داء، A disease has adhered to him (M, R), and infected him (M), real, as امكسيت نَزَيد I laid hold of Zaid; and tropical (ML), as (IA, ML), i.e. I made my passing to adhere to a place near Zaid (ML)]; (2) instrumentality, [as كَتِبَت I wrote with the pen (M, R, IA, ML) and بِتَوَفِيَ لِلَّهِ بالقلم َحَقَجَت With God's assistance I performed the pilgrimage (M, R), whence, it is said, the د of the بسلمة (ML)]; (3) accompaniment (M, IH, IA, ML), i.e. مع (R, IA), as V. 66. [68] (R, ML) and بِهِمْ بِسَلاَمُ XI. 50. Descend with safety (ML), whence, [it is said (ML)]، فَسَبَعَ بَعْضُ رَبِّكِ بِهِ ابْنُو XVI. 98. Then extol thou God's perfection with praise of thy Lord (IA, ML); (4) requital, [as هذا بناء This is in return for that (R, ML) and ادخلوا الجنة بما كنتم تتقلون XV. 34. Enter ye Paradise in return for what ye were wont to do (ML), whence أورك الذي يَأْشُرُوا الجَزَاءَ الدنيء 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 د 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 َب ن ٌر داء، II. 16. (178)
(IA, ML), also read ُذَهَبَ اللَّهُ نُورُهُمْ, which means the same (ML), orig. ُذَهَبَ نُورُهُمْ (DM); but sometimes with the trans., as II. 252. (29) God's making men some of them to repel some, orig. دُفِّعَ بَعْضُ الْأَنْسَاءِ بَعْضًا (ML), or rather دُفِّعَ بَعْضُ الْأَنْسَاءِ بَعْضًا (DM): (6) adverbiality (III, IA, ML), as ولَّدَ نَصَرَكُمْ اللَّهُ بِذِي III. 119. And assuredly God helped you at Badr and LIV. 34. [64] (ML); whence وَأَنْتُمْ لَقَصْوُنَّ عَلَيْهِمْ مَصِيدَيْنِ وَبَالَيْلَ 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 فِبْطَامٍ مِّنِ الْذَّيْنِ هَادِرًا IV. 158. And because of wrong from them that were Jews (R, IA) and

غلبْ تَشْذِبُ بِالْحُوْلِ كَانَتَا جَيْنِ الْبَدِّي وَرَأْسًا إِذَا أَدَامَهَا (R), by Laμd, They were men thick necked like lions, threatening one another because of rancour, as though they were the Jinn of the valley AlBadā, their feet steadfast in disputing and wrangling (EM), whence أنْتُمْ ظَلَمْتُمْ انفُسُكمْ بَاتِخَاذَكُمْ المَعْجِل II. 51. Verily ye have wronged your own souls because of your taking the calf for yourselves as a god, فَكَلَا أُخْذَنَا بَيْنَهَا XXIX. 39. And every one did We chastise for his sin, لَقَيْتُ بِرَّيْدِ الإِلَٰهِ I met because of (my meeting) Zaid the lion, and
(ML) Their camels have been watered because of the brand with an iron heated in the fire; and fire sometimes cures of the heat of thirst (Jsh): (8) i. q. (R, IA, ML), as

LXX. 1. An asker asked about a chastisement befalling (R, IA), said by some to be peculiar to asking, as and XXV. 60. And ask about it one having knowledge, and by some not, as

LVII. 12. Their light running before them and from their right hands and

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 (R, IA), as

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

فلنتمت فئها أخذًا بقرونها * شرب النزيف بين ماء الحشرم

18a
(ML), by Jamil, *And I kissed her mouth, taking hold of her locks, and drank from it as the parched man drinks of the cool clear water running over pebbles (SM):* (10) exchange, as [73] (IA, ML) and in tradition ما يسرني بها حفر النعم Red camels delight me not in lieu of them (IA): [thus] XIII. 24. may mean *Instead of the hardships and wearinesses of patience that ye suffered (are these delights and blisses), like*

أري الوحش ترعى اليوم في ساحة الجمي
بما قد أري فيها أوانس بنانا

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

أرب يبول الغلابي برása

on the evidence of هل إمانكم عليه إلا كما إمانتكم على أخيه 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
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., prefixion to the pron., and employment in adjuration [654]:

(13) [ending of (DM)] extent, as RWQD A’HUSSEIN BI-YA XII. 101. And hath shewn favor unto me: [one says A’HUSSEIN AL-A’YAH and A’YAH, and similarly A’SHÀ AL-A’YAH and A’YAH, as A’SÀTINA BINA OR A’HUSSEIN LA MULA’MA * LIDINA WA LÀ QULILLA’ AN QULLAT (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 WILA TELQO BA’IDIKIM A’LÍ A’LIHÀ XII. 191. And cast not yourselves to perdition, Bá’ikum al-matamoon LXVIII. 6. Him of you that is the demented, and

by ArRâ’î, They are the well-born dames, not mistresses of mufflers, black in the parts of the face appearing from out of the muffler, that recite not the Chapters of the Qur’an (SM); and nom., as KAFI’ BALLA’ SHIBA’ 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 يسألتة عن بِما بِة
اصعد في علم اللفظ ام تصوايا

(R), by AlAswad Ibn Ya‘fur atTāmīmī, 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 [108] (R,IA), as 

إليس اللّة بِكَافِ

XXXIX. 37. Is not God sufficient for His servant? and ما رَبِكَ بِعَانِمَ عَمَا تَعْمَلُونَ XI. 123. And thy Lord is not heedless of what they do (IA), and interrogation (IH) by means of هل زيد بِقَانِم, هل Zaid standing? (R); seldom when pred. of لا, as

فَكَّرِي لِي شَفَيْعاً يَومًا لَا ذَو شَفَاعَة

بِمَعِي فَتِيلًا عَن سَواءً بِنَارٍ
[by Sawād Ibn Kārīb as-Sahābī, *Then be thou, O Apostle of God, an intercessor for me on the day that no other author of intercession will avail Sawād Ibn Kārīb so much as a white filament in the cleft of a date-stone (J)],

or of [538] denied by [م or م] as

(IA), by Ash-Shanfarā al-Azdī, *And, if the hands of the people be stretched out to the provisions, I am not the hasty one of them, since the greedy one of the people is hasty (J); sometimes when an [original] enunc. denied in the cat. of طلَّكَ ما طَنِنَتِه بِخَارِجٍ I did not think him to be going out, or a pred. of أَيْمُ تُقَدِّر ابْنَ اللَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ ولم يَعْيَ بَخَلْقِهِ بَقَادِرَ 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 الْبِسْمُ اللَّهِ بَقَادِرَ were said (K) ; anomalously (R), as matter of hearsay (ML), when aff., as X. 28. [1] is the like thereof [and

Wherefore covet her not (mayst thou avoid being cursed!).

And debarring thee from her is a thing that is practicable.
according to Akh [and his followers, while IM says on Zaid that is a postpos. inch. (ML); and seldom when pred. of ⟨⟩, as

\[ \text{But a recompense, if thou didst, would be easy. And are kindness and recompense disapproved among men?} \] (2)
sometimes after ⟨⟩, as

\[ \text{I have repented of language that has been from me. Then would that it had been in the hollow of a pannier!} \] (R):

(3) in the d. s. [whose op. is (ML)] denied, [as

\[ \text{in the} \] (R).

(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

[We are smile [JM] shake [JM] the roar of [JM] object. can mean in the (ML) smile [JM] [JM] the direct (R).

(ML) It was the three [JM] and when [JM] death [JM].
We are the Banû Ɂabba, the companions of victory. We smite with the sword, and hope for the removal of grief (Jsh), II. 191. 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 Sơn (ML) ; and [regularly (R), often (ML),] in the obj. of سمعت, سمعت, علمت, وعرفت, and احساست (R), and the like (ML), سمعت and علمت meaning I heard, and knew, (the state of) Zaid (R) ; seldom in the obj. of the doubly trans., as

by Hassan Ibn Thabit, 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  كفى بالمرء، كذٌباً أَن يَحْدِثَ بِكَلِمَةً مَا سَمَع It suffices the man as to lying that he should tell all that he has heard,
(ML), by Hassan Ibn Thabit, And the Prophet Muhammad'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 بحسبك درهم (ML), regularly (R); and (in) خرجت فاذذا برزد I went forth, and, lo, there was Zaid!, كيف بك 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 postponed to the position of the pred., as in the reading ليس البر بان تولوا II. 172. It is not piety that ye should turn and

ليس عجببا بان الفتى * يصاب ببعض الدي نى يريد (ML), by Mahmud anNahhas, 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 كفى, [when i. q. حسب, intrans. (DM),] as XIII. 43., though Zj says it is prefixed because كفى implies the sense of كفف Be content [with God &c.], which is verified by their saying أنّهُ اللهُ ﺔواخ [421], i. e. كفى ليفعل, and necessitated by their saying كفى 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. اجزا and كفى, nor when i. q. كفى, the 1st trans. to one, as

قليل منك يكفيني، ولكن قليل لا يقال له قليل

[A little from thee satisfies me; but thy little, "little" is not said of it (Jsh)], and the 2nd to two, as نسيكفيكم الله II. 131. And God will guard thee from them, though it occurs red. in the ag. of كفى trans. to one in AlMutannahbi's saying

كَفَىَ بِهِمْ أَنْ تَخَافَا بَانِكَ مِنْهُمْ

ولِبَفَحَة دُهْر [i. e. كفى] says IJ, It suffices Thu'al for glory that thou art of them; and (let) an age worthy of thy having
become one of its people (glory)! (W)]; (c) by poetic license, as

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

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

§ 504. The ج is pronounced with Kasr with the explicit n., [except the invoked to help next to ي (ML), and similarly the wondered at (DM), with which it is pronounced with Fath (ML), because they occupy the place of the pron. in أَدْعَوكَ (DM)]; and with Fath with the pron. (R, ML), except the ج of the 1st pers., with which it is pronounced with Kasr (ML). The ج denotes *(1) peculiarity (M, III, ML), by reason of ownership (R)*,
The property belongs to Zaid (M, R); or otherwise, as The horse-cloth belongs to the horse (R), whence This poem is by Habib (ML): (2) ownership (IA, ML), as II. 284. [498] and (3) quasi-ownership, as (IA): (4) making owner, as I gave to Zaid a dinār: (5) making quasi-owner, as جعل لكم من أنفسكم أزواجا 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 واعني لتعورنِي الخ [72] (IA), like

[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 ل in يا لزید لعمور [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 non-att. and attributed to what the v. conjoined with the ل is attributed to, as III. 174. [411] and

لَمْ يَكُنِ اللَّهُ لِيَعْفَرُ IV. 136. God was not minded to forgive them, which
most name the ل of denial, but Ns says should rightly be named the ل of negation; the reason of the corroboration in it, according to the BB, being that the o.f., is ما كان قاصداً للفعل, and negation of the intention of doing is more intensive than negation of doing: 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. (R, ML), ending of extent, seldom (IA), as

عسمى الله إلا من حمدة May God hearken unto him &c. (R), whence كل يجري ل أجل

Masmi XIII. 2. Every one runneth its course until a period named (IA, ML) and

بالنَبرَكُ أرْحَى لَهَا XCIIX. 5. Because thy Lord hath inspired her (ML): (10) i. q.

على [in superiority of position, real (ML)], as

XXXVII. 103. And he threw him down upon the side of the forehead, ويخرون للاذْقافِ VII. 109. And they fall down upon the chins, [and

ضمت لله بالسِنايض مَصَبَةَ فَخَر صُريعاً للبدِئي وَللفمِ (ML.) 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)]:

(11) i. q. خنیف , [as is said, in جامع الناس لیوم III. 7. Wilt gather mankind together on a day (R), as in وضع الموازین القسم لیوم القيامة XXI. 48. And We will set up just balances on the day of resurrection and مسیب لسیلت He went on his way, whence, it is said خاتم تکبیری LXXXIX. 25. O would that I had prepared righteous works in my life! (ML) ]: (12) i. q. بعد (R, ML), as is said, in ذکریت لثلث خلوت I wrote it after three nights that passed (R), as in اتم الصلاة لاذکرب الشمس XVII. 80. Perform thou prayer after the declining of the sun at noon, the tradition صوموا لرؤیتیة وافطروا لرؤیتیة Fast ye after the sight thereof, and break your fast after the sight thereof, and

(ML), by Mutammim Ibn Nuwaira alYarbū’I, And, when we parted, it was as though I and Malik after length of union had not spent a night together (Jsh) : (13) i. q. ِتُبَل , as is said, in لثلث بقیئی before three nights that remained (R): (14) i. q. عند , as 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. مَعُ، as some say, citing this verse, [notwithstanding length &c. (Jsh)]: (16) i. q. سمَعت له صرخًا من, as I heard from him a cry and Jarir's saying

[We have excellence in the world, while thy nose is abased; and we shall be more excellent than you on the day of resurrection (Jsh)]: (17) communication, which is the one governing the n. of the hearer of a saying or of what is in its sense, as I said to him, I gave leave to him, and I expounded unto him (ML): (18) i. q. عن (IH, ML), with saying (IH), as وقال الذين كفروا الذين آمنوا لو كان خيرا ما سبقونا اليه XLVI. 10. And they that disbelieved said of them that believed, If it had been good, they should not have outstripped us in betaking themselves to it (R, ML): so says IH, but IM and others say it is the ل of causation, [for the sake of blaming them that believed (DM)]; and, whenever the ل is prefixed to other than the [person] spoken to, it is to be rendered according to one of these senses, as قالت اخراهم
VI. 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'ali (Jsh), Like the fellow-wives of the beautiful wife, saying of (DM, Jsh), or for the sake of blaming (DM), her face out of envy and 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],

فلمَوتْ تغذو الوُلادات سِخالِها

كما إِذْرَاب الدُور تَبْنِى المساكِن

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

فَان يَكِي الْمُوتُ أَفْتَنَّهُمْ فِى فَلْمَوتِ مَا تَلَّ الْوَلَادَة

[by 'Abd Allah Ibn AzZiba'ra alKurashi, Then, if death have annihilated them, what the mother bears is for death (Jsh)]: (20) swearing and wonder together, which is peculiar to the الله, as

اللَّهُ يَبْقِى عَلَى الْآيَاتِ ذُرْ جَبِيدٍ بِمُشْتَقَّةٍ بِالْطَيِّبَاتِ وَالْخَيْسَ

[by 'Abd Manat alHudhalí, By God, a possessor of knotted horns will not last out against the days in a high mountain wherein are wild jasmine and myrtle (Jsh)]: (21) wonder divested of swearing, which is used in the voc,
as in their saying Ḥayy! Ḥayy! 'the water! And oh! the fresh herbage! when they wonder at their abundance, and Ḥayy! Ḥayy! [48]; and elsewhere, as in their saying [85] and

(ML), by AlAʿshā, *Youth and hoariness, and poverty and wealth*—then to God be ascribed this fortune, how it has fluctuated! (Ish): (22) making trans., as XIX. 5. [423] (IA, ML), as exemplified by IM; but in my opinion it is better exemplified by مَا أَضْرَبْ زِيدًا لَعْمَرٍ وَمَا أَحِبَّ لِبَكْرٍ 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 ردَفْ لَكُم XXVII. 74. *Have become close behind you* (M, R) and ﷽ُلَّا رَبِّي الْإِلَهَ الْحَيُّ [134], though here the 2nd may be a lit. corrob. (R): regularly, as لَزِيدَ ضَرَبت, whence XII. 43. [498]; and by hearsay, as ضَرَبت لَزِيدٍ (IA): and hence the لِّبَكْسَرَ عَوْنُ الْدُّهْرِ فَالدُّهْرُ كَاسِرًا (R, ML) (a) intervening between the trans. v. and its obj., as
[by Tauba Ibn AlHumayyir, And whoever is possessor of a hard bone, by reason whereof he hopes to break the rod of fortune, fortune breaks him (Jsh)] and

[by Ibn Mayyāda, And thou hadst dominion over what is between AlIrāk and Yathrib with a dominion that protected Muslim and confederate (Jsh)], but not XXVII. 74., being made to imply the sense of أتَرَبَ, have drawn near to you (ML); (b) after which is supplied, after the vs. of الأمر and الزَّادَة (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 Lailâ 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 بُرِسُ للهَلَّبِ أَلَّلْهَلَّبِ [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 أَبَأَ لِزِيدٍ and لَا غَلِّي وَلَا أَحَا لَهُ, according to S; (d) named the ل of strengthening, which is the one made red. to strengthen an op. weak because either posterior, as هُدَى.

20a
VII. 153. Guidance and mercy for them that fear their Lord and XII. 43., or subordinate in government, as II. 85. [498], LXXXV. 16. [31], and ضَرِيبًا لِّزَيدٍ حَسَنَ 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 obj. preceded 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 obj., notwithstanding their posteriority, in

by Laila [alAkhyaliya, O AlHajjaj, thou shalt not give the rebellious their desires, when God gives not to the rebellious their desires (Jsh)], which is anomalous because of the strength of the op.; (c) 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. أَيَّا أَلْ عَزَٰدُ O family of Zaid: (b) contrariwise the ل is suppressed, as

III. 94. Seeking (for) it crookedness, the moon, We have appointed (for) it mansions, LXXXIII. 3. [432],

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

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

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

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

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And the moon, We have appointed (for) it mansions, LXXXIII. 3. [432],
And assuredly I gathered (for) thee mushrooms and large white mushrooms; and assuredly I interdicted thee from the small dust-colored mushrooms (Jsh)], and

[Father gathered for thee mushrooms and large white mushrooms; and assuredly I interdicted thee from the small dust-colored mushrooms (Jsh)].

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

(24) explanation: this is what explains (a) the obj. from the ag.; which [ل] depends upon a mentioned [op.], and occurs after a v. of wonder or n. of superiority importing love or hatred: you say ما احبني and ما احبني; then, if you say للذي , 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 الى للذي , the converse is the case [500], How loved, or hated, I am by such a one!: (b) agency not liable to be confounded with objectivity, and (c) objectivity not liable to be confounded with agency, when the [gen.] accompanied by each [ل] is either not known from what is before the ل, or known, but explained to strengthen and corroborate the plainness; in all of which the ل depends upon a suppressed [op.]: the ex. of the one expl. of objectivity is [41] and [489], the ل being expl. of the blessed or cursed, if he be not known, and corrob. of the plainness, if he be known, and the full phrase being اردتني لبي [a reply to a supplied question (62) (DM)].
and the ex. of the one expl. of agency is مأي زائد become lost! and perish!, these [acc. inf. ns.] being i. q. and in ِياَكِمْ أَنْكُمْ إِذَا مَتْمَتْ هَلْكُمْ عَسُرٌ and in ِواَكُمْ تَرَاى، وَعَطَّلَا أَنْكُمْ مَعْتَرَجُوَّ هُبَّاتٍ هُبَّاتٍ لَّا تُؤْدِونَ َة 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 ُهُبَّاتٍ] is said to be a latent pron. relating to the resurrection or the being brought forth, so that the ل denotes [corroboration of (DM)] explanation [of the ag. (DM)]; and in ِوَظَافَتْ هُبَّتْ لَكِ XII. 23. And said, Come thou, (my meaning is) for, or (I say) unto, thee هُبَّتْ is said to be i. q. ِإِلَّا وَتَعَالِ and لَكِ so that the ل denotes [corroboration of (DM)] explanation, i. e. أَوْلُ لَكِ (ML), the supplied question in the latter case being "Unto whom sayest thou?" (DM).

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

أَنْ يَتْمُلِكُ فَأَنْ تَتَمِلُ لَمْ يَكُن

عَرَأً عَلَىّ وَرَبَّ تَتَلُّ عَار
[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 قتل هو عار حاصل [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 Talib, [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

اللا رب مولود وليس لأب
ودني ولد لم يلده أبوان
ودني شامة سوداء في حي وجهة
مخلصة لا تنقص لأرثي
[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 an Nahshalt, Mawiya, O many a raid spreading abroad like the burn with the branding-iron! (Jsh), whence رَبِّ يَا نَذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ.

XV. 2. Often shall they that have disbelieved wish that they had been Muslims!

[O many a faster therein shall not fast therein hereafter! And O many a spender of the night in prayer therein shall not spend the night in prayer therein hereafter! (DM)], heard from an Arab of the desert after the ending of Ramadān,

فِيَ رَبِّ يَوْمٍ قَدْ لَمْ يَسْبِعْ وَلَدٌ * بَاتِسَتْ كَانَتَهَا خَطَّ تَمَالِكَ

[by Imra al Kais, 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 اوفيت في علم * تركيئ ترني شماليَّات
(ML), by Jadhîma alAbrash, 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 ابّة كريم or ابّة جاّني or 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
Many a bowl that thou emptiedst that day, and captives of a band, foemen!, and being eps. of and (147), and the v. suppressed (M)]; (c) is [mostly (ML)] a pret. (M, IH, ML), as
Scarce any generous man have I met (M): (4) it is made op. when suppressed [515], after the often, the oftener, bl seldom, and without them seldomer, as

[by Imra alKais, For (many) a woman like thee pregnant have I visited at night, and many a one giving suck, and have distracted her from a child possessor of amulets, a year old! (EM)],

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

[by Jamil, (Many) a vestige of a dwelling, in the ruins whereof I have stood, have I been on the point of ending life for the sake of! (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 an acc. is a nom. or acc. [498]: (6) its [gen.'s (DM)] place may often be observed, as

وَسَيْنِيِّ كَسْنِقَيْ سَنَا وَسَنَا أَذْرَتْ بِبَدْلَاءِ ٱلْيَهِيجِرِ نُهْرُسِيِّ (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). مَ [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, رَبَّا ظَناَلَ ٱلْغُرُوحُ [below] being anomalous according to him, but regular according to Jz (R); the v. being [mostly (ML)] a pret. [in letter and sense, as رَبَّا ظَناَلَ ٱلْغُرُوحُ (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)]

فَأَنْهَلَُ اَلْهَلَكْ نَزَّ鎮َ أَتِيِّ سُيِّبِيُّ عَلَى مِهِنْبِ رَخْصِ الْبَنَائِ

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

ربما الجمال الموئل فيهم وعناصر بينهم الميام

(M, IA, ML), by Abu 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 صلى بين بعضي وطعنة نجلاء

(R, ML), by ‘Adi 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 مراي الغ (R, IA). The v. is sometimes suppressed after ربما, when there is a context [to explain it], as

فذلك ان يلقى الكريمة يلقها

حيداً وإن يستغني يوماً فيما

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] (ML), [رب, رب, رب, رب, رب, رب, رب] (R), [رب, رب, رب, رب, رب, رب, رب] (M, R, ML), [رب, رب, رب, رب, رب, رب, رب] (M, ML). The of رب, [as in وليل كمٌّ ودٍّ ومٌّ أُلْبٍّ أَرْخِى سَدُّوَّةٌ (ML), by Imra al-Kais, And (many) a night like the wave of the sea, that let down its curtains upon me with divers kinds of troubles to try me! (EM),] is prefixed [only (ML)] to a [qualified (IH)] indet. (IH, ML); as [88] (R): and is really the con. و, the gen. being governed by رب suppressed, contrary to the opinion of the KK [515] and Mb. Their argument is that odes begin with it, as in

[608], by Ru'ba [Ibn Al'Ajjaj, And (many) a place dusky as to the edges from the dust, empty as to the wide thoroughfare, confused as to the marks of the way, much glistening as to the quivering of the mirage (have I traversed)! (J)]: but the coupling may be to something in the mind of the
speaker; and that it is a con. is made manifest by the fact that the con. \( \text{ب} \) is not prefixed to it, as it is to the ن of the oath, as 

\[ 482 \] (ML).

§ 506. The 
(\[482\]) [of the oath (M, IH, ML), used as a subst. for the ب denoting adhesion (M, R) in 
(483) اسمت بالله (M), only (IH) upon suppression of the v. (M, IH), depending only upon a suppressed (ML) اسم (DM); denoting only swearing (IH, IA) not being adjuration (IH);] is prefixed only to an explicit n., [as 

XXXVI. 1. By the wise Kur'\(\text{ان} \): and, if it be followed by another 
(M), as

XCV. 1. By the fig-tree and the olive-tree, the 2nd is a con.; otherwise each of the two ns. would need a correl. (ML)]. The ب, [used as a subst. for the ب (M, R) in تالله exclusively (M); like the ب (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), لله (IH, IA, ML):

and [to pre. to رب الكعبة, so that (IA)] is (M, R, IA, ML) transmitted by Akh (M, R), [being] sometimes said (IA, ML), and [498] (R, ML), which are anomalous (R); and By the Compassionate (IA, ML); and, as Khf mentions in the exposition
of the Book, 

By thy life, which is strange. The v. of swearing may not be mentioned with them (IA).

§ 507. is firstly a p. Many assert that it is only a n., [an adv., i. q. (DM)]; and ascribe this [assertion] to S: but we have (1) the saying [of 'Urwa Ibn Hizam 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. لقتى على لقتى على سر, 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. نازلة على سر meaning نازلة على سر, and similarly

Assuredly I will lie in wait for them (upon) Thy right way, i. e. نازلة على نازلة, i. e. ولت, like وشرب مما تشربون

And drinketh of what ye drink (of), i. e. مدة (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).

denotes (1) superiority of position (M, IH, IA, ML), often (IA), (a) really (R), as زید علی الفسطاط Zaid is upon the flat roof (R, IA), with respect to the gen., mostly, as XXIII. 22. [498], or to what is near it, as اَو اِيَّد عَلَى النَّار شَدْی XX. 10. [Or shall find upon (the place near) the fire guidance (K, B)] and

ML), by AlA'şhā, That is kindled for two frozen persons, who warm themselves thereat. And munificence and AlMuḥallīk have passed the night upon (the place near) the fire (Jsh); (b) tropically (R), ideally (ML), as عليه دين علمي فلاني عليه أمير Such a one is ruler over us (M), كَانَ عَلَيْ رَبّ حَتَّى مَتَقَضَّبَ XIX. 72. [It is an ordinance decreed imposed upon thy Lord by Himself (K, B)], and اني تولتك على الله ولهم على ذنب XXVI. 13. And they have against me a charge of crime and بعضهم على بعض II. 254. We have made some of them
superior to some (ML): (2) i. q. في نفى، as

And he entered the city in a time of inadvertence [and followed what the devils recited in (the time of) the kingdom of Solomon (ML)]:

(3) i. q., as

When the Banu Kushair are satisfied with me, by the life of God, their satisfaction pleases me (Jsh), and

(IA, ML), by AlKuhaif Ibn Khumair al'Amiri, When the Banu Kushair are satisfied with me, by the life of God, their satisfaction pleases me (Jsh), and 

[88] (ML): (4) i. q. (K, ML) in كرب، مع الله الذي وَهَب النَّبِّى آلي على الكبر إسحاق وأُسْتَحْيَى

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 notwithstanding their wrong-
II. 181. And that ye may magnify God for that He hath guided you and

[by 'Amr Ibn Ma'dikarib azZubaidi, Wherefore thinkest thou the spear burdens my shoulder, when I thrust not when the horsemen charge? (Jsh)]: (6) i.q. as أذا أجل لم أطيع إذا التمثيل كرت

LXXXIII. 2. When they take by measure from men, take fully: (7) i.q. the ب، as حقيقاً على أن لا أوتر 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. بالي (K),] and their saying Mount thou in the name of God: (8) emendation and digression, as
[by Abū Khirāsh alHudhali, And, by God, I shall not forget a slain man that I was bereft of in the region of Kūdā 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

بِكُلِّ تَداوِيٍّ نَمْ يَشْفِعُ مَا بِنَا

فَلَيْنَّ اِنْ قَرِبَ الْدَّارُ خَيْرٌ مِّنَ الْبَعْدِ

عَلَى اِنْ قَرِبَ الْدَّارُ لَيْسَ بِذَانِعٍ

إِذَا كَانَ مِّنْ تَهَوِّةٍ لَّيْسَ بَنِيَ وَرُدَّ

[by 'Abd Allāh Ibn AdDumaina alKhath'ami, With every medicine have we dosed ourselves, and it has not healed what ails us, although nearness of the abode is better than distance. Albeit nearness of the abode is not profitable, when the one that thou lovest is not affectionate (T)]: and

the dependence of this َعَلَى upon what is before it is like that of ُحَاشَا, 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. َرَالْتَحْقِيقٌ َعَلَى كَنَا, which construction IH prefers. It is red., (1) for compensation, as in

اَنِّي الْكَرِيمُ وَأَبِي يَعْتَمِل

اَنَّ اِمْ يَجِدُ يُومًا عَلَى مِنْ يَتَنْكَلَ ٢٢٩
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. مَيْتَكَ عَلِيّهُ, as IJ says; (2) otherwise, as in the saying of Ḥumaid Ibn Thaur [al-Hilālī as-Saḥābī (Jsh)]

"أَنَّ اللّهَ إِلَّا أَنْ سَرِحَةُ مَالِكٍ عَلَى كُلِّ إِفْذُانٍ العَضَاةِ تُرْوِيَ "

as IM says, which requires consideration, because وَأَقْدَرَ means pleased him, which has no sense here, what is meant being تَرْتَفُعُ and تَعْلُ (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, III, IA, ML), i. e. تَفْقِي (IA, ML), (1) when مِنْ is prefixed to it (IH, IA, ML), as

غَدَتْ مِنْ عَلِيّةٍ بعَدَّ ما ثَمَّ طَمَوْهَا

تَصَلُّ وَعْنَ قِيبَ دِيرَاءِ مِجَهِلَ

(M, R, IA, ML), by Muzāhim Ibn Al-Ḥarīth al-ʻUkailī, 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. مَنْ تُفْقِي (M, IA); (2) adds Akh, when its gen. and the
ug. of what it depends upon are prons. for one denominate, as

استك علیک زوجک XXXIII. 37. Keep thou thy wife to thyself and

[by Akhzam as Simbisi, And reckon thou matters easy for thee; for verily matters, their measures are in the hand of God (Jsh)], because the v. of the attached pron. is not trans. to its attached pron., except in the cat. of قائد [446]; but this requires consideration, because, if it were a n., might take its place, and would be a n. in XXVIII. 32. And draw towards thee and XIX. 25. [503]; and all such exs. are to be explained by dependence upon a suppressed op., [i. e. or سقیا لک (DM),] as in 504, or by suppression of a pre. n., i. e. ارک (ML). It is then uninfl. (R, J) upon quiescence (J); and is not inseparable from prothesis, as

And she takes the water of the cistern with a taking from above [201], with a taking by means whereof she traverses the middles of waterless deserts (R).
§ 508. [is firstly a prep.: and (ML)] denotes (1) [distance and (M)] passage (M, IH, IA, ML) from its gen. (R), often (IA), as ارْمِيَتْ عُنْبَةُ الْقُرْسِ I shot from the bow (M, R, IA, ML), اَطْعِمْهُ عَنْ الجُوعِ [He removed him far from hunger by means of feeding (R)], جَلَسَ عَنْ يُمِينِهِ [He held back from the position of his right hand in sitting (R)], فَلِيَهْدِيَ الْذِّينَ يَخَالُونَ عَنْ اَمْرِهِ XXIV. 63. (M, R) Then let them beware that transgress His commandment (R), سَافَرْتُ عَنْ الْبَلَدَ I journeyed from the country, and رَغِبْتُ عَنْ كَأَنْ I was averse from such a thing (ML): (2) causation [in وما يَنْطَقُ عَنْ الْبَوْيِ LIII. 3. Nor speaketh he of his own inclination, as in قَلْتُ هَذَا عَلَى عَلَمٍ I said this from knowledge (R), whence وما كَانَ اسْتَغْفَارَ ابْرَعَمَ لَيْبِهِ الَّا عَلَى مَعَدَةٍ IX. 115. And Abraham's begging forgiveness for his father was not but because of a promise, وما نَسْحُ بَتَارِكَيْ الْيَتِّا عَنْ فَزْرِكَ XI. 56. Nor are we forsakers of our gods because of thy saying, and, says Z, فَازْلُهَا السَّيْطَانُ عَنْهَا II. 34. Then the devil made them to slip because of it, if the pron. belong to the tree, like وما فَعَلَتْهَا عَنْ اِمْرَيِ XVIII. 81. And I did it not of mine own judgment (ML)]: (3) i. q. the بُ, as LIII. 3. Not
speaketh he his own inclination (R, ML), says AU (R): (4) i. q. علي (IA), superiority of position (ML), as

لا أبى عمك لا انضلت في حسب
على ولا أنت دياني تتغزنين

[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

فانما ييبخل عن نفسه

XLVII. 40. Is niggardly only to himself, whence, it is said,

إني أحببت حب الخير على ذكر ربي

XXXVIII. 31. Verily I have preferred the love of wealth above the remembrance of my Lord (ML)]: (5) i. q. بعد

, as LXXXIV. 19. [498] (IA, ML), 

XXIII. 42. After a little [565] assuredly they will become repentant, and

ومنهل ورنتة عن مثل

And (many) a watering-place that I came to after a watering-place! : (6) exchange, as II. 45. [144] and in tradition

صوبي على أمك

Fast thou on behalf of thy mother: (7) adverbiality, as

وأس سراة الحي حيث لقيتهم

ولا تك عن حمل الرعاعة وانيها
[by AlA‘shà, And give unto the chiefs of the tribe where thou meetest them, and be not slack in undertaking payment of the bloodwit (Jsh)], as is said to be shown by XX. 44. And flag not in remembrance of Me: (8) i. q. as

XLII. 24. And He is the One that accepteth repentance from His servants and

XLVI. 15. Those are they from whom He will accept the best of what they have wrought: (9) instrumentality, says IM, exemplifying it by رميت بالقوسي I shot with the bow, because they say also رميت على القوسي, both transmitted by Fr, who transmits also [507]. It is red. for compensation for another suppressed, as

[ Dost thou repine, if a soul, its doom come to it? Then wherfore dost thou not defend that which is between thy two sides? (Jsh)], meaning, says IJ, فهلا تدفع عين النبي بين جنبيك. It is secondly an infinitival p. [580] (ML).

And it is [thirdly (ML)] a n. (M, IH, IA, ML), i. q. جانب (R, IA, ML), (1) when is prefixed to it (IH, IA, ML), frequently (ML), as
A' (R, IA, ML), by Katari Ibn AlFujä'a, And assuredly I see myself to be like a jousting-ring for the spears from the side of my right hand at one time, and from before me at another time (J), i.e. من جانب يمييني (IA); which is red. according to IM, but denotes beginning of extent according to others, who say that تعيدت عين يميينه means I sat on the side of his right hand, closely or the contrary, whereas, if you put من, the sitting must be close to the beginning of the lateral space: (2) when على is prefixed to it, rarely, the only ex. preserved of it being على عين يميني مرت الطير سنة [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

وَدْعِ عِنْكُ نُبَأ صَبَعَ فِي حَجَرَتُهُ وَلَكِنْ حَدِيثًا مَا حَدِيثَ الَّذِينَ [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 عِنْ is not a n.
here is that \( \text{جانب} \) may not take its place (ML). It is then uninfl. (R, J) upon quiescence (J); and is inseparable from prothesis (R).

§ 509. The \( \text{k} \) denotes (1) comparison (M, IH, IA, ML), often (IA), as زيد كالأسد \( Zaid \) is like the lion : (2) causation, [when conjoined with \( \text{ما} \), infinitival (ML),] as وذكروا كما هداكم II. 194. And celebrate Him because \( \text{He hath guided you} \) (IA, ML); or red., as كما إنها لا يعلم فنتجاوز الله عنت [For that he knows not what he does, God forgive him!], the \( \text{ف} \) being red. (DM),] transmitted by S: and when denuded of \( \text{ما} \), as وفي قائنة لا يلفح الكاذرون

XXVIII. 82., i. e. َأعجب ُعدم ُطلحيِم [\( \text{I marvel, or Marvel thou, because the unthankful prosper not} \) (DM)]: (3) superiority of position, mentioned by Akh and the KK, as َأَعْيَر Well, i. e. َعلى خِير, mentioned by them as said in reply to “How hast thou entered upon the time of morning?”, and, it is said, َكُنِي َكَمَا أَنتَ Be thou conformable to what thou (art, or wast, conformable to), i. e. َعلى ما َكَمَا َانت َعلى َعِلِيَة: (4) haste, when conjoined with َكُمَا َستَدْخِل َسَلِم َكمَا تدخل Salute thou as thou enterest, [i. e. hastening to do it upon entering (DM),] and َصَلِّ َكُمَا َسنِت َيدخِل َالوقت Pray thou as the time sets in, mentioned
by IKhz, Sf, and others, but very strange: (5) corroboration, which is the red., as 

9
lies جَمْلَة شَيْءِ، XLII. 9. Not 
aught is like Him, i.e., say most, 

9
lies جَمْلَة شَيْءِ; but 
some say the ك is a n. corroborated by ْمَثَل, like the 

converse in

ولجَبَت طيْرَ بِفِهم إبَبِيلُ ْفُصِّبْوا مَثَلَ كَعِصْفٍ مَكْوَلٍ (ML), by Ru'ba Ib'n Al'Affaj, 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

لَواحِقَ الْأَذَابِ فِيهَا كَالمَقْتُ 

[by Ru'ba (IA), These horses are lank in the bellies: in 

them is much length with slenderness (J)], i.e. 

9
نِبْيَة المَقْتُ (R, IA), XLII. 9., i.e. ْلَيْسَ جَمْلَة , and ْكَمْبَيْنَ Light, i.e. 

9
هَيْنَا , transmitted by Fr as said by an Arab in reply to 

"How make ye dried curd?" (IA): and is judged to be 

red. upon prefixation of it to ْمَثَل, as XLII. 9.; or of ْمَثَل 

to it, as ْفَأصِبْحُوا مَثَلَ كَعِصْفٍ اِلْغَتْعُ (R). The ك is pecu-

liar to the explicit n. (IH, IM): it is not prefixed to the 

pron. (M, R), ْمَثَل being used instead (M), contrary to 

Mb's opinion, since it would lead to combination of two 
क s, when you compared to the 2nd pers. (R); and such as

23a
[by Al'Ajjāj, He left the places named AdhDhinābāt on the left, near him, and the high place named Umm Au'āl like them or nearer (J)] is anomalous (M). It is sometimes [anomalously (IA)] prefixed [in poetry (R)] to the [gen. (R)] pron. [of the 3rd pers. (IA)], as

[by Ru'ba Ibn Al'Ajjāj, And thou wilt not see a husband, nor wives, like him, nor like them, save a jealous husband (Jsh)] and [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)]. ما affixed to the ك (1) restrains it (R, IA) from government, as

(IA), by Ziyād alA'jam, For verily the he-asses are of the worst of the riding-beasts, like as the children of Al-
Habit are the worst of the Banu Tamim (J): and then

κά means (a) comparison of the purport of one prop. to
the purport of another, as ἐπιτρέπω διὰ της ἐμινθή... VII.

134. Make thou for us a god, like as they have gods and
κανόνα meaning Be thou (in the future) as thou
(art now); (b) i. q. ἐπιτρέπω, as ἐπιτρέπω Expect thou me: perhaps I shall come to thee transmitted by
S; (c) coincidence of the 2 acts, as ἐγέρσε ἐκ της ἐμινθή As Zaid stood up 'Amr sat down:

(2) is sometimes infinitival, as κανόνα Tίνας As thou
deepest shalt thou be dealt by and κανόνα Do thou
as I do; and κανόνα κανόνα may be of this sort [below]

(3) is sometimes red., not restraining it from govern-
ment, which is rare, as

Δινόμενοι ύπαρξον κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κανόνα κα

And we help our confederate, and know that he is, like

men, sinned against and sinning (J). In (1) the κανόνα governs the gen., κανόνα being (a) an infinitival p., which with

its conj. is in the position of a gen., as in Ka'ab's saying
So that she is not constant to any state that she is in, i.e. she is changeable, (with changeability) like the she-devil's changing color in her garments; (b) a conjunct n., as allowed in VII. 134., i.e. كَالذِّي هوَ الْجَبَّةُ لِيُمَّ like what is gods for them; (c) red., (a) not inseparable, as in مَنْصِرُ الْعُمْرَةِ being (b) inseparable, as in their saying هذا حقُّ كما إنكُ هُنَا.

This is true, like that thou art here, where, says S, Khl asserts that مَا is red., except that it is not suppressed, from dislike that its letter should become like the letter of مَا: (2) كَانَ كَامِنَّ restraints the كَ from governing the gen., as in

اَلْحَمْدُ لَمْ يَخْزِنَّ يَوْمَ مَشْهُدٍ

كَمَا سَيِّفُ عِمْرُ لمْ تُخْذِبَ مَضَارِبَةٍ

(BS), by Nahshal Ibn Harri [anNahshali (Jsh)], (He is) a glorious brother, who shamed me not on a day of assembly, like as the sword of ‘Amr Ibn Ma‘dikarib, its edges failed him not (T, Jsh). The GG thus parse مَا كَانَ كَ: (1) conjunct, كَانَ كَ being (a) an inch. whose enunc. [على, as above (DM),] is suppressed; (b) an enunc. whose inch. is suppressed, i.e. كَالذِّي هوَ كَانَ [like the person that was thou (DM)]: (2) red., made otiose, the كَ governing the gen., as in مَنْصِرُ الْعُمْرَةِ, and كَامِنَّ being a nom. pron. substituted for the gen., as in مَا كَانَ كَانَ.
I am not like thee, i.e. Be thou (in the future) like thyself (in the past): (3) restringent, being (a) an inch, whose enunc. or is suppressed ; (b) an ag., the o.f. being , and then suppressed, so that the pron. becomes detached, which is improbable, being then apparently (4) infinitival [above]. 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.

[properly , i.e. , unless the pron. relate to , not to (DM),] or also occurs thus (ML). And the is [sometimes (IH), seldom (IA).] a n. (M, IH, IA, ML), uninfl. upon Fath (J), governing the gen., and syn. with (ML), as

[by Al A'şhâ, 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. (IA): only, however, according to S [and critical judges (ML)], in poetic license (R, ML), as
(M, ML), by Al‘Ajjaj. 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 فائف فئة III. 43. And I will breathe into it that the pron. relates to the ك of هيئة الطير. 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 مَّا يِرِتْجَى وَمَا يِخْفَى جَمَعًا فِئَة الْمَهِيَّة كَاللَّيْثٍ وَالْحِبَاءٍ مَعاَ (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 يَضْعَىْتُهُمْ أَلْحَنَ (R)]. And, [when 2 s are combined, as (R)] in وِصَالِبَاتْ أَلْحَن [134], (1) both [ك s (ML)] are ps., like رَلِيّْمَا أَلْحَن [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 مُثَلْ كُعَصْف : but they may not be both ns. or ps., one of which is red. (R.)
§ 510. مَدْدُ and مَدْدنَ denote [time (IH), past or present (Jm),] beginning (M, IH) of extent in time (M) in the past, and adverbiality in the present (IH). مَدْدُ and مَدْدنَ, when followed by a gen., are preps., i. q. مَدْدُ if the time be past, i. q. مَدْدنَ if it be present (IA, ML), and i. q. مَدْدُ and together if it be numbered, as مَدْدُ يُومُ يَوْم مَدْدُ يُومُانَا I have not seen him since Thursday or مَدْدُ يُومُانَا in our day or مَدْدُ ثَلَاثَةِ اِيُّامْ مَدْدُ ثَلَاثَةِ اِيُّامْ 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 مَدْدُ, and in the nom. [203] by مَدْدُ. An ex. of the common usage in مَدْدُ is

ْتَقَامُ شَتَى مِنْ ذِكْرِى حَبِيبِي وَمَعْلُوْميَّ

وَرَيْحٌ عَفَّتْ آثَرَةٌ مَدْدُ أَزْمَى

[by Imra alKais, Tarry ye two: we will weep because of the remembrance of a loved one, and ‘Irßen (a celebrated songstress), and an abode whose traces have become effaced from past times (DM)]; and one of the rare usage in مَدْدُ is

أَرْيَانُ مَدْدُ جَهَّامِي وَمَدْدُ دَهْرٍ
They govern only the explicit *n*, and only *ns.* of time [498] (IA). Their being *ns.* has been mentioned among the uninfl. *ns.* [203] (M).

§ 511. حَاتَشَا (M, IH, IA, ML) (1) denotes (M, IH, ML) freedom from imperfection (M, R) in (R) exception (IH, ML), as حَاتَشَا أَبِي تَوْبَانِ آَلَه (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. جَانِبُ, جَانِب (M), aplastic, because implying the sense of لا (ML); the acc. governed by it as in (IA) اللَّهُ اغْفِرْ لَيْ وَلِهِ يُسْمَعُ حَاشَى الشَّيَاطِينَ وَابَا[主力脚 note]

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 حَاشَى قَرْيَشَا فَانَ اللَّهُ فَضَلَّهُمُ عَلَى الْبَرَّةِ بِالْإِسْلَامِ وَالْدِّينِ (IA) Except Kuraish, for verily God has made them to excel the rest of creation because of AlIslam and the faith (J), and
[by AlMunkidh alAsadi, Except Abù Thaubān: verily Abù Thaubān is not tongue-tied, stammering. 'Amr Ibn Abd Allāh, verily in him is refraining from quarrelling and reviling (Jsh)]; and its ag. is then a latent pron. relating to the inf. n. or act. part. of the preceding v., or to the [vague (DM)] part understood from the general n., so that لَمْ أَطْلُبَ حَتَّى زَيْدًا 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. لِي, but (ML) governing [the excepted in (ML)] the gen. (IA, ML), because they say حاشَوَي (R): (2) denotes freedom from imperfection [not in exception (R)], as لَحَاشُوَي لله XII. 51. How free is God from imperfection !: it is then a n. [syn. with بَرَاءَة (ML), as proved by the reading [of Abu-sSammāl (R)] حَاشَا لله [like بَرَاءَة لله (ML); being an inf. n., i.q. تَنْزِيَة (R): so that Ibn Mas'īd's reading مَعاَذَ اللّه (ML), i.e. تَنْزِيَة لله and أَعَوذَ مَعاَذَ اللّه (DM)]; and the Tanwin is omitted [in the reading of the Seven (ML)] because حَاشَا is uninfl., on account of its resemblance [in letter and sense (R)] to the p. حَاشَا (R, ML): (3) is a plastic trans. v., whence the tradition إِسْمَعَيْل [88], مَا being neg., i.e. He did.
not except Fatima, whereas IM [followed by IA] imagines لَا to be infinitival, and حاشيُّ exception, supposing it to be part of the Apostle's speech; and the proof of its plasticity is

\[
\text{فَلا تَرَى فَاعِلًا فِي النَّاسِ يَشتهِى}
\]

\[
\text{وَلَا حاشيُّ منَ الأَتَوَامِ مِنْ حَسُنٍ}
\]

(ML), by AnNabigha adhDhubyānī, And I see not a doer among men that resembles him, nor do I except of the peoples any one (Jsh). And حاشيُّ is [often (R)] said; and (R, IA) حشيُّ (IA) seldom (R).

§ 512. عاً (M, IH, IA) denote exception (IH); [and] are mentioned in the exc. [88] (M, IA). خلاً 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 حاشيُّ [511], and the prop. a d. s. [when not preceded by مَّ (DM)]. You say قاموا خلاً زيدًا; or use the gen., except in such as ما كل شيء خلاً [88], because, this لَا being infinitival, خلاً must be a v.: and the position of خلاً لَا 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 حاشيُّ and عاً. [And] عاً is like خلاً in the two divisions mentioned, and in its predicament with لَا (ML).
§ 513. Few mention لَعَلَّ, كَي, among the preps. [498] (IA). كُي 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. مَ (IA, ML) in [498], i. q. لِمَ (M, IA, ML): (2) the infinitival مَ in

إِذَا أَنَتْ لَمْ تَنْفِعْ فَضُرَّ فَانَمَا
يَرِجُوا الفَتى كَيْمَا يَضُر وَتَنْفِع
[by AnNābigha alJa'dī, When thou bestiretest not, injure; for the youth is hoped for only on account of injuring and benefiting (Jsh)]: (3) the infinitival أن understood, as in

جُنُتُكُ کَيْ تَكْرَمْنَی [411, 498, 596] (ML), and [similarly] in

جُنُتُ کی اَکْرَمْ زِيَدًا (IA), the subj. being [then construed to be (ML)] governed by أن (IA, ML) understood after كی, and أن and the v. being construed to be an inf. n. governed in the gen. by کی اَکْرَمْ زِيَدٍ, i. e. عَلَى لَعُلْ (IA). or goes [the inch. in (ML)] the gen. in the dial. of 'Ukail, as

المَخَافَرْ الحَح [498] (R, IA, ML) and

لَعُلْ الَّذِی فَضَلَّمُ عَلَیتُنَا * بَشَیٰٰ لَی اَمکُمْ شَرَیٰم
[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 which being a [quasi—(J)] red.

prep. prefixed to the inch., like the in بحَرُسُبِكَ بِدِرْهَمٍ [24] (IA). مَتَّى (IA, ML) is a p., i. q. فِي or (ML), [and]
governs the gen. (IA), in the dial. of Hudhail, whence شَرَبَ يَمِّعُ الْبَحْرَ الْعَلَّ

by Sā‘īda (ML) Ibn Juwayya alHudhalī, I imagine rain through looking at lightning from, or in, a cloud near, having a sound of thunder (Jsh). And IM elsewhere mentions لَوْلَة [169] among the preps. (IA).

§ 514. The prep. is [sometimes (IA)] suppressed, the [intrans. (IA)] v. becoming self-trans. (M, IA), as

wa-xاختار موسى تَوْمَةٍ سَبعِيَٰ رِجَالاً VII. 154. And Moses chose (from) his people seventy men, [i. e. مَنْ تَوْمَةٍ (K, B),]

[by AlFarazdak, And of us is he that is chosen (from)

men in liberality and munificence when the violent winds

blow (SM)]]], [432], and hence [432] ; and hence دَخَّلَ الدَّارَ [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. بالدیار (IA).
Suppression of the prep. is (1) regular (a) [in the case of all
the preps. (Sh)] with ان and ان (M, IA, Sh, ML) and their
conjs. (Sh), provided there be no fear of ambiguity (IA),
as [p. 381] 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. بَانَ and
[and قَلْلَا جَنَاحٌ عَلَىٰ ان يُطْرَفُ بِهِمَا II. 153. There
shall be no sin against him (in) that he perform the
circuit of them, i.e. يَخْرُجُونَ الرَّسُول وَياَكُم، فِي آن
ان تُؤْتُوْنَا بِاللّه وَبِكَמ LXX. 1. Driving forth the Apostle
and you from Makka because ye believe in God your Lord,
i.e. لاَيُن (Sh) (or بَانِ (B),] and IV. 126. [64], i.e. فِي
or ان or ان ye are unwilling that ye should marry,
as variously expounded (Sh, ML), and
وَيَرِبَضُ آن يَبْنِي المعالي خالد
وَيَرِبَضُ آن يَرِضُي صَنِيعٌ الأَلْام
[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 Fi Akh Tā'ām or Rūḥīt Fi An Tā'ām, so that Fi may not be suppressed, because the suppressed might be Fi (IA): Khl, as also (ML) Ks (IA) [and] most of the GG (ML), holds the place of [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 F being made otiose (B)], the acc. of the v. not being allowed to precede it when the acc. is An and its conj. [517], and of

[by AlFarazdak, And I have not visited Lailà because she is dear to me, nor because of a debt owing by her that I have been demanding (Jsh)], related with Dīn in the
gen. as coupled to the place of \( \text{لاين تكون} \), since its o.f. is
\( \text{لاين تكون} \) (ML): (b) in the case of the causative \( \text{l} \),
when governing [the infinitival (Sh)] [and its conj. (Sh)]; the GG allowing in
\( \text{كي جفت كي تكوني} \) that should be infinitival, and the \( \text{l} \) supplied (Sh, ML) before
it (Sh), i.e. \( \text{لكي} \) (ML): (2) confined to what has been
(IA) transmitted [by hearsay (IA)] with other [gens. (IA)] than \( \text{إن} \) and \( \text{إن} \) [and \( \text{كي} \)] (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 govern-
ment [necessarily (Sh)] remaining, [in poetry exclusively,
(1) regularly (R),] after (a) the \( \text{و} \), [often (IA, Sh), as
\( \text{فهمة مخبرة} \text{لغ} \) (505) (R, IA), like
\( \text{وليل للغ} \) (1), (505), and

\( \begin{align*}
\text{ودوية مثل السماء اعتسفتها} \\
\text{وقد صبغ الليل الحصى بسوان}.
\end{align*} \)

And (many) a waterless desert like the sky have I tra-
versed at random, when the night has dyed the pebbles
with blackness! (Sh)]; (b) the \( \text{ف} \) and \( \text{بل} \) (R, IA, Sh),
seldom (IA, Sh), as \( \text{مل بل للغ} \) [419] and
\( \text{بل بل للغ} \) [505] (R), like \( \text{مل} \) [505] and
(IA, Sh), by Ru'ba Ibn Al'Ajjaj, 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 [505] (R, IA). The gen. is not governed by the and without dispute, but by supplied after them; nor by the, according to S: but, according to the KK, the, becoming i. q. , governs the "gen. by itself (R). The prep. [other than (R, IA)] is suppressed, its government remaining (R, IA, ML), regularly (R, IA) in [503] (R, ML), i. e. ; and (ML) in For how many dirhams boughtest thou?, [i. e. (ML), according to S and Khal (IA): and [not regularly (IA)] in Ru'ba's saying Well [508] in reply to "How hast thou entered upon the time of morning?" (IA, ML), i. e. [or, and

[by AlFarazdak, When it is said, "Which of men is worst as a tribe?", the fingers with the palms point (to) Kulaib (Jsh)], i. e. , 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 تبيلة, have I given a thousand camels to because of his poverty, the pron. being made masc. in the ground that the نفس is renderable by person, so that he exalted himself, and ascended (to) the mountains! (J)] i.e. (IA).
CHAPTER III.

THE PARTICLES ASSIMILATED TO THE VERB 

\[\text{etc.}\]

\$516. These are [a division of the ps. annulling inchoation, vid. six ps. (IA),] \[\text{ليبت, كان ، لكني , ان , ان }\] and لعل (M, III, IA), which S reckons as five, dropping ان; because its o. f. is ان (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 ادكَت حققت and ان ادكَت, ادكَت and لعل of بنيت, شهبت, كأن, استدركت, لعل and لعل of ترجىت (R). Being prefixed to the inch. and enunc. (Sh), [and] governing with the converse of the government of كأن (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 ان الساعة اتية... ان الله شديد...

XX. 15. Verily the hour is coming, إعلموا ان الله شديد...

V. 98. Know ye that God is severe in punishing, كأنهم خشب مسندة

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 لعلُّمُ، كان ان، which is the reverse [of the rest (Jm)] of them [517] (IH). لعلُّمُ، لِيْتُ، وكان 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 لِكَنْ 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 زِبَدًا لَا تُضِربَة or إِضِرب زِبَدًا وَلَكِنْ وَمَّا لَا تُضِربَة (R). لِيْتُ، لِيْتُ، and هَلُّ ضَرِبَتُهُ؟ 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 اس. (IH), except لِيْتُ (R, IA, Sh), which may be made op., [ما being red. (R),] or inop. (R, IA), ما being restringent (R), as [انما يَنهاكم الَّلَّهُ LX. 9. God forbiddeth you only, XXI. 108. (517) (M), IV. 169. (2), كَانَا يَسَاطِرُونَ إِلَى الْمَوْتِ VIII. 6. As though they were being driven to death (Sh),]
(M, Sh), by AlFarazdaḳ, *Repeat looking, O Ābd Kais*, peradventure the fire has lighted up for thee the tethered he-ass (Jsh): or sometimes, [as many GG hold (IA),] the fire has lighted up for thee the tethered he-ass (Jsh): or sometimes, [as many GG hold (IA),] they are red. (M, IA), seldom (IA); oftener, however, in ʿālamā, līṭimā, and than in ʿālamā, līṭimā, and ʿālamā, (M), the verse [of AnNōbīgha (M, Sh) adhDhūbyānī (Jsh)] being related

(Qālī al-līṭimā ʿalā waḥdāt al-hammām al-nāʾ ilā ʿjamatīnā allā nafsī ṭaqqīdī)

(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 līṭimā is made op. (R, IA, Sh), because they preserve its peculiarity to the nominal prop. (Sh), as līṭimā zīdā ʿamīn (IA, Sh) or zīdā (IA), not līṭimā zīdā ʿamīn (Sh).* ʿAmīn 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 ʿāmīn yīnṭalīq zīdā ʿamīn zīdīn yīnṭalīq zīdīn. Only Zaid departs (K on II. 10., B) and ʿāmīn zīdīn yīnṭalīq ʿamīn zīdīn. Zaid is only departing (B), [and similarly] as ʿāmīn yīnṭalīq zīdīn.
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 (K on XXI. 108.), so that the 1st denotes restriction of the predicament to the thing, and the 2nd the converse (B on XXI. 108).

§ 517. [as also (M, IA, ML), a deriv. from for which reason Z is right in asserting that imports restriction (516) like , both being combined in 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

[by 'Umar Ibn Abi Rabī‘a al-Makhzumi, 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


(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. with the addition of corroboration (Jm)]; but 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
constructively constructive, because the *pred.* is really the suppressed *pred.* and, if the *pred.* be *prim.* (R, ML), the case is similar, as بلغناي زيدبتک, i.e. زيدبُتک, since the of relation affixed to the *n.* and followed by the 8 imports the sense of the *inf. n.* (R); [or] is supplied, as بلغناي اين هذَا زيد, i.e. كونة زيدا (ML). is not put at the head (M, R, IA) of the *prop.*, as اين 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 اين زيدا قائم حقى is not said (M): though some allow it to be put at the beginning (IA).

§ 518. [The Hamza of] اين must be pronounced with Kasr or Fath, or may be with either (IA, Sh). اين 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 ُانا انزلنا في ليلة القدر XCVII. 1. *Verity We revealed it in the night of power* (Sh); or of a fresh sentence, as ولا يحزنون قولهم اين ُأَلْيَن X. 66. [1] (R): (2) after قال (M, IH) in [the beginning of (Sh)] the *prop.* imitated by the *saying*, as XIX. 31. [1] (IA, Sh), ومن يقل منهم اني الا في دورة ذلك نجزيه جهم.
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 أَقْتُلَ أَنَّ زَيْدًا قَاتِمًا, i.e. [441] (IA): (3) after the conjunct (M, IH) in the beginning of the conj. (IA, Sh), as and a similar form of the conj. XXVIII. 76. And We gave him of treasures that whereof verily the keys would weigh down, [but جاء الذِّي عَنْدِي أَنَّهُ فَاسِدٌ (Sh)]: (4) in [the beginning of (Sh)] the complement of an oath, [when the ل is in its pred., as وَاللَّهُ أَنَّ زَيْدًا قَاتِمًا (IA) and بالله إنه زيدا لائماً (Sh) by the conjunct (IA, Sh) as L-A-M, f and the mental conjunction before the conj., as لامم. CIII. 1. 2. (469) By time, verily &c., or without it (J), as وَاللَّهُ أَنَّ زَيْدًا قَاتِمًا XLI. 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 بلبكم من المرسلين إلا أنتم 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 أعطىني ولا سألتهما إلا واني لحاجز كربي.
(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 

" suffice you, I and my two brethren, nor asked I them, but when verily my generosity to others was debarring me from accepting their bounty (J), but "

XXII. 17. Verily they that have believed, and they that have been Jews, and the Sabæans, and the Christians, and the Magians, and they that have been polytheists, verily God will distinguish between them on the day of resurrection (Sh): (7) when prefixed to an inch. in whose enunc. is the ل of inception [521] (R), [e.g.] after one of the mental vs. suspended from it by the ل [445] (IA), [and] before the suspensory ل, as "

وَاللَّهُ يَعْلَمُ أنَّكَ لَرَسُولٌ رَبُّكَ وَاللَّهُبِينَ" (522), "verily the hypocrites are liars (Sh); whereas, if it were not for the ل [in its pred. (IA)], "

And God knoweth, verily thou art His Apostle; and God beareth witness [522], verily the hypocrites are liars (Sh); whereas, if it were not for the ل [in its pred. (IA)], would have Fath, [as "

وَأَعْلَموا أَنَّمَا غَنِّمْتُم مِّن شَيْءٍ فَانَّ للهِ خَمْساً VIII. 42. And know ye that whatsoever thing ye take as spoil, it is meet that the fifth thereof be for God and "

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 [از] and
(Sh)] beside [یزیدا جالس] (IA, Sh), as جلست حيث این (9) after
the inceptive [ال] [551], as II. 12. [63] (IA): (10) in the
beginning of the ep., as مرت برجل انّه فاسل, but مرت برجل
عندی انّه فاسل (Sh). And این 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. انبازننا;
or pro-ag., as دلیلی ای نُرِح انّه لَن يُؤْسَ مِنُ تَوَمِّك اَلَّا مِن
(IA). 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 لَوّ (M, Jm) they say لو انک لَو, because it is an ag. (IH) of a [supplied (R) suppressed (Jm)] v. [23] (R, Jm) ثبت
(or the like) (R), since لو انک منطلق لا نطلق is constructively
لو رَوَغ انطلالتک (M); and similarly after the chronometrical, as مَاء این زیدا تائیم
constructively مَاء ثبت انّه (R): (2) as an acc. of a v. (IA),
as an obj. (IH, Sh) of a v. other than قال, as لا تحصائو
انک اشرکت پَرْ الْلّهٰ VI. 81. When ye fear not that ye have
associated with God (Sh); and similarly in

by suppression of the 2nd obj., orig.

(M): (3) as a gen. (M, R, IA, Sh) governed
by a p. (R, IA, Sh), as XXII. 6. [1]; or by prothesis
(Sh), as a post. n. (IH), as

LI. 23. Verily it is true like that ye speak (Sh): (4)
as an inch. (IH, Sh), as

XLI. 39. And of His signs is that thou seest the
earth dry, depressed (Sh); and [similarly] after لولا (M, Jm)
they say لولا، because it is an inch. (IH), the enunc.
being necessarily suppressed [29] (R): (5) as enunc. of
an abstract substantive, as

as appos. to one of the above mentioned, as

II. 44. Remember ye My favour that I have conferred upon you,
and that I have preferred you above the worlds and

VIII. 7. And remember thou when God promised you one of the two
bands, that it should be yours, ان in the 1st [text] being
coupled to, and in the 2nd a subst. for, the obj.

and احدى (Sh). Sometimes the single term supplies
the place of ان, but [the Hamza of] the latter must be
pronounced with Kasr, as طَلَنَتْ زَيدًا أنَّهُ تَأَمَّمٌ; because it is in the position of the 2nd obj., but is not constructively the *inf.* *n.*., since طَلَنَتْ زَيدًا قِيَامًا is not correct (IA).

§ 519. اَنِّي occurs [in positions admitting of both *prop.* and single term (M, IH), vid. (R) (1) after اَنَّا denoting suddenness of occurrence (R, IA, Sh)], as

وَلَنَتْ اَنَّى زَيدًا كَمَا قَبْلَ سِبَدًا اَنَّا اَنَّهُ عَبْدُ الْفَتَا وَالْلَّهِ (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 اَنَّ اَنَّهُ عَبْدُ الْفَتَا (IA)]; and Fath (M, R, IA, Sh), as an *inf.* *n.*, an inch. whose *enunc.* is اَنَّا, constructively فَقِيِّ الْرَّقْبِ [وَقَلَّتْ الرَّقْبِ] عَبْوَدِيَةُ (J)], or is suppressed, constructively مَوْجُودَةُ (IA): (2) as *enunc.* to [an inch. that is in sense (IA)] a *saying*, its own *pred.* being a *saying*, [like اَحَمَد and the like (Sh),] and the sayer [of both the *sayings* (Sh)] one (IA, Sh), as [S exemplifies by (IA)] اَوْلِمَا أَتَوَلَّى اَمْسِكُهُ اَمْسِكُهُ اَمْسِكُهُ اَمْسِكُهُ 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 مئ عمل منكم سوءا بجهالته ثم تاب من بعده. واصفع فانه 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 فازغفان جزاٰرة or فجازرة الغفران (IA): (4) when following the ، after ذاٰك هذا ذاك وان الله ورسى VIII. 18. (The case was) that: ذكم وان الله ورسى and (the case was also) that God was weakening, ذكم being enunc. of a suppressed inch., and ان coupled to this enunc., i.e. الامر ذاكم والامر أيضا ان الله ان ان، or and verily God &c., ان with its two terms being coupled to the preceding prop.: a poet says

**اَنْ اَيُّ حَنْيَتْ نَارٌ اَمْرَمْلَة
اللَّهٌ بَارَعُ تَلْ رَانِمَ لَا تَرَى
هَذَا وَانَّى عَلَى جَاهِرٍ لَنَوْ حَذَب
أَخْنَى عَلَيْهَا بِمَا يَجْحَنُ عَلَى الْجَارِ**
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 *أَمَّاْ* [551], which before *أَنَّىْ* is i.q. *حَنَّاْ*, and before *أَنَّىْ* is an inceptive *بِكَّٰلِمَٰتِ هُمْ* [518], as *أَمَّاْ وَاللَّهُ إِنَّهُ ذَاهِبٌْ*, 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 ج is not in its pred., [and the v. is expressed (J),] as

*لِتَقْعُدَ مَنْ قَعَدَ الْقَصْصَىْ مِنْ ذَٰٰٔلِكْ الْقَادِرِ الْمُقَلِّيْ
أَوْ تَقْلُفُ بِرَبِّكَ الْعَلِيَّ إِنِّيْ أَبُو ذَيْلَكَ الصَّبِيِّْ* (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. *قدْ عَرَفْتُ أَمَرْكَ حَتَّىْ أَنْكَ صَالِحٌ* occurs after the inceptive *حَتَّىْ* [as *قَدْ حَنَّاْ*], that, so that verily even Zaid says it (M)]; but *أَنْْ* after the prep. or con., as *قَدْ عَرَفْتُ أَمَرْكَ حَتَّىْ أَنْكَ صَالِحٌ* I have become acquainted with thine affairs, even to, or even, that thou art well (M, R). And *أَنْْ* occurs after (1) مَّدْتُ َجْرُمْ أَنْ لَيْمَ الْنَّارُ لَا جَرْمْ أَنْ لَيْمَ الْنَّارُ *الْجَرْمُ* [203]: mostly, as
XVI. 64. Nay, it, or It, is due, or There is no escaping (from the fact), that the fire of Hell is for them: 'U is a refutation of the preceding speech, as Khl holds; or red., as in [566]; because جرم contains the sense of the oath: and جرم is a pret. v., according to S and Khl; and, says S, means حنِّى, so that ابن is its ag.: but Fr says that لا جرم is a phrase orig. i. q. بد and مشاهلة ابن تفعل كذا, because جرم لا is transmitted, and فعل and رشد and participate in inf. ns., like رُشَد 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 جرم ابن قائم is said, with Fath from regard to the original sense, like ابن مشاهلة ابن تفعل كذا, i. e. ابن, and Kasr because of the adventitious sense of the oath. And you say عَزَّ مَا ابن قائم وشَدَّ مَا ابن ذاهب (1) It is in truth that thou art going away and standing: وشَدَّ عَزَّ, and are vs. restrained by عَزَّ, like طَلَّما [565]; and, both being i. q. حقا, the sense is حقا ابن الاع, i. e. حقا, or ابن 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 بَنَسَمَا عملْك نعُمَا صُنِيعَك.
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 فاسق كم أن عمرا صالح (2): [468] Zaid is wicked, as 'Amr is good; Khl says that ما is red.

[509], and governed in the gen. by the ك: (3)

It is in truth that thou art going away, because i. q. في حقيقة Whatever be the case, verily thou art going away in truth the pronunciation is Kasr, because with أما you are not forced to make the adv. an enunc. to [الله] إن, as you are without، since إن may be preceded by the reg. of its reg. with أما، as أما زيدا فانك ضارب and أما يوم الجمعه فانك سائر، but not without it [593]: S says إن is allowable with Fath, but the pronunciation is Kasr: (4)

أما في الدار فانك قائم 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 خلا يذرنك is related with Kasr of the Hamza of [523] 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

أنا كنا من قبل ندعوه انها هو البر الرحيم

LII, 28: [Verily we were wont before in the world to pray to Him: verily, or because, He, He is the Benign, the Merciful, ان being read (K, B) in the sense of لانة (K) by Nafi’ and Ks (B): and both are allowed in لبيتك إن الحمد والنعمه لك At Thy service! Verily, or Because, praise and blessing belong unto Thee; but ًان 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 ًان in ُرَّقَّلُ كُلّ الْغُنْس in [146], being with its 2 regs. either a subst. for َلاَ [المَبْيِنَكُ] [1], or in the position of causation, is, if the causation be inceptive, pronounced with Kasr, as in the case of the subst.; but, if it be by subaudition of the ل, with Fath (BS).

§ 521. The ل [of inception (M, R, IA)] is prefixed (1) with ًان [only (M, R), out of all the six ps. (R), because it denotes inception (M)], to (a) the sub., [when posterior to the pred. (IA), (or) when separated from ًان (M, IH), as ًان في الدار لِنْدِنا (M, IA), III. 11. (498)
And verily for thee is a recompense not cut off (IA), by an adv. that is either the pred., as اَلّا عِنْنَا لِلْهَدِي XCVI. 12. Verily incumbent upon Us is the right direction; or dependent upon the pred., as اَنْ فِي الْدَّار اْزِيدا مُقَام (R)]: (b) the pred. (M, III, IA), as اَنْ اْزِيدا لَقَام (M, R, IA) and الله اَنفُور XVI. 18. Verity God is very forgiving (M): but, not, when the pred. is a [plastic (IA)] pret. not conjoined with ْثَنَ [604], or is negatived, [because the corrob. ل is not combined with the neg. p. (R),] though واعْلَم اَنْ تَسْلِيمًا وَتَرْكًا اَلّا مَتْشَاخًا وَلَا سَوَاء [by Abū Hizām Ghālib {Ibn Ha'rith 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 pret., but with the condition; nor to the ل 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 اَنْ اْزِيدا لَبَرَة مُقَام; and, when prefixed to the pred. beginning with the ل of the oath, it must be
separated from the latter, as لِئَ الْكَالِمُ لِيُؤْفِينُهُمْ رَبَّكُمَّنَزْنِ النَّسَاءَ اعْمَالَهُمَّ

[113, XI] [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 L's being separated by the red. مُا (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 (M, R, IA)

\[\text{اَطْعَمْتُ اَكْلٍ} (M, R, IA), \text{فَلَمْ تَعْمَلْ مِنْ سَكَرَتُهُمْ يُعْهِرُونَ}

 XV. 72. By thy life, verily they were in their drunkenness bewildered, and

An āmma خَصْصَيْتُ عَمَداً مُودَّتهُ ُّ عَلَى الْئَنَائِ لَعْنَيْنِ غَيْرِ مُكَفّورٍ (M), by Abū Zubaid atTa'ī, Verily a man, whose love has purposely distinguished me exclusively of others notwithstanding our distance one from the other, is not unthanked with me (Jsh): but only when the pred. is [such as the ل might be prefixed to (IA);] not [otherwise, as when it is (IA)] a [plastic (IA)] pret. [v. (IA)] not conjoined with فَدُ: [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 ان زيدا لشَاحِكًا رَاكِبٍ (IA):] (d) the pred. and [its prepos. (R) intermediate (IA)] reg., [أَنَّى لِبَتْحَمِدِ اللَّهَ الْكَرَامَ] 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 ل ought to be prefixed to the beginning of the  
sentence, [and therefore to بث, as لام زيدا قائم (IA)];  
but, the ل and ل both 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 ل at the beginning, because it is op. : some  
of the Arabs, however, say لد د لرجل صدقي 690; and  
sometimes the [2nd] ل is suppressed, which is rare, as  
لا يام د بَرَق على قَلَل العَمَى  
لمدنك من بَرَق على كَرِيم  
[Now O gleam of lightning upon the heights of the in-  
accessible pasture, verily thou as lightning art generous  
unto me (Jsh)]; and here S holds that the د is a subst. for  
the Hamza of ل; so that, the form of ل being altered  
by the conversion of its Hamza into د, the ل may be  
put together with it (R): (2) with لگ [529] (IH, IA),  
to the pred. (IA), allowed by the KK (R, IA), because,  
as they say, لگ does not alter the sense of inception  
[523], like ل (R); but with weak authority (IH),  
because it does not agree with the ل, like لگ, in its  

If sense, i.e. *corroboration* (Jm): the saying [cited by them (R, IA)]

Mine upbraiders blame me for the love of Laila. But I am broken from love of her (SM) is (M, R, IA) explained [by the BB as anomalous (R), on the theory that the *J* is *red*, as it is anomalously *red* in the *enunc.* (IA).] like

(R, IA), by Ru’ba Ibn Al’Ajjāj, *Umm AlHulais is a decrepit old woman, pleased with the bone of the neck instead of meat* (Jsh), and in the *pred.* of *&msi* , like

*mera &bbi* *vtq* *v* *kif* *si&dkm*

*vtq* *vtl&* *&msi* *mgd&d*

(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. *[then lightened by elision of the Hamza and of the of *&k* (R),] as [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. لکن انا (M, R), like لکن انا لا اقليك (K): (3) with ا لکن انا لا اقليك to the pred., [allowed by Mb (IA), anomalously (R).] as ا لکن انا لا اقليك XXV. 22. [518] but the case was that they &c., [anomalously (IA)] read (R, IA) by Sa'îd Ibn Jubair, and وان الله لسريع علمٍ VIII. 44. And because God is all-hearing, all-knowing, likewise anomalously read (R), [both] being also explained by redundancy of the ل (IA).

§ 522. You say علمت أن زيدا قائم; but, when you put the ل, you pronounce with Kasr, and suspend the م, as LXIII. 1. [518] (M). In نشهد أنك لرسول الله لکن انا لا اقليك LXIII. 1. We bear witness, verily thou art the Apostle of God لکن انا لا اقليك is suspended, like علمت أن زيدا قائم in علمت أن زيدا قائم. And you say علمت أن زيدا قائم [445] and علمت أن زيدا قائم, though the pronunciation commonly obtaining is Fath in both. But ب شهدت with the م may not be treated like علمت, as علمت علمت بان زيدا لقائم, because the prep. is not suspended; nor is علمت علمت بان زيدا لقائم allowable, because you couple the prop. to the single term (R).
§ 523. Since the place of ً and what it governs is the nom. (M), the n. coupled [to the position of ً 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 ً (IH, IM), pronounced with Kasr, literally (IH), (as) in بل ً بشرًا راكب لا سُعيدياً or بل ً بشرًا راكب لا سُعيدياً and انً زيدياً طريف وعمرًا سُعيدياً (M), or predicamentally (IH), i.e. (R) انً (R, IM) after the mental vs., انً being then in the predicament of انً, because it with its sub. and pred. is equivalent to two ns., the two obj. of ً علمت, as انً with its two terms is equivalent to two ns., the inch. and enunc. (R), or (IH, IM), after the p. takes its pred. (IM),] may be put into the [acc., as علمت انً زيدياً قائمًا, انً زيدياً قائمًا وعمرًا وعمرًا and ما زيدياً قائمًا لكي عمرًا منتقلًا و خالدًا, being coupled to the sub.: or (IA) ] nom. (M, IH, IM), as انً علمت انً زيدياً قائمًا وعمرًا وعمرًا [538] (IH, IA), [ما زيدياً قائمًا لكي عمرًا منتقلًا و خالد (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.
I say, which is correct (IA). Jarir says,

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

and

IX. 3. And an announcement from God and His Apostle to men on the day of the greater pilgrimage, that God is free from the covenant of the polytheists, and His Apostle, being i. q. علامة, and

[by Bishr Ibn Abī Ḥāzim al-Asadī, And, if not, then know ye that we and you are wrong-doers so long as we remain in opposition (Jsh)] by assuming the pred. to be suppressed from the 1st, i.e. إن بِغَيْرِ وَانِتَمْ بِغَيْرِ، as evidence of coupling to the place of the sub. of إن; which citation, if after the mental vs. were not in the predicament of إن, would not be correct: and some GG, seeing S cite إن as evidence of إن, say that إن is unrestrictedly like إن.
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 Sf and his followers, disregarding the citation of S, say that the n. coupled to the sub. of an 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 $\text{رسوله كذلك}$, as he says, is coupled to the pron. in برى, 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. $\text{رسوله كذلك}$, the prop. not being coupled to an with its regs., but the being parenthetic; and ما أُن، as he says, is pred. of $\text{ما أُن}$, while 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)]:

\[
\text{لا تحسبى أنى تخشمت بعدكم}
\]

\[
\text{لشيء ولا أنى مي الموت أفرق}
\]

\[
\text{ولا أنا مس بزددية وعبدكم}
\]

\[
\text{ولا أنا بالمشي في القيد أخرق}
\]
because, being coupled to a parenthetic prop., would be prefixed to a det. [without repetition [100,547]. still, if were related, the difficulty would be removed, being inceptive, and repeated, Then deem thou not that I have cringed in your absence for aught, nor that I am afraid of death. Nor am: I one of them that your threat unsteadies, nor verily am I distressed by walking in the shackle; [but the version in the T is nor that my soul, your threat unsteadies it, nor that I am distressed &c.] (R). And is like (M, R, IA) in [allowability of (R)] coupling to [the place of (R)] its sub. (R, IA), contrary to the opinion of some, because the sense of inception after it does not pass away, since the emendation [528] is really a sense relating to what follows it, being the preservation of the preceding predicament, neg. or aff., from inclusion of the n. governed in the acc. by in it, so that in you preserve the non-standing from the imaginary inclusion of 'Amr in it, and similarly in (R). The ep., [as also the synd. expl. and corrob. (R),] is like the coupled, according to [Jr, Fr, and (R)] Zj, who thus
explains 47. "Say thou, Verily my Lord inspireth the truth, the mighty
knower of secrets, [saying that عالم الغيوب is ep. (147)
of رئي; 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 إن زيداً قائم وعمرو (Jm),] or constrictively, [as إن زيداً وعمرو قائم, i.e. (Jm), so that إن زيداً وعمرو قائم (Jm), so that is not allowable, because
two different ops. independent in government would
govern one nom. in كَانَ مِن كَانَاءٍ; whereas, if the pred. and
enunc. were separated by a con., as إن زيداً وَهَدِينَ قَامُهُ، the evil they mention would not come to pass,
so that it must be allowable: and, when you make the
pred. precede the coupling, you give the coupled a pred.,
expressed, as إن زيداً قائم وعمرو كذاك ك كَانَاءٍ; or supplied,
which is more frequent, as إن زيداً قائم وعمرو، which
may not be a coupling of the single term, because كَانَاءٍ is not a pred. to the two sub. (R):] contrary to the
opinion of the KK, [Ks allowing إن زيداً وعمرو قائمٍ، because the op. of the pred. of إن according to him is
what was \( \text{op.} \) of the \( \text{enunc.} \) (33); while Fr says that, if the inflection of the \( \text{sub.} \) be latent, through its being \( \text{uninfl.} \) or \( \text{infl.} \) with assumed inflection, concord with the place before the \( \text{pred.} \) is allowable, as 

\[
\text{إنك وَزَيدَ دَاهْباً}
\]

and 

\[
\text{ابن الفتى وَعَمرو} \text{كَانَمِي}
\]

because one \( \text{pred.} \) to two (\( \text{subs.} \)) different in inflection is not reckoned abnormal when the inflection of the \( \text{ant.} \) is latent, his opinion as to what governs the \( \text{pred.} \) of \( \text{إن} \) in the \( \text{nom.} \) being that of Ks (R)]: and the \( \text{sub.}'s \) being \( \text{uninfl.} \) has no effect, contrary to the opinion of Mb and Ks [apparently Fr (R)] on \( \text{إنك} \ \text{الخ} \) (IH). Ka'b says

\[
\text{فَلَا يَعِنَّكَ ما} \text{مَنَتْ} \text{وَمَا} \text{وَعَدتْ} \text{ان} \text{الأَمْانِي} \text{وَالْحَلَّامٌ} \text{تَضَلِّلُ}
\]

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 \( \text{الْحَلَّامُ} \) is coupled to the \( \text{sub.} \) of \( \text{إن} \), and may be put into the \( \text{nom.} \). If you say that only Ks allows that, while his pupil Fr dissents from him, requiring the inflection of the \( \text{sub.} \) to be latent, as \( \text{إنك} \ \text{الخ} \), 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 \( \text{pred.} \) must belong to the two \( \text{subt.} \) together, as \( \text{إنك} \ \text{الخ} \); whereas 

\[
\text{أَن} \text{زَيدَا وَعَمرو}
\]
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 is put into the nom., since تضليل being an inf. n., is predicable 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 \(\text{island}\) supplies its place and indicates it, the \(\text{supply}\) (and \(\text{island}\) being parenthetic, not copula-tive (R), (and) the prop. being a par. between the sub. and pred. of \(\text{island}\) (BS),] as in

\[\text{(R, BS), by Dābi'Ibn AlḤārith alBurjumī, Then whoever has become such that his abode is in AlMadīna, I am not of his quality, for verily, I—and Kayyūr (is in like case)\]
—am a stranger in it (DM), i.e. (R), since the ل is not prefixed to the enunc.; (2) what follows, [being coupled to it, and their enunc., and (B)] the pred. of این being suppressed, because the enunc. indicates it, as in

[My two friends, is there a remedy? For verily I (am lovesick), and ye two, though ye divulge not the passion, are lovesick (Jsh)] and the reading این الله وملائكته يصلون على النبي XXXIII. 56. Verily God (blesses). and His angels bless the Prophet with ملائكته in the nom., [which is plain according to the opinion of the KK, and according to the BB is by suppression of the pred. (of این), because يصلون indicates it (K).] i.e. این الله يصلی المیاشن, since the du. and pl. are not predicated of the sing. (BS). And S [asserts that he (M) heard [the corrob. of the uninf. sub. of این put into the nom. before the pred., and similarly the coupled when the enunc. was not meant to be understood, as (R)] اینک اللیم اینهم اجمعون ذاهبون (M, R); which are extraordinary, but made partly allowable by the uninflectedness of the sub. (R). [Or] این in the sayings اینک اللیم and is imagined not to be men-
tioned [538] (ML), because, the speaker's meaning being that of inchoation, he thinks that he said [_walk] and 
(M); or the nom. is appos. of a suppressed *inch., i.e. 
(ML) and 
Anb Hamma A.*  
(DM). And he says [ir-Jf and ]  
V. 73. is by hyst.—prot., as though 
الصبلاتون والصابلون 
were an inch. after the pred., [الصابلون being in 
the nom. as an inch. whose enunc. is suppressed, i.e. 
Anb A* ]  
Verily they that believe, and they that are Jews, 
and the Christians, those of them etc: and the Sibœans 
(are in like case) (K, B), and being with its suppressed 
enunc. a prop. coupled to the prop.  
Anb A* (K)]; and 
cites رَأَى النُّجُومُ (M) in attestation of it, i.e. 
Anb B* (K).  
§ 524. Anb A* occurs as sub. of these 6 ps., but must 
be separated from them by the pred., as 
Anb A* [518] and XXXVI. 30. 
31. [445], being a subst. for اَمْثَلَتْنَا, and 
for كُمْ أَهْلَكْنَا. And in XXIII. 37. [504] is 
pred. of the 1st انكُم, and the 2nd انكُم is repeated for corro-
boration 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 ١may occur as pr.d. of the 6 ps., as

[by Jarîr, Verily the Khalîfa, verily God has invested him with a vestment of dominion: by him the ends of government are pushed on (N)] and

لقد علم الحسي البهائم، إني ١اذا قلت أ، بعد غي خطيبيها (R), by Sahbān Ibn Wâ'il, Assuredly the Yamānī tribe knew that I, when I say “After these preliminaries”, verily I am their orator (Jsb).

525. काली (530) (Sh), and कृत (532) (IM, Sh)] are contracted (M, IH, IM, Sh, ML), reduplication being deemed heavy in what is frequently used, by elision of their vocalized ن, because it is a final (Sh). The contracted ١is (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 وَأَيْ كَلْ لَمْ أُحْضِرُونَ جَمِيعُ نَفْسِي مَحَضَّرُونَ XXXVI. 32. And verily all of them shall be an assemblage [147] presented before Us (M,
Verily every soul, over it is a keeper (Sh, ML), and every one of that is the furniture of the present life, and the reading of Hafs is chiefly to be adduced for corroboration (K, B), whence LXXXVI. 4. And verily all of that is the

XX. 66. Verily these two are enchanters (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)] and the citation of S and the opinion of (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 VII. 100. [440] And verily We found most of them to be transgressors (M, IA, ML), and XVII. 75. [465] (ML); and [less often an aor. (ML),] as 29 a
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'Adawīya, Thy right hand wither! Verily thou hast slain a Muslim. The punishment of the wilful offender light upon thee! (Jsh)]; and [more seldom an aor. (ML),] as in the saying ان تَزِينْ نَفْسَكَ وَان تَشينْ لَيْتَه [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. ان، (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 ʿAtirīnmaḥ, And we are the disdainers of wrong of the family of Mālik. And verily our tribe Mālik were noble
of origins (J)], in full ^ۚکَانَتِ, the ل being suppressed, because ^ۚاَنِ 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. ^ۚاَنِ 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 ^ۚاَمَا اَنِ جَزَاءُ اللهِ خَيْرًا Now verily God recompense thee with good!, because the neg. is not introduced in prayer (R). And, wherever you find ^ۚاَنِ followed by the ل pronounced with Fath, as in these exs., judge it to be orig. ^ۚاَنِ (ML). F forbids a pron. of the case to be supplied after the inop. contracted ^ۚاَنِ; but some allow that by analogy to ^ۚاَنِ (R). The contracted ^ۚاَنِ (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

زَمَمُ النُّورِدَّقَ أَنَّ سَيُقْتَلُ مَرْبَعًا
بَشَرٌ بِطَوْلِ سَلَمَةٍ يَا مُرْبَع

[by Jarîr, 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

[M. R, IA, ML, Jm] And if it had been that thou in the day of plenty hadst asked me for thy divorce, I should not have begrudged it, when thou wast true (J), and [below] (R), anomalously (IH), in poetic license (R, ML, Jm) exclusively (ML). It is prefixed to props. [suitable for being expos. of the pron. of the case (Jm), unrestrictedly (IH), nominal or verbal (M, Jm), whether their v. be prefixed to the inch. and enunc. or not (Jm): and, [when conjoined (Jm) with the {plastic (Jm)} v. (IH), contrary to the aplastic, as LIII. 40. and VII. 184. (497) (Jm),] has دُقُدُ, the سُوُفُ, or the neg. p. (M, IH) inseparable from it (IH), as a [quasi-(Jm)] compensation for the lost ن, [and as a distinction between the contracted and the infinitival أن governing the subj., except in the case of the neg. p., which is combinable with both of them (Jm),] as لَبِيعُلُمُ أَنْ تُقَدُ ابْلَغُوا رَسَالَتِي وَيْمَ لَكُمْ 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 [in which case a]

(M, R), by AlA'shà, 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

(KK, or (R): its pred. being a prop. (IA, Sh, ML), (1) nominal, [in which case a

XX. 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. انة الحمد النٰخ, the pron. denoting the case, like (K)]

في فتية كسيروف الهند فعلموا أن هناك كل من يخفى ويتنعل
separative between أَن 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 لَا أَنِّي أَعَمَّل أَن... XI. 17. And that (the case is this,) there is no God but He (IA): (2) verbal (IA, Sh, DM), the v. being (a) aplastic or [plastic but (IA)] precatory, [whether benedictory or maledictory (Sh), in which case a separative is not put (IA),] as LIII. 40., VII. 184., [أَن يَا]... XXVII. 8. That (the case is this,) blessed be He that is in the fire (Sh),] and the reading [of Nāfi' and Ya'kūb (B)]... XXIV. 9. And the fifth oath shall be that (the case shall be this,) God be wroth with her: (b) [plastic, but not precatory, which, as many say, must be (IA)] separated [from أَن (IA)] by (a) فَذُنُّوا أَنْ أَنْ أَعَمَّل أَنْ أَعَمَّل... V. 113. And we may know that (the case is this,) thou hast spoken truth to us; (b) the p. of amplification, i.e. the سَ، as LXXIII. 20., or فَوَعْلَمْ أَنْ أَعَمَّل أَنْ أَعَمَّل... 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) ذُنُّوا... [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 

IV. 139. And He hath revealed unto you in the Scripture that (the case is this,) when ye hear the verses of God disbelieved in and scoffed at, sit ye not with them (Sh): but, as some, among them IM, say, may be separated or not, separation being better; and occurs without a separative in the saying

[They knew that (the case was this,) they are hoped for; and they lavished, before that they were asked, a very great boon (J)] and the reading لَمَّا أَرَادَ أَنْ يَتَّمِ الرَّضَايَةُ II. 233. For him that desireth that (the case should be this,) he will fulfil the time of sucking (IA): not a single term, except when the sub. is mentioned, in which case both [prop. and single term (DM)] are allowable, and are combined in
(424)

§ 526. The v. prefixed to ان, uncontracted or contracted, must conform to it in denoting verification [517], as ویلمون ان الا هی الاح مع المین XXIV. 25. And they shall know that God, He is the manifest truth and XX 91. [410]. If the v. be not so, like ارجو, اطماع, and اخاف, let it be prefixed to the ان governing the v. in the subj., as XXVI. 82. [410], ارجو ان تحسب إلى, and اخاف ان تسب إلى; and, if equivocal, like طنّنت ان, طنّنت ان حسبت, and خلت, it is prefixed to both, as طنّنت ان ستخرج and ان ستخرج, V. 75. [410] being read with the ind. and subj. (M). When ان occurs after علم and the like denoting certainty [440], the v. after it must be in the ind., and it is then contracted from the heavy; and this is not the one governing the aor. in the subj., because this is literally bil., orig. tril. [525], while that is literally and orig. bil.: but, if it occur after طل and the like denoting probability, the v. after it may be in the subj., ان being held to be one of the [ps.]

(ML), by 'Amra Bint Al' Ajlan Ibn' Amir al Hudhaliya, That thou art spring rain and plenteous rain, and that thou there art the support (Jsh).
governing the aor. in the subj.; or ind., أن being held to be contracted from the heavy (IA).

§ 527. اِيُّ is also syn. with (M, R) اِجْلَ (M) [or] نِعْ [556], and does not govern (R). And اِيُّ is [syn. with (M, R), a dial. var. of (ML),] لُعْ [537] (M, R, ML), and governs (R), as in the saying اِيُّ السوق انك تُشترى Come thou to the market: perhaps thou wilt buy (M, ML) and the reading وما يُشترى انها اذا جاءت لا تُشترى VI. 109. (ML) And what maketh you to know? Peradventure it, when it cometh, they will not believe in it, [as says Imra alKais

عَوْجَوْا عَلِى الْطَلَّلِ الصَّمِيلِ لَأَنَا نَبِيُّ الْدِيَارِ كَمَا بَنِى أَبِي خَذَامِ (K) Turn ye aside towards the altered ruin: may-be we shall bewail the abodes, as Ibn Khidhām bewailed them (N),] لُعْ (M),] being read (K, B) by Ubayy (K); and Kais and Tamīm change its Hamza into ع, saying أَشْهَد عَلَى اَلْاَخْنَ [580] (M).

§ 528. The BB hold كَلِّي to be simple: but [Fr says its o.f. is كَلِّي انَّ, the Hamza being then rejected for the sake of lightening, and the ن of كَلِّي because of the
2 quiescents, like "لا لَّكِ آن" (530); and the rest of (ML)]
the KK say it is compounded of "لا", the red. ك, and "آن" [orig. "لا"], the Kasra of the Hamza being then transferred to the ك, and (R) the Hamza being elided (R, ML) for
the sake of lightening (ML). لِكْنِٰ 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 لِكْنِٰ; so that, "جاوَنِي زِيد" 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 لِكْنِٰ عمرَّا لَّم يِجْتَي 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 مَا جَاوَنِي زِيد لِكْنِٰ عمرَّا جَاوَنِي "Zaid came not to me, but 'Amr came to me and جَاوَنِي Zaid came to me" (M)].

§ 529. The difference is lit., [as "جاوَنِي زِيد آن" (528) (R)]; and id., as "لا أولًا أفْلَمْكِ كَثِيرًا فَلْشَلْتُمْ وَتَنَافَعْتُمْ في الأمرِ وَلِكْنِٰ الله سَلَمَ 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 (thou art) a negro, whose lips are big (Jsh)], i.e.

 whence the verse of AlMutanabbi

[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-šSalt; 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 مَّن, because the condition is not governed
by what precedes it. The ج is not introduced in its pred.
[521] (ML).

§ 530. It is contracted [525] (M, IH). The contract-
ed كُلْكُلْ is [an inceptive p. (ML),] inop. (M, IH, Sh, ML), like أَلْمُ and أَلْمُ (M), as in the reading [of Ibn
‘Amir, Ḥamza, and Ks (B)] VIII. 17. But God slew them (Sh), because of its prefixion to the
two props. (ML); but Y and Akh allow it to be op. (R, Sh, ML), which is not authorized by hearsay (R, Sh),
nor required by analogy, because its peculiarity to the
nominal prop. ceases, as وَلَكَنْ كَانُوا أَنْفَسَهُمْ يَظْلُمُونَ II.

54. But they were wronging themselves (Sh). The ـ is
allowable with it (IH), when contracted and uncontracted.
Elision of the ـ of the contracted because of two qui-
escents occurs in poetry, as

فلَسِتْ بَاتِيَةً وَلَا إسْتَطِيعَةٌ

وَلَا أَسْقَنَى إِنْ كَانَ مَأَوْكَ دَا فَضِلَ (R), by [Kais Ibn ‘Amr (ID)] AnNajāshī (DM, Jsh)
alHārithī, Wherefore I am not an undertaker of it, nor
am I able to accomplish it: but give thou me to drink,
if thy water be possessed of blessing (Jsh). And it occurs
among the cons. [545] (M).
§ 531. is a comp. p. according to most (ML). The ٰک is compounded with َذَا and َأَلٰى in [226] (M). As Khūl holds (R), [and] as they say (ML), the o. f. of َذَا ٰکاَلٰى ٰکاَلٰى ٰکاَلٰى It is as though Zaid were the lion is َذَا ٰکاَلٰى ٰکاَلٰى Verily Zaid is like the lion: then, the ٰک being made to precede, [from solicitude for it (ML), in order to notify the intention of comparison from the very first (R),] َذَا [in letter (M, R)] is [necessarily (R) pronounced with Fath (M, R, ML with َأَلٰى and َأَلٰى) of the Hamza (M, ML), because of the prefixion of the prep. (ML), from observance of the letter of the ٰک, because it is prefixed only to single terms (R); but in sense is as with Kasr (M, R), not becoming an infinitival p. by reason of the Fathā (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 ٰک, becoming with َذَا one word, has no place, as it had when it was in the place of the pred. of َذَا; because it becomes like a part of the p.; as the ٰک of َذَا ٰکاَلٰى and َذَا ٰکاَلٰى has no place, because it becomes like a part of the n.; nor does it require anything to depend upon, as it did when it was in the place of the pred., because it becomes excluded by reason of the
quality of part from its being a prep. (R). Zj and IJ say that what is after the ك, [i.e. ﷲ 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 ﷲ_FATALities, 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 ﷲ مثل: so that, being obliged to supply a place for it, he construes it to be an inch.; and is therefore constrained to supply an enunc. for it, that is never spoken, nor is needed by the sense, saying that ﷲ ﷲ ﷲ. It is as though Zaid were thy brother means ﷲ ﷲ ﷲ ﷲ ﷲ. The like of Zaid's brotherhood to thee (is existing). But most say that ﷲ ﷲ with what is after it has no place, because the ك and ﷲ become by composition one word; which requires consideration, because that is the case in original composition, not in composition supervening in the state of att. composition (ML). And [the way of escape from the dilemma, according to me, is to assert that (ML)], as some say, it is simple (R, ML). IKhz says "Many hold
its Hamza to be pronounced with Fath because of the length of the p. by reason of the composition, not because it is a reg. to the ك, as IJ says; otherwise the sentence would be incomplete, whereas by universal agreement it is complete": but, as above shown, Zj holds it to be incomplete (ML). كân 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 كân زيدا است, [contrary to كân زيدا تأثم or يقوم or عندك or في الدار. It seems, or Methinks, that Zaid is standing or in the house or with thee or stands, in all of which it denotes opinion (ML)]; and (2) doubt [and opinion (ML), when its pred. is deriv. (R, DM), whether it be a single term, prep. and gen., adv., or prop. (DM), (as) in what we have mentioned, IAMb thus explaining كاتب بالشئان, مقبل, 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, Hishâm 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 ک is a p. of allocation, and the ب red. in the sub. of کان, [the sense being The time of the approach of winter has become near (DM)]. Some assert that کان 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

(م, جم) Many a bosom brilliant in color, as though its two breasts were like two small round boxes (N, Jsh), orig. حقنابي (N): but [is made op. by some of them, for (م)] a poet says

(عَصْفُرٌ) تلقَّا عند الفصِبِ كَانَ وِبِدْة رَمَىِ خُلُبٍ
\( \text{(M, R) A lion, that thou wilt meet on the occasion of wrath, as though his two jugular veins were two ropes of palm-fibre (N); and another says} \)

When you do not make it govern literally, it contains a supplied pron. of the case, according to them, like the contracted \( \text{ع} \): or it may be said that the pron. is not supplied after it (R, Jm). The inop. \( \text{ع} \) is followed by a nominal [prop.], as

[by Mujamma' Ibn Hilal, I have prepared for him a long spear, and a javelin, as though (the case were this,) fire is raised by it when it is directed (T)]; or a verbal, as

\( \text{ع} \) **X. 25. As though (the case were this,) the seed-produce of it had not existed yesterday and} **[577], i. e. 

When \( \text{ع} \) is contracted, [what is necessary for \( \text{ع} \) is prevalent for it (Sh), (or) it must be made to govern, as \( \text{ع} \) must be (KN), (so that) its sub. is meant to be understood; and its pred. is a prop., nominal, as \( \text{ع} \) **X. 25., or **\( \text{ع} \), i.e.

or verbal, headed by \( \text{ع} \), as X. 25., or \( \text{ع} \), i.e. **\( \text{ع} \) : the sub. of \( \text{ع} \) in these exs. being suppressed, the pron. of the case, i.e. \( \text{ع} \) **\( \text{ع} \) \( \text{ع} \) ; and the prop. after it being its pred.
Its sub., however, is sometimes expressed (IA, Sh, KN), but seldom (IA), [though] oftener than the sub. of اَن and need not be a pron. (KN); and its pred. may be a single term (Sh): and hence being sub., and pred., of which is also related كَانَ ثَديَةً [the pron. of the case being suppressed (K, B on X. 13.),] i.e. كَانَ ثَديَةً حَقَّانِ [the prop. (J)] being an inch. and enunc. in the position of a nom., pred. of كَانَ as though (the case were this,) its etc. (IA). If it be followed by a single term, as

Wherein the hare walks, trailing her gut, as though (her belly were) a belly of a pregnant female, having two loads, bearing twins, the suppressed is not the pron. of the case, i.e. كَانَ بَطَنَهَا بَطِلٌ أَخْلُقَةٌ مَنْتَمِمٌ (R). The saying [of Bā'ith Ibn Suraim alYashkūr (N, Jsh)]

is related with [ كَانَ طَبِيْبَةٌ طَبِيّةٌ مَقْسَمٍ (R) the prop. after it (Sh) being an ep., and the sub. suppressed, i.e. كَانَها طَبِيْبَةٌ (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

\[ \text{N, Jsh} \]; or being a nominal prop. (R), the o. f. being \( \text{كانه} \), 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 \( \text{كان} \) govern (R), the pred. being as though a doe-gazelle were stretching etc. (N, Jsh);

(or) the pred. being suppressed, i.e. \( \text{كان طيبة عطية هيئة المرأة} \) as though a doe-gazelle stretching etc. (were this woman), by inverted comparison, which is more intensive (Sh)]: and gen., \( \text{ان} \) being red. (M, R, Sh) between the \( \text{ك} \) and its gen. (Sh), i.e. \( \text{كتبية} \) 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 \( \text{كان طيبة} \) and (KN)] \( \text{كان ثديية حقاب} \): but when the pred. is a verbal prop., it [is always enunciatory, and (Sh)] is [necessarily (KN)] separated [from \( \text{كان} \) (KN)] by لام, as X.

25. [and
(KN), by 'Amr Ibn AlHarith alKhuzâ‘î, As though (the case were this,) not a familiar friend was between AlHajûn and AsSafâ, and not a nightly converser conversed by night in Makka (Jsh)]; or ُ (Sh, KN), as إنْ كُانَ قُدْ ُرّالْتَ, i.e. وُكَانَ قُدْ ُرّالْتَ, the v. being suppressed (KN).

§ 533. ُليَتْ denotes wish (M, IH, IA, ML), as VI. 27. [2] (M), in the case of the impossible, [mostly (ML), as

فِيَّا لِيْبَ لَمْ يُؤْمِنُ يُؤْمِنُ بِبَعْضِهَا فَالْمُشْيَبِ (IA, ML), by Abû-l-Atâhiya, 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 ُليَتْ زَيْدًا قَائِمًا (IA). According to Fr (M, R, ML) and some of his school (ML), it may be treated like اِنْتَنَى (M), it may govern the 2 terms in the acc. (R, ML), as اِنْتَنَى زَيْدًا قَائِمًا (M, R), like اِنْتَنَى زَيْدًا قَائِمًا I wish Zaid to be standing (M), because, it being i.q. ُتمَيِّنَتْ [516], and its obj. being the purport of the pred. pre. to the sub., i.e. ُتَتَمَيِّنَتْ ُقِيَّامَ زَيْدٍ, it governs the 2 terms in the acc. for the same cause as that which we mentioned for the mental vs.' doing so, [vid. that, "the 2nd term implying the real obj., and the 1st being what that real obj. is pre. to, since ُعِلِّمَتْ زَيْدًا قَائِمًا means
of the 2 terms is that of the one n., vid. that real obj., for which reason which makes the 2 terms constructively one term, is prefixed to these two terms]; and therefore occurs [534], as does: so that according to him it is like the mental vs. (R). And Ks allows that by subaudition of (M). The poet says \( O \) would that the days of youthful folly were returning! (M, R, ML), which is what has misled them (M); and Ibn AlMu'tazz founds his saying

\[ \text{مرت بنانا سحراً طير فقتت لها} \]

\[ \text{طارباك يا ليتني اياك طرباك} \]

[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) \( رراجع \) is a d. s., and its op. (R)] the pred. [of \( ليمت \) (R)] is suppressed (R, ML), i.e. \( كنات رراجع \); while Ks supplies \( كنات رراجع \), i.e. (R): and the verse of Ibn AlMu'tazz is correct on the supposition that the acc. is made to act as a subst. for the nom. pron. (ML). And, according to some of Fr's school, the remaining 5 [ps.] may govern the 2 terms in the acc.,
[531]: but the true version is or and the verse was condemned at the time of its recital (R). In the saying of Yazid Ibn Al Hakam [ath Thakaft (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)[514] water! the sub. of لَبَت is suppressed by poetic license, i.e. فَلِيَت , or i.e. فَلِيَتُ آلٌ, as in the saying [of 'Adi Ibn Zaid al'Ibadi (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 لَبَت ان زِيدًا خَارِج Would that Zaid were going out, pausing as upon
§ 535. (M.) 

with its sub and pred. supplies the place of the 2 regs. (R).

And do good, in order that ye may attain felicity, which is not correct in the hour is nigh, since causation has no meaning here (R): many, among them Akh and Ks, authorize it, and thus explain it, and thus explain 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 Pharoah: but the truth is what S says, that the hope and fear belong to the persons addressed; so that 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 لعلَّ زيداً متعلقاً Is Zaid departing?, i.e. هل هو كذاك (R); for which reason the v. is suspended by it [445], as in لعل الله يعبد بعد ذلك أمرأ LXV. 5. Thou knowest not whether God will bring to pass after that a matter and وما يديرك لعله يزكي LXXX. 3. And what maketh thee to know whether he will purify himself? (ML). And [Z says (ML)] the reading فاطئع XL. 39. [411] (M, ML) with the subj., [as correl. of hope (K, B), by assimilation of hope to wish (K),] alludes to the sense of wish in it (M), [and] imbues it with the sense of ليث. Some of Fr's school say "It sometimes governs the sub. and pred. in the acc.; and Y asserts that this is a dial. of some of the Arabs"; and they transmit [on his authority (DM)] لعل إباك متعلقاً، which is explained, according to us, by subaudition of يوِجِد; and, according to Ks, by sub-

§ 536. Akh allows لعل أن زيدًا قائم by analogy to [533, 534] (M, R). And [its pred. is conjoined with

ان (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 عسی (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 أعد نظرا النخ [516] (ML).

§ 537. It has the following dial. vars., للع، لَع، [the 2 best known (R),] لآين (R), [지만، فيع، علَع، (R),] لعِي [513] (R), [عِي (M),] and لعِي (M, R); and sometimes the ت of feminization is affixed to للع [607], as in ربت، so that للع is said (R). According to (M, ML) Mb (M) [and] him that asserts the ل 32 a
to be aug. (ML). َلَعْلَ (ML) is orig. َلَعْلَ (T, M, ML) or َلَعْلَ (ML) augmented by the ل of inception (M); but he that holds the ل to be rad. says that َلَعْلَ is the o. f., which is the truth (DM). A poet [AlAḏbaṭ Ibn Kurai‘asSa‘dī (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. َلَعْلَ and its deriv. (DM)] are i. q. عَسِي in sense, and i. q. َلَعْلَ in government [513] (ML). َلَعْلَ with ْنَمَع imports i. q. َنَع َلَعْلَ; but without the act is nearer in occurrence, because َنَع denotes futurity (T). The subj. is correct in their correl., according to the KK, on the authority of the reading of Hafs in XL. 38. 39. [411] and

May-be the accidents of fortune or their turns will make us to prevail (over) the hardship of their hardships, so that the soul may find rest from its sighs (Jsh), i. e. َلَعْلَ (514) (DM)]; and IM mentions that the v. is sometimes put into the apoc. after َلَعْلَ, when the ف drops [420]; and cites
May-be a turning from thee towards me is decreed: it will incline thee after hardness to pity (Jsh)], which is strange (ML). Nafi' Ibn Sa'd atTa'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 عل من بع القدار للرحمن being understood, as though he said لعلني ان انقم (T).
CHAPTER IV.

THE CONJUNCTIONS.

§ 538. Coupling is of single term to single term, and of prop. to prop. (M). Coupling [of two regs. (R)] to two regs. of two [different (IH)] ops. [with one p. (R)] is disallowed, [because the con. is like the op., and one p. cannot well be like two ops. (R)]; except [where the gen. precedes the acc. or nom. in the ant. and coupled (R),] as in [1], contrary to the opinion of S (IH, ML), because it occurs, [as في الدار زيد والخراج عمر

1] السماوات والأرض لايات للمؤمنين وفي خلقكم وما بهت من دابة أيات لقوم يوقنون وأختلف الليل والنهار وما أَنْزَلَ اللَّهُ من السماء من رَزْقٍ فاحياً بِالأرض بعد مَرَّةٍ وَتَصَرِّفَ الرياح

ایات لقوم يعقلون 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

{by Akhzam asSimpisi, 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害羞ly and the moon if it followed it, and the day when it displayed it is coupled to 131 governed in the acc.

by {the suppressed (DM)} اقتسم, and the gens. to the害羞ly governed in the gen. by the ٣ of the oath, with the reply that, the v. not being mentioned with the ٣ (506), the latter becomes, as it were, the op. of the acc. and gen.; but IH objects against him فلا اقتسم بالخنسى الجوار

الخنسى والليل إذا عسس والصيم إذا تنفس LXXXI.

15-18. And I swear by the returning stars, running their courses, hiding themselves, and the night when it retireth, and the dawn when it breatheth (ML)]. Coupling to two [or more (ML)] regs. of one op. is allowable (R, ML), as علم زبيد عمرما ابى زيدا ذاهب وعمر جالس

بكر جالسا رابو بكر خالدا سعيدا مطلبًا; but coupling to
the **reps.** of more than two **ops.** is disallowed (ML). Coupling is not peculiar to **ns.**; but occurs in **vs.** also, as **يقوم** أضريب زيدا وتم جاه زيد وركب and **يقع** (IA).

The **pret.** is coupled to the aor., and conversely, as **وال الذين يمسكون بالكتاب وأتاموا الصلاة** VII. 169. **And who hold fast to the Scripture, and have performed prayer,** 

**إِن الْذِّينَ كَفَّارُ وَيَسْدُون** XXII. 25. **Verily they that have disbelieved, and turn away,** and XXXV. 10. [404]; and similarly **لم يقع زيد ولا يقع زيد عدا** and the converse are allowable (R). Coupling of the enunciatory to the originative **prop.** and the converse are disallowed by the rhetoricians, and IM, IU, and, as related by him, the majority; and allowed by Sr, pupil of IU, and many on the evidence of II. 23. [514] and **وبشر المُؤمنين** LXI. 13, **[these being coupled to اعدت للكافرين II. 22. It hath been prepared for the unbelievers and نصر من الله وفتح تريب** LXI. 13. Ye shall have **help from God and speedy victory (DM),]** and of

**وَأَيُّ شَفَافٌ عَبْرَ مَهْرَاءٍ فَهِيلٌ عَنْدَ رَسْمٍ دَارِسٍ مِنْ مَعْوَلَ** [by Imra alKais, **And verily my cure is a tear shed: and is there any place of weeping beside an obliterated trace?** (EM)],
[by Hassan Ibn Thabit, *She soothes a young gazelle, i.e. boy, at the door of Ibn 'Amir. And anoint thou the beautiful inner corners of thine eyes with collyrium (DM, Jsh)],[29] (This is) Khaulān: and wed etc., the full phrase being "الله خولان" according to S: but in II. 23. the sense is regarded, as though *And they that have believed etc. shall have gardens: wherefore gladden thou them with the tidings of that were said;* in LXI. 13., says Z, the coupling is to تُؤمَنُون و*لXLI. 11. [1] because i. q. آمنوا, [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)]; *فَهُل الله* in *فَهَل الله* is neg., [i.e. and there is no use in weeping in this place (581) (EM),] as in *فَهُل يهلِكِ الأَلْغُ القَوْمُ الفاسِقُون* XLVI. 35. *And not any are destroyed save the transgressing people; هذِه* means *Mark thou Khaulān, [and wed,] or the* is merely illative; and *وَكَحْل الله* depends upon consideration of the preceding verses, and perhaps is coupled to a supplied *imp.* indicated by the sense, i.e. َفَآَثَكْنَفَذَا ْيَكَذِّبُ ْيَكُذِّبُ
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. (DM)]; which is the weakest of the three sayings (ML). Coupling of the single term to the prop. and the converse are allowable, when they become homogeneous by paraphrase: but coupling of the prop. to the single term is better than the converse, so that is better than especially when the prop. and single term are eps., so that and are not so bad as (R). Coupling of the v. to the n. [resembling the v., like the act. part. and the like (IA),] and the converse, [vid coupling of the n. to the v. occurring in the place of the n. (IA,) are allowable, [when the n. contains the
sense of the v. (R),] as in [‘Asim’s reading

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. NLXVII. 19. Spreading out their wings, and drawing them in, i.e. (R) C. 3.4. And whose people make a sudden raid at daybreak, and that stir up dust therein, [i.e.

Verily the men that give alms and the women that give alms, and lend unto God (IA), i.e. إن المصدقين والصدقأات واقترضوا/full LVII. 17. (K),] And 1 found him one day to be destroying his foe, and granting a largess requiring to be carried in boats, properly (J). Coupling is (1) to the letter, the o.f.,
as لم يَعِمُّ بِرَضَعٍ وَلَا قَاعِدٍ, the condition of which is the possibility of the op.'s governing the coupled, so that زيد in ما جَانَى مِن أَمْرَةٍ وَلَا زَكَّارٍ must be in the nom. as coupled to the place, because the red. مَهُّ does not govern

dets.: (2) to the place, as لم يَعِمُّ بِرَضَعٍ وَلَا قَاعِدٍ, 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

[by Labíd (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 هَذَا ضَارِبٌ زِيدَةٌ وَأَخْيَةٌ 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

فَخَّالَ طَهَارَةٌ اللَّحْمِ مِن بِبَيِّنٍ مُنْضُمٍ صَغِيفُ شَوَاىٍ أَوَّلٍ مُتَدَّرِبٍ مَعَجِّلٍ
[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) ىن زيدا و عمر و كَانِي, because the requirer of the nom. in زيد would be inchoation, i.e. denudation [24], which has ceased with the prefixion of ىن; (b) عمر و كَانِي ىن زيدا لَا قَامَ و عمر عر [523], when you construe عر to be coupled to the place [of زيدا (DM)], not an inch., though some of the BB allow this; (c) ىن قَارَب زيد [accord-
ing as you consider قَارَب to be pre. to زيد as its ag. or obj. (DM)], both disallowed by fine scholars, because the n. assimilated to the v. does not govern the letter [of the ant. in the acc. or nom. (DM)] unless it be synarthrous or pronounced with Tanwin or pre. [to something else (DM)], but allowed by some on the authority of وَكَانَ لَتْيَلاَكَ وَالشَّمْسَ وَالقَمرَ حسَبِيًّا 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)]:

( 451 )
(3) to the imagination, as لَيْسَ زِبَدُ كَاَنَّا وَلَا كَأَمِّ يَرْ، 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 بِدَا لِي اِنَّ الْغُرُـ "[426] and مَا الحَازِمُ الشَّهِمْ مَقَداَّما وَلَا بَطْرَلِ اِنْ أَمْ يُكْنَى لِلْهُرَى بِالْحَقِّ غَلِاباً [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 كَنَّتْ ذَا كَبِيرٍ فِيهمْ وَلَا مَعَمِّشٍ فِيهمْ مَمْلِ

[And I was not an author of tale-bearing among them, nor a mischief-maker among them, slanderous (Jsh)] is not, because the بِ is seldom prefixed to the *pred.* of كَانِ, contrary to the *pred.* of لَيْسَ and مَا [503]: this coupling occurs in (a) the *gen.*; (b) the *apoc.*, as Khl and S say on the reading of all but Abū 'Amr in LXIII. 10. [426], the sense of لَوْ لا اَخْرِتْنِي فَاصْدَقُ and اَخْرِتْنِي فَاصْدَقُ being one, while Sf and F say it is a coupling to the place of فَاصْدَقُ, 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 فَاصْدَقُ [426]:
(e) the nom., Ṣ saying that some of the Arabs say "Anf, ْزَيدهُ " and ْجمعون ْذَاهبون " [523], because, the speaker's meaning being that of inchoation, he thinks that he said "[and] إِنْتُ " [d) the acc., Ṣ saying on *فيَضِرُّنَاهَا بِاسْتِحْيَى رمَيْنُ وَأَزَرُّ أَسْتِحْيَى يَعْقوَب " VI. 74. And We gladdened her with the tidings of Isaac and after Isaac Jacob "read with in the acc., as though "روَضُنا لَهُم " وَأَزَرُّ أَسْتِحْيَى يَعْقوَب " were said"; (e) the subj., as in the reading "فيَضِرُّنَا لَهُم " LXVIII. 9. [417] and they then deal gently in accordance with the sense "وَذَا أَنّ نَذَهي " [571], and, it is said, in XL. 39. [411] and ascend, coupled to the sense "لَعَلى أنّ أَبْلُغ " [536]; (f) composite expressions, "وَمَّنِ ابْتِاَمَهُ " أَن يَبْيِسَ الْرَّيْحَ مِبْشَرَتَهُ وَلَيْدُ يَقَمَ " 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 لَالْزِّمنِك أُوْلِيِّ الْعَتْقِ " Assuredly I will keep to thee until thou pay me my due is a case of coupling to the sense, since the subj., according to them, is by subaudition of أَن , which with the v. is renderable by an inf. n. coupled to an
imaginary inf. n., i.e. ليكونتُ لرمز متى أو قضاء منك لحقّي, whence XLVIII. 16. [415] in Ubayy's reading with elision of the $\ddot{\imath}$; and like it is $\ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath}$ [411], i.e. $\ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath}$ [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. $\ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath}$, [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 $\ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath}$, 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 $\ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath} \ddot{\imath}$, as though he construed the $\ddot{\imath}$ 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 $\ddot{\imath}$ is weak (R), provided that what requires the
predicament be not absent in the coupled, as in 

**يا رجل**

where **الحارث** is not in the predicament of **أعمال**, as to its being denuded of the ل, because what requires **رجل** to be denuded of the ل is the combination of the ل and **voc. p.**, which is wanting in the coupled (Jm); or with respect to the **ant.** itself and something else, if the coupled be like the **ant.**, for which reason the coupled must be **uninfl.** in **يا زيد وعمر** (49), because the Damm of the **voc.** is with respect to the **voc. p.** and to its being an aprothetic **det.**, but not in **يا زيد وعبد الله** (R, Jm): and therefore in **ما زيد بقائم ولا ذهبا عمران** or **ما زيد بقائم ولا ذهبا عمران** and therefore in **ما زيد بقائم ولا ذهبا عمران** or **ما زيد بقائم ولا ذهبا عمران** only the **nom.** is allowable [in **داهبا** , {as **prepos. enunc.** of **عمر** (Jm)}], the **prop.** being coupled to the **prop.** (R, Jm), not the **pred.** alone to the **pred.**, because, while **قائم** or **قائم** contains a **pron.**, as being a **deriv. pred.**, **الذي يطير** or **ذهبا عمران** does not (R); and **الذي يطير** or **ذهبا عمران** [27, 540] is allowable only because the **ف** is **illative** (IH), not copulative (R, Jm), says IH (R), or illative and copulative, but making the two **props.** like one, so that the **cop.** in the 1st is sufficient, i.e. **What flies, so that, or and consequently, Zaid becomes angry, is the fly (Jm).** Difference in inflection is allowable when what is meant is known, as
being a syllepsis, since the sense of
is
not pardonable in firsts is often pardonable in seconds:
hence
Every sheep and her lamb
are for a dirham,

[And what youth of war art thou, and neighbour thereof?
Many a man and his brother,
and
XXVI. 3.
If We will, We will send down upon them from heaven
a sign, and etc. [449]; whereas
is not allowable, nor
in the correctest [opinion (DM)], except in poetry,
as

[by Ka'nah 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 زب 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 [AlA'shâ (Jsh)] says

ان تركوا فِركَب النخيل عادتنا
أو تنزلون فاتاً مَعَشر نزل

[If ye ride to fight, the riding of horses is our wont; or ye alight from your horses, verily we are a band oft alighting (Jsh)], meaning, says Y, أر انتم تنزلون, and coupling the nominal to the cond. prop.; and they say مَرَت I passed by a man whose parents were standing, not sitting, whereas كام ابارة لا قاعددي is disallowed (ML). What is coupled by the [539], the ف, أر, or ي 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 زبد ضربت [60] or والمس اباهام [158, 163] is not said; (b) an inch. whose enunc. is postpos., whether preceded by an annulling p. or not, so that اما وعمرو زبد فصِنِطللنا إن ان رعما زيدا كابمان is 34 a
not allowable: (2) the ant. be not conjoined with أَلَّا or what is in its sense, so that إنما جاءني زيد إلا عمرر is not said. Every pron. relating to the n. coupled by the or حَتَّى together with the ant. agrees with them both unrestrictedly: and والذين يكذرون الذهب والفضة ولا ينقونها IX. 34. *And they that treasure up gold and silver and expend them not means and expend not the treasures;* while والله ورسوله احق أن يرضوه IX. 63. *And God and His Apostle, that they should please Him is worhier [571] means should please one of them, because pleasing one is pleasing the other. As for the ف and أُنِمْ, if the pr. n. be in the enunc. of the coupled together with the ant., some say that the enunc. must be suppressed from the 1st, as زيد كام تعمرو قام, or 2nd, as زيد ثم عمررو قام; but the rest allow the pron. to agree, which is the truth, as زيد ثم عمررو قام: and, if not in the enunc. mentioned, the pron. must agree by common consent, as جاءني زيد فعمرو فعلت إياها. And as for أَوِ أَمِّيْ، بلِيْنِيْ، لُكْنِيْ، and اما، the pron., if you mean one of them, which is necessary in predicating of the coupled together with the ant., must be sing., as زيد لا تعمرو جاءني and in the non-enunc. إنما جاءني زيد لكون تعمرو فاكتمته; and, if you mean both of
them, must agree, as if he be rich or poor, God is nearer to them, i.e.
to the rich and poor together, the pron. being sing. in If then
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 Abû Dhu'ab 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 دیسحو (R).
The ant. is sometimes suppressed (R, IA, ML), because of
indication (IA), as لاصرب بعضاك التحجر فانفجرت II. 57.
Strike thou with thy rod the stone. (And he struck), and there
gushed out, i.e. قضر (ML), whence افلم تكن إياك نزل
عليكم XLV. 30. (IA) What! (came not Mine Apostles to
you,) and were not My wonders wont to be rehearsed unto
you?, i.e. [581] (K, B): [especially] after 'Amr, etc. [556], as 'Amr has stood, Yes, (Zaid has stood,) 'Amr and 'Amr in reply to "Zaid has not stood," i.e. 'Amr and 'Amr; but not after the ps. of assent when the con. is or , because the conj. , which is the con. [543], must be preceded by the Hamza, and by another or ; and sometimes when coupled to by as , as , and , II. 12. [(Is the unbeliever better,) or he that is devout in the hours of the night? (B)], i.e. [R], and, it is said, III. 136. [410] (Have ye known that Paradise hath been beset by things disliked,) or etc.? , being conj., i.e. Aعلمت ان الجنّة حَفَت بالكَّأِر ام الخ (ML). The con. [ or (R)] is sometimes suppressed [without the coupled (R), in poetry (ML)], whence [the saying of AlHuta’i’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)}

I ate bread (and) meat (and) dried dates trans-
mitted by AZ,  

Give thou him a dirham (or) two dirhams (or) three transmitted by Akh (ML),] IX. 93. [80] (and) thou saidst, i.e.  

[R, ML], says F (R),  

8. (And) some faces on that day shall be joyful coupled to  

LXXXVIII. 2. Some faces on that day shall be downcast, and the reading [of Ks (B)]  

ان الديين عند الله الإسلام III. 17. (And) that the religion before God is Allslâm coupled to لفظ III. 16. [518] (ML). The coupled is sometimes suppressed, [because of indication (R, IA),] together with the con. (R, IA, ML)  

لا ليست مئكم من انفق من قدقل الفتوم قاتل و  

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. ومن انفق من بعدة , the indication of the supplied being [the next words] اوألفك اعظم درجة من الذين انفقوا من بعد و قالوا Those are greater in degree than they that expended afterwards, and fought, لا نفرق بين احد من رسله II. 285. We make not distinction between any of His Apostles (and God) and  

والذين امروا بالله ورسالة ولم يفرقوا بين احد منهم IV. 151. And they that have believed in God and His Apostles, and made not distinction between any of them (and God), i.e. وبي}
IV. 149. And desire that they should make distinction between God and His Apostles, as is indicated by 

83. Garments that protect you from the heat (and the cold), i.e. and the cold, and the cold. And unto Him belong what is still (and what moveth), i.e. (ML), whence their saying The rider of the she-camel (and the she-camel) are jaded, i.e. or, whence .

II. 180. And whosoever of you is sick or upon a journey, (and breaketh the fast,) upon &c. [18], i.e. [543], i.e. or, as , as In the night prayest thou more, (or in the day)? in reply to "I pray by night and by day," i.e. (R): but suppression of and its coupled is rare, as

And, if ye be beset, (and quit your state of ) send ye whatever offerings be ready to hand, i.e. , and
[by Abù Dhu'aib alHudhalî, 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. ُام غى (ML). There are 10 cons. (M). The cons. are [(1) such as associate the coupled with the ant. unrestrictedly, i.e. in letter and predicament, vid. (IA)] the ُو, the ُةَّ, ُنَّ, ُفَ, ُام, ُاو, ُحتى, ُثُمَّ, (IH),] and ُام; [(2) such as associate in letter only, vid. (IA)] لا, ُحتى, ُو, ُفَ, ُتمَّ, and ُلكى (IH, IA). The ُو, the ُفَ, the ُتحتى, and ُكلى denote union (M, IH) of the coupled and ant. in a predicament: you say زيد يتقدم, [157] جاً من زيد وعمرو وبكر قاعد راخوة قائم اتام بشر وسافر خالد Bishr is sitting, and his brother is standing, and اتام Bishr abode, and Khalid journeyed, thus uniting the two men in the coming, the two vs. in attribution to [the pron. of] Zaid, and the purports of the two props. in realization; and similarly ضربت زيدا فعمرا I beat Zaid, then 'Amr, ذهب عبد الله ثم اخوة رايت القوم حتى زيدا I saw the people, even Zaid: then after that they differ (M).

§ 539. The ُو [is (1) the con., which (ML)] denotes union unrestrictedly (M, IH, IA, Sh, KN, ML), as
II. 55. And enter ye the gate, bowing down; and etc. [29] and VII. 161. [below] (M), not necessarily (Sh) involving order (IH, Sh), as in IV. 161. And inspired Abraham and Ishmael and Isaac and Jacob and the tribes; nor its reverse, as in IV. 161.

And Jesus and Job, كنذك يوحي اليك ولى الذين من خالک الله العزيز الحكيم XLII. 1. Thus doth the Mighty Wise God inspire thee and them that were before thee, and انتهى لربك واسجدئ واركعIII. 38. Obey thy Lord, and bow down, and lower thy head; nor simultaneity, as in فاتحينا ومن معنا في الفلك المشكور XXVI. 119. And We saved him and them that were with him in the laden Ark and وان يرفع ابراهيم القواعد من البيت واسعيل II. 121. And when Abraham was raising the foundations of the House, and Ishmael (Sh): (a) it couples the [thing to its (ML)] companion, predecessor, and successor (IA, ML), as فاتحينا وأصحاب السفينة XXIX. 14. And We saved him and the crew of the Ark, ولقد أرسلنا نوحًا وابراهيم LVII. 26. And assuredly We sent Noah and Abraham, and XLII. 1., these
two [last couplings] being combined in

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.

If 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 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: (3) 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

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 (by Labîd, I buy wine dear with every old blackish wine-skin or jar smeared with pitch, that has been breached, 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 اخصصمازيده عمرر و (which is one of the strongest proofs of its not importing order, whence جلست بين زيد و عمرر; but the conj. ام shares with it in this predicament, as سواء على أقامت ام تحدثت (615) (ML)]: (b) a suppressed op., whose reg. remains, [to another op., when one idea connects them (ML),] as [كانوا هم أشد من مثيم قرة وأثراً في الأرضi 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. whence and (N) [68], i.e. (IA, ML), their connecting [idea] being beautifying; but, if it were not for this restriction, would be a case in point, since the full phrase is

[82]: (c) the connected single term to the extraneous one when a cop. is needed, as زيدا [27], and زيد قام عمر وغلامه, [145] كاثم زيد واخوة ضربت عمر وادلة [62]: (d) the decimal number to the unit, [when they are compounded, and made one num. (DM),] as أحد وعشرون One and twenty: (e) eps. separated while their qualifieds are united [146], as

[by Ibn Mayyāda, Did I weep, when the weeping of a sorrowful man was not over two homes carried off and worn away, (but over their inmates)? (Jsh)]: (f) what ought to be dualized or pluralized, as in the saying of AlFarazdaq
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 Nuwás

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

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 (444) (BS),] as in [لما وَهُمْ لَمَا أَصِيبُوهُمْ فِي سَبِيلِ إِلَهٍ وَمَا ضَعَفُوا 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. 

(BS)]

I complain of my grief and my sorrow only unto God, and thankful unto them. 

II. 152. Those, upon them shall be blessings from their Lord and mercy, and will not see in them unevenness nor inequality,

[by 'Adi Ibn Zaid al'Ibadi, And she gashed the skin of his two veins in the inside of the two forearms; and he found her saying to be a falsehood and a lie (Jsh)] ; but IM asserts that this sometimes occurs with خطيئة, whence

IV. 112. And whoso commit-teth 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 li-

cense [538], as [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) ال, if it be preceded by negation, and [nego-
tion of the predicament from the ant. and coupled by
way of (DM)] simultaneity be not intended, as ما ُقَامَ
زيد ولا عمر, in order that it may import that the act is
negatived from the two of them jointly and severally,
whence وما أموالكم ولا أولادكم بالتي تقريبكم عندنا وقتي
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, how-
ever, one of the 2 conditions is missing, ال may not be
introduced, so that قام زيد ولا عمر is not allowable,
while ال الالابسين I. 7. Nor of the erring [545] is allowable
only because غير [498] contains the sense of negation, and

فاذَهَبْ قَبْلَ نُفَتِى فِي الْمَانِسِ اِحْرَزَهُ

مِنْ حَنْتِهِ طَلَمَ دَعْمَ لَا جَبِيل
[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 *ما أخْصِصْ مَا نَزَدْ وَلَا عَمَرْ* because, [the *و* and *و* importing negation of the disputing together] from the two of them jointly and severally, it would import that disputing together was applicable to one person, whereas (DM) it denotes simultaneity only, while in *وَمَا يَسْتَوِى الْأَعْمَىَ وَالْبَصِيرَ وَلَا الطُّمَّاتَ...* and the blind or the dark or the living and the dead equal the 2nd, 4th, and 5th [547] *وْرَاء* 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) *وَلَكَنْ رَسُولِ اللّهُ* XXXIII. 40. But the Apostle of God [545]: (2) and (3) 2 رُسُلَ and followed by the ind. or nom., (a) the رُسُلَ of inception, as XXII. 5 [416], *لاَ تَأْكُلْ آَلْعَنْ* [416] with the ind. [538], VII. 185. [1] also with the *وَأَتَقُوا اللّهُ وَيَعْلَمُكُمْ اللّهَ* II. 282. And fear ye God. And God teacheth you, and *وَإِلَيْهِ الْجُنُوبَ* [418]: (b) the رُسُلَ 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 ℓ
, 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 ℓ
 is; not by ℓ
, because this is not prefixed to the nominal prop.: an ex. of it when prefixed to the verbal prop. is ℓ
 [1]; and, when preceded by a prop. d. s., it admits, according to him that allows multiplicity of the d. s. [without coupling, there being no dispute as to its allowability with it (DM)], of being copulative, [the prop. after it being a d. s. (DM),] and inchoatival, as ℓ
 انتهوا بعضكم لبعض عمل وكلكم 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 ℓ
 of the concomitante obj., as ℓ
 سرت و النبيل [68], which does not govern the acc., contrary to the opinion of Jj; nor occur in the Revelation with certainty, the ℓ
 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. ℓ
 وامر شركاءكم and (the affair of) your companions, or a prop. to a prop. by subaudition of a v., i.e. ℓ
 واجمعوا شركاءكم [68]: (b) the
prefixed to the aor. governed in the subj. because coupled to an [inf. (DM)] n., plain, as ٌلا بَرَكْرٌ عَبَٰдаютَ إِنَّهُ [418. A.]; or paraphrased, [by which he means the inf. n. apprehended from the preceding sentence (DM),] provided that negation or requisition precede the , which the KK name the ، of diversion, [because it diverts the aor. from the ind. to the subj. (DM),] but which does not govern the subj., contrary to their opinion, as III. 136.

and ٌلا بَرَكْرٍ إِنَّهُ [411]: but the truth is that this , prefixed to the aor. governed in the subj. because of the coupling (DM)] is the con. ، : (6) and (7) two ، followed by the gen. [506, 505]: (8) a ، whose inclusion is like its exclusion, vid. the red. [449], authorized by the KK, Akh, and many, حَتَّى أَنَا جَارُوهَا وَقُتُصَتِّ ابْنَاهَا.

XXXIX. 73. Until, when they shall come to it, its gates shall be opened being thus explained on the evidence of the other text [ حَتَّى أَنَا جَارُوهَا وَقُتُصَتِّ ابْنَاهَا XXXIX. 71.], or the red. being, as is said, the ، in [the next words] its keepers shall say; and similarly وَتَالْ خُزُنْتِها XXXVIII. 103. 104. And when they yielded to the command of God, he threw him down upon [504] the side of the forehead, and We called to him, saying [569, 570], O Abraham, or and he threw etc., We etc., the 1st or 2nd being said to be red.; while the redundance is evident in
[by Wa'la Ibn AlHarrith alMakhzumi, Then what is the case of him whose bone I strive to set from watchfulness, when he intends from his witlessness the breaking of me, i.e. of my bone? (Jsh), because the aff. aor. occurring as a d. s. is not connected by the ٰ (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 ٰ 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) سبقو لثنا رابعهم كلهم وبقوا خمسة سادسهم ككلهم رجما بالليث وبقوا سبعة وثمانهم كلهم XVIII.

21. They will say, (They were) [29] 3, that their dog made to be 4; and they will say, (They were) 5, that their dog made to be 6, guessing at the unknown; and they will say, (They were) 7, that their dog made to be 8; (b) XXXIX. 73., since ٰ is said in the text of
Hell, because its gates are 7, but in the text of Paradise, because its gates are 8; (c) the heavens, the astral, the sages, the angels, the spirits, the angels, the spirits

and the inhabitants of the mosque

IX. 113. (They are) [29] the penitents, the worshippers, the praisers, the fasters, the lowerers of the head, the bowers down, the bidders of good, and the forbidders of evil, since it is the 8th qual.; (d) Muslims, believers, obeyers, penitents, worshippers, fasters, matrons, and maidens, though correctly this occurs 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 في الدار قُلْنَا رَجُل, and when *prim.*, as هذا خاتم حُرْبُدًا [83]; and the preventive of qualificativity being 2 matters, one peculiar to it, vid. conjunction of the *prop.* with *],* [94], and the 2nd common to the rest of the texts, vid. its conjunction with the ؛: (11) [161]: (12-15) [497] (ML). Sometimes they answer the inquirer with the *neg.* ؛, 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 لَا عَانَاكِ اللَّهُ, on which Abū Bakr said "Wherefore saidst thou not لَا عَانَاكِ اللَّهُ No: and God grant thee health?" Zj says, I asked Mb about the cause of the appearance of the ؛ in our saying سبْحَانَكَ اللَّهُ وَبَكُرِيَك سبْحَانَك; and he said to me, I asked Mz about what thou hast asked me about, and he said, The meaning is سبْحَانَكَ اللَّهُ وَبَكُرِيَك سبْحَانَك

*Iextol Thy perfection, O God; and with praise of Thee (do Iextol Thy perfection)* (D). Some say that سبْحَانَكَ اللَّهُ
is one prop., the \[\text{being red., [orig.}}\] and some that it is two props., the \[\text{being copulative, and the op. of the \(\text{B \& suppressed, i.e.}}\] (ML on the \(\text{B \& )}}\): while the \(\text{B \& denotes accom-
paniment or instrumentality according to both of these two sayings (DM). In VII.3. [126] is [a d. s. (K)] coupled to \(\text{B \& , [as though \(\text{B \& تي}}\) were said (K),] the \(\text{B \& [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 \(\text{B \& of the d. s. is the con. \(\text{B \& borrowed for a cop. (K, B), so that \(\text{B \& جاء}}\) زيد راجلا أو هو فارس Zard came to me walking, or (when) he was riding is a chaste sentence (K). Suppression of the \(\text{B \& of the d. s. has been previ-
ously mentioned in [80] (ML).}\\n\\n§ 540. The \(\text{B \& ف, ف, and necessarily involve order}: except that the \(\text{B \& necessitates the existence of the 2nd after the 1st without delay, and \(\text{B \& with delay, the texts VII.3. [126] and انتي لفتءار لمن تاب وام وعمل SAS XX. 84. And verily I am wont to for-
give 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 *حَتِي* must be part of the *ant.*, either its most excellent, as مَثْلِ النَّاسِ اللَّهُمَّ حَتِيْ الْمَشَاهِدَ (M). The *ف* denotes union, order, and succession, and تَمْ union, order, and delay, as إِمَامَةُ نَافِثَةَ حَتِيْ الْمَشَاهِدَ 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 تَمْ posteriority of the coupled to the *ant.* when [the former is] discontinuous [from the latter], as لَدَى خَلَقَ فَسُوَى LXXXVII. 2. Who created everything, then made its creation symmetrical and لَعَلَّهُ خَلَقَ مِنْ نَبَاتٍ ثُمَّ مِّنْ نَطْفَةٍ 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 زَيْدُ زَيْدٌ تَعَمِّرُ Zaid stood, then 'Amr; (b) of mention, which is [often (DM)] a coupling of a detail to a summary, as رَنَّادَهُ نَوحُ رَبُّهُ فَقَالَ رَبِّ أَنْ آبَايَ مِنْ أَهْلِيَ الْخَلْقَ 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 AlBaṣra, then Baghdàd, when you tarry not in AlBaṣra, 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 v. referred to 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 157, i.e. المذكى يُضمنُ يَا لهُنَّ algorithm, 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 يَفْقِدْمُ الْأَثْرَا فَلا أَقْفَ هَا لَا أَقْفَمُ 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
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 ادخلموا أبواب جهنم خالدين فيها فتنس
mentioned XXXIX. 72. Enter ye the gates of Hell,
about to abide eternally in it: and most evil be the abode
of the proud, (Hell)! and 2وإذئما الأرض نتبرى من الجنة
حسب نشأ فنفع أجر العاملين
XXXIX. 74. And made us to
inherit the land, dwelling in whatever place of paradise we
will: and most excellent is the recompense of the workers,
(Paradise)! [below], since mention of blame or praise
of the thing comes correctly after mention of the thing;
and of this cat. is the coupling of the detail of the sum-
mmary to the summary, as XI. 47. and اجبشة فقليت ليبيت
I answered him, and said, At thy service, because the
position for the mention of the detail is after the men-
tion 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 فورزة موسى نقضى
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(IA): (2) [419,32] (ML):
not devoid of the sense of order ; which is the one named
37 a


the ف of illativeness, and is peculiar to props. : (a) it is prefixed to what is an apod., (a) with precedence of the cond. word, as If thou meet him, honour thou him and 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. اذًا may be supplied before the ف, the purport of the preceding sentence being made its prot., and is frequent in the Kur'ân and elsewhere, as َأَمِ ِلْهُم مَلَکَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي الْسَبَابِ XXXVIII. 9. [Or to them belongeth the kingdom of the heavens and the earth and what is between them? (If that belong to them,) then let them ascend the avenues (B)] and ذَٰلِكَ إِنَّا خَبِيرُ مِنْهَا خَلْقَتِي مِنِّي نَارٍ وَخَلْقَتِهَا مِنْ طَيِّبٍ ذَٰلِكَ نَاصِرُ مِنْهَا XXXVIII. 77. 78. He said, I am better than he: Thou createdst me of fire, and createdst him of clay. He said, (If this pride be in thee,) then go thou forth from it, i.e. إِذَا كَانَ عَندُكَ هَذَا الْكَبْرِ نَاخْرِجٌ : but it is often i. q. the ل of causation, when what follows it is a cause of what precedes it, as نَاخْرِجُ مِنْهَا ذَٰلِكَ رَجْبٌ XXXVIII. 78. Then etc: for verily thou art accursed; so that this is prefixed to what is the prot. in sense, as the 1st is prefixed to what is the
apod. in sense (R): [thus] the ف of illativeness is prefixed now to the caused, as زيد فاصلا تأكرومة, being then sometimes called the ف of deduction, whence the ف prefixed to the corre1. 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 ان لقيته تأكرومة (R): [thus] the ف is (a) a mere illative cop., as ان جعثني فانا اكرمك If thou come to me, I shall honour thee, since, if it were copulative, what follows it would be a condition, and the corre1. would be needed, and similarly ان أعطيناك الکثر فصل لربك CVIII. 1. 2. Verily etc. [1]: therefore pray thou to thy Lord [below]; (b) merely copulative, as والدى اخرج الموعى فجعله عناه 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 [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 نَصرَ اللَّهِ وَالفَتَحُ وُرَأَيْتُ النَّاسَ يَدخِلُونَ فِي دِينِ اللَّهِ انْرَاجًا ظَٰهَرًا 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 redundancy, though not authorized by S, being allowed (a) in the enunc. by Akh unrestrictedly (below); and by Fr, Am, and many with the restriction that the enunc. be a command or prohibition, as (29,538) saying, Khaulān, wed thou &c. and

آَوْرَاحٌ مُّوَعَّدٌ إِمَامُ بَكُورٍ إِنَّا نَتَّبِعُ لَلَّيْلَ ذَا نَصِيرٌ

(by 'Adī Ibn Zaid al-Ībādī, 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 تَلَبَّنَتُ جَوَّةٌ XXXVIII.

57. This, let them taste it, and as Zaid beat thou not him: (b) as IB says, {whether it be in the enunc. or not (DM),} by all our school (ML), i.e. the BB, except S
(DM),] as [62] (R, ML); while an ex. of its redundancy is

لَمْ أَتَقُلْ بِيِّدَ عَظِيمَ جِرْمَهَا ۖ قَتَّرَكْ ضَاحِيًا جَلْدَهَا يِتَذْبَبُ

[When he warded off my blow with a hand whose bulk was huge, I left the exposed part of its skin dangling (Jsh)], because the ف is not introduced in the correl. of لام، contrary to the opinion of IM [206]. The ف (1) in بللган الله فاعين 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 لام supplied, according to some, [i.e. الله فاعيد (DM), like XCIII. 9. (593)]; (b) red., according to F; (c) copulative, according to others, the o. f. being تنية فاعيد الله، and then suppressed, and the acc. put before the ف, in order that the ف may not occur at the beginning: (2) in خرجت فادا الأمس [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 نقاتات حضور الأمس or زمن حضور (DM)]; (c) merely illative, like the ف of the correl., according to Zj, [i.e. importing that there is consequence, between what precedes and what follows it, whether what follows it be consequent
upon and caused by what precedes it, or the converse (DM),] to which must be attributed, according to me, CVIII. 1. 2. and 

Come thou to me, for verily I honour thee, since the originative is not coupled to the enunciatory prop., nor the converse [538]. The

is said to be (4) inceptive, as [417], i.e. (Hast thou not, i.e. Thou hast, asked &c., for it speaks (AAz)], and similarly

II. 111. He only saith to it, Be: and then it is, i.e. 

[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. whereas 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 [يُقَرَّل
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 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

passed by Zaid, and afterwards 'Amr that the passing is two passings (R); but all these meanings are disputed: (a) Akh and the KK assert that it sometimes occurs red., not being copulative at all; and attribute to that

حتى إذا ضاقت عليهم الأرض بما رحبت وضاقت عليهم أنفسهم وطنوا أن لا ملتجا من الله إلا الله ثم

كاب 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

أرثى إذا أصحت أصحت ذا هلوي

فثم إذا أصبت أصبت غادة

[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 [He created you from one person, i.e. Adam, and made therewith its mate, i.e. Eve, the creation of Eve not being after that of the posterity (DM),] and ان من ساد الله [below]: (c) Fr asserts that delay sometimes fails, on the evidence of your saying اعجبني ما صنعت اليوم ثم ما صنعت أمس اعجب 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 ذلكم ومن ألمكم به لعلكم تنظرون ثم انيتنا موسى الكتاب VI. 154. 155. That following hath He charged you with—peradventure ye will beware of error and schism—then We gave Moses the Scripture to be an instance of that [enunciatory order (DM)]; and apparently it does occur in the place of the [by Abū Duwād, Like the shaking of the Rudaini spear below the cloud of dust, when it (that shaking) runs through the internodal portions of that spear, and forthwith the whole of it (that spear) is agitated (Jsh)], since the shaking, when it runs through the internodal portions of the spear, is succeeded by the agitation, which
is not posterior to it (ML): (2) in [coupling] exclusively, strangeness, and inappropriateness, of the purport of what follows to the purport of what precedes it,

VI. 1. Praise be to God, Who hath created the heavens and the earth, and made the darkesses and the light, yet with Whom they that disbelieve make the idols equal! [and they that disbelieve make the idols equal! and]

XXXII. 22. And who is more iniquitous than he that is reminded of the wonders of his Lord, yet turneth away from them?, as in

(K, B), by Ja'far Ibn 'Ulba alHarithi, 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)], 38 a
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 ُفُ in XXXIX. 74. [above]. The ُفُ and ُمُ sometimes denote mere *gradation in climax*, [indicating that the 2nd is more emphatic than the 1st (K, B on L.XXIV. 20.),] even if the 2nd be not subordinate in mention to the 1st, vid. when the 1st is literally repeated, as َوَاللَّهُ ُثُمَّ وَاللَّهُ [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). ُمُ is treated like the ُفُ and ُرُ (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
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 ْ (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 يقُع خروجة مهجّراً ثمّ أتراك الموت ِة تقدّر وقَّع الْغُنْ (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 يبَولى أحدّكْ في الماء َ الدائم الذي لا يجري ثمّ يغتسل منهَ 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 ِثَمّ ِهِوَ يغتسل, which mood is the one transmitted, [and requires ِثَمّ 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 ِثَمّ, 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,
preserve the p. from redundancy:—(1) the، as in XXXVII. 103. 104. [539]; (2) the ف، as in إنا إذا
[above], say some; while Akh allows زيد فقام Zaid is standing on the evidence of ثلاث [29], and the
ف in أبي خراشة [98] is red. according to the BB, not
the KK: (3) م، as in IX. 119., says Akh (R). یحتى is
like م (IH), i.e. in order and delay. In my opinion,
however, there is no delay in یحتى; but the copulative
یحتى imports that the coupled is the part surpassing the
other parts of the ant. in strength or weakness: while, the
connection of the v. governing the ant. and coupled ns.
with what follows یحتى being sometimes anterior to, and
sometimes in the midst of, its connection with the other
parts, as توفي الله كل اب لي یحتى أدم God has taken to
Himself every father of mine, even Adam and مات الناس
الن، 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 الگ
قدم الحاج الگ (R). یحتى denotes union and extreme, i.e. couples what is
an extreme in excess or paucity in either sensible or id.
quantity (Sh). یحتى is like the د [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, asُقدم الحجاج انغ (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, asُقدم الحجاج انغ, or whole, as أكلت السمكة I ate the fish, even its head (ML)]; or like part of it, [as أصبحتئى التجارية حتى حدثتها The damsel pleased me, even her discourse, whereas حتى ولاها is disallowed, because حتى is introduced only where the {conj. (DM)} exc. (88) might be introduced (ML); or part of what the *ant.* indicates, as in

االتي الصحفية كي يخفف رحلة
والزنك حتى نغة القاهرا

(501), because the sense of الْتَيِّ الْغَ اً 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

قبرناكم حتى الكمالا فانتم * نهابونا حتى بيننا الأشاعرا (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 جاودئي اللوم حتئى رجل, 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. [حتئى (DM)], as مرت باللوم حتئى زيد: [IKhz mentions that unrestrictedly; but IM restricts it by the condition that should not be necessarily copulative, as in

جوٓد يملئك فاطئ في الخطيئ حتئى
باًئئي دان بالاسارة ديناً

{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 إلي (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 رايت اللوم حتئى اياك جاودئي اللوم حتئى انت and مرت باللوم حتئى بک (R). Coupling by is rare; and the KK disallow it altogether, attributing such as مرت رايتهم حتئى اياك جاء اللوم حتئى ابک and پىم حتئى ابيک to the fact that is inceptive, and that
what follows it is [governed] by subaudition of an op. (ML), i.e., a letter to A, and to B, and to C. and R,
and to D.

§ 541. اما، or ام, and اما denote [attachment of the
predicament to (M)] one of the 2 (M, Z, IH), or more
(Z, R, Jm), things (Z, IH) mentioned (M), when [that
one is (Jm)] vague (IH), i.e. not specific to the speaker
(Jm): except that ام and اما occur in enunciation, com-
mand, and interrogation; and ام, when conj., only
in interrogation, while the disj. occurs [in interrogation
and (Z)] in enunciation also, as اما لابيل ام شاء Verily it
[the جنة body (AA)] is camels: nay, (it is) sheep [543]
(M, Z).

§ 542. The distinction between ام and ام in
Is Zaid or 'Amr with thee? and ام
عندک ام عمره [543] is that in the 1st you do not know
that either of them is with him; whereas in the 2nd
you know that one of them is with him, but do not know
him specifically (M). Where the case as to ام and the
conj. ام in interrogation is dubious to you, render ام by
احدهما, and ام by ایهما (R). The reply (1) to the conj.
ام [that requires reply (543) (ML)] is specification, [so
that, when is said, the reply is Zaid or 'Amr (ML), ] not Yes or No (IH, ML); while 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. یً is Yes or No, because it is an inceptive interrogation (R): (3) to یً after interrogation is (a) Yes or No, [because آزید عندک اور عمر means Is one of them with thee, or not? ; (b) specification, because it is a reply and addition (ML)]. And you say التحسین أو التحسین انفصَل أم ابن الحفصية 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. یً and یً اما are said to denote in enunciation doubt, [making vague, and detail (R)]; and in command giving option and allowance (M, R). یً is a con., for which the moderns mention meanings extending to 12:—

(1) doubt, as لبصنا 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,
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!

(3) division, as the word is a noun or a verb or a particle, as IM mentions in his smaller metrical treatise, [the Alfiya (DM),] and in the exposition of the greater, [the Kafiya (DM)]; or rather, as he afterwards says in [his last work (DM)] the Tashil and its exposition, separation divested of doubt, making vague, and giving option, which [bare separation (DM)] he exemplifies by IV. 134. [538] and

And they say, Be ye Jews or Christians, this, says he, being preferable to the expression division, because the use of the in division is better, as [509], though occurs in

[by Ja'far Ibn 'Ulba alHarithi, And they said, We have two plights that there is no escape from, the fore parts of spears pointed for thrusting or chains (T, Jsh)]; but, as expressed by others, detail, which they
exemplify by II. 129., since, the sense being And the Jews say, Be ye Jews; and the Christians say, Be ye Christians, or denotes detail of the summary in 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:

(4) giving option, when or occurs after requisition, and before what union is disallowed in, as Marry thou Hind or her sister; while the learned exemplify it by

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 atonement, and the rest as an independent good work excluded from that: (5) allowance, when or occurs after requisition, and before what union is allowable in, as.
Learn thou theology or grammar; while, when the
prohib. لِبِرَاءةٍ removes, the doing of the whole is disallowed, as لَا تُطِعُ مِنْهُمُ أَثْمًا أَوْ كَفُورًا. 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 أُوْلَٰئِكَ mostly denotes allowance in comparison, as فَيُّؤْنِي الْكِتَابَةَ أَوْ أَشْدَدْ قُسُودَةَ. II. 69.
So that they were like stones or harder, and quantification, as فَكَانَ قَابِلَ قَوْسِيَّةٍ أَوْ أَدَنِى 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)].

وَقَدْ رَءَى لَيْلَى بَانِي فَجِرُ لِنَفْسِي نَقَاهَا أوْ عَلَيْهَا نَفْجُورَهَا
by Tauba [Ibn AlHumayyir, And Laila has asserted that (the ب being red.) I am profligate. For my soul will be its piety, and against it its profligacy (SM)],

جَاءَ الْخَلَالَةِ أوْ كَانَتْ لَهُ قَدْرًا كَمَا أَتَى رَبُّهُ مَوْسِي عَلَى قُدُرٍ
by Jarir, [He came to the Khilāfa, and it was decreed to him, as Moses came to his Lord according to decree (Jsh)],

[538],
Leave thou the road, and shun the places named Armām: verily in them are Aktal and Rizām, two footpads that crack pates, that have not left to an owner of grazing camels a place of abode (Jsh)], and [516], [while the evidence of the verse of Ka'b

How noble she is as a mistress! If she were true to her promise, and if the counsel were accepted, (her qualities would be perfect, or she would be noble)! is perhaps plainer (BS)]; and, as many, among them IM, strangely mention, i.e.

Nor upon yourselves that ye eat from your [children's (DM)] houses, nor the houses of your fathers, whereas this [او (DM)] is the same as that [which denotes i.e. the د (DM)], while ی 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 الله, 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 

\[ \text{\textit{\textit{nay, obey thou not an unbeliever,}} the sense would be subverted, meaning that it would become a digression from the 1st prohibition, and a prohibition from the 2nd only; (b) by the KK, F, IJ, and IB unrestrictedly, upon the evidence of} \]

\[ \text{\textit{\textit{ما يئ ترى في عيال قد برمته يهم}} \]  
\[ \text{\textit{\textit{لم أحسب عدتهم إلا بعدان}} \]  
\[ \text{\textit{\textit{كانوا ثمانيين أو زادوا ثمانية}} \]  
\[ \text{\textit{\textit{ولا رجاءك قد قتلت أولادى}} \]

[591], by Jarir, [\textit{\textit{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-sSamnal [\textit{\textit{أو كمّا بني}} II. 94. \textit{\textit{but, so often as etc!}} \] 581, whence, says Fr, [\textit{\textit{ورسلنا إلى مانة الف أو يزيدون}} XXXVII. 147. \textit{And We sent him unto an hundred thousand: nay, they exceed, and, say some,}} \textit{\textit{وَمَا أَمَرَ السَّاعَة}} XVI. 79. \textit{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 َلَا يُقَدِّسُ أَنَّا َلَلَّهِ [538] and َلَآ يُقَدِّسُ أَنَّا َلَلَّهِ [411]: (9) i. q. َلَا وَقَدْ تَسَاءَلْتُ أَنَا َلَلَّهَ [411]: (10) approximation, as َمَا أَدْرَى َلِلَّهِ أَنَّي هَلَّمُتُ أَنَا َلَلَّهِ\(^{538}\)

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 َلاَّ عَضْرُبَتْ َلِلَّهِ َعَلَّى أَوْ رَدُّعَ 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 ُلَّا 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. َلِلَّا or the َلا; 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 َلا is sometimes pronounced with Fath, [as related by Ktb (R); and its 1st م is sometimes changed into َي (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)] َلا and [red. (DM)] َلا, according to S; the َلا being sometimes suppressed [by poetic license (R), while the َلا remains (DM)], as
... [below] (R, ML), by AnNamir Ibn Taulab [al-Ukli (ID, Nw)] as-Sahabi, *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. اَمَّا يَصِيفَ وَاَمَّا يَخْرِيفَ (ML): but, as others say, it is simple (R, DM). An اَمَّا before the ant. is necessary [544] with اَمَّا, [as جَاوْنِي اَمَا زَيْدَ وَامَا عَمْرُو (R)]; and allowable with او اَمَا زَيْدَ او عَمْرُو (IH), as جَاوْنِي اَمَا زَيْدَ او عَمْرُو وَوَوَوَو (R). Sometimes the 1st اَمَّا is dispensed with [in poetry; but is supplied in accordance with the ordinary usage (R)], as

نَجَاضُ بِدَارٍ قَدْ نَقَادَمُ عَهِدَهَا ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

[by 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. اَمَّا بِدَارٍ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

[and سَقَتْة (ML)] : and sometimes the 2nd is omitted, [because of the mention of what supplies its place (ML),] as

فَأَمَّا أَنْ تَكُونَ اَخَذَي بَحْتَيْ تُؤَافِرُ منْ أَقِيمِي مِنْ سِعِينِي 

وَأَنْفَاطُرَتْي نِازِخَنِي عَدَّواً انْقِبَكَ وَتَتَفُثُّنِي.
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 is inseparable from the 2nd; but sometimes it occurs without a ، as

يا ليت أنت من شمل نعامتها * أيما إلى جنة أيما إلى نار [544] (R), by AlNuhaif 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 2nd (DM) أما [which is the con. (544) (DM)] has 5 meanings, [which may be referred to the 1st also, because of the inseparability of the two (DM),] (1) doubt, as

Either Zaid or 'Amr came to me:

(2) making vague, as

وأخرى مرجون لامر الله أما يعذبهم وعما يتوب عليهم IX. 107. And others are reserved for the command of God: either He will punish them, or He will turn again unto them with forgiveness: (3) detail, as

Verily We have guided him to the way, whether, or either, about to be thankful, or about to be unthankful, both being in the acc. as presumptive ds. s. [to the 8 (K,B) in هدى الباب (K)]: but the KK allow this أما [in the text (DM)] to be the cond. إن and red. m; while the BB, says Mkk, do not allow the n. 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 كان [since the sense is If (he be) thankful, (he will be rewarded); and, if (he be) unthankful, (he will be punished) (DM),] it is like [98]:

(4) giving option, as اما ان تعني واما ان تتحك فيهم جسنا

XVIII. 85. Do thou either punish, or do good to them, [constructively افعل اما ان تتعلفتح فيهم (DM)] : (5) allowance, as تعلم اما اذاها 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 سوا علينا اجزعنا أم صبرنا XIV. 25. Alike will it be for us whether we be impatient or be patient (IA, ML), i. e. الجزع والصدير (K, B), but not Zuhair's saying وما ادرى وسوف الغ [1] for the reason given below (ML); (b) of interrogation (R, J, DM), supplying the place of اي (IA), whereby together with specification is sought (ML), as [542] Is Zaid
with thee, or 'Amr ?, [i.e. Which of them two is with thee? (IA)]: but this Hamza [of equalization or supplying the place of ای (IA)] is sometimes suppressed [when there is no fear of ambiguity(IA)], as in [the reading of Ibn Muḥaisin سواء علىهم انذرتهم الله II. 5. (28) and (IA)]

[588] (R, IA), by 'Umar Ibn Abi Rabī'a, By thy life, I know not, even though I be knowing, (whether) with seven pebbles they pelted the heaps of stones or with eight (J), i.e. ابسع (IA), [below], and

[by AlAkhtal, Did thine eye play thee false, or didst thou see in Wāsit in the last shades of night an apparition of Ar Rabāb? (Jsh)]; though not often (R): ام is named conj. in the two sorts, because what precedes and what follows it are not independent one of the other; and is named equivalent also, because it is equivalent to the Hamza in importing equalization in the 1st sort, and interrogation in the 2nd: but the 2 sorts differ, in that (a)
the 1st \text{ft} does not require a reply, because the meaning with it is not \textit{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 \textit{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 سواس عليكم ادعوهم أم انتم 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 اشد خلقًا أم السماء LXXIX. 27. Are ye or the heaven harder to create?, [Being an \textit{enunc.} constructively posterior to the two \textit{ns.} coupled together (DM)]: (b) two \textit{props.} not renderable by single terms, and (a) verbal, as in

[by Ziyād Ibn Ḥamal atTamīmi, \textit{Then I arose because of the phantom, terrified; and it made me sleepless: and I said, (Journeyed) she (by night), journeyed she by night, or did a vision revisit me?} (T, Jsh)], according to the
preferable opinion that [670] is _ag._ to a suppressed [v.]

expounded by _سرت_; (b) nominal, as in

(by AlAswad Ibn Ya'fur, _By thy life, I know not, even

even though I be knowing, (whether) Shu'ait be son of Sahm

or Shu'ait be son of Minkar (Jsh)], orig. 

with the Hamza and Tanwin, which are suppressed by poetic license, and similarly in Zuhair's verse above, [constructively or (they be) women (DM),] what makes 

ISh erroneously hold it to be of the 1st sort being his imagining that the sense of _interrogation_ is not intended in it at all, because of its incompatibility with the _v._ of _knowledge_, whereas the reply is that _علمت أزيد قائم_

(the reply to) " _Is Zaid standing?"; and similarly _ما

ما انتم تختلقون إم نحن المثالرون_

(7) dissimilar, as _علمته_

LVI. 59. (_Create)_ ye, _create_ ye _it_, or _are_ We the _creators_,

also according to the preferable opinion that _الله_ is an _ag._

(ML): (2) _disj._, which [is preceded by (a) mere enunciation, as

_الل_ _تنزيل الكتاب لا ريب فيه من رب العالمين_ إم

_يقولون افتراقا_

XXXII. 1. 2. _Alif—Lam—Mim_. *The revelation of the Scripture—there is no doubt about it—is from the Lord of the worlds. But they say, He hath*
forged it; (b) a Hamza not denoting *real, but disapprobatory (DM)* interrogation, as ٍلُحُمَ أرَجِلٍ يَمْشُونَ بِهَا أَمَّلُحُمًَّٰ لُحُمَ إِبِّ تِمْشُونَ بِهَا VII. 194. What have they feet that they walk with? Nay, have they hands that they assault with?, since the Hamza in that, denoting disapproval, is equivalent to negation, after which the conj. does not occur; (c) an interrog. other than the Hamza, as ٍهَلُ يَسَّوِي النَّفِيَّةُ وَالبصيرةِ ٍهَلُ تُسَتَّوِي النُّظُمَاتُ وَالنورِ أَمَّ جَعَلُوا لِلْهَيَأَةٍ XIII. 17. (581) Are the blind and the seeing equal? Nay, are the darknesses and the light equal? But they have believed God to have partners: and (ML) denotes digression (R, IA, ML) from the 1st sentence (R), inseparably (ML), like بُلُّ، [indicating (a) that the 1st occurs by a blunder (R),] as بُلُّ أَنَا شّأً، [i.e. نَعَنْ أَنَا نَعَنُ، (is it) sheep? (541) (IA); (b) transition from one sentence to another, not emendation of blunder, as أَمَّ اتَّخَذَ مِمَا يُجْتَلِقُ بْنَاي XLIII. 15. But hath He gotten from what He createth daughters? (R),] and XXXII. 2. (R, IA), i.e. بُلُ يَقْتُولُون (IA): and sometimes implies also [the sense of the Hamza of (R)] (a) interrogation, as أَنَا أَنَعُ؛ (b) disapproval, [as أَمَّ يَقْتُولُون افْتِرَأُا لُغَاتُوا بِسَبْعَةَ مِثله X. 39. But say they, He hath forged it? Say thou, Then bring ye a chapter like it (R)]: and sometimes not, [as
Nay, I am better than this fellow, who is abject, since interrogation has no meaning here; and similarly, when it is followed by an interrog. (R), as XIII. 17., [the 1st [ام denoting mere digression (DM)] because an interrog. is not prefixed to an interrog., and the 2nd because the meaning is to enunciate of them belief in the partners (ML),]

LXVII. 20. But who is this that shall be a host for you?, and

(änner جزرًا عامةً سؤَء، يفعلُهٔ
am كيف يجزونني السؤائي من الحصين
am كيف ينفع ما تعطى العلوى به
رَئَمَ انف إذا ما ضى باللبي
(R, ML), by Ufnün atTaghlabī (Jsh), How have they requited Ḥāmir 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 (by being dependent upon as i.q. تعطى), a fondling of a nose when the milk is begrudged? (DM): the conj. [ام is followed by the single term and prop., contrary to the disj., which is followed only by the prop. having both terms expressed, or one supplied, as
sometimes admits of being conj. and disj., whence

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. (it is) (B)], and the saying of AlMutanabbi

أحاد ام سداس في احاد * لبيتنا المنوطة بالتراث

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 انا تبصرون انا خبير XLIII. 50. 51. And see ye not? I am etc. [above] is constructively انا تبصرون انا خبير; while the redundance is evident in

يا ليت شعري ولا منجي من الجرم

by Saida Ibn Ju'ayya [al Hudhali, O would that I knew
—and there is no place of escape from decrepitude— whe-
ther there be any repenting over life after horiness! (Jsh) : (4) [599] (ML).

§ 544. The distinction between ܐ and ܡ is that with ܐ the sentence begins [according to outward appearance (DM)] with certainty, and afterwards doubt [or something else (ML)] supervenes, [for which reason ܐ is not repeated (ML)]; whereas with ܡ it is from the first founded upon doubt (M, ML) or whatever else ܡ is put to denote, for which reason ܡ must be repeated [543] except in an extraordinary case (ML). F and J do not allow that ܡ is a con., because the 1st is prefixed to what is not coupled to anything, while the 2nd is conjoined with the con. ܐ (R). The 2nd ܡ 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. ܐ (ML), whereas a con. is not prefixed to a con. (DM). The truth is that the ܐ is the con., and ܡ denotative of one of the 2 things [541], not copulative; while the ܐ in such as ايا انج ܡ [543] is supplied (R). But there is no dispute that the 1st ܡ is not a con., because of its intervention between (1) the op. and reg., as كام اما زيد واما عمرو; (2) 2 regs. of the op., as رايت اما زيدا واما عمرا, [the 1st reg. being 41 a
the \( \text{DM} \); (3) the ant. and its subst., as 

\[ \text{XIX. 77. Until, when they see what they are threatened with, either chastisement or the hour. The } \]

\[ \text{XIX. 26. And, if thou do see of mankind any one is not one of the kinds of } \]

\[ \text{but is the } \text{cond. } \text{and red. } \]

\[ \text{[589, 612] (ML).} \]

\[ \S \text{ 545. } \text{and } \text{are alike in that their coupled is contrary to the ant. (M). } \text{and } \text{denote [reference of the predicament to (Jm)] one of the 2 things, [the coupled and ant. (Jm)], when specific (IH). } \text{denotes negation of what is affirmed of the 1st (M, Z).} \]

\[ \text{[has 3 conditions:—(1) it (ML)] is preceded by (a) affirmation, [as } \text{Zaid came, not 'Amr (IA, ML)]. (b) command, [as } \text{Beat thou Zaid, not 'Amr (IA, ML)]. (c) vocation (IM, ML), says S (ML), as } \]

\[ \text{[49]: but not by negation, as } \text{ma } \text{Ghāzūr Zīn } \text{la } \text{Umūr (IA): (2) it is not conjoined with a con.: so that in } \text{the con. is } \]

\[ \text{and } \text{a refutation of what precedes it; and in } \text{a corroboration of the negation: while this [last] es} \]
contains another preventive from coupling by ל, 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 ziyad is not allowable, because the name of man is applicable to Zaid, contrary to Jaid, another 
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 ziyad, whereas ziyad is not allowable (DM).] It may couple to the reg. of the pret. v., contrary to the opinion of Zji, who allows ziyad, but not Qaam ziyad la'umro: Imra alKais says

(ML) As though Dithār (the herdsman of Imra alKais), the eagle of mount Tanūfā had soared away with his milk-camels, not the eagle of the little hills AlKawā'il (Jsh). بل denotes digression (M, Z, ML) from the 1st, whether denied or affirmed (M, Z): then, (1) if it be followed by a prop., the meaning of the digression is (a) annulment, as

XXI. 26. And they said “The Compassionate hath gotten offspring.” Extolled be His perfection!
Nay, (they are) honored servants, i.e. بل هم عباد, and ام يقولون به جنة بل جاءهم بالمحقXXIII. 72. Or say they "He hath a devil"? Nay, he hath brought unto them the truth; (b) transition from one subject to another, as قد أظلم من تركى وذكر اسم ربه فصل بِل تَورَونَ الحبوة الدنيا 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 ولدتنا كتاب يفصل بالحقى وهم لا يظلون وَلَ مَثْلَهُم فِي غَمَرَة 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 \textit{p}, not copulative; while another ex. of its prefixion to the \textit{prop}. is بل رب بلد [515], since the full phrase is بل رب بلد ان موصوف بعدا الوصف قطعة : (2) if followed by a single term, it is copulative: then, (a) if preceded by command or affirmation, as اضرب زيدا بل عمرا Beat thou Zaid: nay, 'Amr and Zaid stood: nay, 'Amr, it makes what precedes it to be like the unspoken, so that nothing is predicated about it, and [makes (DM)] the predicament to be attributable to what follows it; (b) if preceded by negation or prohibition, it confirms what precedes it in its state [of negation or prohibition (DM)], and assigns the contrary [affirmation or command.
(517 )

(DM) to what follows it, as Zaid has not stood, but 'Amr and '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. V 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 V 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)]. َلَكُنِّي، (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 ُو، 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 مَا قَامَ زَيْدٌ لَكِنَّ عُمْرُو Zaid has not stood, but 'Amr and لَا يَقْمُ زَيْدٌ لَكِنَّ عُمْرُو Let not Zaid stand, but 'Amr; so that, if you say Zaid stood, and then put لَكِنَّ, you make it an inceptive p., and therefore put the prop., saying لَكِنَّ عُمْرُو لَمْ يَقْمُ but 'Amr stood not, while the KK allow لَكِنَّ عُمْرُو by coupling, which has not been heard: (b) not conjoined with the ُو، 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 ُو، and [agreeably with these two theories] (a) لا يَقْمُ Zaid is, (a.) as Y says, not copulative, [but denotative of
emendation (DM),] while the , couples a single term to a single term; (β) as IM says, not copulative, while the , couples a prop. partly suppressed to a prop. wholly expressed, the full phrase, says he, in ِما ُقَامَ آخُرُ ِوُلِكُنِي ُقَامَ ُعِمْرُ but 'Amr (has stood), and in XXXIII. 40. ِوُلِكُنِي َكَانَ ِرَسُولُ ِاللَّهِ 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 , ] may be contrary one to the other in that respect, as ِكَانَ ُزِيدَ َوُلِمْ يَقُمُ ُعِمْرُ; (γ) as IU says, copulative, while the , is red., inseparable; (δ) as IK says, copulative, while the , is red., not inseparable: (b) ِمَا ُمَرَّتُ ُبِرْجُلَ ِصَالِحِ ِلِكَنَّ ُطَالِبُ has been heard with the gen. through (α) coupling, say some, I have not passed by a good man, but a bad; (β) a supplied prep., say others, i.e. ِلِكَنَّ ُمَرَّتُ ُبِطَالِحِ but (I have passed by) a bad (ML).
CHAPTER V.

THE NEGATIVE PARTICLES.

§ 546. They are اِنْ, لَّا, لَّمْ, لَا, and (M). 

ما denotes negation (1) of the present, [in the aor. or nominal prop. (AA),] as He does not [and ما يَعْمَل (M, AA) or منَطِلْتِا (38), according to the two dials. (M)]; (2) of the past approximate to the present, as He has not done (M, Z). ما, (1) if prefixed to the nominal prop., is made by the Hijāzīs, Tihāmīs, and Najdīs to govern like لَيْسَ 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

وَمَا بَاسَ لَّوْ رَتَّبَ عَلَيْنَا تَحْيَةً

ذِلِّلَ عَلَى مَنْ يَعْرِفُ التَّحْقِيقَ عَلَيْهَا

[And no harm is that she has returned to us a salutation whose fault is small according to him that knows the truth, being its sub., uninfl. with it upon Fath, in the place of an acc., and لَوْ رَتَّبَ its pred., i. e. ردَهَا (DM)]; (2) if prefixed to the verbal prop., does not govern, as ما،
II. 274. Nor do ye expend save from seeking the face of God; while in [the preceding words] And whatsoever bounty ye expend, (it is) for yourselves and [the succeeding words] And whatsoever bounty ye expend, it shall be fully repaid unto you is cond. [180], as is proved by the ف in the 1st and by the apoc. [of the correl. (DM)] in the 2nd. When it negatives the aor., the latter becomes a pure present according to the majority; but IM refutes them with X. 16. Say thou, It will not be for me to change it, to which it is replied that the condition of its denoting the present is absence of a context to the contrary. The reg. of an op. conjoined with the neg. م [498] must be posterior [to the op., because م has the first place unrestrictedly, in (the correl. of) an oath or not, as م ضرب زيد عمرا or واللله م ضرب زيد عمرا, so that م may not precede the op. in the two exs., contrary to ل (547) (DM)]. Suppression of the neg. م in the correl. of the oath is mentioned by IMt: while IM, citing

[Then by God, what ye have obtained and what has been obtained from you are (not) equivalent, proportionate,
nor approximate (Jsh)], says that its o.f. is َمَا مَا نَلْتَمْ;
and then supplies the ellipse in some of his books with the neg., and in some with the conjunct, َمَا (ML).

§ 547. َيَفْعَلُ He will not do : (2) of the past, [upon condition of repetition (Z), as َفَلا صَدَقَ َفَلا صَدَقَ LXXV. 31. For he believed not, nor prayed ; [and sometimes when not repeated, as َنَفَعَلُ He did not (Z), and

(

(M, AA), by Ibn Al'Affif 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. َمَا (AA), as َرَجُلُ فِي الْدَّارِ Not a, or No, man is in the house : (4) not general, [i.e. of an individual of the genus of what it is prefixed to (AA), as َرَجُلُ فِي الْدَّارِ َلَا امْرَأَةٌ A man is not in the house, nor a woman and َزِيدُ فِي الْدَّارِ رَأْسُ Zaid is not in the house, nor 'Amr (M)]:

(5) of command, as َنَفَعَلُ Do thou not, which is named prohibition: (6) of prayer (M, Z), as َرَعَاكِ اللَّهُ God keep thee not (M), which is named deprecation (Z). َيَفْعَلُ is (1) neg., which is of five kinds, (a) op. like َنَفْعَلُ [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

*لا ثوب منجد غير ثوب أبي أحمد* على أحد بلاوم مرقع

by Abu-†Tayyib [alMutanabbi, *And not a robe of glory, other than the robe of Ibn Ahmad, upon any one is aught but patched with ignominy* (W)]; or nom., as لا حسنًا لا خيرًا لا طالعًا جبلًا حاضرًا، whence ممأ ممأ زيد عندنا [because ممأ زيد is in the place of an acc. (DM),] and [1]: (β) this ل differs from ل 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 ممأ [99]; or because, as others say, it is compounded with ل [546] after the manner of خمسة عشر: (c) its *pred.* is governed in the *nom.*, when its *sub.* is aprotethic, as ل رجل تائم ل، by what the *enunc.* was governed in the *nom.* by before its pre-fixion, [vid. by the *inch.*, i. e. رجل (DM),] not by it, [because ل is compounded with the *sub.*, so that they become like one word, and occupy the place of the *inch.*, but by reason of its composition is too weak to govern
the *pred.* (DM))]: so says S, but Akh and the majority disagree with him [36]: (d) its *pred.* does not precede its *sub.*, even if it be an *adv.* or [*prep.* and (DM)] *gen.* [100, 34]: (e) [102, 523]: (f) it may be made *inop.* when repeated [100], as ∆ ≠ حُولِ الله [105]; and you may pronounce the two *subs.* with Fath, or put both into the *nom.*, or treat one in one way and the other in the other, [or pronounce the 1st with Fath and put the 2nd into the *acc.* with Tanwīn (DM),] contrary to such as أَلِيِّنَّ مَحِّلُّ اللَّهُ [35], where the *acc.* is unavoidable: (g) [37, 35]: (b) *op.* like لَهُذَا الْبَيْسُ [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 يُذَّرَعُ الله 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 زج, not having met with it, asserts that يُذَّرَعُ الله governs the *sub.* exclusively, and that its *pred.* is in the *nom.*; which is refuted by تَعَرِّضَ الله [107]: (c) it governs only *indefs.* [38], contrary to the opinion of IJ and ISH; but رَحَلَتِ الله [107] appears to occur according to their saying, [though it may be *orig.* يَأْرَى بَاغِيًا يَأْرَى بَاغِيًا, the *pre.* *n.* or *v.* being suppressed (DM),] while AlMut-anabbi founds أَذَا الْجُوُدُ الله [107] upon it: (β) if يُذَّرَعَ الله
X said with Fath, \( \text{لا} \) must be a generic neg.; while in corroborating it \( \text{بل امرة} \) but a woman is said: but if it be said with the nom., \( \text{لا} \) must be op. like \\( \text{ليس} \), and may not be made inop., otherwise it would be repeated, as will be shown [in (e)]; and admits of denoting negation of the genus or negation of unity; while in corroborating it in the 1st case \( \text{بل رجل} \), and in the 2nd \( \text{بل امرة} \) but two men or \( \text{رجال} \) men is said: many wrongly assert that the \( \text{لا} \) op. like \( \text{ليس} \) is only neg. of unity, but they are refuted by such as if \( \text{لا رجل ولا امرة} \) فئي \( \text{في} \) (7): تُعْرَ الْأَمْرُ \( \text{الدادر} \) be said with the nom. of both, the 1st \( \text{لا} \) admits of having been orig. op. like \( \text{لا} \), then made inop. because of its repetition, so that what follows it is in the nom. by inchoation; or of being op. like \( \text{ليس} \), so that what follows it is in the nom. by it: and the adv., if in either case you construe the 2nd \( \text{لا} \) 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 \( \text{لا} \) to be made inop. and the 2nd to be op. like \( \text{ليس} \), or the converse, is enunc. or pred. of one of them, the pred. or enunc. of the other being suppressed, as in 29, not of both, lest one enunc. or pred. be governed in the nom. [as enunc. (DM)]
and acc. [as *pred.* (DM)], and two *ops.* [the *inch.* and *y* (DM)] be concentrated upon one *reg.*: (c) copulative [545]: (d) *repl.* opp. of *تَنَبِّعَ* [556]; after which *y* the *props.* are often suppressed, as *y* *No,* (*he came not*) said in reply to "Came Zaid to thee?", *orig.* ِلا لم یجي : (e) other than the foregoing, in which case its repetition is (a) necessary, if what follows it be (a) a nominal *prop.* headed by a *det.* as ِلا الشمس ینبغي لها أن تدرك القمر ِلا الليل *ابقَ النهار* XXXVI. 40. *It behoveth not the sun to overtake the moon, nor doth the night outstrip the day;* or by an *indet.* not governed by it, [because, if it govern the *indet.*, it belongs to (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]: (b) a *v.* literally and constructively *pret.*, as LXXV. 31.; while the repetition is omitted in ِلا زال مثيلا الَّلَّه ِلا [59] and ِلا بارك الله في الغراني هلل يبعشني إلا لون مطلب [by 'Ubaid Allāh Ibn Kais ArRukayyat, *God bless not the fair-faced women* (720). *Do they enter upon the morning, but they have a desire?* (Jsh)] only because, what is meant being deprecation, [benediction in the 1st and malediction in the 2nd (DM),] the *v.* is future in sense; and similarly, except that it is not a deprecation, in
Sufficient for lovers is their torment in the world. By God, Hell will not torment (615) them after it (DM); and anomalously in -كان في جاراتها أنغ [above] and

by Abū Khirāsh 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 ولا كاتب Zaid is not a poet, nor a writer, جا زيد لا ضاحك 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 قال لا أسالك 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 أتُعتبشت مي لا شيء I was angry at nothing [99], which according to the KK is a n. [i. q.
yā'ir (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 گَنَّ in زَيد گَنَّ فَانْشَل 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 گَنَّ: (β) similarly they name the ل conjoined with the con. in مَا جَآَنَى زَيد وَلا عَمَر Zaid has not come to me, nor ‘Amr [545] red. [566], whereas it is decidedly not red., since مَا جَآَنَى زَيد وَلا عَمَر 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 ﻋَصِبَتْ ﻋِنْغ, 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 يَوْم يِتَي بَعْض أَيَاة رَبِّك لَا يَنْفِعُ نَفساً إِيمَانِهَا 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 ḫ [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

البئس حب العراق الدهر اطعمة
والحب يأكلة في القرية السوس

[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 AlHira (Jsh)] is constructively على حب العراق [514], not of the cat. of زيدها [62], because the full phrase لا اطعمة لا is the correl. of البئس, [and, لا in the correl. of the oath having the 1st place (below), what follows it does not govern what precedes it, and what does not govern does not expound an op. (DM): (2) applied to denote requisition of relinquishment, which is exclusively prefixed to the aor., and necessarily involves its being apocopated and future, whether the person required from be of the 2nd pers., as لا تَتَحْذَرُوا عَدْرَى وعَدَرُوكُم أَرْبَياءَ LX. 1. Take ye not My foes and your foes as friends; or 3rd, as لا يَتَحَذَّرُ المُرْمَونُ الكافِرُونُ أَرْبَياءَ III. 27. Let not the believers take the unbelievers as friends; or 1st, as لا أَرْبَياءُ هُنَا Let me not see thee here [611] and 43 a.
[by AnNābigha adh-Dhūbyānī, *Let me not know a herd of wild cattle* (here metaphorically applied to *women*), whose eyes are jet black, as though their maidens were wild cows of Dawwār (Jsh)], in which sort the effect is put into the place of the cause, the *o. f.* being *Be thou not here so that I see thee:* (α) there is no difference as regards the fact that the requisitive *w* necessarily involves apocope between (a) its importing *prohibition,* [i. e. requisition of relinquishment from the superior to the inferior (DM),] whether the *prohibition* be *proscriptive,* [i. e. *obligatory* (DM),] as above, or *supererogatory,* [i. e. *not obligatory* (DM),] as II. 238. And forget ye not beneficence among you, and (b) its denoting (a) *deprecation,* [i. e. requisition from the inferior to the superior (DM),] as II. 286. [419],

[by Mālik Ibn Ar-Raib al-Māzini, *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

[by AlWalid Ibn'Ukba, *When we go forth from Damascus, let us, or may we, not return to it ever, so long as the glutton Mu'awiya continues to be in it (Jsh)\], or (b) entreaty, as in your saying to your fellow, when [you are (DM)] not assuming superiority over him, د او  ک \ Do thou not such a thing: (β) the predicament is similar when د becomes excluded from requisition to denote something else, like intimidation in your saying to your child or slave ی تنمیني [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.] د in the correl. of an oath must be posterior [to the op. (DM)]; and the saying of some that نتِ النغ [above] is of the cat. of distraction is a mistake, [though د is a reg. of what follows it, mere latitude being allowed in ades. than in anything else (498,600) (DM)]. Suppression of the neg. د other than the د 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

[by Umayya Ibn Abi'Äidh alHudhalj, 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 \( \overline{\text{u}} \) before the oath, as

[by AlMunakhkhal, Then no, by God, the tribe cried (not) to my guest to be still with ill-treatment and hostility (DM, Jsh)]: (2) has been heard without the oath, as

[by AnNamir Ibn Taulab, And my saying, when they turn their he-camel loose, is “Ye will (not) find him until AlMunakhkhal return” (SM)] and, say some, \( \dddot{\text{f}} \dddot{\text{f}} \text{ b} \dddot{\text{f}} \text{ i} \dddot{\text{t}} \dddot{\text{t}} \text{ m} \text{ a} \text{ n} \text{ s} \text{ a} \text{ t} \text{ l} \text{ o} \text{ w} \text{ } \text{ h} \text{ } \text{ m} \text{ e} \text{ n} \text{ t} \text{ h} \text{ e} \text{ m} \text{ s} \text{ e} \text{ a} \text{ r} \text{ e} \text{ a} \text{ n} \text{ } \text{ t} \text{ h} \text{ e} \text{ y} \text{ } \text{ w} \text{ i} \text{ n} \text{ } \text{ t} \text{ h} \text{ e} \text{ y} \text{ } \text{ m} \text{ a} \text{ y} \text{ t} \text{ o} \text{ t} \text{ v} \text{ a} \text{ r} \text{ i} \text{ n} \text{ } \text{ t} \text{ h} \text{ e} \text{ y} \text{ } \text{ m} \text{ o} \text{ r} \text{ } \text{ m} \text{ a} \text{ y} \text{ t} \text{ o} \text{ t} \text{ v} \text{ a} \text{ r} \text{ i} \text{ n} \text{ } \text{ t} \text{ h} \text{ e} \text{ y} \text{ } \text{ m} \text{ a} \text{ y} \text{ t} \text{ o} \text{ t} \text{ v} \text{ a} \text{ r} \text{ i} \text{ n} \text{ } \text{ t} \text{ h} \text{ e} \text{ y} \text{ } \text{ m} \text{ a} \text{ y} \text{ t} \text{ o} \text{ t} \text{ v} \text{ a} \text{ r} \text{ i} \text{ n} \text{ } \text{ t} \text{ h} \text{ e} \text{ y} 

(566, 571).
§ 548. لُم 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 فَوَارَسْ مَن نُعم واسِرتَهُم يُوم الاضافيَّ لم يحفظ بالجبار

[If horsemen of the tribe of Nu'm and their kinsmen had not been present on the day of the battle of AsṢulaifsá, they would not have fulfilled the covenant of the neighbour (Jsh)], which is said by some to be a poetic license, and by IM to be a dial. var.; and Lh asserts that some of the Arabs make it govern the subj., as in the reading [of Abū Ja'far AlMansūr (K)] الام نشرح XCIV. 1. [556] and

في أي يوم من الموت أفزَّ ايوُم لم يقدر ايوُم لم

[by AlHārith Ibn AlMundhir alJarmi, In which of my two days shall I flee from death? The day when it has not been decreed, or the day when it has been decreed? (Jsh)], explained as orig. يُقدرُن نُشرحُن [611, 614]: and sometimes it is separated from its apoc. in poetic license by the adv., as

فَذَانَ وَلَمَّا اذَا نُصِّح امتدينا

كُن فِي النَّاسِ يدَرَكَ المَرَاء.
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.] negatived by لَمْ is (1) discontinuous, as لَمْ یکن شیطان مذکورا LXXVI. 1. (Wherein) he was not a thing remembered, meaning that afterwards he was so; (2) continuous with the present, as ولم اکن بدعائک رب شقیا XIX. 4. Nor have I been in praying Thee, my Lord, unprosperous; (3) perpetual, as CXII. 3. 4. [404] (Sh). لَمْ is peculiar to the aor., which it apocopates, negatives, and converts into a past, like لَمْ، except that it differs from the latter in five matters:—
(1) it is not conjoined with a cond. instrument: 

\[ \text{it is not said, whereas V. 71. [419] and V. 77. [601] are in the Revelation: (2) its negatived is perpetually negatived until the present, as} \]

[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 \( \text{admits of continuity, as XIX. 4., and discontinuity, as LXXVI. 1.} \)

[the beginning of the negation of (DM)] the negatived of \( \text{is only near to the present; whereas that is not prescribed as a condition in the negatived of \( \text{, as IM says that it is not prescribed as a condition in the negatived of \( \), but Iblis disobeyed his Lord, and has not yet repented; but is prevalent, not necessary: (4) the negatived of \( \text{is expected to be realized, contrary to the negatived of \(, since} \]

\[ \text{bel Amma yezuwa 'udab, XXXVIII. 7. But they have not yet tasted My chastisement means that they have not tasted it until now; but that their tasting it is expected, while Z says on XLIX. 14. When belief hath not yet entered into your hearts that the sense} \]
of expectation in ِلَمَّا indicates that these did believe afterwards: (5) the negatived of ِلَمَّا may be suppressed because of indication, as

\[\text{فَجَبَتُ قِبَرُهُم بِدَأ وَلَا مَّا فَنَادُوا الْقِبَرَ فَلَمْ يَجِبُهُ.}\]

(by AlMuthakākhib al-'Abdī, \textit{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. وَلَا اَكَثِرْ بِذَٰلِكَ, [where the expectation and continuity with the present are as it were with regard to the constructive time of anteriority (DM)]; whereas ْوَلَمْ وَرَٰصَتْ إِلَى بَغْدَادَ وَلَمْ اِدْخَلْهَا is not allowable: the cause of all these predicaments being that ِلَمْ denotes negation of فعل [He did or has done (DM)], and ْوَلَمْ فعل لَمَّا [He has done (DM)].

And ِلَمَّا occurs compounded of (1) [3] words in the reading of Ibn 'Āmir, Ḥamza, and ḤafsAvان كَلَا لَمَا لِبُرُفِينَهُم اَلْحُجُّ XI. 113. [521] \textit{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 ما لَمْ مَّا;} (2) two words in لَمَّا رَأَيْتَ إِبَا يَرْسَدُ آلَحُجُّ [498], the o.f. being لَمْ مَّا, which ought to be written separately, while لَمْ مَّا is not coupled to أدَعِ, but governed in the subj. by
understood, and the v. being coupled to \( \text{لا إِبْرَاحَ الْيَوْمِ مَكْتَابٌ} \), upon the principle of \( \text{لَيْسَ عِبَارَةُ الْغُرُوب} \) [418. A.] (ML).

§ 549. \( \text{لَن} \) denotes corroboration [in some MSS. perpetuation (AA)] of the negation of the future conveyed by \( 
\text{لا إِبْرَاحَ الْيَوْمِ مَكْتَابٌ} \) you say \( \text{I shall not quit my place to-day} \); but, when you corroborate and asseverate, \( \text{لَن} \) \( \text{أَبْرَاحَ الْغُرُوب} \) \( I \text{will not quit etc.: the Kur'an says} \)

\[ 
\text{لا إِبْرَاحَ حَتَى} \].

until I reach the confluence of the two seas and \( \text{فَلَنْ إِبْرَاحَ الْغُرُوب} \) \( \text{الْأَرْضَ حَتَى يَأْذَى} \) \( 
\text{لي} \) \( 
\text{إِيّ} \). XVIII. 59. \( \text{I shall not cease to journey} \)
The Hamza being elided for alleviation, and the \( \text{لَن} \) 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 \( \text{زِبْدًا لِنَ أَغْرِب} \), whereas \( \text{زِبْدًا يُعْجِبُنِي} \) \( \text{أَنْ تَقَرُّبْ} \) 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 \( \text{لَن} \) \( 
\text{أَفْعَل} \) is a complete sen-

\[ 
\text{44 a} 
\]
tence. Nor does \( \text{import corroboration, or perpetuation, of negation, contrary to the opinion of Z: each of them is an assertion without proof; and, if \( \text{denoted perpetuation, its negated would not be restricted by 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 \( \text{agreeably with the opinion of many, among them IU: the proof is in [by A'shà Hamdàn, May ye cease not to be thus (mighty): then may I cease not to be a servant for you continuing with the continuance of the hills (Jsh)]; but } \text{called with a promise of the mountains 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 [above]. Correlation of the oath [652] with it, [i.e. its occurrence at the head of the correl. (DM),] is very rare, as }
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

[by Kuthayyir, (Like) the children of Saba\((214)\), 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

[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. \({}^\text{\textdegree}\) is like \({}^\text{\textdegree}\) in negation of the present (M, Z).

It is prefixed to the prop., nominal, as


LXVII. 20. The unbelievers are not in aught save in delusion, whence IV. 157. [149], i.e. \(\text{\textdegree}\) being suppressed, and its ep.

[\text{\textdegree} (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

XVIII. 4. They say not aught but a lie: but the saying of some that the neg. does not occur except when followed by لئ, as in these texts, or its syn. لام [559], as in the reading of some of the Seven, [Ibn 'Amir, 'Asim, and Ḥamza (B),]

LXXXVI. 4. Every soul is not aught but such that over it is a keeper, is refuted by

X. 69. Ye have not any proof of this, قل ابن أدري أتروبي ما توعدون LXXII. 26. Say thou, I know not whether what ye are threatened with be near, and XXI. 111. [445];

and many explain that this is the expression 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 ٌنيسٌ [38,107]; and VII. 193. [107] is read with a single ن and with امثالكم in the acc., [meaning that The idols are not equal, but inferior, to you (DM)]; while إن ذلك آللٍ and إن أحد آللٍ [107] have been heard from the people of Al'Aliya (ML).
CHAPTER VI.

THE PREMONITORY PARTICLES.

§ 551. They are ه, ل، 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): AnNabiga [adhDhubyani] says

هَا اَنَّ تَأَذَّرَهُ اَنَّ لَمْ تَكُنْ نَفْعَتْ
فَأَنَّ صَلِّيْهَا قَدْ تَأَذَّرَهُ فِي الْبَلَدِ

[Mark, verily this is an excuse, such that, if it profit not, verily its author has lost his way in the desert (AAz)], and the poet says

وَنَخِذلَ اقتِسَمْنَا الْمَالَ نَصْفِيْنِ بَيْنَا
فَقَلْتُ لَهُمْ هُذَا لَهَا رَدًا لَيْبَا

[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 [AshShammakh [AAz]] says

اَلَا يَا أَمْسِحَانِي قَبْلَ غَيْرَةِ سَجَالٍ
وَقَبْلَ مَنْيَانِ قَدْ حَضَرْنَا وَاجَالٍ
[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 Śakhir alHudhali (Jsh)] says

اَمَّا وَالَّذِي أَبْكِى وَأَضْحَكَ وَالَّذِي
اَمَاتِ وَاَحِبَا وَالَّذِي اَمْرَةُ الْأَمْر

(M) Now, by Him That has made to weep and made to laugh, and Him That has killed and made alive, and Him Whose command is the command (Jsh). And IM reckons ْعَيْنَى among the premonitory ps. [59]. All the premonitory ps. take the head of the sentence, except the ْعَيْنَى 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. َعَيْنَى and ْعَيْنَى 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. اَنَّ [517], except that they are inop.: (b) they are prefixed to the prop., enunciatory or requisitive, whether the requisitive be imp., prohib., interrog., opt., or otherwise; and are peculiar to the prop., contrary to ْعَيْنَى [552]: (2) as regards the letter, is that the sentence after them is
inceptive. And ُلُ is often prefixed to the voc., and ُلُ to the oath (R). ُلُ 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 ُلُ; for the interrog. Hamza [that denotes disapproval (B on II. 11.)], when prefixed to negation, imports verification, as ُلُ، لُجَبِقَةٌ بَنِى أَن يَبِعُي الْمُوتی LXXV. 40. Is not that One able to quicken the dead? [581]: Z says [on II. 11.] that, because of its being so employed to denote verification, the prop. after it hardly ever occurs except headed by what the oath is correlated with [652], as ُلُ، لُجَبِقَةٌ أَلَّا أَيْ أَوْلِيَاءُ اللَّه X. 63. Now, verily the friends of God; and that its fellow ُلُ is one of the precursors of the oath, as

[by Ḥātim aṣ-Ṣa'ī, Now, by Him, than Whom none other knows the hidden, and Who quickens the white bones when they are decayed (Jsh)] and ُلُ، لُجَبِقَةٌ أَلَّا أَيْ أَوْلِيَاءُ اللَّه [above]. ُلُ is (1) a p. of inception, i.q. ُلُ, often
occurring before the oath, as ٌما َو الْذِّنِي ابْكَى اللَّهُ ٌفِى اللَّهِ; and ٌthen after this ٌما is pronounced with Kasr [519], as after the inceptive ٌلي [518]: (2) i. q. ُّجِّحَّا or ُّجِّحَّا, according to different opinions given below; and ٌthen after this is pronounced with Fath [519], as after ُّجِّحَّا [520]: it is (a) [simple (DM)], (a) a p., according to IKh, who makes it with ٌن and its 2 regs. a sentence compounded of a p. and ٌن, [ٌن with its 2 regs. being an inch, which has no enunc., according to him (DM)]; (b) as some say, a n. i. q. ُّجِّحَّا: (b) as others say, [compounded of (DM)] 2 words, the interrog. Hamza and ٌما a n. i. q. ُّجِّحَّا; while, that ُّجِّحَّا being ُّجِّحَّا, the sense is ُّجِّحَّا: 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 ُّجِّحَّا were a place (DM),] just as ُّجِّحَّا is in the acc: as such in

ُّجِّحَّا اَي جِبَرَتْنَا اسْتَلَقْنَاُ نَحْتَنَا رَبِّيْنِهِمْ فَرَّقُّ

[by AlMufaddal Ibn Ma’shar anNukrî, 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.
Is it in fairness that I am enamoured of thee, lovelorn, and that thou, thy love is not vinegar nor wine? (Jsh)]

§ 552. ḥā is prefixed to (1) the dem. (R, ML) not peculiar to the distant [174,175] (ML), often (R), as مَا هِيُّ الله ۚ ذَا [656], or detached nom. pron., as III. 115. [below]; and seldom by anything else, as قُلْتُ لَهُمُ [551] and هَا إِنَّ تَا أَلْغَا [657], [where it is separated by the con. by poetic license (AAz),] i.e. هَا لِيَ ۚ أَلْغَا: (b) Khl holds that the prepos. ḥā in all of that is united with the dem., i.e. that the regular form is إِنْ هَاتَا إِنْ تَا أَلْغَا, and the proof that the premonitory p. is separated from the dem. is transmitted by Akh from a trustworthy person in place of هَا إِنَّا ذَا أَلْغَا, while Y quotes هَا إِنَّا ذَا أَلْغَا: (c) what is meant by هَا إِنَّا ذَا أَلْغَا 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
is that the occurrence of the
purport of the v. after the dem. on the part of the speaker,
person addressed, and third person is deemed strange:
the sense of
is 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 un-
believers): 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 not to be meant to be understood as prefixed to , citing
as proof III. 59. Why, ye are these, since,
if it were that which accompanies the dem., it would not
be repeated after : but it may be pleaded for Kh1
that this repetition is because of the distance between
them, as in III. 185. [134]; and also II. 79. [56] is a
proof that the prepos. [ ] in III. 115. is that which
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 ֯ may be elided, and its 8 pronounced with Damm for alliteration; and accordingly Ibn ‘Āmir reads XXIV. 31. Ye believers, XLIII. 48. O thou enchanter (B),] and LV. 31. Ye men and jinn: (4) in the oath, upon suppression of the p., as [656] with the disj. and conj. Hamza, and in both cases with the 1 of retained or elided, [i.e. (DM)].
§ 553. Sometimes the Hamza of اُم is changed into 8 [690] or ガイ before the oath, in either case with the 1 retained and elided, [as اَم‌ۃ وَاللّه or اَم‌ۃ وَاللّه or اُم (DM)]; or the 1 is elided with the change [of the Hamza into 8 or ガイ (DM)] omitted (ML).
CHAPTER VII.

THE VOCATIVE PARTICLES.

§ 554. They are \( \text{ش، } [\text{ش} (R, IM), \text{ش} (M, Z, R, IM), \text{ش} \text{، } [\text{ش} (R)] \), \text{سی، } [\text{سی} (R)] \), \text{هی، } \text{یا، } \text{یا} (M, Z, IH, IM). \) \( \text{ش} \) 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). \( \text{ش} \) 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, \( \text{یا، } \text{یا} \) called except with it, nor is the lamented except with it or \( \text{ش} \) (ML). The lamented may have \( \text{ش} \) if it be not liable to be mistaken for the non-lamented; for, if it be, \( \text{ش} \) is necessary, and \( \text{ش} \) disallowed (IA). \( \text{ش} \) is for calling the distant, and has been heard: it is not mentioned by S, but is men-
tioned by others. ٌا is peculiar to the cat. of lamenta-
tion, as ُوَ زَيدًا ُاِ Zaid!; but is allowed by some to be
used in real vocation, [as ُوَ زَيدٌ O Zaid (DM)]. ٌا is for calling the distant, near, or intermediate, according
to different opinions, as

[by Kuthayyir, *Hearest thou not, O 'Abda (58), in the
brightness of the early forenoon a wailing of pigeons
having a cooing? (Jsh)] and in tradition ُاِ رَبِّ O my
Lord; and sometimes its ُ is prolonged, [in which case
it is for calling the distant only (DM)]. ُا is for calling
the distant, but is said in the Ṣīhāh to be for calling the
near and the distant, whereas it is not so, as

[by the Majnūn of Laila al'Amiriya, *Ho two mountains
of the vale of Na'mān, I adjure you by God, leave ye the
breeze of the east-wind alone: its breeze will reach to me
(Jsh)]; and sometimes its Hamza is changed into ُ، as

[And he listens, hoping that it may be the sound of rain,
and says from joy, O my (54) Lord! (Jsh)]. The ُ [i. e.
the Hamza (DM)] is used for calling the near, as
(ML), by Imra al-Kais, *O Fatima, soften thou some of this coyness; and, if thou have resolved upon forsaking me, be moderate* (EM).

§ 555. *Ya* 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 *Ya Zab Allah* O God and *Ya Rabb* 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 {أَلْلَّهُ, بِجَلَّ, أَلْلَّهُ,} [بِذِلَّ, بِذِلَّ, بِذِلَّ,] {بِذِلَّ{ل, بِذِلَّ, بِذِلَّ,} and {إِن} (M, IH). {نَعَم} is confirmatory of that [enunciatory sentence, aff. or neg. (R),] which precedes it (IH), as in reply to {قَامُ زِيدٍ} or {قَامُ زِيدٍ}, i. e. {قَامُ زِيدٍ} or {قَامُ زِيدٍ} or {قَامُ زِيدٍ} or {قَامُ زِيدٍ} Even so, (Zaid has stood or not stood). Similarly it confirms what follows the interrog. p., whether it be aff. or neg., as {نَمَ} in reply to {قَامُ زِيدٍ} or {قَامُ زِيدٍ}, i. e. {قَامُ زِيدٍ} or {قَامُ زِيدٍ} or {قَامُ زِيدٍ} or {قَامُ زِيدٍ} Even so, (Zaid has stood or not stood); and therefore Ibn 'Abbās says that, if they had said {نَعَم} [Even so, (Thou art not our Lord) (DM)] in reply to {بَرِيكُم} VII. 171. [below], it would have been unbelief: but some allow {نَعَم} to be put instead of {بِذِلَّ} when it follows a Hamza prefixed to a negation to import making to confess, so that {يَا} Yea might be said in reply to {بَرِيكُم} VII. 171. [below] and نَشْرُك The PARTICLES OF ASSENT AND AFFIRMATION.

XCIV. 1. What! have We not widened for thee thy bosom?, because the Hamza denoting disapproval, being prefixed to the negation, imports affirmation,
for which reason وَوُضَعْنَا عَنْكَ وَزَرَكَ XCV. 2. And We have put down from thee thy burden is coupled to اَلْجَمْعُ عَلَى اَلْجِرَانِ, as though شُرِّحْنَا لِكَ صَدَرُكَ وَوُضَعْنَا اَلْجَمْعُ were said [581], so that نَعْمَ 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 Mālik (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 نَعْمَ occurs in reply to command [and prohibition], as نَعْمَ in reply to لا تَصْرَبْنِي and and لا تَصْرَبْنِي and لا أعربِ and نَعْمَ آوْرُوكَ Ay, (I will visit thee and I will not beat thee); and, if you say نَعْمَ in reply to excitation or request [573], as or خَلَّا تَزِرَنٕ, the meaning is affirmation, i.e. نَعْمَ آوْرُوكَ Yes, (I will visit thee) (R). [Thus] نَعْمَ نَعْمَ is a p. of (1) assent, after enunciation, as مَا كَامَ or مَا كَامَ زَيْدٕ, (2) promise, after (a)
and لَا تُقَلُّ [i.e. command and prohibition (DM)]; (b) what is in their sense, [i.e. excitation (DM),] as هْلا تُقَلُّ or هْلا لَا تُقَلُّ; (c) interrogation in such as هْلا تُعْطِينِ, [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 اَنْ تَنْتَ لَنَا لَنَا لَنَا اَجَراَ XXVI. 40. Shall we indeed have a recompense? (ML). الْبَلِّيُّ 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 زَعمَ الْذِّينَ كَفَرُوا أنَّ لَن يُبْعَثُونَ: قَلَّ الْبَلِّيُّ وَرَوْيَيْنِ 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 الْبِسْرَةَ زِيدَ بَقَائِم, to which you say الْبَلِّيُّ Yes, or relate to rebuke, as LXXV. 3. 4. (82), or to making to confess (ML),] as: الْبِسْرَةَ بِرَبِّكَ قَالَوْا بَلِّي VII. 171. Am not I your Lord? They said, Yea (R, ML), i.e. Yea, (Thou art our Lord) (R), and الْمَيَاذَا تَنْذِيرَ قَالُوا بَلِّي 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 ُلی is used after affirmation, citing as evidence

وَقَدْ بَعْدَ تَّلَوِّضَ بَيْنِي وَبَيْنِهَا

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. لیبَعَذ. but [R says that (DM)] the use of ُلی 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 ُلی 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 ُلی 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 ُلی Yea: but that is rare. The saying ُلی Yea is pronounced true with تََمّ; and false with لُبَی, because of the absence of negation: مَا ُلی زَیدُ is pronounced true with تََمّ; and false with ُلی, whence LXIV. 7; not لُبَی, because it denotes *negation of affir-
motion, not of negation. 

You say, if you affirm the standing, نع; and, if you deny it, لَا, not بلى: and لَمَ َيْقَمُ زَيْدٌ is like لَمْ يُقِمْ زَيْدٌ, so that you say, if you affirm the standing, بلى, whence LXVII. 8. 9. and VII. 171., not لَا; and, if you deny it, نع. In fine بلى occurs only after negation, لَا only after affirmation, and نع after both; and XXXIX. 60. Yea, My signs have come to thee is allowable, though not preceded by a neg., only because لَوْ أَوْلِي اَلْإِلَهَةِ تُدَانَى 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 هل, is replied to with بلى, نع, or any other p. of affirmation. As for the interrog. ns., the reply (1) to زيد رجل is what is more particular than it, as زيد or زيد in reply to "Who came to thee?", and similarly زيد or رَاحِدٌ مِّنْ بَنِي تَمِيم in reply to "Who is the man?": (2) to ما, if it be a question as to the quiddity, is such as فَرَسٍ, إنسان, 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 كَيّف if the Hamza alone or with الَّذِي، if it be pre. to the det., is a det or an indet. particularized by an ep., as "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 كَيّف in reply to "What man?", or an indet. particularized by an ep., [as رجل رايدة: (4) to كَيّف is only an indet.: to كَيّف, and, if it be pre. to the indet., is specification of the number, time, and place. The reply (1) to (5) to اِيْبَاء or اِيْبَاء مَتَى or كَيّف انَّى or اِبَاء, or تَّمَّ, or بَلَى, or اِيْبَاء, or كَيّف, or كَيّف (R). كَيّف [like تَّمَّ (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 requirer, [whether he command or prohibit (DM)]; so that it occurs after كَيّف or مَا كَامَ (DM), كَيّف or مَا كَامَ (DM), and كَيّف or مَا كَامَ (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 تَّمَّ after enunciation, and تَّمَّ 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. انِّهُ بِجُلُدْ is a p. i. q. [ألْ] and (DM) انَّهُ جُلْدَ is a p. i. q. انَّهُ, transmitted by Zj: [but has only the sense of reply, as جُلْدَ. 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 انَّهُ (DM)]. جَعَرْ with Kasr, [the best known pronunciation (DM),] according to the o. f. in the concurrence of 2 quiescents [664], like كَيْفَ, and with Fath, for the sake of lightening, like كَيْفَ, is a p. i. q. انَّهُ, not a n. i. q. حقاً, in which case it would be an inf. n., nor i. q. أَيْدَا, in which case it would be an adv. [of time (DM)], otherwise it would be infl., Alً would be prefixed to it [2], أَيْلْ would not be corroborated by it in

وَقَالُ عَلَى الْفَرْدِ وَسِيٌّ أَوْلِيَ الْمَشْرِبِ

أَيْلِ جَعِرْ أَيْنَ كَانَتِ اِبْنِهِ دَعْائَةً

[by Tufail Ibn 'Auf alGhanawi, and found also in verses by Mu'darris Ibn Rib 'I alAsadi, And they said, At AlFirdaus (a garden in AlYamama) will be the first drinking-place. Yes, just so, if its broken cisterns be made free (Jsh)], and أَيْلً would not be opposed by it in
When the daughter of Al'Ujair says "No", she speaks truth, not when she says "Yes" (DM): while

by AlMuthakkib al'Abdi, And many a woman was there saying, Thou hast become mournful! And I said, Yes, I am mournful: verily I am created of that, even so, (Jsh),] is explained in 2 ways, (1) that the o.f. is جبیر ان with corroboration of جبیر by i. q. نعم, the Hamza of ان having been then elided, and ان contracted [by elision of its 2nd ن (DM)]; (2) that the end of the 1st hemistich, being assimilated to the end of the verse, is pronounced with the Tanwin of quavering [608], which is not peculiar to the n. (ML). Jj says that it is a verbal n. i.q. اعترف I acknowledge; and what he hazards is not improbable (R on the preps.). ان is i.q. [527], contrary to the opinion of AU: the authorizers cite

by 'Ubaid Allāh Ibn Kais ArRukayyāt, 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 ٨ is for silence (615) (DM)]; but it is refuted by our not admitting the ٨ to be for silence, but holding
it to be a pron. governed in the acc. by یا, the pred. being suppressed, i. e. یا گذشک 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-Asadi (KA)] who said to him "God curse a she-camel that has carried me to thee!" یا، ور اکیمها Yea, and her rider !, since suppression of the sub. and pred. together is not allowable: and, according to Mb, the reading of XX. 66. [171] is attributed to that; but it is objected firstly that the occurrence of ین as i. q. ینعم is so anomalous that it is even said [as by AU (DM)] not to be authorized, and secondly that the ل [of inception (DM)] is not prefixed to the enunc., to which it is replied that the ل is red.

[599], Yea, these two are two enchan ters, or prefixed to a suppressed inch. [604], i. e. لهما [27], or prefixed [to the enunc. (DM)] after this یا because of its resemblance to the corrob. یا in letter [604], Yea, these two are assuredly two etc. یا is i. q. ینعم, denoting assent to the informer, information for the inquirer, and promise to the requirer: and therefore it occurs after یا لمس تام, قام زید, and the like, as ینعم 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 اَيَّ, so that
ِّا اَيَّ أَقُمَتْ بِرَبِّي
is not said. And the [expression denoting
the person or thing] sworn by after it is only رَبُّ, اَللهُ,
or: you say بِرَبِّي اَيَّ اَللهُ [558]
with the p. of swearing suppressed and اَللهُ governed in
the acc., اَيَّ اَللهُ ذَا [656], and
 اَللهُ
Yes, by my life : and after it, if accompanied by اَللهُ,
must be governed in the gen., because the premonitory
p. acts as a substitute for the prep. [656]; but, if divested
of اَللهُ, is governed in the acc. by the supplied v. of swear-
ing [655] (R).

§ 557. The اَلُّ of اَنْمُّ is pronounced [with Fath, and
(D, ML) by Kināna (M, ML),] with Kasr (D, M, ML):
‘Umar Ibn AlKhaṭṭāb [alKuraishi (Nw)] and [‘Abd
Allāh (Nw)] Ibn Mas‘ūd [alHudhali (Nw)] read اَنْمُّ;
VII. 42. They will say, Yea; and it is related that
‘Umar asked some people about something, and they said
اَنْمُّ, upon which ‘Umar said “The اَنْمُّ are only camels:
therefore say ye اَنْمُّ”(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 the ن like the v. in the case of "النعم" and "الشهب" with 2 Kasras [468] (ML): and, according to AnNadr Ibn Shumail, is a dial. of some Arabs (M).

§ 558. The ى in "لي في الله ى تمنى" [556] is (1) pronounced with Fath, [to make the p. of affirmation plain (R)]; (2) made quiescent, 2 quiescents, [it and the incorporated ج of determination (M),] being combined, [from an extraordinary effort to preserve the p. of affirmation by protecting its final from vocalization and elision (R)]; (3) elided (M, R), because of the 2 quiescents (R).
§ 559. They are ُلَا, ُعَدَا, ُحَاشَا [ُلَا], (M, Z). These ps. have been previously explained [88—96, 511, 512] (AA). ُلَا 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 ما إِسْلَكَ بالله [ُلَا َفعلُكَ] (DM) , i.e. إِسْلَكَ بالله لا تفعل شيئاً ُلَا َفعلُكَ كَذَا I beseech thee (not) by God for aught save thy doing, [or, some supplying a negation after the formula of adjuration, إِسْلَكَ بالله لا تفعل شيئاً ُلَا َفعلُكَ كَذَا I beseech thee by God, (do thou not aught) save thy doing (such a thing) (DM)]: a poet says

قالت لَهُ بالله يا دا البرديين * لما عَتْسَت نفْساً أو أثْنِينَ

[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 لا i.q. لَيْ is unknown in the classical language. The reg. of an op. conjoined with the exceptive p. must be posterior (ML) to the op. (DM).
CHAPTER X.

THE TWO PARTICLES OF ALLOCUT ON.

§ 560. They are the ك and م (M, Z) affixed as a sign of allocution (M). The ك is affixed to (1) the dem. [172, 173, 175], as تكلك ذلك: (2) the detached acc. pron. in ياكم [162], ياكم, and the like: (3) some verbal اس. [187], as حيهلك [191], وريدك [161, 188], and النجزاك [187]: (4) transferred from interrogation to requisition of information (DM),] i.q. اخبرني Inform, or Tell, thou me, [so that ارانيك 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 ارانيك هذا السئ كرمت على XVII. 64., the ك 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, ارانيكك would be said for ارانيك 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

[The language of evil dost thou send to us as a gift; and thou hast perished when thou reckonedst not that thou wouldst perish (Jsh)], in order that it may not be necessary to make the inf. n. [renderable from (DM)] an enunc. [440] to the concrete substantive [indicated by the (DM)]. The made mobile in the endings of ns. is a p. of allocation, as and [161] (ML).

§ 561. The signs of number and gender are affixed to them, as to the prons. [161] (M, Z), as XII. 37. That interpretation is part of what my Lord hath taught me, XXIX. 15. That will be better for you, XII. 32. [502], VII. 41. [570], and you, XIX. 21. Thus hath thy Lord said, and XIX. 10. [172]; and as and [161].

§ 562. Like the are the and , and their du. and pl., in and , according to the opinion of Akh [162] (M).
CHAPTER XI.

THE CONNECTIVE OR REDUNDANT PARTICLES.

§ 563. They are ب، ل، م، أن، الس، 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 م; and some do not govern, as [ما] in III. 153. [565] (R). ا، is red. (1) oftenest after the neg. ما، when prefixed to (a) a verbal prop., as

ما ان تكره، ان تكرهها

إذا فلا نعت سوط لى يد

[by AnNabigha adhDhubyani, 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 ان طلبنا جبى راكى منياها ودولة أخرى

[by Farwa Ibn AlMasik Ibn AlHarith asSahabi, And our wont is not cowardice: but our fates and the triumph of others are linked together (Jsh)], in which case it restrains the government of the Hijazi ما [107], as in,
the verse: (2) sometimes (a) after (a) the conjunct مَا، as [XLVI. 25. (550) in (the like of) what We have empowered you in, like (K)]

(by Iyās Ibn AlAratt, The man hopes for that which he will not see, and before the nearest part of which calamities will intervene (N)]; (b) the infinitival مَا، as

(by AlMa‘lūt alKurai‘ī, And hope thou for good from the youth so long as thou seest him ceasing not to increase in good according to the increase of his age (Jsh)]; (c)

the inceptive لَّا، as

Now my night went on; and I passed the night distressed, fearing that the destination to Ghadūb would become far (Jsh)]; (b) before the disapprobatory letter of prolongation, as [618]. And IH asserts that it is red. after لَّا، which is an inadvertence, that being only مَا. [564].

§ 564. مَا is red. (1) oftenest after لَّا denoting timing, as وَلَمَا انْجَاءَ رَسْلًا لَوْ تَا سَيْ ﴿۴۶۸﴾ ﴿۴۶۹﴾ ﴿۵۰۰﴾ ﴿۵۰۱﴾ ﴿۵۰۲﴾ And, when Our messengers came to Lot, he was vexed
because of them: (2) between لَوِّ 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

أَمَّا وَاللَّهِ أَنِ لَوْ كَنتَ حَراً وَمَا بَلَغْتَ أَنْتَ وَلاَ العَتِيْقُ

[by {Abū 'Ali (IKhn)} AlHasan Ibn Ahmad Ibn 'Abd AlGhaffār alFasawi alFarisI, Now, by God, if thou hadst been generous, (I would have contended with thee); but thou art not the generous, nor the noble (Jsh)]: this is the saying of S and others: (3) extraordinarily between the كَ and its gen., as رَيْوُماُ تَوَافَيْنَا العَطْبَةَ [532] with طَبْيَةٍ in the gen.: (4) after إذا, as

فَمَلَأَهَا حَتَّى اذَا اذَا أَنَّ كَانَتْ مُعَاطِيَةً يَدٌ نَّبَيُّ لِجَمَاعَةِ الْمَّأْمَأَاءِ غَارِفٍ

[by Aus Ibn Hajar, And he (the hunter) gave it (the game) respite until, when it was as though it were giving a hand in the fathomless deep of water in order to be saved from drowning, gulping down water (Jsh)]. And Akh asserts that it is sometimes red. elsewhere, and that it governs the aor. in the subj., as the red. بَسْ مَلَأْتُ آنَ لاَ أَنْ تَكُنْ عَلَى اللَّهِ خِلْقًا 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. مَا is (1) restringent, which restrains (a) [the v. (DM)] from governing the nom., being attached only to 3 vs. كَثْر, طَالِب, and because of their resemblance to أَب [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

[\textit{Seldom does the intelligent cease to be calling or responding to what entails glory!} (Jsh.); while the saying of \textit{AlMarrár} [Ibn Sa'īd alFak'āṣī (Jsh)]

\[\text{مَّـدَّتُ فَاطِلُتُ الصَّدْرُ وَقَلَّمَا وَـصَـلَّـا عَلَـى طَوْـلُ الصَّدْرُ بِيَـدُوُم} \]

[\textit{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)]: (c) [4 ps. and 4 *adv*. (DM)] from governing the *gen.*, being attached to (a) [4 (DM)] *ps.*, (α) [505]; (β) the *κ* [509]; (γ) the *π*, as

[by Mu'ti' Ibn Iyāṣ alKūfī, lamenting Yahyā Ibn Ziyād alHārithi (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 *μ* produces with the *π* the sense of *paucity*, as it produces with the *κ* the sense of *causation* in such as II. 194. [509]; (δ) *ومَا أَلْحَنَّ* [499], as ISh says: (b) [4] *adv.*, (α) *بِعْدَ*, as

[by AlMarrār Ibn Sa'īd alFak'asī, *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) *بيِّنَ*, as

[by Jamīl, *While we were in AlArāk together; lo, a rider
came upon his he-camel! (Jsh)]; (8) حَبَس (Jsh)

which then [are restrained by مَ from prefixion to the prop.; and (DM)], being made to imply the sense of the cond. اَن, apocopate 2 vs. [419]: (2) non-restringent, (a) a subst. [for the suppressed كان (DM)], which occurs in such as (a) انْ فَعَلَ هَذَا (b) [98] اَمَّا اَنْ تَسْتَمِلْ اَنْتَقْلَتْ اَمَا لَا

Do thou this, if (thou do) not (anything else), orig. اِنْ كُنتَ لَا تَفْعَلْ غَيْرَة

(b) not a subst., which occurs (a) after the op. governing (a) the nom., as شَتَانٌ مَا زِيدَ

by Muhalhil [Ibn Rabī‘a at-Taghlabī (Jsh), If at the two Abāns he had come suing for her in marriage, a nose of a suitor would have been smeared with blood (Bk)], and

[by Abū Shākīk al-Bāhili (Jsh), In taking fright did this man make haste, O Farūkā, when the cord of union was untwisted, cut? (DM)], i.e. انفَارَا اسْحَبْ هَذَا [186]; (B) the acc. and nom., as لَيْتَما زِيداً قَانِمَ [516]; (γ) the apoc., as رَأَما يَنْتَزِغَفَ مِنْ الشِّيطَانِ نَزُّ 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 Muhammad the descendant of Hāshim, thou wilt be made to rest, and wilt meet from his benefactions liberality (Jsh)]; (6) 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], and [505], or a n., as XXVIII. 28. [184],

[Nam alkhālī wa ma hās radā dī wālihim muḥṭṣār li ma wṣādi mu ḫāṣṣā di ma sīmmā na ḫuṣṭā dī ḫīhā a’rā ṭā’ āsām ābaṭi wādādi by AlAswād Ibn Ya’fur atTamīmī, The careless has slept; and I perceive not the sensation of my slumbering, while anxiety is present beside me, my pillow. I am without any ailment; but an anxiety that I know to have reached my heart has made me thin (Jsh)], and [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], ال being, says Zj, "a red. p. denoting corroboration, according to all the BB," [as though حقا forsooth or البينة decidedly were said (K),] which is strengthened by its being dropped in the reading of Ibn Mas'ud; and بعوضة being a subst. (ML).

§ 566. ل is red. (1) with the [con. (R, Jm)] and after negation, [literally, as لما جاوني زيذ ولا عمر (545, 547); or ideally, as I. 7. (539) (Jm)]: (2) after the infinitival وان, [as لما منعك ان لا تسجد ان أمتك VII. 11. What hindered thee from doing obeisance when I commanded thee? (R, Jm) and لذا يعلم اهل الكتاب LVII. 29. In order that the people of Scripture may know (R)]: (3) seldom before لقسم يوم القيامة LXXV. 1. I swear by the day of resurrection (R, Jm) and لقسم لقسم
XC. 1. *I swear by this land* (Jm): (4) anomalously with the pre. (IH), as

(4, Jm), by Al‘Ajjaż Ibn Ru’ba atTamīmī, *In a well of perdition he journeyed, and knew not* (Jsh): (5) often before the [word denoting the object] sworn by, to notify that the correl. of the oath is negatived, as

(R), by Imra alKais, *Then no, by thy father, daughter of Al‘Amirī, the people assert not that I flee from battle* (Jsh). The red. ʿl is introduced into the sentence merely to confirm and corroborate it, as

ما منعك أن رأيتهم

ضلوا أن 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
AlAhwas, And they censure me for pastime, that I should love it, when pastime has a caller diligent, not negligent (Jsh)]. But in أَيُّ جُودَةَ الْحُزْنَ it is said by some to be non-red., an objective n., البخل being, (1) as Zj says, a subst. for it, [i. e. disdained "No," niggardliness (DM)]; (2) as another says, a causative obj., i. e. كُرَاهِيَةُ البخل from (dislike of) niggardliness, like IV. 175. [547], i. e. كُرَاهِيَةُ أَيْ نَضَلُوا from (dislike that ye should err. And, as they differ about يُنفِّذ 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) أَقْسِمُ, 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. لا يَتَرُكُونَ سَيِّئًا (K),] i. e. No, I swear by &c., (they shall not be left uncontrolled), like فلا رَبِّكَ لا يُمَتَّنُونَ حَتَّى يَتَكَمَّرُ IV. 68. Then no, by thy Lord, they will not believe
until they make thee judge and ∏ רַבֵּי אַלְמָנִי, which [saying (DM)] is refuted by XC. 1., since its correl. is off., vid. לְכֶם خَلَقْنَا الْإِنسَانَ فِي كِيֵם XC. 4. Assuredly We have created man in travail, and likewise by LVI. 74—76. [1]; (b) merely corrob. and confirmatory of the sentence, as in LVII. 29., which is refuted by the fact that it is not made red. for that purpose at the beginning, but in the middle, like ∏ and ∏ καί, as III. 153. [565], IV. 80. [419], and ∏ [547] (ML).

§ 567. ∏ מְזִית has been previously mentioned [499].

§ 568. The ∏, the ∏ [and the κ (R),] have also been previously mentioned [503, 504, 509] (111).
CHAPTER XII.

THE TWO EXPOSITORY PARTICLES.

§ 569. They are 
(M, Z, IH): you say on VII. 154. [514] That is , as though you said The exposition, or meaning, of it is ; and the poet says

[1] (M) And thou shootest (i. e. signest to) me with the eye, saying, Thou art a sinner: and thou hatest me; but I [521], I hate not thee (N). The difference between and is that expounds every vague [expression], single term, as  and similarly whereas expounds only a supplied obj. of an expression conveying the sense of saying, as XXXVII. 104. [539, 570], i.e. and similarly I wrote to him, saying, Come, i.e. ; and sometimes the expressed direct obj.
(of such an expression], as

XX. 38. 39. When We revealed to thy mother what is revealed, namely, Put him (R). You say I have السجى, i.e. gold, what follows اى being a synd. expl. of, or [total (DM)] subst. for, what precedes it. The prop. imitative of a quasi-saying is of two sorts, (1) accompanied by the expos. p., as كتبت البيلة اى افعل وترمئني الى; 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 وطى بها ابهيم بنية ويعقب يا بنى اى الله اصطفى لكم الرين 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, رنادى نوح ابنه وكان نى متعز يا بنى اركب معنا XI. 44. And Noah called to his son Canaan—and he was aloof—O my little son, embark with us, the reading ندها ونها كان مغلوب LIV. 10. And he prayed to his Lord, Verily I am overcome, and the saying

[Two men (for رجلان by poetic license) from Makka told us, Verily we saw a naked man (Jsh)]; and these
props. [يا النبي (DM)] are in the place of an acc. [as objs.] by common consent, the acc. being governed, as the BB say, by a supplied saying, but, as the KK say, by the v. mentioned, and the opinion of the BB being attested by the expression of the saying in such as XI. 47. [540] and 

2. 3. When he called upon his Lord privily: he said, My Lord, verily the bone of me hath waxed feeble.

§ 570. An is expos., i.q. أَيْ (DM),] as prefixed to the two props. (DM),] as فأَنْ حَرِيْنَا إِلَيْهِ أَنْ أَصْنَعَ الْفَلَكَ XXIII. 27. And We revealed to him, saying, Make thou the Ark [1] and وَنُودِعْنَا أَنْ تَلْكُمَ اِلْجَنَّةَ VII. 41. And they shall be called to thus:—That [561] is Paradise. It has the following conditions:—(1) that it be preceded by a prop., for which reason he that holds X. 11. [525] to be a case of it is mistaken, [because only a single term occurs before it (DM)]: (2) that it be followed by a prop., so that ذَكَرَ عَسْجَدَا أَنْ ذَهَباً is not allowable, but أَيْ must be put, or the expos. p. must be omitted; but there is no difference between the verbal prop. [posterior to it (DM)] and the nominal: (3) that the preceding prop. contain the sense of saying, as [XXIII. 27. and VII. 41. (DM)] above, whence وَانْتِلَلَ الْعَلَّا مَنْهُمُ أَنْ أَمْشَا 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 ﻰُنِيَّ نِكَّهُ ﻰ ﺍُأَيَّ ﻰ ﺍُأَيَّ ﻰ فَٰنِلْ ﻰ is not said: but in the small commentary of IU on the Jumal [of Zji (DM)] it is stated that ﺍُنِيَّ ﻰ is sometimes expos. after genuine saying; and Z mentions [in the K (DM)] that in ﻰُنِيَّ لِهِمْ ﻰ ﺍُمَرَّنِيَّ ﻰ ﺍُبِّ إِيَّ ﺍَعْبِداً ﺍِلَّا ﺍَرْبِكَ ﻰ V. 117. I have not commanded them save what Thou hast commanded me, saying, Worship ye God, my Lord and your Lord it may be expos. of the saying as rendered by commanding, which is good; and accordingly the rule should be that the prop. do not contain the letters of saying except when the saying is renderable by something else: (5) that a prep. be not prefixed to it, so that, if you said ﺑَنِيَّ ﻰ كَتَبَتِ ﺍِلْيَدَ ﻰ ﺍَيَّ ﺍُأَيَّ ﻰ فَٰنِلْ ﻰ, it would be infinitival. When the ﺍُنِيَّ ﻰ adapted for exposition is followed by an aor. accompanied by ﻰَلْ ﻰ, as ﺍَشْرَتِ ﺍِلْيَدَ ﻰ ﺍُنِيَّ ﻰ ﻰ ﻰ ﺍَتَّفَعَلْ ﻰ 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 يَلْ ﻰ is neg., or apoc. or the assumption that it is prohib., in both of which cases ﺍُنِيَّ ﻰ is expos., or subj. on the assumption that ﻰَلْ ﻰ is neg. and ﺍُنِيَّ ﻰ infintival; but, if ﻰَلْ ﻰ be wanting, the apoc. is disallowed, and the ind. and subj. are allowable (ML).
CHAPTER XIII.

THE INFINITIVAL PARTICLES.

§ 571. They are Ḥ, Ḥ, (M, Z, IH), Ḥ (IH, AA), [the contracted Ḥ, Ḥ, and Ḥ (R), as IX. 119. [540] (M, Z), Ḥ 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). Ḥ 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 Ḥ I will not do it so long as a sun shall rise, i.e. Mدة ذُرَّة during (the period of) its rising; and its conj. is then mostly a pret. affirmed or [an aor.] negatived by Ḥ, though its meaning is future, seldom an aor. [not negatived by Ḥ]. 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 prop. and gen., so that مَا عَدَا زِيدٌ مَا خَلاً زِيدٌ are allowable according to his opinion [88, 512, 565] (R).

is (1) not temporal, as عَزَّتُ عَلَيْهِ مَا عَنَّتم "I. 129.

Grievous unto him is that ye have suffered hardship, III. 114. They have wished that ye should suffer hardship, IX. 119., and لَمْ عَذَابٌ شَدِيدٌ بِمَا نَسَوا يَومٍ للحِسَابٍ XXXVIII. 25. They shall have a severe punishment because they have forgotten the day of reckoning; and hence مَنْ أَمَّنُوا كَمَا أَمَّنَ النَّاسِ II. 12. Believe ye as men believe, and similarly wherever it is conjoined with the كُبْرَاءٍ مَّعْلُومَةٍ مَّعْلُومَةٍ 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. مَدَةٌ دَراَيْيَ حَيَا, the adv. being suppressed and replaced by مَا and its conj., as in the case of the genuine inf. n., as جَنَّتُ صَلَاةُ مَعْلُومَةٍ [65]; and hence إِنَّ أَرْبَعَ إِلَّا الْاَصْلَحَ مَا أَسْتَطِعْتُ الْعَصْرُ XI. 90. I desire not aught save your reformation so long as I am able and

اجْعَلْنَا إِنَّ الطَّرَبَ تَنْبَوِي وَإِنَّ مَقْرِيمًا مَا أَتَمْ عَسِيبُ [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) ʿAṣīb shall be steadfast (Jsh)]:
(a) if its being temporal meant that it indicated *time* by itself, not vicariously, it would be a *n.*, and would not be infinitival, as ISk followed by ISh says that

[by Abū Kais Ibn Rifā‘a al-Anṣārī, *Of us are he that is at the time when his mustache has sprouted and the old bachelors; and of us are the beardless and the hoary* (Jsh)] means حَيْينَ طَرٌّ [in which case *a* indicates *time* by itself (DM)]; while彦, say I, is made red. after it because of its resemblance in letter to the neg. اَنَّ, as in [563]: whereas اَنَّ should rather be construed to be neg., *he whose mustache has not sprouted*, because the redundancy of彦 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* اضطر لهم مسكوا فيده II. 19. *So often as it giveth light to them they walk in it*, since the *n.* of *time* supplied here is a *gen.*, i.e. *كل رَقْت إضارة* At every (time of) giving light; whereas the *gen.* [n. of *time* or place (DM)] is not named adv. [64]: (c)彦 does not share with اَن* 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)], IV. 94. [Save at (the time) that they waive (K), and

يرى الله XL. 29. [What! will ye slay a man at (the time) that he saith, My Lord is God? (K)]: whereas the sense of causation in the verse and texts is possible,

[i.e. مَّمِي أَجِلٍ أَنِّي أَخُ (DM)]; and, being unanimously agreed upon, must not be deviated from. مَّا is extraordinarily conjoined with the aplastic v. in

[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 لِيُّسِ, 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. *re-* governs the *aor.* in the *subj.* [410], and occurs (1) in the beginning, [really or predicamentally (DM),] in which case it is in the position of a *nom.*, as II. 180. [24] and II. 238. [405], and, as is said, *that* the *aor.* *is* in the position of IX. 13. *Then God, that ye should fear Him* is *meeter* and similarly IX. 63. [538]: (2) after an expression indicative of a meaning other than *certainty* [526], in which case it is in the position of (a) a *nom.* as LVII. 15.

*Hath not the time come for them that have believed that their hearts should submit?* and II. 213. [464]; (b) an *acc.*, as X 38. *Nor is this* *Kur'än* a forger[y] [below], *We* fear that a reverse should befall us, and 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], *origin.* *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 {\( \text{لاَيْلَانِيَ مِنَ اللَّهِ} \), whether an aor., as [II. 180., &c. (DM).] above; or a pret., as {\( \text{كتَبَ إِلَيهَ بِأُنْثٍ} \) I wrote to him,} Stand, [i.e. {\( \text{بِالْقِيَامِ} \) to stand (DM)]. Four other meanings are mentioned for {\( \text{أنْ} \) — (1) condition, like {\( \text{أَنْ} \) [585], which is held by the KK, and is rendered probable in my opinion by (a) the concurrence of {\( \text{أَنْ} \) and {\( \text{أَنْ} \) in one place, as in [II. 282. If one of them twain err and the saying} [of AlFarazdak (Jsh)]

{\( \text{أَتَغْضَبُ أَنَّا قَتِيبَةً حَزَتًا} \)

{\( \text{جَهَارًا وَلَمْ تَغْضَبُ فَقَتِلْ ابِي خَازِمٍ} \)

[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 Khāzikm? (ML on {\( \text{أَنْ} \) ]}; (b) the occurrence of the في after it often, as in [98]; (c) its being coupled to اما {\( \text{أَخْرَاشْتَ} \) [98], where, if {\( \text{أَنْ} \) were infinitival, a single term would be coupled to a prop.: (2) negation, also like {\( \text{أَنْ} \) [550], which is said by some on {\( \text{اِبْتَيْمَ} \) III. 66. Not any one is given the like of what ye have been given: (3) i.q. [the causative (DM)] {\( \text{أَنْ} \), as
some assert of \[592\], which is said by some on

\[592\], which is said by some on L. 2. But they wondered because a warner of themselves came to them!, LX. 1. [514], and because the two ears &c.: (4) i.q. \[^\text{L}^\], which is said on IV. 175. [547] and

\[\text{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' [\text{f}i-nNahw (HKh)], in which he differs from the sayings of the GG on many matters, that \(\text{ذٌ} \) and the infinitival \(\text{ذٌ} \) are interchangeable, so that \(\text{ذٌ} \) occurs infinitival, as

\[\text{زِلَّتَمْ منْزِلُ الأُصِيافِ مَنْا} * \text{فِعَالُهَا} \text{الْقَرْءَ} \text{أُنْ تُشْتَمِعْنَا} \]

[by Jamil, \text{What! are the livers of lovers sore because (the} \(\text{k} \) denoting causation) of my seeing my liver sore from love of Bathna? (Jsh)]; and \(\text{ذٌ} \) in the sense of \(\text{ذٌ} \), as \(\text{ذٌ} \) Zaid is more intelligent than he that lies, i.e. \(\text{ذٌ} \) \(\text{ذٌ} \) \(\text{ذٌ} \) Y, Fr, and F indeed say that \(\text{ذٌ} \) occurs infinitival, and IKh and IM approve of it; and they hold \(\text{ذٌ} \) XLII. 22.
[That is God's gladdening His servants with good tidings (DM)] and خضتم کالذئ خاضرا 1X. 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, أن 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 مفركي meaning forged; or that is made to imply the sense of exceeded, so that the ex. means Zaid is the farthest of mankind from lying because of his superiority to others, the mentioned not being the one governing the inferior in the gen., but being dependent upon افعل أفعل because of the sense of farness implied by it, and the [person or thing] pronounced inferior being always omitted with this أفعل because of the intention of generalization (ML). أه, when op., is conjoined with its 2 regs. [497, 517]; and, when restrained [516], with the nominal or verbal prop. (R). [On the contracted أن see §§. 497 and 525.] گی is i. q. [the infinitival (ML)].
in sense (R, ML) and government [410] (ML), but is peculiar to the aor. [497] (R), asiltonaLVII. 23. In order that ye may not grieve, which is confirmed by its replaceability by ان, and by the fact that, if it were a causative p. [513, 595], a causative p. would not be prefixed to it; and hence جئتني كي تكون دوله [411] and لكيلا يكون دوله LIX. 7. (In order) that it may not be a thing taken by turns, when the ل is supplied before it [514]; and possibly the saying

أروت لكيما ان تطيب بقربتي فتتركها شنا ببئدا بلقعِ

[Thou desiredst that thou shouldst go swiftly off with my water-skin, and leave it to be a worn-out water-skin in an empty desert (Jsh), where the ل is found before, and ان after, it (DM)], كي being either causative, corrob. of the ل, or infinitival, corroborated by ان [597]. لو is i. q. ان, except that it does not govern the subj.: and mostly occurs after يواب, [and the like, as يواب (DM)], as LXVIII. 9. [417] and يواب أحمد لي عمر II. 90. One of them wisheth that he should be made to live; but sometimes without them; as

ما كان ضرك لو كنت ورببا

مي الفتى وهو المغير المحتنق
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 فَات قُوَّمًا جَلَّ امْرُهُمُ

 فمن النَّانِی رُكَّان الحَزَم لَو عَجَلْوا

by AlA'sha, [And often has the bulk of their matter escaped a people from leisureliness when they should have hastened was prudence (Jsh), the الحَزَم being preferably in the acc. as the prepos. pred. of كَانَ, and the inf. n., vid. لَو and its conj., being its postpos. sub., as the Seven read in XLV. 24. and XXVII. 57. (449) (DM),] and تَجَارَزَت اللَّغ [487]. The occurrence of لَو as infinitival is authorized by Fr, F, AB, T, and IM: and their opinion is attested by the reading of LXVIII. 9. [538], يِدْهُنَّوَا in the subj. being coupled to تَدَهَّنُ, since its sense is أن تَدَهَّنَ: while the difficulty of its prefixion to لَو in such as وَمَا عَمِلَ مِنْ سُوءٍ تُوَّرَّدَ لَو أَن بَيْنَهَا رَبِيَّةٌ أَمَدا 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 لَو is prefixed to a suppressed v. supplied after لَو, i. e. لَوْ بَيْتَ أن أَلْهَمْ
(ML). Its conj. [497] is like the conj. of َّدَّ [above], except that َّدَّ does not act as a subst. for the adv. of time. Sometimes the v. of wish is dispensed with, and the v. after َّدَّ governed in the subj. when conjoined with the َّدَّ [411], as (I wish) that I had wealth, so that I might perform the pilgrimage, i. e. َّدَّ or whence َّدَّ َفَأَوْرَمْ مِّنَ َدَّدعًى َلَّمْنَ َدَّدعًى 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)] َّدَّ govern the apoc.; and Lh transmits it from some of the Banū Subāh [a clan (ID, DM)] of َذَبَّابَا: and they cite

اذًا َّدَّ ما َغَدَّنَا َفَأَوْرَمُنَ َدَّدعَنَ َدَّدعَنَ

تَعَلَّمُوا إِلَى اِنْ يَتَّنا الصَّدِيدَ نَحْتَبَّ

[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

اذَّرَّ َّدَّ َهَا اِلَّا ْبِهَا فَتَرَذُهَا َفَتَرَذُهَا َفَتَرَذُهَا َفَتَرَذُهَا َفَتَرَذُهَا

[by Jamil, I beware of this that she should know it (the want mentioned in the preceding verse), and should reject it, and leave it to be a burden upon me, as it is
(Jsh) ; but this [citation of the 2nd verse (DM)] requires consideration, because the coupling of the subj. [تَرَّنَّ and تَمْعَلَّ (DM)] to تَمْعَلَّ 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 Muḥaṣīn in II. 233. [525] that he should fulfil and the saying of the poet

[That ye two should pronounce over Asmá (mercy be upon you two!) from me greeting, and that ye should not inform any one (Jsh)]. The KK assert that this is the contracted anomally conjoined with the [plastic non-precatory (DM)] v. [without separation (DM)]; whereas the BB rightly say that it is the subjunctival [410] made inop. by assimilation to its fellow the infinitival ما، [as is proved by the poet's making it op. in (DM)]: but the saying [of Abu Mihjan Mālik Ibn Ḥabīb athThākafi (Jsh)]

[And do thou bury me in the desert, for verily I fear, when I die, that (the case will be this,) I shall not taste
it (Jsh)] is not a case of that, as some assert; because, the fear here being certainty, ꞌ is contracted [526] (ML).
CHAPTER XIV.

THE EXCITATIVE PARTICLES.

§ 573. They are¯,争论, ḫaḥ, ʿaʿ (M, Z, IH, IM), and ʿāl (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 ʿal, ʿāl, and the opt. ʾal 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 لَوْلَا أَرْسَلْتَ XX. 134. Wherefore didst Thou not send? and لَوْمًا
V. 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 Dautâd: 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'Àmirîya, And I was told Lailâ had sent an intercession to me. Then why was not Laila's self her intercessor? (Jsh).

§ 574. ð and ð 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 ل [602], and, if negatived by م, is mostly divested of it, and, if negatived by ل, is not conjoined with it, as لولا زيده لكرمتمك or لولا زيده لم يجيي or لوما زيده ما جاء عمر (IA). لولا occurs in four ways:—(1) it is prefixed
to a nominal followed by a verbal [prop. (DM)], to connect the prevention of the 2nd with the existence of the 1st, as لولا زيد لا كرمت. If Zaid (had) not (been existing), I should have honored thee, [so that it connects the prevention of the honoring with the existence of Zaid (DM),] i.e. لولا زيد موجود: (2) it denotes excitation and request; and is then peculiar to the aor. or what is renderable as such, [i.e. the pret. whose meaning is future (DM),] as لولا تستطرعون الالله XXVII. 47. Wherefore will ye not ask God for forgiveness? and LXIII. 10. Wilt Thou not defer me &c.? [426]: (3) it denotes rebuke and making to repent; and is then peculiar to the pret., as لولا جاءوا عليه بارعة شهداء XXIV. 13. Wherefore brought they not four witnesses to it?, whence لولا جاءوا عليه بارعة شهداء XXIV. 15. And wherefore, when ye heard it, said ye not, It is not meet for us that we should speak this?, except that the v. is postponed, and تعدرون الخ [573], except that the v. is understood, i.e. لولا عددتم: (a) it is sometimes separated from the v. by إن and إذا [together with the prop. post. to them (DM)], when [they are (DM)] regis. of the v. [posterior to them (DM)], or by a parenthetic cond. prop., the 1st as in XXIV, 15., and the 2nd and
3rd as in ،*لا إذا بلغت الحلقوم وانتم حينئذ تنظرون *وحنى أقرب إليه ملك ولمكن لا تصرتت ولا ان كنت غير مدينين ترجعونها LVI. 82–86. Then wherefore, when it reacheth the throat, while ye are then looking on, and We &c. [63]—then therefore, if ye be not held in sub-

jection, will ye not return it?, [ occurring being the op.

of the adv., and (B)] the 2nd لولا being a [corrob. (K, B)] repetition of the 1st: (4) it denotes interroga-
tion, as LXIII. 10. [Hast Thou deferred me? (DM)]

and لولا انزل على ملك XXV. 8. [Hath an angel been sent down unto him? (DM)], mentioned by Hr, but not by most. And Hr mentions that it is neg., i. q. لام; and assigns as an instance of it لولا كانت قريبة امتنى فنقعها ايمانها لولا توم يونس X. 98. And there was not a city which believed and whose belief profited it, save the people of Jonah read with توم in the acc. and nom., [the latter transmitted from Jr and Ks (K)]. The لولا occurring in

الا زعمت اسماء ابى لا احبها فقلت بلى لولى ينارعنى شغلي [by Abu Dhu’aib alHudali, Now Asmá fancied that I did not love her: and I said, Yes, if my business had not been distracting me, (I should have visited thee) (Jsh)] is not this لولا; but is two words, i. q. لام، the
being suppressed. لُوْماً is i. q. لَّا [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 لُوْماً زيد لا كرمتلك [above] and XV. 7. [573]; but Mkk asserts that it is only excitative, which is refuted by

[If (thy) hearkening to slanderers (were) not (existing), I should have after thy dislike hope of thy liking (Jsh)].

is peculiar to enunciatory verbal props., like the rest of the excitative instruments. The لِنِّ in "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 لِنِّ; but is two words, the subjunctival انِّ and neg. لِلُّ, or the expos. انِّ and prohib. لِ: and according to this [latter explanation] it has no place; but according to the former it is a subst. for

XXVII. 30. 31. And verily it is "In the name of God, the Compassionate, the Merciful," that ye should not exalt, or saying, "Exalt ye not, yourselves against me" is not this لِنِّ; but is two words, the subjunctival انِّ and neg. لِلُّ, or the expos. انِّ and prohib. لِ: and according to this [latter explanation] it has no place; but according to the former it is a subst. for

XXVII. 29. A writing as being i. q. مكتوب, while the enunciation [لا تعلوا (DM)] is i. q. requisition [لا تعلوا (DM)], because of the context دئوني

XXVII. 31. and "come unto me." And similar is the
And the devil hath made their works specious to them, and perverted them from the way, so that they are not guided aright, [hath made specious to them (B)] that they bow not down to God; (b) [in the place of a nom. (DM),] an enunc. of a suppressed [inch.], i.e. ُنلاع (Their works are) that they bow not &c. : (2) red., ُلا being (a) [in the place of] a gen., a subst. for ُنلاع 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 ُنلاع and the ل dependent upon ُنهتدرون, [i.e. they are not guided aright to bowing down (DM)]. ُلا 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 ُلا تتحبون ُنلاع يغفر ُللا لكلم XXIV. 22. Will ye not like that God should forgive you?, [where ُلا denotes request (DM),] and ُلا تفانون ُنلاع تكتوا ايماتهم
IX. 13. Wherefore will ye not fight with a people that have broken their oaths? [where it denotes excitation (DM),] whence, according to Khl, ἀλλὰ ὑπὲρτερόν ἡ ἁμαρτία [99] i.e. ἀλλὰ βλέπει ἡ ἁμαρτία according to him. Mlk says that ἀλλὰ is a [simple (DM)] p. of request, i. q. ἀλλά; and is peculiar to the v. as ἀλλὰ ᾔδεισεν Wilt thou not stand?: but against that it is alleged that the Hamza denotes interrogation relating to making to confess, as in ἀλλὰ and ἀλλὰ, and that ἀλλὰ is neg.; and this Hamza is sometimes suppressed, as ἀλλὰ τοι. τὸν δήλον ὑπὲρτερον ἡ ἁμαρτία ἡ ἁμαρτία (ML) Seest thou not time has destroyed the tribe of Ma'add, and has destroyed the chiefs of the tribe of 'Adnān? (Jsh). ἀλλὰ and ἀλλὰ denoting request are undoubtedly compounded of the Hamza of disapproval and the p. of negation (R). ἔμπνευσεν ἄλλο [573] denotes request, as ἔμπνευσεν ἄλλο Would that thou wouldst alight beside us, and, or so that thou mightst, get good [411, 417, 592] mentioned in the Tashil (ML).
CHAPTER XV.

THE PARTICLE OF APPROXIMATION.

§ 575. It is قَدْ (M, Z). قَدْ is peculiar to the aff., enunciatory, plastic v. denuded of apocopative, op. of the subj., and p. of amplification: and, being like part of it, is not separated from it by anything, except indeed by the oath [577], as أَخَالُ اللَّهُ [1] and

فَقَدْ وَاللَّهُ بَيْنَيِّنِي عَنْتَيِّنِي ٌدُوَّابُ فَرَبَّيْنِي صَرَّدُ قَدْ صَيْحُ

[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 أَنْذَرَ اللَّهُ [532, 577]. It has five meanings, (1) expectation: that with the aor. is manifest, as in your saying قَدْ يَقْدُمُ الْغَلَابِ الْيَوْمُ Of course the absent will arrive to-day when you are expecting his arrival; and with the pret. is authorized by most: Khl says "تُقْلُ" is said to people that await the announcement, whence the saying of the Mu'adhdhin قَدْ كَامَتْ ٱلصَّلَاةُ Prayer has already begun, because the congregation are
waiting that”; and one of them says “You say

The governor has already mounted to him that
awaits his mounting, and the Revelation has

LVIII. 1. God hath already heard the
saying of her that disputeth with thee, because she was ex-
pecting God to answer her prayer”: (a) some disapprove its
denoting expectation with the pret., saying that expectation
is awaiting the occurrence, whereas the past has already
occurred; but it is plain from what we have mentioned that
the authorizers of that [sense] mean that 
indicates that
the past act was expected before the announcement, not
that it is expected now: (b) it appears to me, however, that
does not import expectation at all, in the aor. because
imports expectation without , 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 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)] in No man denotes inter-
rogation because it is prefixed only in reply to [the men-
tioned or supplied interrogation (DM)] “Is any man?”
and the like, so that what is after is interrogated about
by another person, as the pret. after is expected [by
another person (DM)]; and IM’s expression in that is
good, because he says that it is prefixed to an expected
pret., not that it imports expectation, while he does not
advert to expectation at all in the case of the ُُُّّ prefixed
to the aor.; and this is the truth: (2) approximation of
the past to the present: you say ُُُّّ Zaid has stood or
stood, which admits of signifying the past approximate [to
the time of the speaker (DM)] or the past remote [from
the time of the speaker (DM)]; whereas, if you say
ٌُُّ has stood, it is peculiar to the approximate: and
upon ٌُّّ's importing that [sense] the following predica-
ments are founded:—(a) it is not prefixed to ليّ
، نعم ، عسّى ، يُّّّْ، and because they denote the present,
so that the mention of what would approximate that [pre-
sent sense (DM)] which is realized [by means of the v.
to present time (DM)] would be meaningless; though
there is another cause for that, vid. that, their forms not
importing time, nor being conjugable [like vs. into aor.
and imp. (DM)], they resemble the n.; while عسّى
by ‘Adî [Ibn Zaid {Ibn Mâlik Ibn ‘Adî Ibn (ID)}
ArRikā‘, If shame (had) not (been hindering), and (this.)
that my head, hoariness had become intense in it, I should
have visited Umm AlKâsim (Jsh)] is i. q. ِِّْ، and is
not the aplastic عسّى: (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 تُقَدَّم are put together, as تُقَدَّمَةُ اللَّهُ اَلْعَزِيزُ الْعَلِيمُ XII. 91.

By God, assuredly God hath preferred thee above us; and, if it be remote, the ل is put alone, as

by Imra alKais, I swore to her by God with an oath of a perjurer, Assuredly they went to sleep a long time ago; so that there is not any talker, nor any warmer of himself at the fire (DM)]: but apparently in the text and verse the converse of what he says is the case, since the text means assuredly God did make thee to excel us in patience and conduct of the righteous, and that was decreed to him in eternity without beginning, and he was qualified by it since he became intelligent; while the verse means [Assuredly they have gone to sleep, i.e.] that they went to sleep [shortly (DM)] before his coming: (d) the ل of inception is prefixed [to the pret. (DM)] in such as اَيُّنِيِّزِيدًا لَاتَّمَ اَنْزِيدًا لَاتَّمَ Verily Zaid has stood, because it is orig. prefixed to the n., as اَيُّنِيِّزِيدًا لَاتَّمَ اَنْزِيدًا لَاتَّمَ [521], and is prefixed to the aor. only because of its resemblance to the n. [in admitting of denoting the present and future (DM)], as XVI. 125. [604]; so that, since the pret., when approximated to the present [by means of تُقَدَّم (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‘ayb (Jsh)] the Hudhālī

[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

II. 139. Often do We see the turning about of thy face; while many cite the verse [of ‘Imrān Ibn Ibrāhīm al-Anṣārī (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 XCl. 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 [575]

II. 61. And assuredly ye did know them that transgressed that ُنَّمَتَ ُجَبَرُبَ [with the ل (DM)] in the verbal prop. correl. of the oath is like ِنَّمَتَ ُجَبَرُبَ 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 ُنَّمَتَ ُجَبَرُبَ [575], meaning What thou hast been expecting has just been realized, whence تَمَّتَ الصَّلاة ; (b) alone, so that you may say ُنَّمَتَ ُجَبَرُبَ Zaid has mounted to him that does not expect him to mount: (2) in the aor., (a) diminution, as ِلَنَّمَتْ ُجَبَرُبَ ُنَّمَتَ ُجَبَرُبَ ُنَّمَتَ ُجَبَرُبَ meaning In reality truth does proceed from him, even if it be little; (b) multiplication, in the position of self-praise, as God says ُنَّمَتُ ُجَبَرُبَ ُنَّمَتُ ُجَبَرُبَ ُنَّمَتُ ُجَبَرُبَ ُنَّمَتُ ُجَبَرُبَ XXXIII. 18. Often doth God know the hinderers, and the poet says ُنَّمَتَ ُجَبَرُبَ [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

إِنْ أَنْبِلِلْ خِيرٌ أَيْنَ كَانَأَ لَمَّا تَزَالْ بِرَحْلَتِهِ وَكَانَ قَدْ

[532, 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 قد, the BB assert that the pret. v. occurring as a d. s. must be accompanied by قد, expressed, as VI. 119. [80]; or understood, as XXVI. 111. and IV. 92.: but the KK disagree with them, though they prescribe that [conjunction with قد expressed or supplied (DM)] as a condition of the pret. occurring as pred. of كَانَ [97], as in the saying of the Prophet to one of his companions 

أَيِّسُنَا قَدْ صَلَّبْتُ مِنْهَا Is not it, i.e. the case, this, thou hast prayed with us? and

وَكَانَ حَسِينًا كُلّ بَيْضٍ شَحْمَةٌ عَشِبَةٌ لَّا تَعْيُشَانَا جِدَامًا وَحِمَارًا [by Zufar Ibn AlHārith alKilābī, And we accounted every white to be a piece of fat on the evening that we encountered Judhām and Himyar (Jsh), i.e. قد حَسِينًا (DM)]; while the BB disagree with them. And some allow إن زَيدَا لَقَامَ by subaudition of قد [521, 604].
And all say that the aff. pret. used as a correl. of the oath ought to be conjoined with the ل and قد [427, 600], as in XII. 91. [575]: but LXXXV. 4. [154] is said to be a correl. of the oath لjasma ذات البروج [427, 600].

LXXXV. 1. *By the heaven possessed of the 12 signs of the Zodiac (DM)*] by subaudition of the ل and قد together, because of the length [of the interval between the oath and correl. (DM)]; and the poet says حَلْقَتُ النَّعْمَة قد; while many assert that لَنْ يُرْسِلَنَا رَبَّنا نَرَأَيْنَا مَصْفِراً لَّنَظْلَمْ مِنْ بَعْدِهِ يَكُونون [575, 600], understanding قد; but many assert that لَنْ يُرْسِلَنَا رَبَّنا نَرَأَيْنَا مَصْفِراً لَّنَظْلَمْ مِنْ بَعْدِهِ يَكُونون 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 طَالَوْا is future, since it is subordinate to the condition, and supplies the place of its correl. [427], so that there is no way to [supply] قد in it, since the meaning is ليطلبى, but the قد is not affixed to the pret. [612] (ML).
CHAPTER XVI.

THE PARTICLES OF FUTURITY.

§ 578. They are the لَآٰ (M),] and لِنَ (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 سُؤُف 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 سُؤُف, contrary to the opinion of the KK: nor is the period of futurity with it narrower than with سُؤُف, contrary to the opinion of the BB; [but it is equal to سُؤُف: IHsh here follows IM, who cites سُؤُف يُؤْتِي الله الموتى إجراً عظيمًا IV. 145. 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 IV. 93. Ye continually find others; and cites II. 136. [176] as evidence of it, alleging that, this text having only been revealed after their saying "What hath turned them away?" the أَعْجَرَا 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 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 أَعْجَرَا 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 أُمِّيَة imports existence of the mercy inevitably, so that it corroborates the promise, as it corroborates the threat when you say [سانتقَمُ منكَ (K)]

I will take vengeance upon thee [one day, meaning

Verily thou shalt not escape me, even if that be tardy;

and like it are سبَّح لِهِم الرُّحْمَى وَدًا XIX. 96. The Compassionate shall make for them love, XCIII. 5. (434),

سُوفُ نَتِيمَهُمُ أَجْوَرَهُم IV. 151. We will give them their recompenses (K)."

سُوفُ is syn. with the أُمِّيَة [in indicating futurity (DM)] or wider than it, according to different opinions [of the KK and BB respectively (DM)], the professors of the latter opinion seeming to consider that abundance of letters indicates abundance of meaning, which is not universally true, [as حَئِر wary an act. part. and حَئِر very wary an intensive form (DM)]; and أُمِّيَة is said instead of it by elision of the medial, and أُمِّيَة by elision of the final, and أُمِّيَة by elision of the final and conversion of the medial into أُمِّيَة for extreme lightness, [the last or all three (DM)] transmitted by [ISd (IIKh)] the author of the Muḥkam. It is distinguished from the أُمِّيَة by the prefixion of the ل to it, as XCIII. 5.; and by its being sometimes separated [from what it is prefixed to (DM)] by the neutralized [444]

v., as أُمِّيَة اذْرَى وَسُوفُ إلَّه [1] (ML). أُمِّيَة 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 indispensable in the pred. of عسى [459, 461]; while the poet [Kasāma Ibn Rawāḥa ʿAlAbsī as-Simbīṣī (SM)], when he deviates in his saying

عسى طيبٍ من طيبٍ بعد هذه ستطفِ علات الكلى والجوانِح

May-be Tayyi after this state will quench the burning thirsts of the kidneys and the short ribs by taking blood-revenge from Tayyi (SM)] from what usage conforms to, puts the س, which is like أن [because they both denote futurity (SM)].

§ 579. It with its v., pret. or aor., is equivalent to أن with what it governs (M).

§ 580. The Banū Tamīm say اعجبيني على تفعلُ [508] for أن تفعلُ, 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

I bear witness that Muhammad is the Apostle of God

[527]: this is named the عَنْعَنة of Tamīm (ML). And ﴿ and ﴿ have been previously discussed [547, 549] (M).
CHAPTER XVII.

THE TWO INTERROGATIVE PARTICLES.

§ 581. They are the Hamza and ^لُلُ (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 ^لُلُ, which is not prefixed to a nominal prop. whose enunc. is a v., as ^لُلُ زيد أَمَّ [23], except anomalously, because, being orig. i. q. ^قُدُ [582], which is inseparable from vs. [575], if it see a v. within its reach, it remembers old times and yearns for the familiar friend and embraces it, but, if not, it consoles itself for its absence by forgetting it (R, Jm). And, even when the v. is present, [vid. when the prop. is verbal,] ^لُلُ is not content with it when it is expos. of the v. supplied after ^لُلُ, so that ^لُلُ زيداً ضربته [62] is not allowable by choice (R). The ^لُلُ [554], being the orig. interrog., is for this reason distinguished by certain predicaments:—

(1) it is suppressible [583], whether it precede أَمُ, as ^لُلُ [543]; or do not precede it, as 

طَرِبَتْ وَما شَرَّورًا إِلَى الْبَيْضِ أَطْرَبَتْ
ولاَ لَبَأْ مَنْىُ وَذَوُّ الْشَّيْب فِيَلْعَبَ
by AlKumait, [I have been stirred by emotion: but not because of longing after the fair am I stirred by emotion, nor because of playfulness from me; and (what!) shall the hoary be playful?, i.e. (2) it denotes requisition of [simple] apprehension, [i.e. of perception of an object not a relation (DM),] as ازید قائم ام عمر If Zaid standing, or 'Amr? [542, 543]; and requisition of ascertainment [explained below], as ازید قائم Is Zaid standing? [497]: whereas هل is peculiar to requisition of ascertainment, as هل قائم Zaid has stood?; and the rest of the interrogs. to requisition of [simple] apprehension, as من جاءك Who came to thee?, وما صنعت You have done, What didst thou?, كم مالك How much is thy property?, منى سفرت Where is thy house?, and the rest of the interrogs. to requisition of [simple] apprehension, as هل قائم ام عمر Where has Zaid stood?; (3) it is prefixed to affirmation, as هل قائم ام عمر (DM) above; and to negation, as هل قائم ام عمر [556] and إلا أصلبا الاغ [99]: (4) it is complete in priority [584], as is proved by two facts, (a) that it is not mentioned after the ام denoting digression, as the others are [543]: you do not say هل قائم ام اتقعد, but هل قائم ام اتقعد: (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. ḫaṣṣa, to denote (a) disapproval, as ولَّدَ أَنْزَلْنَا الْيَكْبِ اِبْنَاهُ بُنْتَاتٍ ṭ premiered with them ṭf कीफ़ تُكْفَرُونَ 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 أُنْزِلْنَا لَوْلَا أَوْتِيَ being prefixed to a neg. prop., as قالوا لَوْلَا أَوْتِيَ مِثْلَ مَا أَوْتِيَ مُوسَى أَوْلُم يُكْفَرُوا بِهَا أَوْتِيَ مُوسَى مِنْ قِبَلٍ 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 يكفروا، being coupled to ف، to denote (2) the con. ف، to denote (a) disapproval, as ومنهم من يستمعون اليك، إذن تسمع التسمم X. 43. And of them are they that listen [182] to thee: and what! shalt thou make the deaf to hear، ۱۷۳ being coupled to آنت للغ; (b) rebuke or making to confess, when prefixed to negation: (3) the illative ف، as من الله عبر الله يأتكم بضياء، إلآ تستمعون 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 استعجلون منه المجرمون اثم إذا ما وقع امنتم به الآن م، importing strangeness, to denote disapproval, as ما ذا دا منا ذلك، يستعجلون منه المجرمون... X. 51. 52. What of it will the sinners seek to hasten، Yet what! when it befalleth, will ye believe in it then، [meaning ye will believe in it after its befalling, when the belief will not profit you (K, B)،] م، 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, or to him that says or ; whereas you do not say or (R). Sometimes the Hamza, becoming excluded from real interrogation, denotes (1) equalization: this Hamza occurs after and the like; and is the Hamza prefixed to a prop. that [with the Hamza (DM)] is replaceable by the inf. n., as , as 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 and 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

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 negativied, 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 tophanā an-ngeł, as meaning shshtuha an-ngeł, and the saying of Jarīr about 'Abd AlMalik [Ibn Marwān (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 an-tubhun mi an-ngeł, as man tanda'tun XXXVII. 93. What! do ye worship what ye hew out? and

by Al'Ajjāj, [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 اضربت في زبدا ، and that you cause in causing confession of the act, ag., and obj. respectively, just as the thing interrogated about must [follow the Hamza immediately (DM)]: while انت فعلت هذا بابهتنا XXI. 63. Thou, hast thou done this unto our gods? may mean real interrogation by reason of their not knowing that he was the doer, or causing confession by reason of their having known; but is not an interrogation about the act, nor a causing confession of it, because the Hamza is not prefixed to the v.: (5) irony, as أصلواتك تامرك أن ترك ما يعبد ابُرونا XI. 89. Do thy prayers command thee that we should leave what our fathers worship?: (6) command, as السلمم III. 19. Have ye become Muslims?, i.e. Become Muslims: (7) wonder, as الم نحن إلي ربكم كيف ماتسمل XXV. 47. Hast thou not considered the work of thy Lord, how He hath stretched out the shade?: (8) deeming tardy, as LVII. 15. [571]. هل is applied to denote requisition of ascertainment, [i.e. of perception of the occurrence or non-occurrence (DM),] of an aff. [relation (DM)], not [requisition] of [simple] apprehension, nor of ascertainment
of a neg., [which means that it is not prefixed to negation, though its reply may be a neg., e.g. لَ نَ وُجُدْ (DM)]; so that the following are disallowed:—(1) هل زِيدَا ضَرُبْتُ, because the precedence of the n. notifies the existence of ascertainment of the relation itself, [so that he knows that a beating proceeded from thee, though not what person it befell, and therefore the sentence would be a requisition of the production of the existing (DM)]; (2) هل زِيدَا قَالَ امَّ عُمْرُ وُجُدَّ, when the conj. ام is meant [542, 543]; (3) هل لم يقم زَيْد [below].

10 differs from the Hamza in 10 ways:—(1) it is peculiar to ascertainment; (2) it is peculiar to affirmation, as هل زِيدَا قَالَ, not هل لم يقم [above], contrary to the Hamza, as XCIV.

1. [556], III. 120. Shall it not suffice you?, XXXIX. 37. [503], and الإ طَلِعَى إلَى [99]: (3) it makes the aor. peculiar to the future, as هل تسَأَرِ Wilt thou journey?, contrary to the Hamza, as انْطَلِعْنَى فَائِما Dost thou think him to be standing?; but the saying of ISd that the v. interrogated about is only future is an inad- vertence, as فِهْل وعِدَتُمْ ما وعَدَ رَبِّكُم حقًا VII. 42. Then have ye found what your Lord promised to be true? and
by Zuhair, [Then who will convey to the confederates from me a message, and to Dhubyān, Have ye sworn with every oath? (Jsh)]: (4—6) it is not prefixed to the condition, nor to أن, nor in a case of choice to a n. followed by a v., contrary to the Hamza, as is proved by ائلنك مت ذكرتم contrarily to the condition, as is proved by 

XXI. 35. Then, if thou die, shall they be the everlasting? and XXXVI. 18. What! if ye be admonished?, XII. 90. Art thou indeed Joseph?, and LIV. 24. [62]: (7,8) it occurs after, not before, the con., and after أم, as XLVI. 35. [538], *وَهَلْ أَنْتَ لَا نَعْقِلُ مِنْ رِبَاع And has 'Akīl left to us any homes? [said by the Prophet (DM)] in tradition, لَيْتْ شَعْرِي هَلْ ثُمَّ هَلَ ائِنْتِهِم أَوْ يَحْوَلُونَ دُوْنَ ذَاكَ جَام [by AlKumait, Would that I knew whether, again whether, I should come to them, or a doom would intervene as an obstacle before that! (Jsh)], and XIII. 17. [543]: (9) negation is sometimes meant by interrogation with it, for which reason لَا [88] and the ب [503] are prefixed to the enunc. [of the inch. (DM)] after it, as لَهُ جَزَاءُ الأَحِسَاسِ إِلَّا الأَحِسَاسِ LV. 60. The recompense of good dealing is not aught but good dealing and يَقُولُ إِنَّا أَكَثَرْلَاءِ عَلَيْهَا وَأَثُرَتْ إِلَّا الأَحِسَاسِ أَخُو غَيْشٍ لَدَيْنِ بِدَارُ
[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 دان شفاقي للن [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 الائلا زيد is not allowable, as are الائلا زيد Not any but Zaid has stood, الائلا زيد XVI. 37. Then not aught is incumbent upon the Apostles save the communication, and الائلا زيد الساعه XLIII. 66. They will not look for aught save the hour: (10) it sometimes occurs in the sense of [582], vid. with the v.; and thus is الائلا زيد الانتروان الائلا زيد XLIII. 66. They will not look for aught save the hour: (10) it sometimes occurs in the sense of [582], vid. with the v.; and thus is الائلا زيد الانتروان الائلا زيد LXXVI. 1. A period of time did pass over man expounded by many, among them Ibn 'Abbás, Ks, Fr, and Mb, [because God knew that a period of time did pass over man wherein he was not remembered (548) (DM)].

§ 582. Z even goes so far as to assert that الائلا is always i. q. الائلا، and that the interrogation is imported only from a Hamza supplied with it; and he transmits it in the م on the authority of S, saying "According to S,
is i. q. قُدُمُ، except that they omit the 1 before it, because it occurs only in interrogation; and the 1 is actually prefixed to it in

[by Zaid AlKhall, *Ask thou the horsemen of Yarbu' 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, قُدُمُ would be prefixed only to the v., like قُدُمُ.

And in the Tashil of IM it is stated that قُدُمُ must be syn. with قُدُمُ 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 قُدُمُ is never i. q. قُدُمُ: and this is the correct view according to me (ML).

§ 583. The Hamza is suppressed [581] when indicated, as لَعَرِكَ مَا أَدْرِكَ آخَ [543] (M). The saying of 'Umar Ibn Abi Rab'a

جَلَّتُ الْرِّمْلُ وَالْحَصْبَى وَالْتَّرَابِ

[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 اْتَحَبَّتْها; and AlMutanaabbi says

55 a
[What!] do I live, when the easiest of what I have endured is what has killed others, and separation has dealt unfairly with my weakness, and not dealt fairly?

(Jsh), orig. 

[and Akh holds that suppression (DM) to be regular in a case of choice, [and a fortiori in a case of necessity (DM)] when there is no fear of ambiguity, ascribing to it XXVI. 21. And (what!) is that a favour that thou castest up against me? and this VI. 76. 77. 78. (What!) is this my Lord? in the three passages; and Ibn Muhaisin reads II. 5. [543]; and the Prophet said to Gabriel (What!) even if he commit adultery, and if he steal? (ML).

§ 584. The interrog. takes the head of the sentence (M, III), 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 أزيدا and the like (M).
§ 585. They are ْلَوْ (M, Z, IH), and َامَّا (IH). 

is cond., as َانِّيْنَتْهُوْا ْيَغْفِرُ لَهُمْ ما َقَدْ سَلَّفَ َانِّي. 

If they desist, what hath past shall be forgiven them and VIII. 39.

If ye go not forth to war, He will chastise you, XI. 

[601], and َلاْ تَصْرِفُ عَنِّي كَيْدَهُ اصْبَبُ الْيَتِينَ XII. 

And, unless Thou turn aside their guile from me, I shall incline to them (ML). ْلَوْ orig. indicates the existence of one thing because of the existence of another, as َلَوْ َجَانَّيْ لَا عَطِينَكَ If thou hadst come to me, I should have given to thee; and then, being extended, becomes i. q. the cond. َلَوْ اِنْ تَصْرِفۡ عَنِّي كَيْدَهُ اصْبَبُ الْيَتِينَ XII. 17. [below] (Mb). 

[Thus] ْلَوْ is (1) the one used in such as َلَوْ َجَانَّيْ لَا عَطِينَكَ 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 
ثً، 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 "ال" 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 "ل" is quasi-intuitive; for every one that hears "ل" تعل 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 negated, as "ل" جاوةٍ أكرمتُه للنّة لَم يجيِ If he had come to me, I should have honored him; but he did not come,
[And, &c. (22).] But my toiling is for the sake of a lasting glory; and my likes do obtain lasting glory! (Jsh), and

[by Zubair, Then, if praise did preserve men for ever, thou wouldst not die; but the praise of men does not preserve for ever (Jsh)], whence

[529], and

[594] followed by
[But my people, even though they be numerous, have nought to do with evil, even if it be slight (T)], since the sense is But I am not of Mazin, but of a people that have nought to do with evil, &c.: (b) that it imports prevention of the condition and correl. together: this is the doctrine current upon the tongues of the inflectionists, and is propounded by many of the GG; but it is falsified by many passages, whence

And, if We sent down to them the angels, and the dead spake to them, and We gathered together unto them everything as sureties, they would not be willing to believe

And, if whatever tree is in the earth were pens [591], while &c. [79], the words of God would not be exhausted, and the saying of 'Umar: *Most excellent is the servant, Šuhaib! 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,* *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 Šakhr alHudhali, And, if our echoes meet after our death, when between our graves is a desert of land, the echo of my voice, even if I be decayed bones, will become, because of the voice of the echo of Lailâ, blithe and gay (DM, Jsh)],

[591], by Tauba [Ibn alHumayyir, And, if Lailâ alAkh- yaliya salute me, when in my way are stones and slabs, I shall salute with the salutation of cheerfulness, or a screeching owl from the side of the grave will hoot towards her (Jsh)],

[Let not him that hopes for the bounty of thee find thee aught but displaying the nature of the generous, even if thou be destitute (Jsh)], and
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 [XVII. 17. ] and thou art not one to believe us, even if we be speaking truth [above], 

IX. 33. That He might make it to prevail over religion, all of it, even if the polytheists dislike that, and

[by AlAkhtal, (They are) a people that, when they wage war, will tighten their waist-wrappers against women, even if they (those women) spend the night in the days of purity from the menstrual discharge (Jsh)]; but such as [VI. 27. And, if thou sawest them, when they were made to stand over the fire, [thou wouldst see an evil matter (K, B).] VII. 98. [525], and the saying of Ka'b

[Assuredly I do stand in a place, wherein if he (the elephant) stood, seeing and hearing what, if the elephant]
(saw and) heard (BS)] belong to the 1st kind, not to this, because by the aor. the [present, as shown below, or] past is meant. For the property of ُن is to grant what is not occurrent to be occurrent, for which reason its condition is negatived in the past and present; whereas the property of ُن 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 ُن in ُنُ لُو بُنَتْ بِأَعْلَامُ ُنو must be i. q. ُن، because it is an enunciation respecting a future hypothetical matter, future because its correl. is a suppressed [expression] indicated by ُنُ، which is future because it is the correl. of ُد، and hypothetical as is obvious; whereas ُن in ُنُ لُو أَن لِيَدِى ُنُوُّ تُتُقَى ُنُو may be i. q. ُن، 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 occurrent and predicate [that the correl. would then be a consequence (DM)] of them notwithstanding the knowledge of their non-occurrence.
In fine, when the condition is future, hypothetical, and the intention is not to grant it [to be occurrent (DM)] now or in the past, ^١ is i. q. ^١; whereas, when it is past or present, or is future but intended to be granted now or in the past, ^١ 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, ^١ in them is preventive (DM).

§ 586. The two vs. in the cat. of ^١ must be both aors., both pret.s., 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 ^١ [419] (M). If the 1st v. be an apoc., the 2nd may not be an ind., except by poetic license, when S holds that it is a case of hyst.—prot., while according to me the ^١ is meant, whence ^١ [419], i. e., as S means, ^١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشACH ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاخ ائ١ ائ١ يأترع الشاك

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 يَا أَرْجُعُ اللَّهُ، thus explaining the ordinary reading by a construction that is not allowable except in poetry; whereas correctly it is an *apoc.*, theDammar being *all.*, like the Damma in لَمْ يَرُدْ [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 لَمْ may not be *cond.* because تَوَدُ 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 لَمْ قَامَ زِيدُ أَبُوم [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 فَ is unavoidable: but is sometimes suppressed anomalously, as مِنْ يَفْعَلُ الْحِسَانَاتِ [419]; or replaced by إِذَا, as XXX. 35. [1].

§ 588. إِنْ is not used except in hypothetical [585], doubtful cases: and therefore إِنِّي أَحْمِرُ الْبَسْرَ كَانَ كَذَا If the full-grown unripe dates turn red, such a thing will be bad, and إِنَّ طَلَّعَتُ الشَّمْسُ إِنَّكَ If the sun rise, I shall come to thee except on a cloudy day; but you say إِن مَاتَ فَلَنَّ كَانَ كَذَا If such a one die, such a
thing will be, because, though there is no doubt about his dying, its time is unknown.

§ 589. It occurs with ما red. [565] at its end for corroboration, as فاما ياتينكم منى هدى II. 36. And, if direction do come to you from Me and

فاما ترينني اليوم ازجي طعينتي اطرف سيرا فني البلاد وأفرع
فانما من قوم سواكم وانما رجالي فهم بالتحجاز وانشسع

[And, if thou see me to-day driving my camel-litter, roaming about journeying in the countries, and demeaning myself, verily I am of a people other than you, and my men are only Fahm in AlHijaz and Ashja' (AAz)].

§ 590. The cond. p. is like the interrog. [584] in that nothing of its annexure precedes it: and what precedes in such as I shall come to thee, if thou come to me and I should have asked thee, if thou hadst given me is not a prepos. apod., but a sentence occurring in the way of announcement; while the apod. is suppressed [419, 602], suppression of the correl. of ل being frequent in the Kur'an and poetry.
§ 591. and ℓ'y must be followed immediately by the v., such as XVII. 102. [594] and IV. 175. [16] being by subaudition of a v. expounded by the one expressed [23] (M). The full phrase is لَوْ تَمْلَكُونَ تَمْلَكُونَ: then is understood, and a detached pron. substituted for the attached pron. the ℓ; so that is the ag., and the exponent, of the understood v. (K). ℓ'y 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)] [23], the saying of 'Umar ℓ'y غَيْرَكَ قَالَهَا يَا أَبَا عَبْدِهَا If another than thou (had said it, if) he had said it [the word of Abū 'Ubaida (DM)], O Abū 'Ubaida!, and the saying [of Jarīr (DM)]

[If another than you (had been clung to, if) ʿAzZubair had clung to his pledge of safety, he would have fulfilled the covenant of protection to the Banu -†Awwām, i.e. ℓ'y عَلَقَ غَيْرِكُم (DM)]; (2) a n. governed in the acc. in like manner, [i.e. by a suppressed v. expounded by what follows it (DM),] as ℓ'y لَوْ زِيداً رَايِتِهَا أَكْرَمَتِهَا If (I had seen)
Zaid, if I had seen him, I should have honored him; (3)
a pred. of كان suppressed [98], as

لا يَمِّي الدهر ذو بِي وَلَوْ مَلِكًا
جَنْوَة ضَائِقَةٌ عَنْهَا السَّهْلُ والجَبِّلُ

[A doer of wrong is not safe from the machinations of fortune, even if (he be) a king for whose hosts the plain and the mountain have become too strait (Jsh)]; (4) a n. that is apparently an inch. followed by an enunc., as

لَوْ بَغَيْرُ الْعَلَّامٍ حَلَقَيْ شَرْقِيَّةٍ شَرْقٍ كَذَٰلَكَ كَالْفَصْبِيَّ بِالْمَاءِ الْعَصْرَائِيِّ

[by 'Adî Ibn Zaid atTamîmi, 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

لا فِي طَهْيَةٍ أَحْلَامِ لَمْ أَعْرَضْ وَلَوْ ذَي أُرْمِيَةِ وَيْرُمِيْنِي

[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 انَّ anomously, [while some explain these verses by suppression of the كان belonging to the case (450), the nominal prop. present being in the place of an acc. as pred. of كان, which explanation is applica-
ble to every construction wherein أَن occurs before an
inch. (DM)]. أَن often occurs after it, as II. 97. [below],
XLIX. 5. [23], والَّذِي أَنَّهُمْ فَعَلُوا مَا يَوْعَظُونَهُمْ
IV. 69. And,
*if they had done what they were exhorted to, and* *
أَن* [22]; and [with its regs. (DM)] is according
to all in the position of a *nom.*:—S says that it is so by
inchoation, but that it does not need an *enunc.*, because
its *conj.* comprises the attribute and subject: and some
say that it is so by inchoation, but that the *enunc.* is
suppressed, being, as some say, supplied *prepos.* [517],
i. e. *أَنْ أَعْمَلْ إِيمَانَيْنِمْ*; but, as IU says, supplied *postpos.,*
because, أَن not occurring here, [i. e. after أَن (DM),]
the *corrob.* أَن when preceding [the *enunc.* (DM)], is not
liable to be confounded with the one that is i. q. أَن
[527], and in that case the *enunc.* should rather be sup-
plied *postpos.* according to the o. f., i. e. *أَنْ أَعْمَلْ إِيمَانَيْنِمْ*:
while Mb, Zj, and the KK hold that it is so as *ag.,*
the v. being supplied after it, i. e. *أَنْ أَعْمَلْ إِيمَانَيْنِمْ أَعْمَلْ,
which is rendered preferable by its involving the preser-
vation of أَن's peculiarity to the v. And Z says that the
*pred.* of أَن [occurring after أَن (DM)] must be a v., in
order that it may be a compensation for the suppressed
v.; but III 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. (DM),] and in

ما أطيب العيش لو أن الفتى حنجر
تنبأ الحزوات عنه و هو ملعم

[by Tamīm Ibn Abl Muḳbil, How nice would life be if the youth were like a stone, that calamities rebounded off while it was callous! (Jsh),] and

ولو أنها عففرة لتمليكها * مسومة تدعو عبيدا وازينا

[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 Asnam (Jsh)]; while IM refutes the saying of these by its occurrence as a deriv. n., as in

لو ان حيا مدري الظلماء * أدرك ملعم الركة

[by Labid, If a living man had been an attainer of safety from slaughter, Mulā'ib arRimāh (meaning Mulā'ib alAsinna) would have attained it (Jsh)]; and the Revelation contains a text wherein the pred. occurs as a deriv. n., vid. XXXIII. 20. They will wish that they were going forth into the desert among the Arabs of the desert, and a text wherein the pred. is an adv., vid. لآن عندنا ذكرنا من الأولين

57 a
XXXVII. 168. *If we had a Scripture of the Scriptures revealed unto the ancients* (ML). But our discussion is upon the cond. *"* whereas (DM) the *"* in XXXIII. 20. is [either (DM)] infinitival [571] (R, DM), as R says, prefixed to *"* suppressed (DM), not cond., because it occurs after a v. indicating the sense of wish (R); or opt. [592], an imitation of their wish, the 3rd pers. being put because they are predicated of, and the obj. of being suppressed, i.e. *"* (DM). Some do not prescribe the occurrence of the v. in the pred. of *"* after *"*, even if it be deriv., as is the opinion of IM, whence [543]; but still there is no doubt that the use of the v. is more frequent, if not invariable: and, when the v. is found, it is mostly a pret., because it is a quasi-compensation for the prot. of *"*, which is [mostly] a pret.; but sometimes it occurs as an aor. whence

They stretch the necks, or twist them; and would complain if we were to relieve them (R). The cond. *"* is mostly followed immediately only by what is past in sense, for which reason IM says ""* is a p. of condition in past time""; and, if followed by an aor., it converts the sense of the aor. into the past, as
[by Kuthayyir, The monks of Midian, and they that 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. لَوْ أَوْ سَمَعَوا: but sometimes it is followed by what is future in sense, whence IV. 10. [585] and لَوْ أَنْ لَبِّى آخِن [585] (IA). لَوْ, being mostly prefixed to the pret., does not apocopate, even if the sense of the cond. أَنْ 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

لَوْ يَشْهَ طَالِرٌ بِهِ ذُو مِيِّغَةٍ
لَبِّى الَّذِي نَهَدَ ذُو خَصْلٍ

[If he had willed, a spirited steed, slender in the flanks, high, possessed of locks of hair would have galloped swiftly away with him (T, Jsh),] and
by Lakīṭ Ibn Zurāra, *She has enthralled thy heart, if what one of the women of the Banū Dhuḥl Ibn Shaibān has done grieve thee (Jsh)*. The correl. of لَوْ is (1) an aor. negatived by لَمْ, [to which the ل (599, 602) is not prefixed at all (DM),] as لَمْ لَمْ يُبْخَطِ اللَّهُ لَمْ يُعْصَيْ [585]:

(2) a pret., (a) affirmed, which mostly has the ل prefixed to it, as لَوْ نَشَاءَ جَعَلْنَا حَظَارًا LVI. 65. *If We had willed, We should have made it broken in pieces, while an ex. of its divestment of it is لَوْ نَشَاءَ جَعَلْنَا إِجَاجًا LVI. 69. If We had willed, We should have made it salt [602]; (b) negatived by مَ, which is mostly divested of the ل, as لَوْ نَشَاءَ رَبِّنَا مَا فَعَلْنَا VI. 112. *And, if thy Lord had willed, they would not have done it, while an ex. of its conjunction with it is لَوْ نَعْطَى الْخَيْرَ لَمَا أَفْتَرَتْنَا

دَلِّي لا خَيْرًا مَعَ الْلَّيْلِي

*[If we had been given the choice, we should not have parted; but there is no choice with the nights, meaning fortune (Jsh)], which is as anomalous as the conjunction of the correl. of the oath negatived by مَ with it, as*
Now, by Him Who, if He had willed, would not have created distance, (I have not parted from thee. By God,) if thou be hidden from mine eye, thou hast not been hidden from my heart! (DM): and the pret. correl. of "ل" sometimes occurs conjoined with "قد", as in Jarir's saying [482], which is as anomalous as the conjunction of the correl. of "ل" with it, as in [543]: (3) as is said, sometimes a nominal prop. conjoined with the ل or ف, as "لا ل أنهم" or "لا ل يأتيهم". 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. ٌفَهُو ُرَأِحَةَ (Jsh)].

§ 592. Two other meanings are added for ٌاَلْيَنَ ٌفَهُو(1) Ktb [a pupil of S (DM)] asserts that it is sometimes i.q. تُدُثُنَتُ الذِّكْرَى as ٍِلْيَنَأَنَّ تُقُطُتُ الذِّكْرَى LXXXVII. 9. Admonition hath profited: (2) the KK assert that it is i.q. ٌاَلْيَنَ ٌفَهُو, assigning as instances of it ٌاَرْنَأَوْا ُتُلَأِنَّ ٌبِنَ كَتَبَ مُؤْمِنِينَ V. 62. And fear God, since ye are believers, XLVIII. 27. [74], the Prophet’s saying [addressed to the dead (DM)] ٌوَأَنَأَُنَ ٌبِنَ شَآَءَ ُذُلِقَّ ُلَأَحْقَوْنَ And verily we, since God hath willed, shall be overtaking you, and similar passages wherein the occurrence of the act is made sure of, and ٌتَغْضَبُ اللَّهَ because the two ears, &c. [571], where, say they, it is not cond. because the condition [that occurs after it (DM)] is future, whereas this event [vid. the slitting of the two ears of Kutaiba (DM)] was already past (ML).

ٌلَوْ تَتَبَيَّنَ فَتَتَحْدِثُنَّi sometimes denotes wish, as ِلَوْ تَتَبَيَّنَ فَتَتَحْدِثُنَّi Would that thou wouldst come to me, and, or so that thou mightst, talk to me! (M, ML), like ِلَيْتَكَ تَتَبَيَّنَi; and the ind. and subj. are allowable in ِلَوْ تَتَبَيَّنَ فَتَتَحْدِثُنَّi, as LXVIII. 9. [417] and in some codices ِلَوْ تَتَبَيَّنَ فَتَتَحْدِثُنَّi [538, 571] (M): and it is
said that \(\text{فَلَوْ أَنّا كُرَّة} \) 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. \(\text{فَلَيْسُ لَنَا كُرَّة} \); and that for this reason \(\text{فَنْكُونَ} \) is governed in the subj. in its correl., like \(\text{ابْدْوَرَ} \) in the correl. of \(\text{لِيَسَ} \) in IV. 75. [411]. There is a dispute about this \(\text{لَوْ} \):—(1) Ibn Ad Dā‘ī and Ibn Hishām say that it is a distinct kind, [i.e. neither cond. nor infinitival (DM),] which does not need a correl.; but that a correl. is sometimes put for it, governed in the subj., like the correl. of \(\text{لِيَسَ} \). (2) Some say that it is the cond. \(\text{لَوْ} \), which is imbued with the sense of wish, as is proved by their combining two correls. for it, a correl. governed in the subj. after the \(\text{ف} \) [411], and a correl. with the \(\text{ل} \) [591, 602], as in

\[
\begin{align*}
\text{فَلَوْ نِسْبَة} & \text{ المقَبَرَة} \text{ عَلَى} \text{ كِلِيبِ} \\
\text{فيَحَبُّ} & \text{ بالذَّنَابِ} \text{ إِي} \text{ نَبِيَّ} \\
\text{بِبَوْمَ} \text{ السُّعَدِي} & \text{ لَقَرُ} \text{ عِيَّا} \\
\text{وَكَيْفُ} & \text{ لَقَاءً} \text{ مِن} \text{ تَحَمَّل} \text{ القَبُورِ}
\end{align*}
\]

[by Muḥalhil Ibn Rabī‘a atTagḥlabī, Then, if the sepulchres were dug up from Kulaib, so that he might be told in AdhDhanā‘ib (a place in Najd, where Kulāib'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 

\[ لـ \]

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

I wish that thou wouldst come to me, the v. of wish being then suppressed [571], because indicated by 

\[ لـ \]

so that resembles لـ in notifying the sense of wish, and has a correl. like its correl., it is correct; but, if it mean that لـ is a p. orig. applied to denote wish, like لـ, it is disallowed, because it would entail disallowance of combination between لـ and the v. of wish, just as the latter and لـ are not combined." And IHL and others mention another meaning for لـ, vid. rarity, as لـ على

\[ انفسكم \] IV. 134. Even if the testimony be against yourselves, which requires consideration, [because it is cond., i. q. أن, its correl. being suppressed, while the rarity is imported from what it is prefixed to (DM)].
§ 593. ἀμα, the 1st \( \mathfrak{m} \) of which is sometimes changed into \( \mathfrak{n} \), because the reduplication is deemed heavy, as in

\[
\text{فُنَضِحَت} \quad \text{وَأَيْمًا} \quad \text{بَعْشٍ} \quad \text{فَيُقَصَرُ}
\]

by 'Umar Ibn Abī Rabī'ā [al Makhzūmī, She saw a poor man (meaning himself) such that, as for at the time when the sun becomes high, he swelters, and, as for in the evening, he freezes (Jsh)], is a p. of condition, distribution, and corroboration (ML). It stands in the place of the instrument and v. of condition, for which reason S expounds it by \( \mathfrak{مَمَا} \quad \text{يَكُ} \quad \text{مَيُ} \); and the [expression] mentioned after it is the correl. of the condition, for which reason the \( \mathfrak{ف} \) is inseparable from it, as \( \text{اَمَا} \quad \text{زَيْدٌ} \quad \text{مَنْتَلُقٍ} \)

Whatever thing betide, Zaid is departing: the o.f. is

\( \mathfrak{مَمَا} \quad \text{يَكُ} \quad \text{مَيُ} \); then \( \text{اَمَا} \quad \text{زَيْدٌ} \quad \text{مَنْتَلُقٍ} \); so that it becomes \( \text{اَمَا} \quad \text{زَيْدٌ} \quad \text{مَنْتَلُقٍ} \); and afterwards the \( \mathfrak{ف} \) is postponed to the enunc., so that it becomes

\( \text{اَمَا} \quad \text{زَيْدٌ} \quad \text{مَنْتَلُقٍ} \) (IA). That \( \text{اَمَا} \) is a [p. of] condition is proved by the inseparability of the \( \mathfrak{ف} \) after it, as

\( \text{نَمَّا} \quad \text{الذِّينَ} \quad \text{أَمَنَّا} \quad \text{فِي} \quad \text{إِنَّ} \quad \text{اللَّهَ} \quad \text{يَعْلَمُ} \quad \text{أَنَّ} \quad \text{اللَّهَ} \quad \text{يَعْلَمُ} \quad \text{وَأَمَا} \quad \text{ذَلِكَ} \quad \text{اللَّهُ} \quad \text{يَعْلَمُ} \),

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. [يَقُولُونَ (DM)], since the enunc. is not coupled to its inch.; and, if it were red., it might be dispensed with; and therefore it must be the ف of the apod.: while, if you say that the ف is dispensed with in

فَلَا قَتَالَ لا قَتَالَ لَديكُمْ

ولكي سبيلوا في عرَاضي المواكب.

[Then, as for fighting, no fighting is with you; but with you is journeying in the midst of the cavalcades, i.e. فَلَا قَتَالَ (Jsh)], I say that it is a poetic license, like من يفعل الحسناء الع

[419, 587]; and, if you say that it is suppressed in the Revelation in III. 102. And, as for them whose faces have become black, (it will be said unto them,) What! did ye disbelieve after your believing?, I say that the o. f. is فيقال لهم أكفرتم, 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 ما آنْا, [not
inseparable from it (DM), as has previously been shown in II. 24.; and hence .....  

As for the vessel, it belonged to poor men... and, as for the lad, his parents were believers... and, as for the wall, it belonged to two orphan lads: but sometimes the repetition of  

is omitted, because the mention of one division, or of a sentence mentioned after  

in the position of the other division, enables the latter division to be dispensed with, the 1st as in  

O ye people, a proof hath come to you from your Lord, and We have revealed to you a clear light: and, as for them that have believed in God, and held fast to Him, He shall make them to enter into mercy from Him and grace, i.e. 

and, as for them that have disbelieved in God, for them shall be such and such things; and the 2nd as in  

III. 5. He is the
One that hath revealed to thee the Scripture: of it are unambiguous verses, that are the foundation of the Scripture, and others ambiguous; and, as for them in whose hearts is perversity, they follow what is ambiguous of it, from desire of schism and from desire of interpreting it according to what they hanker after, i.e. وامَّا غَيْرِهِمْ فَيَوْمَا مَوْلاَنِّهِ وَيَكُونُونَ مَعَهُمْ الْيَمِّ 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 أَمْنًا بِكُلِّ مَا عَنَّاهُ وَالْأَرْسَالُونَ in knowledge 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 وَامَّا 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 امَّا زَيْدٌ فَمَنْطَلِقٌ [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 امَّا in the sentence is to give it an exuberance of corroboration: you say زَيْدٌ ذَاهِبٌ Zaid is going away; but, when you intend corroboration of that, and that he is inevitably going away, and setting about, and determined upon, going away, you say امَّا زَيْدٌ ذَاهِبٌ Whatever thing
Whatever thing betide, Zaid is going away, for which reason S says in expounding it, this exposition serving to explain that it is a corroboration and in the sense of condition." Whatever thing betide, in the house is Zaid; but Sr [the commentator on the Book of S (DM)] asserts that separation by it is rare: (3) a cond. prop., as فَا مَا أَنْ كُلٌّ مِّنَ الْمَثْبُوبِينّ فُرْج LVI. 87., 88. And, as for if he be one of the ones brought near to God, he shall have rest, [IHsh holding فُرْج to be the correl. of اَمَّا, while the correl. of the cond. prop. is suppressed, indicated by the correl. of the 1st condition (427) (DM)]: (4) a n. governed in the acc. in letter or place [498] by the correl., as فَا مَا الْبَعْضُ إِنْ لَّا تَتَّبِعُ وَإِنَّ السَّأْلَ إِنْ لَّا تَتَّبِعُ وَأَمَا بِنِيعَةُ رَجاْفُتْ XCIII. 9–11. [540] Wherefore, whatever thing betide, the orphan oppress thou not; and, whatever thing betide, the petitioner rebuff thou not; and, whatever thing betide, of the bounty of thy Lord tell thou: (5) a n. similarly governed [in the acc. in letter or place (DM)] by a suppressed op. expounded by what follows the ف, as in اَمَّا زَيْدًا فَأَسْتَرَهُ Wherever betide, Zaid (beat thou), beat thou him and the reading of XL. 16. [62]
with the acc.; while the op. must be supplied after the 
and before what it is prefixed to, [i.e. اما زيدا فاسترب 
and اما فاعون فهدينا هديناه و (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 ـَـُْـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

[relating to Zaid (DM)], and لبَسُ خَلَقَ آلَغ لبَـسُ also in 
[167] contains the pron. of the case [separating لبَسُ from the v. that its pred. is headed by (DM)]: (6) an 
adv. governed by اما because of its containing the sense of 
the v. that it acts as a substitute for, or by the sup- 
pressed v., as Whatever thing betide 
to-day, verily I am going away and اما في الـاء فاكز تيدا 
خالس Whatever thing betide in the house, verily Zaid 
is sitting; the op. not being what follows the ـَـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

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 
لاـن. If, however, you say اما اليوم فانا خالس ر، 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 اما زيدا ذانى ضرب [below], the op. may not be either of them, and the ex. is disallowed according to the majority, because [the v. that (DM)] اما [acts as a substitute for (DM)] does not govern the [direct] obj. in the acc., [since it is supplied from the att. كن, contrary to the adv., which it does govern (DM),] nor is ام preceding 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 اما العيدين ندى عبيد with the acc. [as a direct obj. to the v. that اما acts as a substitute for (DM)] and اما افضلها have been heard, which fact in my opinion indicates (1) that the rendering need not always be مهما يكن مي, but may be something else suitable to the passage, since here it is مهما ذكرت, [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 لام 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 اما زيدًا عريضًا above, orig. However thou mentionest Zaid, verily I shall be beating (DM)]. The اما اما ذا كنتم تعملون اما in XXVII. 86. Nay, what is this that ye were wont to do? and [98] is not this اما; but is two words, in the text the disj. ام and interrog. ما, and in the verse the infinitival ان and red. ما.

§ 594. اذن is said by the majority to be a p.; but by some to be a n., the o.f. of اذن أكرمك. Then I will honor thee being When thou comest to me, I will honor thee, and the prop. [that انا is pre. to, vid. جبتني (DM),] being afterwards suppressed, the Tanwin put as a compensation [128, 608] for it, [the 1 elided because of the concurrence of two quiescents (DM),] and ان understood, [renderable with its conj. by a single term, an ag., i.e. اذا جبتني رقع اكرمك (DM)]; and, according to the 1st, it is correctly simple, not compounded of ان and ان; and on the supposition...
of simplicity it, and not understood after it, is the subjunctival [410]: [while, according to the 2nd, it is simple by common consent (DM)]. Its meaning, says S, is reply and requital: in every position, says Shl; in most cases, says F, being sometimes merely repl., as is shown by the fact that, when "I love thee" is said, you say اذكر أن اطلبُ صاحتًا 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 أَن or لَو, expressed or supplied, the 1st as in

لَنْ عَدِ ِلَيْ عَبْدِ الْعَزِيزِ بِمِثْلِهَا
رَأَمْكِنْي مِنْهَا أَذِنَ لا أَتِبْهَـا

[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

لَوْ كَنْتُ مِنْ مَازِرِي لَمْ تُسْتَبْعِتْ إِبْلِي
بِنَوْيِ الْمَقْتِ مِنْ ذِهَلِ بَيْ شِيَبَانِي
إِذْنَ لَقَامُ بِنَصَـبٍ مَعْشُورٍ كَشْنِ
عَندَ نَحِيفَةِ لَذُو لَوْتَةِ لَنَّا

59 a
[If I had been of Mazin, the Banu 'Lakita of Dhuhl Ibn Shaiban would not have made spoil of my camels: then a band, &c. (23) (Jsh)], because اذن ل*a*lam is a subst. for لم تستبَع, and the subst. for the correl. is a correl., [or rather as in لو أنتم تملكون خزائن رحمة ربي اذا لمستكم] XVII. 102. If ye (owned, if) ye owned (591) the treasures of the mercy of my Lord, then ye would be niggardly, because the الَّذِي occurring in the text is itself the correl. (DM)]; and the 2nd as when “I shall come to thee” is said, and you say ان ذي اكرم (If thou come to me,) then &c. [above], and as in ما اتخذ الله من ولي وما كان مَعَه من الإله إذا لذهب كل الله بما خلق وعلاء 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. ول*و* كان *معَه* الإله *إذا* الإله] (DM)]: Fr says that, whenever the الَّذِي comes after it, الَّذِي is before it, supplied if not expressed. As to its form when it is paused upon, the correct opinion is that its الَّذِي is changed into ِ[684], because it is assimilated to the Tanwin of the acc. [640]; but by some the الَّذِي is said to be paused with, because it is like the الَّذِي of
and Initial, [and is not a Tanwin, 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 ی, and so it is delineated in the codices; but by Mz and Mb with the £: while, according to Fr, if it govern, it is written with the ی; and, if not, with the £, 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 لائم [above] and اذ لائم رعّس الم [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. (ML). You say اذ إكرمك [above] (Sh, ML) with the subj. (DM) when "I will come to thee" is said (ML); and اذ إكرمك, like اذ إكرمك وارمله إكرمك [498]; and اذ لا إكرمك (Sh). If, however, you said اذ إكرمك, you would say اذ إكرمك with the ind.; because of the loss of priority; while the saying
As you A*

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 این, i.e. این لا اقبر على ذاك, what follows it being then inceptive (ML). The poet says لَّنِّي عَانَ الدُّخُ الَّذِي اتف وَأَطِيرَا [above], the ind. being because of the want of priority, [since it is the corre. of the oath (AAz)]. And, if a person told you a tale, and you said to him اذ اتصدقي., 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 اذن يا عبد الله بسم الله الرحمن الرحيم, you would say َبِنَاسِنَتْ وَمَعَهُ مَعَالَهُ, 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 وَفَوْكَ َبِنَاسِنَتْ وَمَعَهُ مَعَالَهُ occurs after the or فَوْكَ َبِنَاسِنَتْ and Wَاذاً لا يَتَلَفَّوْنَ خَلَفَكَ الاَّذَا لا تَلَفَّوْنَ خَلَفَكَ، both moods are allowable, as وَأَذَا لا يَتَلَفَّوْنَ خَلَفَكَ الاَّذَا لا تَلَفَّوْنَ خَلَفَكَ. 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 If thou visit me, I shall visit thee, and then, or and then I shall, do good to thee is said, if you construe the coupling to be to the correl., you apocopate, and the government of اذن is annulled, because of its occurrence intermediately; but, if to the two props. together, the ind. and subj. are 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 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 كي (M, Z), because it explains the cause of the act, and denotes result, like the ل [504] (AAz). A man says "I repaired to such a one," and you say to him كي يجلس إلى مَكُومٍ [498], and he says كي تفعل ما ذا In order that he might do good to me. كي is like مَكُومٍ, لَمة, and كي, the prep. [513] being prefixed to the interrog. م with its f elided [181], and the ل of silence being affixed [648]. The inflection of the كي 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 كي تفعل ما ذا In order that (thou mightst do) what? [596], which saying I hold to be not far from right.

§ 596. The v. after كي is governed in the subj. either by كي itself [410] or by subaudition of كي [411]; but, when you prefix the ل, and say كي تفعل In order that thou mightst do, كي is the op. [571], as though you said لان تفعل (M). كي 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 [597], since the infinitival p. is not prefixed to its like; but, when you say , may be causative [411, 498, 513] or infinitival [410, 514, 571] (Sh). According to Akh, always governs the gen., the subj. after it being governed by expressed [413, 597] or understood [411], which is refuted by LVII. 23. [571]; for, if he assert that is corrob. of the , as in [134], it is refuted by the fact that the chaste, regular [combination of the and 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 , as they say , and by the saying of Hātim [atTā'ī (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. \( J \) does not separate the \( v. \) and its subjunctival \( [p.] \); but they reply to the 1st that the \( o. \ f. \) is \( كَيَّكَ تَفْعَلَ مَا ذَٰلِكَ [595] \), which entails upon them multiplicity of suppression, exclusion of the \textit{interrog}. \( J \) from the 1st place, elision of its \( J \) in another case than the \textit{gen.}, and suppression of the \( v. \) governed in the \textit{subj.} while the \textit{op.} of the \textit{subj.} remains, all of which are unauthorized (ML).

§ 597. \( كَيَّكَ \) occurs with \( أَن \) \( K^e \) expressed after it in the saying of Jamil

(\( M \)) Then she said, \textit{What! to all [457] mankind hast thou come to be giving thy speech, in order that thou mayst dupe and beguile?} (SM). But \( ان \) is not expressed after \( كَيَّكَ \) except in poetic license [413, 571], as in \( K^e \) \( فَقَالَتْ وَلَدَتْ آن \) (ML). \( كَيَّكَ \) is written conjoined, and \( ان \) disjoined, because the \( م \) attached to \( كَيَّكَ \) does not alter the meaning of the sentence, whereas the \( في \) affixed to it does alter its meaning (D).
CHAPTER XX.

THE PARTICLE OF REPREHENSION.

§ 598. It is ُعُ (M, Z, IH). According to Th, ُعُ is compounded of the ك of comparison and the neg. ُع, its َلِّ، 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 ِبَلْسَهُ 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 ُعُ in a Chapter, judge it to be Makki, because ُعُ 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 ُعُ (DM)] to Makka would arise only from peculiarity of contumacy to the latter, not from its prevalence; and moreover there is nothing
to prevent allusion [in a Madani Chapter (DM)] to a preceding contumacy [at Makka (DM)]; and besides the meaning of refutation [of what precedes it (DM)] is not apparent in the preceding by such as في أي صورة ما شاه ركب

LXXXII. 8. In what shape He willed hath put thee together, [م ما being red. (K, B).]

LXXXIII. 6. On the day that mankind shall stand for the judgment of the Lord of the worlds, and

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. حقا: AHm and his followers say that it is i. q. the inceptive يأ: and Nr, Fr, and those who agree with them say that it is a repl. p. i. q. ونعم; and attribute to it LXXIV. 35. [below], saying that its meaning is لى والقر يه 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 لَّا أُنَّ كَتَبَ الْأَبْرَارِ
LXXXIII. 18. Now, verily the record of the pious, because لَّا أُنَّ is not pronounced with Kasr after حقًا [520]
or what is in its sense, and because exposition of a پ by a پ is better than by a ن. When the passage is
adapted to reprehenсion and another meaning, both pause
upon وَا and inception with it are allowable upon the
two different assumptions, [that it denotes reprehenсion and that it is i. q. the inceptive لَّا or something else (DM)]; but it is preferable to explain لَّا by reprehenсion, because this [meaning] is prevalent in it: such [passages (DM)] are like
اَلْعَلَى
أَمَّامَ اْتَخْدَعُ إِنَّ الْرَحمَٰنِ عَهْدًا لَّا سَنْكَتِبُ مَا يُقْولُ
XIX. 81. 82. Hath he gotten knowledge of the hidden,
or hath he made a covenant with the Compassionate?
Not so, or Now, We will write what he saith and.
كَلَا لَّا بَلْ يَتَخَذُونَ مِنْ ذُرِّيَّتِهِ مَنْ يُؤْتَهُمْ عَزًا كَلَا سَيْكَفُونِ
Bعَبَادَتِهِمْ XIX. 84. 85. And they have taken to themselves
gods beside God, that they may be to them a strength.
Not so, or Now, they shall disown their worship. Sometimes it must denote reprehenсion or inception, [and is not
i. q. حقًا or نَعْمَ (DM),] as ما يَتَخَذُونَ مِنْ ذُرِّيَّتِهِ لِبِكُونَوْنَّ لَهُمْ عَزًا كَلَا مَا يُؤْتَهُمْ عَزًا كَثُرًا
XXIII. 101. 102. My Lord, restore Ye me: may-be I shall do right in what I have left undone. Not so, or Now, verily it is a speech, because, if it were i. q. حقا, the Hamza of 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 قال أصحاب موسى أن لمدركوا قال كل أنا xxVI. 61. 62. The companions of Moses said, Verily we shall be overtaken. He said, Not so, or Now, verily with me is my Lord: He will direct me, because the أن is pronounced with Kasr, and because نعم after enunciation denotes assent: and sometimes it may not denote refutation, as لَا ذَكرَى لِلْبَشَر لَا وَالْقَمْر LXXIV. 34. 35. Nor is it aught but a reminding for mankind. Now, by the moon [above], since it is not preceded by what is refutable (ML).
CHAPTER XXI.

THE ٓس.

§ 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 ﻹم ﺍ жидкٓ ﺍٓٞ [521]; (b) the pred. of ﻌٓ، as in the reading of XXV. 22. [521]; (c) the pred. of لٓٓٓٓٓ in ٓٓٓٓٓ [521]; (d) the pred. of ﺕٓ in ﺑٓٓٓٓٓٓٓ

وَمَا ذَٰلِكَ ﻣِنْ لِبَىٰ لَمْ يَأْتِهِ زَالٌ ﺑِكَالٓاءٓ ﺑِكَالٓاءٓ ﺑِكَالٓاءٓ ﺑِكَالٓاءٓ
[by Kuthayyir, *And I have not ceased, from my love for Lailâ, upon my knowing her, to be like the roaming camel, remote, in every meadow (Jsh)*]; (e) the 2nd obj. of *أرى* in the saying *I think thee to be reviling me* and the like; (f) the obj. of *يُدعِعَ لِمَن* *ضرَّة أُدْرَب مِنْ نفَعَهُ* XXII. 13. He invoketh him whose harm is nearer than his profit; (g) the exs. *أَنْ تَأْمُرَ زَيدَ أَنْ تَقْلِلَ الْوَتَابُوْنَا الْقَدْرُ بَيْنَ آنِمَانَ أَقْرَمْ أَقْرَمْ* or and *قَالَ اجْعَلْ *سنَّتَ مَنْ مُنِبِّي* 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) ل [591, 602], as *لَوْ تَزْيَلْوَا لِعْبَدِنَا الْقَدْرُ بَيْنَ آنِمَانَ أَقْرَمْ أَقْرَمْ* XLVIII. 25. If they had been separate, We should have chastised them that disbelieved and XXI. 22. [90]; (b) ل [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 *لَمْ يُخْرِجُوا لَا يُخْرِجُونَ مَعَهُمْ رَّبُّنَا وَلَا يَنْصُرُونَهُمْ وَلَا يَعِنُّضُونَهُمْ*
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 الله [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 تلك; and is pronounced with Kasr in ذلک 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 لطيف زيد How clever Zaid is! and لكرم عمر How generous 'Amr is!, i. q. ما أكرمها and ما لطيفها: 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 ن., [the wonder being imported from the form, not from the ل (DM)]; or the ل of the corol. of a supplied oath, [i. e. رفأ الله لقد طرف (By God), Zaid has become clever! (DM)]. ل is a p. of determination; and is of two sorts, (1) denotative of knowledge, the [n.] accompanied by it being [indicative of an object] known by reason of (a) mention, [(a) real (DM),] as كما أرسلنا إلى رسولنا فعصى رسولنا الرسول LXXIII. 15. 16. Like as We sent unto Pharoah an Apostle, and,
Pharaoh disobeyed the Apostle, XXIV. 35. Wherein is a lamp, the lamp in a glass, the glass as though it were a glittering star, and I bought a horse; then I sold the horse; [(b) constructive, as وليس الذكر كأناثى 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 بعنة, the pron. supplying the place of الفرس, 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

إذا يا أيها الرجل [51, 147], or the denoting suddenness of occurrence, as
[204]; (b) in the $n$ of present time, as لا تَشْتَمَّ الْرَجُل Revile thou not the man; and because the نَبَّر 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 نَبَّر prefixed to لا is correctly red., since it is inseparable, whereas the determinative نَبَّر is not known to occur inseparably, contrary to the red., while the good ex. [of the $n$. of present time] is 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 الوجال عليه 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
the quiddity, which is the one not replaceable by *κάθισμα* used properly or tropically, as

XXI. 31. And made of water every living thing and

َلِاتِزَجِ النُّسَاءَ or わり～～ By God, I will not

wed women or wear clothes, for which reason perjury

occurs through [wedding or wearing] one of them;

while the distinction between the [n.] made det. by this

القضيب النَّبَمْ or わり～～ and the indet. generic n. is the distinction between

the restricted and unrestricted, because this لِ and the indet. generic n. is the distinction between

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 لِ must be (1) expressed, when the n. is

(a) an explicit ag., the v. being بِئْسَ or بِئْسَ نَمَم, as XXXVIII:

29. [473], LI. 48. [473], and بِئْسَ الشَّرَابِ XVIII. 28.

Most evil will be the drink! : though لِ 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 مَرَّتُ بِهِدَا الرَّجُلِ [142]; (b) اِبْيَاهَا in

vocation [51; 147], as اِبْيَاهَا الرِّسْوَلِ V. 45. O thou

Apostle: though اِبْيَاهَا is sometimes qualified by the dem., as
in which case the *dem.* is mostly qualified, as

\[418. \text{A.}\]; but sometimes not qualified, as

\[\text{Ye two, eat your provisions, and leave me to be an intruder among them that intrude (FA)}\]: (2) suppressed when the *n.* is (a) a voc., as \(\text{يا غلام} \) except \(\text{الله} \) and the *prop.* used as a name [52]: (b) *pre.*, as \(\text{غلامي} \), except when the *pre.* is an *ep.*, and the *post.* a *reg.* of it, the *ep.* being (a) *inf.* with consonants, as \(\text{الضاري} \) and \(\text{الضاري} \) [112]; (b) *pre.* to what contains \(\text{أل} \), as \(\text{الضاري} \) 和 \(\text{الضاري} \) [or رأس الرجل (Sh on the *gen.* governed by *prothesis*)]: while in no other case may \(\text{ألا} \) and *prothesis* be combined, contrary to the opinion of Fr, who allows \(\text{الضاير} \) and the like, where the *post.* is *det.* without \(\text{أل} \); and of all the *KK*, who allow \(\text{الثانيه} \) and the like, where the *pre.* is a *num.*; and of *Rm*, *Mb*, and *Z*, who say that the *pron.* in \(\text{الضاير} \), \(\text{الضاير} \), and \(\text{الضاير} \) is in the position of a *gen.* by *prothesis* [113, 163] (Sh). \(\text{ألا} \) also denotes *determination*, being transmitted from *Tayyi* and *Himyar*, as
[by Bujair Ibn Ghanama at Ta'i, That is my friend and he that unites with me, casting behind me the arrow and the stone, i.e. defending my reputation behind my back (Jah),] and in tradition نبی من أمیر اصیام في اسم فر 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 كتاب and علم, contrary to الناس, رجل, and لباس; and some students of AlYaman have related to us that in their countries some are heard to say خذ الرمح و اركب الفرس 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 ال). 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, الذاي, &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 Naḍr Ibn Kināna and An Nu‘mān Ibn Al Mundhir King of the Arabs, conjoined with ʿAl, without which ʿAl, when proper name of Ibn Al Mundhir, has not been heard, whereas, when it is proper name of any one else, the ʿAl in it denotes allusion, as in the IM (11) (DM),] and ʿAlāt, [an idol belonging to Thaḥīf at Aṭṭā‘if, or to Kuraish at Nakhla (B on LIII. 19.), an act. part. from ʿLat ʿAlāt (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 ʿAl (DM),] and ʿAzīz, [a gum-acacia tree worshipped by Ghāṭafān, orig. fem. of ʿAzīz The most mighty (B), transferred from the fem. qual., and made a proper name of a deity, and conjoined with ʿAl (DM)]; (b) their coinage, like ʿAlsmūʿal (T)]; (c) their prevalence of application to one of those objects which they orig. belonged to, like ʿAl for The Ka‘ba, ʿAlbīt for Ta‘iba, and ʿAlnīm [11] for The Pleiades, though this [ʿAl (DM)] orig. denotes determination of [prson-
ceptional (DM) knowledge, [where the person addressed knows what َُّ is prefixed to before it is mentioned, because of its notoriety (DM)]: (2) separable, which is of two kinds, (a) frequent, occurring in chaste speech, which is the one prefixed to a proper name transferred from an anarthrous [word] that is adapted to [the prefixion of (DM)] َُّ, [so that such as يُشْكِر, 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 ٌالصّارف, and العباس, ٌالصّارف, and ضحاك; but this sort rests upon hearsay, for the like is not said in the case of such as مَعْرُوف, محمد, and أحمد: (b) infrequent, occurring (a) in poetry, like the one prefixed to ُنْزِبَد, [which is transferred from the aor. v. (DM),] and عمر, [which is not transferred from anything (DM),] in رَأَيْتَ ُلْتَّ ُنْجَعَ, and َبَأَعَدَ ُلْتَّ ُنْجَعَ [12], while the one prefixed to ُرَيْبَد in the [last] verse denotes allusion to the original meaning, [because it is transferred from ُرَيْبَد A young child (DM),] and, it is said, like the one introduced into ُلْقَدْ جَنِينَتَكَ ُلْتَّ ُنْجَعَ بَنَاتٍ أَوْبَر [504], because ُبَنَاتٍ أَوْبَر pl. ُبَنَاتٍ أَوْبَر is a proper name for a sort of truffle; (b) in anomalous prose, like the one
occuring in their sayings and the reading جازوا الجماهير النقيب لبيض جلاد العزر منها 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

[Rashîd Ibn Shihâb alYashkurî, I saw thee, when thou recognizedst our chiefs, shrink from encountering us, and console thyself in mind, O Kâis, 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 to act as a substitute for the post. pron., and thus explain

LXXIX. 41. [27], مرت برجل حسب الوجه [350], and ضرب زبد الظهر والبطلى [154]; but IM restricts the allowance to expressions other than the conj., [so that such as الذي ضربت الظهر والبطلى is excluded (DM)]: while

Z says on II. 29. And He taught Adam the names (of the named things); all of them that the o. f. is اسماء المسميات [the post. n. being sup-
pressed, because known, indicated by the mention of the names, since the name must have a named, and the if made a compensation for it, as in XIX. 3. (85) (K), and ASh says on [83] that the o.f. is في نَطَّمَي يَبِدَأتُ آلَى; so that they allow أَلَى 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 أَلَى is to denote interrogation, vid. in the citation of Ktb أَلَى فَعَلَتْ Hast thou done?, i. q. هَلْ فَعَلَتْ [683] (ML).

§ 600. The أَلَى of the correl. of the oath [427, 652] is in such as وَاللهُ لَأَنفَعْلِي By God, I shall assuredly do; and is prefixed to the pret. also, as وَاللهُ لَكُنْذِب By God, he lied or has lied and خُفَقَتُ أَلَى [575, 577]; but is more often prefixed to it with أَلَى وَاللهُ لَقَدْ خَرَجَ By God, assuredly he did go, or has gone, forth (M). The reg. of an op. conjoined with the أَلَى of the oath must be posterior [to the op. (DM)]; but in يَقُولُ الْإِنسانُ أَنْذَا مَا مَاتَ لسُوَفَ اخْرَجَ حِيَا XIX. 67. And man saith, What! when I am dead, shall I be brought forth alive? أَلَّا صَدَرَ is an adv. to أَلَى, the adv. being allowed to precede the أَلَى 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'shà, Two foster-brothers (being a d. s. to the preceding verse in § 507) of suckling, of a breast (being a subst. for لباني of a mother, that have sworn one to the other in a dark, black (night), “We will not ever (206) part” (DM)], the neg. ُلٰ having the first place in the correl. of the oath [547].

Suppression of the ل of لَلَّدُ 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 لِلعنان is peculiar to poetic license, as in the saying of 'Amir Ibn AtTufail

وَتَتِيلَ مَرَأةٌ آثَّرَ فَاتَّهُ فَرَغَ وَأُنْخَامَ لَمْ يَقَصِّ [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. لَاتِارِق (Jsh)].

§ 601. The subsidiary ل is prefixed mostly to ائن; and sometimes to another [cond. instrument (DM)], as لَمْ تَعْلَمَ صَلَحَ لَبِيضِي لَكَ صَالِحًٰ لَنْ نَتِيرٌ إِذَا جَزِيتَ جَمِيلًا.
Whenever thou art good, good shall assuredly be decreed to thee; and thou shalt assuredly be recompensed, when thou art recompensed, handsomely (Jsh)]: and, according to this, it is better that in

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 Qur'an (DM)]; but inceptive, √ 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, √ being i. q. √, it is as though were said (K.),] because this is an attribution of the most frequent usage. The strangest word that it is prefixed to is √, [because √ is not cond. (DM)]; and that [prefixion] is on account of the resemblance of √ to √ [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 ]

Then, since they have not brought the witnesses, those before God are the liars, being assimilated to 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

[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 يَنْتَهُواَ َعَما يُقُولُونَ لِيُمِسِّيَ النَّزِينَ كَفُرُوا مِنْهُ عَذَابَ الْيَمَ، 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. لَبِنٌ لم يَنْتَهُواَ (DM), this [إِنِّيُمِسِّيَ (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 لَبِنٌ, nor corroborated by the (DM)]; and as يَنْتَهُواَ َعَما يُقُولُونَ لِيُمِسِّيَ النَّزِينَ كَفُرُوا مِنْهُ عَذَابَ الْيَمَ, 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 لَنَا وَتَرَحَّمْنَا لِذَٰلِكَ مِنَ الْخَاسِرِينَ XI. 49. And, unless [585] Thou forgive me, and have mercy upon me, I shall be one of the lost, [إِنْ (DM) being the correl. of the condition, not of a suppressed oath (DM)]. The لَبِنٌ is not subsidiary in

[by Dhu -rRumma, 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 Rabī' al-Makhzūmī, 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 تَوَاكُم (DM)] is suppressed, being indicated by what precedes يا, 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 لَّا [591] and لَّا نَعْلَى [574] is in such as XXI. 22. [90] and لَّا نَعْلَيْنَا فَضَلَّ اللَّهُ عَلَيْنِ [591] وَحَقُّمَتْنَا لَا تَبَعَّمُ الشَّيْطَانُ 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 لَّا أنْتِ. XIII. 30. And, if by a كُرَّان the mountains were to be moved, [i.e. لَكَانِ هذَا الْقُرآنُ it would be this كُرَّان, like لَأَنْزِلْنَا هذَا الْقُرآنُ عَلَى جَبَلٍ عِرَائِيَةٍ خَاشِعَةٍ مَتَصِدُّها مِنْ خَشْيَةِ اللَّهِ LIX. 21. If We were to send down this كُرَّان upon a mountain, thou wouldst see it quailing, splitting from awe of God, or, as is said, لَا أَمَنَوْا بِهِ they would not believe in it, like VI. 111. (585) (K),] and XI. 82. [418. A.] (M), i.e. لَدْنَعْتُكُمْ I should repel you (B).

§ 603. The ل 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 فِيَسْتَجِيبُونَ إِلَيْهِ وَلَا يُؤْمِنُونَ مِنْهُ 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 
	ثُمَّ لَيْقُضُوا 

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 apocopation, 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 لَيْقُضُوا لِلَّذِينَ كُنُونَ 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 in XIX. 76. Whosoever is in error, let the Compassionate prolong for him his life and XXIX. 11. [below], i.e. لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا (DM) and we will prolong and نَحْف虫 will bear; or intimidation, as in 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 لَيْقُضُوا لِلَّذِينَ كُنُونَ, as and لَا لَيْقُضُوا لِلَّذِينَ كُنُونَ [below]: but the ل is necessary [429] if the quality of ag. be absent, as لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا Be thou occupied with my want; or the 2nd pers., as لَيْقُضُوا لَيْقُضُوا لَيْقُضُوا لِيْقُضُوا لِيْقُضُوا Let Zaid stand; or both, as لَيْقُضُوا لَيْقُضُوا لِيْقُضُوا لِيْقُضُوا لِيْقُضُوا
Let Zaid be occupied with my want. Prefixion of the ج 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 XXIX. 11. And they that disbelieve say to them that believe, Follow ye our way, and let us bear [above] your sins: and rarer still is its prefixion to the v. of the ag. of the 2nd pers., as in the reading of X. 59. [430] and the tradition لتخذوا مصانكم Take ye your ranks. Sometimes the ج is suppressed in poetry, while its government remains, as

[And reckon thou not on my part my remaining and my period of life to be long; but let there be (for me) a portion of good from thee (Jsh)] and محمد الع [408], i.e. لتقف ليكى: but Mb disallows suppression of the ج 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 l being elided for lightening, and the Kasra held sufficient without it; and says on

أَذَّنَكَ الٰلۡهُ حَرَّةُ ٰلَنوُذُكَ أوُدَّةُ مِنَ البَّكَّٰبَكَیٰ

[by Mutammim Ibn Nuwaira alYarbû'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 (Jsh), which is orig., according to the majority, ليبک (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 اَنُظُمُشْی and اَخْمُشْی are synonymous. This, however, which Mb disallows in poetry, Ks allows in prose, but on condition that قُل [i.e. a requisition from the crude form of القول (DM)] precede; and holds قُل لِعَبَادِي الَّذِينَ اتَّبَغُوا الصلوة XIV. 36.

Say thou to My servants, who have believed, Let them perform prayer to be a case of it, i.e. ليقمُوها : while IM agrees with him; and adds that it occurs, though rarely, in prose after enunciatory saying, as

63 a
[by Manzûr Ibn Habta al-Asadî, 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. لَئِذَّنِي، 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 لِئِذِي. The KK and Akh assert that the ل of requisition is perpetually suppressed [431] in such as أَعَدَّ [above], the o.f. being أَعَدَّ and أَعَدَّ، 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 ُنِم from the head of the prop. from dislike of beginning the sentence with two corrosbs. [521]; (2) to make the aor. a pure present [404].
So say most: while IM objects against the 2nd the texts وَأَنْ رَبَّكُ لَيَحْكَمُ بِيَمِينِهِ يَوْمَ الْقِيَامَةِ XVI. 125. And verily thy Lord shall judge between them on the day of resurrection and XII. 13. [404], since, the taking away being future, if أَذِنْنِي 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 قصد (the intention of) your taking him away grieveth me, the intention being present. It is prefixed by common consent in two positions, (1) to the inch., as لائتم إشد ربيّة LIX. 13. Assuredly ye are more terrible: (2) after أَن [521], in which cat. it is prefixed to (a) three things by common consent, (a) the n., [vid. the pred. of أَن posterior to its sub. (DM)], as أَن رَبِّي لَسْمٌّ يُمِّع الدعاء XIV. 41. Verily my Lord is quick to hear prayer, [or its sub. posterior to the pred., as أَن لَيْ زِيداً, or a distinctive pron., as III. 55. (166) (DM)]; (b) the aor., because of its resemblance to the n. [575], as XVI. 125.; (c) the adv., [because كَانَ, which is a n., is supplied before the adv., so that the ل is as it were prefixed to the n. (DM)], as لَتَفَطَّرُ لَعْلَى خَلُقَ عَظِيمٍ LXVIII. 4. And verily thou art of a great nature: (b) three things with dissent, (a) the aplastic pret., as أَن زِيداً لَعَسِى أَن لَنَحْمِ الرَّجُل, said by Akh, because the aplastic [v. (DM)] resembles the n. [in unconjugability (575)]
(DM)]; (b) the [plastic] pret. conjoined with ٍقُدّم, as ٍقُدّم ُزِيدَا لَقَامُ َقَام, said by the majority, because the pret., being approximated by ٍقُدّم to the present, resembles the aor., which resembles the n. [575]; (c) the plastic pret. divested of ٍقُدّم, [as ٍقُدّم ُزِيدَا لَقَامُ (DM),] allowed by Ks and Hsh by subaudition of ٍقُدّم [577]. And its prefixion otherwise than in the cat. of ٍقُدّم to two things is disputed, (1) the prepos. enunc. of the inch., as ٍقُدّم ُزِيدَا [below], impliedly allowed by many: (2) the [aor. (DM)] v., as ٍقُدّم ُزِيدَا, allowed by IM, Mlk, and others; while Mlk adds the aplastic pret., as ٍقُدّمَسُ ما كَانَوا يَعْمِلونَ V. 67. [Assuredly most evil was it as a thing that they were wont to do (471) (B)]; and some the plastic conjoined with ٍقُدّم, as XXXIII. 15. [97] and ٍقُدّم كَانَ فِي يُوسُفَ وَأُخْرِيَّةَ آيَاتٍ XII. 7. Assuredly there were in the story of Joseph and his brethren signs, while AH says that the ل in II. 61. [575] is the ل of inception importing the sense of corroboration, and that a supplied oath may be before it, [in which case it is the ل of the oath (DM),] or not, [in which case it is inceptive (DM)]. The ل of inception is also prefixed (1) to the neg. لـ, because treated in letter like the conjunct لـ, 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. ٌاَنُ، because of its resemblance in letter to the corrob. ٌاَن، 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 لُزِيدَ مَنْطَلِقُ [445]; and prevents the acc. from being put by distraction in such as ِلَا أَكْرُمُهُ زِيدٌ. and the enunc. from preceding it in such as لُزِيدَ قَاَمُ، and the inch. in such as لُقَاَمَ زِيدٌ [above]: but it has not the quality of priority, [so as to be itself prepos. (DM),] in the cat. of ٌاَن، because there it is postponed from precedence [521], for which reason it is named deposed. The reg. of an op. conjoined with the ل of inception must be posterior [to the op., as لَا زِيدًا لِيُصَرَّبُ عَمَراً، not لَا زِيدًا لَقَامَ عَمَراً (DM)]. In ٌاَن لُزِيدَ لَقَامُ [577] or
Verily Zaid, by God, did, or shall, stand the ج is the correl. of a supplied oath, [because of the absence of بث and presence of the ن (DM),] not the ج of inception; so that, when علماً for example is prefixed to the prop. [ween (DM),] the Hamza of ابن is pronounced with Fath, [because the ج 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 ابن, while ابن and its two regs. supply the place of the two objs. (DM):] but, if you say لقت تمام, they say that it is the ج of inception [575], in which case the Hamza must be pronounced with Kasr [518]; while in my opinion both matters are admissible.

§ 605. When ابن is contracted, as II. 138. [525] and LXXXVI. 4. [525], the ج [inseparable from it (DM)] is, (1) according to S and the majority, the ج of inception, which, besides its importing corroboration of the relation and making the aor. a pure present [604], imports distinction between the contracted ابن and neg. ابن, 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 [Umran Ibn Taim al'Utairidi (ID)] in XLIII. 34. [525]
with Kasr of the ل, i.e. [i.e. لَلَّذِي هو مُتَّاعٌ الْعَظُم *belongeth to what is the furniture &c. (K, DM),] and

[Verily I should have been ending my time on the day of your departure, if you had not favored me with a promise not a farewell (Jsh)]; (b) must be omitted with negation of the enunc. or pred., [because َفَإِنْ 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. ُلِيٍّ, and that the ل before it is neg.; and they
cite, as evidence that the ج occurs as an exceptive, the saying

"Aban has become humble after his glory; nor is Aban 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. [اً] 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 جملة [504] and چمتک لتنکمئی I came to thee in order (that) thou mightst honor me, because the v. governed in the subj. by subaudition of ت [411, 599] is renderable by the inf. n. governed in the gen., i.e. لاکرامک (M).
CHAPTER XXII.

THE QUIESCENT \( _a \) OF FEMININIZATION.

§ 607. It is the \( _a \) [affixed to the endings of pret. \( \text{vs.} \), as (Z)] in \( \text{ضَرَبَت} \), [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 \( \text{v}. \), which is the original form of attribute, and the ag., in respect of the \( \text{v}. \)'s needing the ag. and of the ag.'s being like one of the parts of the \( \text{v}. \), so that the \( \text{ل} \) in such as \( \text{ضَرَبَت} \) [161] is made quiescent in order that four mobiles may not succeed one another in what is like one word [20], and you even see the ag. occur between the \( \text{v}. \) and its inflection in such as \( \text{يَضَرَبت} \) [405], \( \text{تُضَرِّبِين} \), and \( \text{يَضَرَبَى} \) [402, 161]. The femininization of the \( \text{v}. \) 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 \( \text{v}. \) twice or oftener, as in the saying of AlHajjâj \( \text{يَا حِرْسِيَ اضْرِبْ عَنَّكَ} \) guard, smite, smite his neck, i.e. اضْرِبَ اضْرِبَ, and in 64 a.
XXIII. 101. [598], i.e. restore Thou me, restore Thou me, restore Thou me. This \( \mathbf{t} \) is quiescent, contrary to the \( \mathbf{s} \) of the n. [263], because, the n. being orig. infl., and the v. orig. uninf., it is intimated from the very first by the quiescence of this \( \mathbf{t} \) that what it is affixed to is uninf., because it is like the last letter of what it is affixed to, and by the mobility of that \( \mathbf{s} \) that what it follows is infl., the proof that it is like the \( \mathbf{l} \) of the word being the resting of the inflection upon it in such as \( \text{قَامِكَةٌ} \) [18] (R). But the \( \mathbf{t} \) is mobilized with Kasr upon meeting a quiescent (Z). The verbal \( \mathbf{t} \) being orig. quiescent, the \( \mathbf{l} \) elided [in \( \text{رَمَةٍ} \) and \( \text{عَرْفَ} \) ] because of the two quiescents [the \( \mathbf{l} \) and \( \mathbf{t} \)] is not restored in \( \text{عُرَشُ} \) and \( \text{عَرْضًا} \), because, though the \( \mathbf{t} \) becomes mobile on account of the \( \mathbf{l} \) after it, and, this \( \mathbf{l} \) being like part of the word, the vowel is with respect to it quasi-inseparable, still, the \( \mathbf{t} \) being orig. quiescent, the vowel upon it is like no vowel: but there occurs a weak dial. that takes the vowel of the \( \mathbf{t} \) into account, because the \( \mathbf{l} \) is like part of the word, so that they say \( \text{رَمَةٍ} \) and \( \text{غَرَازًا} \); though they do not say \( \text{رَمَة} \) \( \text{مَرَاة} \), because the vowel is on account of a detached word that is not like part of what is before it, since the explicit n. is not like the pron. in attachment (R).
CHAPTER XXIII.

THE TANWIN.

§ 608. It is an *aug.* quiescent ن that is affixed to the final otherwise than for corroboration: so that the ن of جنس is excluded, because it is *rad.*; the ن of ضيف because it is mobile; the ن of منكسر and نِإكسِر because it is not final; and the ن of لنسفا 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.* [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, زبير, and رُجال: (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 *صَوأ* [198], *مَوَى*, and *عَلِيَّ*; and regularly in the proper name ending in *زَبَر*، as جَارِي زَبَر Sibawayh and another Sibawayh came to me: whereas the Tanwin of رجل and the like *infl.* *ns.* is a Tanwin of complete declension, not a Tanwin...
of indeterminateness, as some students imagine, [since the indeterminateness is realized without the Tanwin (DM)]; and therefore, if you named a man ُرَجَل, that very Tanwin would remain notwithstanding the cessation of the indeterminateness: (3) the Tanwin of correspondence, which is the one affixed to such as مَسْلَمَةُ ِنْ in مَسْلَمَة, being put in correspondence with the في [because the pl. fem. is a deriv. of the pl. masc. (DM)]; (4) the Tanwin of compensation, which is the one affixed as a compensation for (a) a letter, (a) rad., as in جُرَبُمَيْ and جُرَبُمَيْ, in which it is a compensation for the [elided (DM)] ى [18]; (b) aug., as in جَنَادِلُ Stones, the Tanwin of which is a compensation for the ٌ of جَنَادِل, as IM says: (b) a post. (a) single term, which is the Tanwin of ٌكل and ٌبعض when they are cut off from prothesis [128], as XXV. 41. [62] and II. 254. [507], [i.e. ُكل ظائفة every (nation) and ُ على بعضه to some (of them) (DM)]; (b) prop., which is the Tanwin affixed to ٍانْشَقَت السماوات في يوم ٍأبهية in the like of و ٍانْشَقَت السماوات في يوم ٍأبهية LIX. 16. And the heaven shall be riven; for it on that day shall be fragile, orig.: ٍنَهَى يوم ٍانْشَقَت ٍو ٍأبهية for it on the day when (it shall be riven) shall be fragile, the post. prop.
being afterwards suppressed because known, the Tanwīn put as a compensation for it, and the َّ pronounced with Kasr because of the two quiescents, [since َّ is uninfl. upon quiescence, and the Tanwīn is a quiescent َّ (DM)]: (5) the Tanwīn of quavering, which is the one affixed to the unbound rhymes, [i.e. those whose final is a letter of unbinding, i.e. prolongation (DM),] as a substitute for the letter of unbinding, vid. the َّ, َّ, and َّ, in the recitation of the Banū Tamīm; and apparently is said by the GG to be a Tanwīn productive of quavering, while 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 Banū Tamīm recite, and do not quaver, they put the Tanwīn instead of them; and this Tanwīn is not peculiar to the َّ. [2], as is proved by

[by Jarīr, Lessen thou the blame, O upbraiding woman, and the reproof; and say thou, if I do well in my loving her, “By God, assuredly he has done well” (J)] and

[577]. Akh and the Prosodians add a 6th Tanwīn, and name it hypercatalectic, which is the one affixed to the final of the bound rhymes, [i.e. those whose final is not
one of the letters of unbinding (DM), as in َلَفْتَمِ الاَّمَّيْقِ [505]; and is named hypercatalectic because it trans-
scends the limit of the metre, [the o. f. being َمُحْضَرُ and َمُحْضِنَ] with quiescence of the َظَ, the Tanwīn then added, and the َظ pronouned with Kasr because of the concurrence of two quiescents (J)]; and serves to dis-
tinguish 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 Tanwīn, vid. the Tawwī of poetic license, which is the one affixed to the diptote [18], as in

[by Imra al-Kais, And a day when I entered the litter, the litter of 'Unaiza, and she said, Woes be to thee! Verily thou art making me go afoot (EM)]; and to the voc. pronounced with Damm, as in َسَلَّمُ ِلَهُ َاللَّهُ [48]: and I hold their opinion in the case of the 2nd, but not of the 1st, because the 1st is the Tanwīn of complete declension, since poetic license permits triptote declen-
sion [of the diptote (DM)]; whereas the 2nd is not a Tanwīn of complete declension, because the n. is uninfl. upon Damm. And [some add] an 8th, which is the
anomalous Tanwīn, as in ُتَوَّرِق. Those [171] are thy people transmitted by AZ; and serves merely to multiply the letter; as is said of the ٦ of َبِعث. 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 ٌٛلِبِيّة, 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 Tanwīn 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 ٦٠٠٠ XXXVIII. 40. 41. And torment. Stamp thou also read with Damm [664] (M). And sometimes it is suppressed [because of the concurrence of two quiescents (ML)], as

[by Abu -lAswad adDu'ālī, 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 ]
XXXVI. 40. (547)] being read (M, ML) with omission of the Tanwîn of and and with the acc. of the nehâr. And it is necessarily suppressed because of (1) prefixion of الّ , as the الجّ: (2) prothesis [110], as مّال لزّيد No property belonging to Zaid, when the ل is not construed to be interpolated [101, 504]; for, if it be so construed, مّال is pre., [and the Tanwîn is then suppressed because of prothesis (DM)]: (4) the preventive of triptote declension [17], as فاعلّة•: (5) pause in any case but the acc. [497, 640]: (6) contiguity to the pron. [113, 163], as ضاربّك, according to those who say that the pron. is not [in the place of a gen. as (DM) post., [but of an acc. as an obj. (DM)]]; while the saying [of Yazîd Ibn Mukharram alHarîthî (Jsh)]

وَمَا أَدْرَى وَطَنِّي كُلَّ طَنٍّ اِمْسَلِّمٍ اِلَى قُوْرِي شَراْحِي

[170] And I know not (and my thought is every thought) whether Sharâhil will deliver me to my people is a poetic license, [the of مُسَلِّمٍ in (DM)] it being a ن of protection [affixed to the act. part. by poetic license (DM)], not a Tanwîn, like [the ن of الموائِئيّن in (DM)].
[And the comers 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 Tanwīn is not combined with the n.'s being a proper name qualified by or by common consent, or according to some of the Arabs, contiguous to it and pre. to a proper name; while the saying [of Al'Aghlab al'Ijli (IY)] 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 uninfl., the o. f. in uninflectedness being quiescence (Jm):

and both are combined in ٍ. The v. corroborated by the ٍ, if not immediately followed by
the ʼ, ʼ, or ʼ of the pron., is uninfl. upon Fath [or quiescence, whether the v. be sound or unsound], as ʼ and ʼ [and ʼ]. If an ʼ of the du., ʼ of the pl., or ʼ of the 2nd pers. sing. fem. be attached to the v. corroborated by the ʼ, (1) when the v. is sound, then what precedes the ʼ, ʼ, and ʼ is vocalized with Fath, Damm, and Kasr respectively; and the pron. is suppressed if it be a ʼ or ʼ, but remains if it be an ʼ, as ʼ ʼ ʼ ʼ. for the o. f. is ʼ ʼ ʼ ʼ is suppressed because of the succession of likes; and afterwards the ʼ or ʼ is suppressed because of the concurrence of two quiescents, so that it becomes and ʼ; but the ʼ is not suppressed, because of its lightness, so that it becomes ʼ; while the Damm and Kasra remain, indicating the ʼ and ʼ: (2) when the v. is unsound, then, (a) if its final be a ʼ or ʼ, (a) when the v. is attributed to the ʼ or ʼ [of the pron.], its final is elided on account of the ʼ or ʼ of the pron., what remains before the ʼ or ʼ of the pron. being pronounced with Damm or Kasr respectively, as:
and, when you affix the *corrob.* نِٰٓ to it, you do with it what you do with the sound, so that you elide the ُ or ُ of the *ind.* and suppress the ُ or ُ of the *pron.*, as ُلَل لَتْوَرَى تَرَى or ُلَل لَتْوَرَى تَرَى and ُلَل لَتْوَرَى:

(a) when the *v.* is attributed to the ُ [of the *pron.*], its final is not elided; and the ُ [of the *pron.*] remains, what precedes it being pronounced with a vowel homogeneous with the ُ, vid. the *Fatha*, as ُلَتْوَرَى or ُثُنَيَتْ: (b) if the final be an ُ, then, (a) if the *v.* govern an ُ in the *nom.*, the ُ that is the final of the *v.* is converted into ُ and pronounced with *Fatha*, as ُثُنَيَتْ and ُثُنَيَتْ: (b) if the *v.* govern a ُ or ُ in the *nom.*, the ُ is elided, while the *Fatha* that preceded it remains; and the ُ or ُ is pronounced with *Damm* or *Kasr* respectively, as ُلَل لَتْوَرَى ُلَل لَتْوَرَى ُلَل لَتْوَرَى and ُلَل لَتْوَرَى when the *corrob.* نِٰٓ is affixed to it. When the *v.* attributed to the ُ of the *fem. pl.* is corroborated by the *corrob.* نِٰٓ, the ُ of the *fem. pl.* must be separated from the *corrob.* نِٰٓ by the ُ, from dislike to the succession of likes, as ُلَل لَتْوَرَى ُلَل لَتْوَرَى ُلَل لَتْوَرَى ُلَل لَتْوَرَى [497] (IA). The single occurs in all the positions of the double, except in the ُ of the *du.* and *fem. pl.* (M). You say [ُلَل لَتْوَرَى] and
and (M) in the *du. and fem. pl. (IH)* [497, 614] (M, IH); but not and 

except according to Y (M), the single [ن (Jm)] not being affixed to them (IH), i.e. to the *du. and fem. pl.*, because an irregular concurrence of two quiescents [663] would be entailed (R, Jm). But Y and the KK allow the single 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 I before it is like a vowel on account of the prolongation in it, like the reading of نَفِي in VI. 163. [129], the reading of Abū 'Amr وَاللَّيْلٌ LXV. 4. [29, 176], and the saying لَقَنُنا البَطَانِ The two rings of the belly-girth met [228, 663]; or is mobilized with Kasr because of the two quiescents, [by assimilation to the ن of the *du. (K)*,] to which [pronunciation] the reading X. 89. [80] and do not follow with the single ن is attributed (R).

§ 611. They are peculiar to the *v.* [402], the saying which [612] being a poetic license made permissible by the resemblance of the *qual.* [i.e. the *act. part.* (DM)] to the [aor. (DM)] *v.* (ML). Only the future *v.* that contains the sense of requisition is [in most cases] corroborated by them (M). The *imp.* is corroborated by them unrestrictedly, even if it be pre
catory, as أَفْعَلُ [498]; except in wonder, because its sense is like that of the pret. v. [612], جََّلْلَهُ [477] being anomalous: and the aor. if it be future, necessarily [613] in such as XXI. 58. [498]; nearly necessarily after اَمَا in such as VIII. 60. [565]; allowably, often, after requisition, as اَنْتِ تَحْسِبُ الْهَمْرَاءَا لَا تَحْسِبُ اَلْهَمْرَاءَا XIX. 43. And do not thou account God to be heedless; and seldom in some positions, as وَمِنَ عَصَى الْعُمَّ [612] (ML).

§ 612. The pret. is not corroborated by them, [unrestrictedly, the saying

أَمَا سَعدُكَ أَوْ رَحِمتُ مَتَيْمًا
لِلَّوْلَاكَ لَمْ يَكِ لِلصَّبَأْةِ 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. لَدَى يَا سَعْرُها أَفْعَلَ (ML), i.e. لَدَى يَا سَعْرُها أَفْعَلَ, or rather, says Dm, لَدَى يَا سَعْرُها أَفْعَلَ, because, the ag. of دَمَ being an explicit n., which أَفْعَلُ does not govern in the nom. (165), لَدَى cannot take the place of دَمَ here, contrary to لَدَى (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. ُعِيْش 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 لِلَّ of the oath, as إِنَّما تَقْلُلَ تَقْلُلُ، and the red. مَا، as إِمَّا تَقْلُلَ تَقْلُلُ، in order that this 1st may be subsidiary to, and notificatory of, the affixion of the corrob. ُعِيْش. 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 لِيَبْنَکَ، إِلَّا تَقْلُلَ تَقْلُلُ، إِلَّا تَقْلُلَ تَقْلُلُ، إِلَّا تَقْلُلَ تَقْلُلُ، إِلَّا تَقْلُلَ تَقْلُلُ، and هل تَقْلُلَ تَقْلُلُ. And similar [as regards affixion of the corrob. ُعِيْش] are all the interrog. instruments, whether ns. or ps., as

[What! then after Kinda will thou praise a tribe? (FA)]

and

[And turn thou towards my kinsfolk and thy kinsfolk: thou shalt study (in full مْسَاعِيْنَا) our feats, so that]
thou mayst see how we do (FA)]; and the enunciation
headed by the corrob. p., as ُوَاللَّهُ لِيَضْرِبْنِي; and every cond.
instrument followed by the red. مّ، whether suppressible,
as in إِمَّا مَّا تَفْعَلَنَّ إِيَّهُم مَا يَفْعَلُنَّ مَتّى مَا تَفْعَلَنَّ إِمَّا تَفْعَلَنَّ
and إِيَّنا نَكُونَنَّ أَكَن، or inseparable from the cond. word,
as in إِمَّا أَنُّمَّا حَيْشَنَّا and إِمَّا أَنَّمَّا حَيْشَنَّا. The corrob. ن is sometimes
affixed in a case of choice to the correl. of the condition,
when the condition is such as it might be affixed to, as

[by AlKumait, And whatever Fazāra wills from him he
will give you; and whatever Fazāra wills from him
he will surely withhold, orig. يَمْنَعُ (Jsh),] and

[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 م، as
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 Banu Kutaiba 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 contiguous to the negatived, because it then resembles [the ]

66 a
of prohibition, the text has 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 ٩٠ is separated [from the negatived], as ٩٠ 'ل في الدار يصربن زيد' : but, according to F, the ۢ٠ does not occur in a case of choice after negation, because it is devoid of the sense of requisition, and divested of the corrob. ۢ٠ in the beginning (R). Corroboration of the v. after ٩٠ is allowable in prose and poetry, by common consent, if ٩٠ be prohib., as XIV. 43. [611] and ﷺ ۢ٠ يغَرْنُك الزَّنى [523]: and is peculiar to poetry, according to the majority, if ٩٠ be neg., as

٨١ بث‏ لا يَكَدِّرُنَّ الْعُرَاء مَجَتِّنِي
٧١ فَعَلَ الْكَرَمُ وَأَنَّ فَلِقَ الْأَرْيَ حَسَبًا

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 ۳٠ ادْخَلْوا مَسَاكنَّكِمْ لا يَحْصُلْنَكِمْ سُلَيْمَانَ وَجَنُوْة 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 لم [548], because assimilated to the prohib. 

because assimilated 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

[by Abu Hayyan alFak'asî, 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

[by Abu Hayyan alFak'asî, 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

[Tell thou me (orig. بارَّا), if she bring him delicate, combed, and wearing striped garments, wilt thou indeed say, Present ye the witnesses? (Jsh)] and

[by Ru'ba (FA), O would that I knew about you, (O tribe of) Hanîfa, whether ye will indeed be drawing swords after us!; and the act. part. is infl. with the corrob. لَبِ, because ns. are orig. infl. (DM)].

§ 613. Out of these positions mentioned [612], the

(1) is inseparable from the aor. correl. of the oath
when *aff.* as provided that a preceding prep. do not depend upon it, as

III. 152. And, by God, *if ye die, or be slain,* assuredly &c. [75]; while the saying

[By God, *if your tents have become too narrow for you,* assuredly my Lord shall know that my tent is wider, orig. *ليعلمي* (FA),] is anomalous [614] according to the BB: (2) is mostly affixed in command, prohibition, and interrogation, and with *اما*; but, according to Zj, is inseparable with *اما*, contrary to the opinion of others, according to whom omission of the *is good, as

[by AlA'ashâ, *And, if thou see me when I have short hair,* verily calamities have destroyed it, where the corrob. *is omitted after the cond. *اما* (FA)], though expression of it is more frequent (R).

§ 614. The [double (DM)] corrob. *may be suppressed in such as* [613] by poetic license, as
by 'Abd Allāh Ibn Rawāḥa alAnsārī, 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. لِنَتِبِّيِنَّهَا (Jsh). The single [corrob. ن (IA)] is [necessarily (IA, ML)] suppressed (M, IH, IA, ML), (1) when met by a quiescent (M, R, IA, ML) after it (M, R), because of [the concurrence of (IA)] two quiescents (IH, IA); and is not vocalized like the Tanwin [609] (M), as [537] (M, R, IA, ML), i.e. لَا [609] (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 ّي أضَرْبُ or أضَرْبُ (R) for أضَرِبُ (R, IA, ML) and أضَرِبُ or أضَرِبُ (R) for أضَرَبُ (R, IA, ML) and أضَرِبُ or أضَرِبُ (R) for أضَرِبُ (R, IA, ML) and أضَرِبُ or أضَرِبُ (R) for أضَرِبُ (R, IA, ML) and أضَرِبُ or أضَرِبُ (R) for أضَرِبُ (R, IA, ML) and أضَرِبُ or أضَرِبُ (R): (b) together with the [of the ind.] after it, as هُلّ تَخْشَوْنِ ّتَخْشَوْنِ [649] or هُلّ تَخْشَوْنِ ّتَخْشَوْنِ ّتَخْشَوْنِ ّتَخْشَوْنِ and هُلّ تَخْشَوْنِ ّتَخْشَوْنِ ّتَخْشَوْنِ ّتَخْشَوْنِ ّتَخْشَوْنِ (R): while [in pause (R, IA)] after a Fatha [its predicament is that of the Tanwin, i.e. (R)] it is converted into ّلّتَخْشَوْنِ [640, 649] (III, IA), as أضَرِبُ for أضَرِبُ (R, IA). Its suppression in other cases is said by some to be a poetic license, as
[by Tarafa, *Do thou surely strike away from thee cares, their comers by night, like thy striking with the sword the crest of the horse, orig. Ġṣr ِب (Jsh)]; and by others to occur sometimes in prose, as some explain the reading of XCIV. 1. [548] (ML).
CHAPTER XXV.

THE 8 OF SILENCE.

§ 615. It is a 8 added at the end of the word paused upon, (1) when its final is an 1, and the word is a p. or radically uninfl. n., as َلا, َذأ, and ُهنا, because the 1, being a faint letter, is meant to be made plain, and, when a quiescent 8 is put after it, prolongation of the 1 is unavoidable: (a) in ns. decl., as حبلي، افعي and حبلي، افعي، or accidentally uninfl., as ُلا، فتى, the 8 of silence is not added, either from fear of its being confounded with the 8 of the post. pron., whereas no radically uninfl. n. is pre. except ُكم [225], ِلدى [205]; or because the inflection is supplied in the 1 of ِلدي، and the quasi-inflectional vowel in ُفتى، and, as we shall mention, the 8 is not affixed to the word vocalized with an inflectional or quasi-inflectional vowel, whereas in the 1 of such as ُهنا and ُهُمْلا the inflectional vowel is not supplied, but, on the contrary, if a sound letter were in the place of the 1, it would be vocalized with an uninfectional vowel, as in ُهُن، ُهُن، and ُهُمْلا : (b) this 8 is not affixed to a quiescent other than the 1 mentioned, whether it be a َأ or َي, as in ُشْمَو and
or something else, as in كُم and مُلُ، because the ۱, being fainter, is more in need of being made plain; but it is affixed to the ۱, ۰، and ش in lamentation, as وَ مُلاَمِثة, وَ غَلَامِة, and
and in disapproval, as ۴۳۴۴ ۴۳۴۴ ۴۳۴۴ ۴۳۴۴, 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 ۸ 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 ۱۰۱۰, ضِرْبِينَة, ضِرْبِیٰ, مُسْلَمُونَة, مُسْلَمَانُة, رِجْلَانِة, عَصْرِیٰ, ضِرْبِیٰ, إِنْطَلِقَة, أَضْرِبَنَة, ثَمَة, بِحَمَکَة, ضِرْبِیٰ, كِیْفِیٰ, اِبْنَة, طَرْفَة, غَلَامِیٰ, قَاضِیٰ, &c.; but its introduction in the word whose penultimate is quiescent is stronger than in the word whose penultimate is mobile, to the end that two quiescents may not be combined, [as would be the case] if the final were made quiescent: (a) they do not affix it, however, to the ۸ in the five paradigms [۴۰۵], as تَضْرِبِّینَة, تَضْرِیٰ, and ۴۴۴۴, because the ۱, being the sign of the ind., is like the inflectional vowel: (b) some of the BB disallow ۸۸۸۸
and because of the liability [of the 8] to be confounded with the pron. of the inf. n. and in the case of with the direct obj. also; but this is of no account, because Khl transmits from the Arabs, and, if ambiguity were a preventive, they would not say لعلة, لبنة, وعئبتكم: (c) in some cases, however, they use the 1 in place of the 8, because of its resemblance to the latter, vid. in Ṣūf [161, 497, 648] and [191]: (d) they do not affix the 8 to the final of such as ي 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 ضرب, i.e. ضرب ضرب, and of the aor. also, the pret. being (a) converted into a future, (a) by requisite origination, either prayer, as in رحمك الله God have mercy upon thee!, or command, as in 'Ali's saying أجزا امره ترنة وآسي اخالة بنفسكِ 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
\[ \begin{align*}
&\text{VII. 42. And the inmates of Paradise shall call, the cause in both cases (a and } \beta \text{) being that the act, in respect of the speaker's meaning it to occur decidedly, is as though it had occurred and passed;} \\
&(\gamma) \text{ when it is negatived by } \not{\text{ or in the correl. of the oath, as } } \not{\text{ or } } \not{\text{, so that repetition of } } \not{\text{ is not necessary, as it is in the case of the pret. retaining its proper sense, whence } } \not{\text{ (547); (b) by prefixion of the cond. } } \not{\text{ or what implies its sense (419, 585); (e) by prefixion of the } } \not{\text{ acting as a substitute for the pre. adv., as } } \not{\text{ (571) and the heavens shall endure, because of its implying the sense of } } \not{\text{, i.e. } } \not{\text{, though the pret. sometimes remains a past with it, as } } \not{\text{ V. 117. And I was a watcher over them so long as I continued to be among them: (b) either past or future, (a) after the Hamza of equalization (581), as } \not{\text{ on the subjects } } \not{\text{ Amendments } } \not{\text{ (539), and after } } \not{\text{ and } } \not{\text{ because the three contain a tinge of condition; (b) after }}
\end{align*} \]
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 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 apocopeation [404] or pause [645], then, if it remain unil., the 8 of silence is necessary, as ١٤ and ١٥, because of the impossibility of pausing upon a mobile or beginning with a quiescent: whereas, if it be of more than one letter, as إجراء، ً، and ً، and ً، and ً، the 8 is not necessary; but it is more frequent here than in such as ١٦ثمة and ١٦، because, when you do not put the 8, you make the final of the word quiescent after elision of a letter from it [644], which is a catachresis; while in such as ١٧ and ١٨ in your sayings ١٩، ٢٠ If thou collect, I shall collect and ٢١، ٢٢ If thou guard, I shall guard it is more frequent than in إجراء and ٢٣، because here, if the ٢٤ were quiescent, the catachresis would be greater, by reason of the elision of the ف and ل and quiescence of the ٢٥. Some of the,
Arabs do not affix the ʿ of silence to the word vocalized in the final, except that which has something elided from its end, [like ʿaʃr and ʿarμa]; and do not pause upon that which has nothing elided, like ʿana, ʿllul, ʿlμt, &c., except with quiescence: and Y and IIU relate that some of the Arabs also pause upon the word whose final is elided, like ʿaʃr and ʿarμ [644], with quiescence without a ʿ; but this, says S, is the rarer of the two dials. Affixion of the ʿ to the interrog. ʿm whose ʾ is elided after the prep., as ʿala ʾlam [181], is more frequent than its suppression: and in the ʿm governed in the gen. by prothesis, as ʿmāt ʾmā and ʾmāt ʾmā [648], the ʿ is inseparable upon pause, as in ʿr and ʾš [above]. The ʿ of silence is suppressed in continuous speech, like the conj. Hamza [669], unless continuity be treated like pause, as in ʿal hamza 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 ʾ, because combination of two quiescents is admissible in pause: but he that expresses it in continuity after the ʾ, when treating continuity like pause [615],
mobilizes it either with Damma by assimilating it to the 
8 of the pron., or with Kasra because of the two quies-
cents [664]; and

[]和 cravings [fer] and 王 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 ش AND س OF PAUSE.

§ 617. It is a ش according to the Banu Tamim, and a س according to Bakr, affixed to the ك of the fem. in pause, as مَرَتُ بُكْشُ أكُرمتُكَشُ and, [with the س] dotted or undotted; and is named the ش or س of the كُشْكُشَة or كُشْكُشَة (AA). The س of the كُشْكُشَة, which is in the dial. of Bakr Ibn Wail, 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 أكُرْمَةُ سَي; but, when they continue, they do not put the س, because the vowel of the ك is then sufficient to distinguish between the two كs. And a people of the Arabs affix the ش to the ك of the fem. in pause; but, when they continue, suppress it: their object being the same as in the affixion of the س. And many of Tamim and Asad put a ش instead of the ك of the fem. in pause, as

تضَحَّكَ مَنِي اِنِ رَأَتْيِ اَحْتَشُ
ولَوْ حَرَشَتْ لَكُتْشَتْ عَنْ حوْشُ
عَنْ وَاسِعٍ يَغْرُقُ نِيْهُ التَّقْصُرُ.
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 [AlMajūn (D)]

"فَعيَّنَا عَيْنَاهَا وَجَبَدَتْ جَبِّهَا\nوَلَكِنْ عَظْمُ السَّاقِ مِنْشَيْ دَقِيقٌ"

Then thy two eyes are her two eyes, and thy neck is her neck; but the bone of the shank of thee is slender (R).
CHAPTER XXVII.

THE PARTICLE OF DISAPPROVAL.

§ 618. It is an augment [620] affixed, in interrogation [with the ܐ exclusively (ܪ)], to the final (ܡ, ܪ) of the [expression previously] mentioned (ܪ), in two ways, either alone, without a separative, as ܒܙܕܢܝܢܝܬ [497], or separated from the letter before it by ܗ red. [563], like that which is in ܒܙܕܢܝܢܝܬ [620], as ܡ ܒܙܕܢܐ (ܡ), 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. ܓܢܢܝ ܪܙܕ 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 أَنْبَأْل زيدا What! dost thou say "Zaid"? and أَنْبَأْل زيد 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] َنَشْبَتْ "I went away" to him that says َنَشِبَتْ I went away, and َنَشْبَتْ َنَا إِنَّا إِنَّيْ What! "I"? to him that says َنَشِبَتْ َنَا إِنَّا إِنَّيْ 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 \( \text{What! ventest thou away?} \) to him that says \( \text{What!} \), whence the citation of S [619], where, if the man had imitated, he would have said \( \text{What! " Shalt thou go forth"?} \) (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{Zaid has arrived you say " Azeb ina} \) [618], disapproving his arrival or the contrary of his arrival; and to him that says \\( \text{The governor has overcome me you say " Azeb ina} \) You say " 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 \( \text{Shalt thou go forth if the desert abound with herbage?} \), say \( \text{What! I?} \), 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 \\( \text{Rait al-malik, jawi al-qadi} \), 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 augment is then only a ى, as and the disapprobatory letter of prolongation may be affixed to ام تشربية ازيدنية, (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 ى, as and the disapprobatory letter of prolongation then not being like the sign of lamentation, because that must be an I except on occasion of ambiguity [55]. The disapprobatory letter of prolongation may be affixed to ام تشربية ازيدنية added after the expression mentioned with the interrog. Hamza, is prefixed to it, in which case the letter of prolongation is only a ى, because you pronounce the of ام تشربية ازيدنية with Kasr on account of the two quiescents; and ام تشربية ازيدنية, being added to augment the plainness and clearness [of the sound], because the letter of prolongation and the ى are faint, is red. as in ما ان فعل [618]. IH says that apparently they add ام تشربية ازيدنية only in the case of the word.
whose final is quiescent, in order to preserve that quiescent, because, if \(^\text{_seen}\) be not added, the quiescent becomes mobile if it be sound, and drops off if it be a letter of prolongation: but he is refuted by its occurrence after the mobile in \(^{\text{_seen}}\) [619], because the \(^{\text{seen}}\) of \(^{\text{seen}}\) is mobile [161]; while he replies that, the addition [of \(^{\text{seen}}\)] being only in the state of pause [618, 622], and pause upon \(^{\text{seen}}\) being with the \(^{\text{seen}}\) [648], it follows that \(^{\text{seen}}\), even though there be not an \(^{\text{seen}}\) in it because of the occurrence of \(^{\text{seen}}\) after it, becomes in the predicament of the [word] paused upon with the \(^{\text{seen}}\), and, if \(^{\text{seen}}\) were not added, \(^{\text{seen}}\) would be said with [the 1st] one of the two \(^{\text{seen}}\)s [the pausal and the disapprobatory] elided. And by analogy to what he says \(^{\text{seen}}\) निरुक्त निरुक्त, \(^{\text{seen}}\) निरुक्त निरुक्त, \(^{\text{seen}}\) निरुक्त निरुक्त, \(^{\text{seen}}\) निरुक्त निरुक्त should be said, if \(^{\text{seen}}\) be meant to be added. But this that he says, namely that \(^{\text{seen}}\) is made peculiar to the word quiescent in its final, does not occur in the language of the GG, and is only a deduction from analogy on his part.

§ 621. The disapprobatory letter of prolongation occurs at the end of the sentence, after the ep., coupled, &c., as \(^{\text{seen}}\) जब्रित हृदेन्द्र क् जब्रित हृदेन्द्र क् "What! Zaid and 'Amr? and \(^{\text{seen}}\) जब्रित हृदेन्द्र क् जब्रित हृदेन्द्र क् "What! the tall Zaid?; and, when a man
says 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 ɣ 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 مِّنِّ الْعَامِ يُقُولُ َتَالُ, he says َتَا، prolonging the Fatha of the ل until he remembers what he has forgotten and continues with it, and [similarly] مَّنِّ الْعَامِ يُقُولُ َبَلَدُ, and مَّنِّ الْعَامِ يُقُولُ َقَدِي، he prolongs the Fatha of the ق. (2) if the final be a sound quiescent, whether a Tanwîn or anything else, he conjoins it with a quiescent ِي, as [624], ِقَدِي, and [624], and اِلِى; (3) if its final be a quiescent letter of prolongation, as in ُيَعْرِرُ ُغَصَّا, and ُيَعْرِرُ ُغَصَّا, 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 disapprobation [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 تُدی [497, 623] and قد تَعَلَّل الّلَّي forل and the ٰ and when trying to remember الحَرَثُ and the like;" and he says, "We have heard a trustworthy person say هذَا سَيِّفَنِي, 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 ٰ of silence, contrary to the augment of disapproval [622], because this is added only when pause is not intended (R).
NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Vol. means volume, p. page, col. column, l. line, l.l. last line, cf. compare, dele obliterare.

P. 5, l. 1. اَنُمَتْ is made fem. because the جَزَاء is the جَتَة — l. 9. "mobile nom. pron." includes a nom. pron. whose initial is mobile like تَمنُّ, تَمًا, etc.

P. 12, l. 3. He that says أَلْكُمْ تُخْسَبُ with Fath [of the س] pronounces (خ) with Kasr, and he that pronounces (س) with Kasr pronounces (خ) with Fath (BS); and a نَسْتِرَانَأ | لاُ ينبغيكَ | 0.0 XI. 115. And incline ye not is read (K, BS) by Abû 'Amr, according to the dial. of Tamim in pronouncing the aoristic letters except the د [with Kasr in all vs. of the conjug. of يَعْمَل 0.0 0.0; and like it is the reading 0.0 0.0]. So that the fire touch you (K); and the poet says أَلْكُمْ كَبِيرَانَ مَعْلَم [603]; and I heard a Badawi say in the course [at Makka between As-Safâ and Al-Mawâ] أَلْكُمْ كَبِيرَانَ مَعْلَم لا 0.0.0 Verily Thou knowest what we know not (BS) — l. 9. After "whose نَفِي is a " insert "[and whose aor. is يَفْعَل with Fath of the م (Mb)]." cf. أَلْكُمْ تُنْتَقُ 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 رائِت رَجُل يَضَرِب, or gen., as in مَرَتُ بِرَجُل يَضَرِب, or acc., as in زَيد يَضَرِب, 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 ُسرت.

P. 29, l. 21. مبَريًا with ُن of the م, is a mimi inf. n. i.q. \(^\text{[538,539]}\), pre. to the ج of the 1st pers. (V.A).

P. 30, l. 12. Because no inf. n. is obtainable from such a nominal prop. as an ant. for the inf. n. deducible from \(^\text{[538,539]}\) 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 ج), the ج of \(^\text{[538,539]}\) and the ج of the neg. ُ (DM).

P. 35, l. 17. Read "and similarly (Sh) as,"

P. 40, l. 8. Nisi eveniat ut moriamur (De Slane): until (AAz), as in XLVIII. 16., the action of ُنحَتْلُ being consummated little by little.

P. 41, l. 6. 1A follows BD [538]; and IHsh in the Sh is of the same opinion as in the ML [538, 539].

P. 46, l. 7. The reference is to p. 44, l. 12, where the existence of the talking notwithstanding the non-existence of the coming is explained.


P. 67, l. 13. With the ج. goes its ج. so that the whole cond. prop. is suppressed.

P. 68, l. 7. "Prop." here includes the pred.

P. 69, l. 1. This prop. ُثُنَّى corresponds with ُثُنَّى at p. 70, l. 5.

P. 70, l. 1. Lane (p. 76, col. 1) is wrong in apocopating ُنحَتْلُ, since ُج is not an apocopative: the two moods mentioned by his authorities are allowable in the 2nd ج, 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 ُج see § 540.

P. 80, l. 15. All agree that LXIII. 10. is i.q. ُنحَتْلُ اَنْ ُالَّذِي اَهْتَزَتْي اَمْتَى ُج [538]: but Khl and S hold ُج to be coupled to ُج فَاعِدَتْي because
imagined to be 

while Sf and P, followed by Z in the K and by B, hold it to be coupled to 

because in the place of , which IIIsh 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. Dele the comma between "me" and "[165]."

P. 95, l. 1. The opinion of the KK is approved by IIIsh [603].

P. 98, l. 13. By ArRabi' Ibn Dabu' alFazari, a heathen (1x).

P. 99, l. 2. Read 

— l. 6. This accident ( ) is to be distinguished from the accident ( ) 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 1A as an accident; but not by IIIsh [below], nor by IHSH and R [484].

P. 104, l. 8. By the A'dhâ of Tarûd, whose name was Iyâs Ibn 'Ámir (Akh). AAz names the three poets mentioned in the text — l. l. ('ârâb) is in the acc. as ep. of the ; or nom. as enunc. of a suppressed incho., i. e. (He is the Lord etc. (FA).

P. 106, l. 3. Read . The verse is by 'Abd ArRahmân Ibn Al Hâkam (Notes on the D): see Mb, p. 72.

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

P. 112, l. 1. with Kasr of the , (DM), like (Jsh).

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

P. 116, l. 2. In this text, as in the reading LXXV. 1. Assuredly (I) I swear [566], i. e. , Z and B consider the to be the of inception, not the of the oath, because they hold that the of the oath is not prefixed to the aor. except with the corrol. ; and then they supply an incho., because they hold that the of inception is
not prefixed to verbal props. except in the cat. of ٖ (see the K, B, and ML on the )

P. 117, l. 4. By AnNabigha adhDhubyanī, whose name was Ziyād [Ibn 'Amr (SR)] Ibn Mrāwiyā (Jsh).

P. 122, l. 6. After "(J)," insert "the dial. of Kuraish and their neighbours (BS),"—l. 7. Read ذٕ —l. 14. after "(J),]" read "the dial. [of some of Tamīm and all (BS)] of the Banū"—l. 15. The BS also says that these two tribes are among the chaste speakers of the Banū Asad—l. 18. By Ru'ba Ibn Al'Ajjāj Ibn Ru'ba at Tamimi (Jsh).

P. 123, l. 10. Read "(J), and is the dial. of many of Kais and most of the Banū Asad (BS),]."

P. 125, l. 13. Read وَفَسَّرْتُ.

P. 128, l. 7. Read "[of Ru'ba (J, Jsh) Ibn Al'Ajjāj Ibn Ru'ba at Tamimi (Jsh)]."

P. 134, l. 25. The Sh is exemplifying the construction, not the sense, of ُقُلُّ when not i. q. ُقُلُّ.


P. 138, l. 12. The Jsh has ُقُلُّ Then he discharged it (the arrow mentioned in the verse next before it), with the 3rd pers. like ُقُلُّ in the verse next but one before it [564].

P. 140, l. 19. Read "not? (BS)."

P. 141, l. 8. Tamīm Ibn Ubayy Ibn Mūqbil (FA, Jsh), one of the Banū 'Amir Ibn Sa'āda (SR), or Sumbul al Arābī (FA)—l. 22. 'Abd Allāh (Jsh) Ibn Hammām asSalālī (FA, Jsh).

P. 142, l. 15. Ibn Udhaiya (IKb, IKhn).

P. 143, l. 20. 'Uṣba Ibn Al'Farith alAsadī in the same poem as ُقُلُّ [108] (Jsh).

P. 147, l. 6. Insert "by 'Umar Ibn Abī Rabī'a," before "As."

P. 149, l. 7. Read بِيَةٌ.
P. 154, l. 3. For "good" read "better"—l. 7. The ð denotes screwing (FA): the 3 is subsidiary to a suppressed oath, in full ۔ لله وَلَيْسَ كَذَّبَ (J). See the note on p. 403, l. 2.

P. 155, l. 11. By AlLu‘în alMinkari (AAz, FA, Jsh), whose name was Munāzil (ID, MSh, FA, Jsh) Ibn Rabî‘a (MSh, FA, Jsh).

P. 158, l. 18. For a case where the / of the oath does not suspend see p. 694 below.

P. 159, l. 14. On this ex. see vol. I, p. 346—l. 15. أَمَامْ is a prepos. incl., and لَهُ an enunc., or the converse (DM). After "was Zaid" insert "or Zaid was."

P. 160, l. 20. According to some, ۱۲٩ لله suspends because it is an interrog. [535]—l. 21. After "you" insert "mentioned by F in the Tadhkira."

P. 161, l. 7. On this ex. see § 522.

P. 162, l. 12. See § 524.

P. 170, l. 8. Delete the comma after "gen."—l. 16. See § 498, p. 296.

P. 171, l. 12. For another ex. of ٌۖجَّا 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 aces. being preds.

P. 173, l. 2. And ۱۲٨ [571].

P. 174, l. 12. By Zurāra Ibn Farwân of the Banû ‘Amir (ID)—l. 22. From the ML, II. 291., whereas the passage outside the square brackets is from the ML, II. 134.

P. 177, l. 10. N renders ۱۸٠ لِهْلِهْل by ۱۸١ لِهْلِهْل [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 ۱۸٠ between the inj. and enunc. occurs at p. 181, l. 8, and another at vol. I, p. 553, l. 21.


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 [88]," —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 لؤس —l. 13. Upon precedence of the pred. before the sub. see § 97.

P. 200, l. 10. Read ُجَعَلْتُ.

P. 201, l. 8. See also the note upon p. 209, l. 8.—l. 1. The J has "Kabir", an obvious misprint; the FA has "Kuthayyir."

P. 207, l. 8. Manâdhir or Manâdhir (KF)—l. 12. These words, but with ُفَلَ تَتَّبِعُ for ُفَلۡتَ تَتَّبِعُ, 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 —l. 6. What I think is that ُعَسِيٌ is not one of the vs. of app. [149]. 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 III, i.e. that the longer longs for the approach of the purport of its pred., so that ُعَسِيٌ إِلَّا أنْ يَشْفِي مِنْيَ مَرْيَمْ. May-be God will heal my sick means I hope for the nearness of his recovery; because ُعَسِيٌ is not necessarily applied to denote longing for the approach of the purport of its pred., but denotes longing for the realization of its purport absolutely, [i.e.] whether its realization be hoped for after a short
or long period, as  May be God will make me to enter Paradise; so that, when you say  May be Zaid will go out, it is i. q. Perhaps he will go out, and there is no approach in by common consent (1).

P. 216, l. 1. The Mb has  The relations, which suits the sense better, as the poet is satirizing persons newly raised to prosperity by their relations.

P. 222, l. 14. The alternative renderings given by J are in accordance with the constructions (1. a) and (1. b) in § 472.

P. 223, l. 4. But see [182] and V. 67. [604, 471], from which it appears that, according to some, the ag. may be or  or  or .

P. 225, l. 13. See another ex. in V. 67. [604]—l. 7. In II. 273, may be a general complete det., i. q. [180], in which case there is no sp. [470], the ag. being explicit, i. e. i. q. or a complete indet., i. q. or , sp. of the latent pronominal ag. in and in either case the particularized by praise is .

P. 226, l. 12. I. e. in case (1. a) or (2).

P. 227, l. 8. For exs. with  see XI. 101. [147] and XVIII. 48. [160]—l. 15. is made fem. because the is an improper fem. as being à (AAz).

P. 228, l. 9. But see vol. 1, p. 205, l. 21. and p. 509, l. 21.

P. 238, l. 15. Read “(ISk, J).”

P. 241, l. 23. Read “Akh.”

P. 242, l. 5. Read “Akh”—l. 9, 18, 20. The “reg.” means the wondered at [498]—l. 19. contrary to the opinion of Akh, Mb, and those who agree with them, while Sm attributes the disallowance to S (IA).

P. 243, l. 5. Al’Ansi (SR, IKb, ID, Nw).
P. 246, l. 2. This [quiescence of the medial] is allowable in the case of everything pronounced with Damm or Kasr, when not one of the vowels of inflection: you say in the case of us. 

P. 247, l. 5. The poet 'Aliān 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] without alteration of the Majrā, and 'Iyāḍ and Mushrīk would be nearer than he, 'Iyāḍ and Mushrīk being two men (Notes to the ID).

P. 248, l. 4. R makes ʿayn orig. De Saey, Schier, Claire, Wright, and Lane make it ʿāyn.

P. 253, l. 4. The poet 'Aliān 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] without alteration of the Majrā, and 'Iyāḍ and Mushrīk would be nearer than he, 'Iyāḍ and Mushrīk being two men (Notes to the ID).

P. 252, l. 17. See p. 246, l. 17, for the cause of elision—l. 18. Nor confined to such vs.—l. 19. I.e. with the alternative of Fath.

P. 261, l. 2. That and وانله are orig. and دانلها, with Damm of the ا is the opinion of Ks (MASH).


P. 266, l. 22. Read "itself, even if the root be a prim., as."

P. 269, l. 8. احتساب is not ag. of لملقل, because the pred. of is must govern in the nom. the pron. of the subj. [459] (FA)—l. 14. The R
has ... quasi-pass. of \( \text{فعل} \), which in both es. is i. q. \( \text{فعل} \) in the senses here given.

P. 270, l. 5. After "AlFarazidaq" insert "[about Abu 'Amr Ibn Al'Alá (IKb, IKhn), according to As (IKhn),]."

P. 273, l. 18. Read 

P. 284, l. 3. As to the government of peculiar ps. see § 578.

P. 285, l. 4. I. e. \( \text{save the fact that he hath wrought} \) (K, B), \( \text{ما} \) being infinitival; not \( \text{what he hath wrought} \), 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 Artát Ibn Suhayya \( \text{'al} \) Ghafsíni (Ib)] addressing 'Akil, Thou.........herbage (Jsh),] the."

P. 289, l. 13. By 'Amr Ibn Mílkát (FA, Jsh) at Tá'i (Jsh) the heathen (FA), satirizing Aus Ibn Hajar (Jsh)—l. 15. \( \text{ذة} \) is a d. t. to the \( \text{ك} \) in \( \text{عيناك} \) (FA, Jsh)—l. l. Read 

P. 290, l. 1. Hurka (Db), AlHuraka (D), Í Huraka (KF). From verses by Hind Bint An Nu'mán Ibn AlMundhir, recited by her when she entered the presence of [Abú 'Abd Alláh (IKb, NW) or Abú Jsh or Abú Muḥammadmad (NW)] AlMughíra Ibn Šu'ba [atlThakáf (IKb, NW) alKúff as-Sahabi (NW)], when he was governor of AlKufa in the time of Muáwiya (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 \( \text{Zaid is with thee, or in the house,} \) for the sake of honoring thee, the \( \text{ل} \) making the adv. trans. to \( \text{ذة} \). In reality it makes the supplied v. or its like \( \text{trans.}, \) because the full phrase is\( \text{يرى على} \) or \( \text{مستقر} \) but, since the adv. supplies the plead of the v. or its like, the prep. may be said to make the adv. trans.
the case is similar in [48], because ُيا لُؤد in the place of ُيا لُؤد(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 ُيا لُؤد 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 ُمن (DM).

P. 293, l. 20. The Sh omits the infinitival ُما [513].

P. 295, l. 4. The pron. "its" refers to ُرأسي my head in the preceding verse (Jsh)—l. 9. By a man of Hamdan (FA, Jsh).

P. 296, l. 4. See another ex. at p. 326 below—l. 18. I.e. ُأرسلنا, or ُتَكُتَتُ or ُأَرَسِتْ, or ُأَرَسْ, or ُأْرَسْ, or ُأْرَسْ (ML), or ُأَرْسِتْ (K), and ُآدَرَكْ (N)—l. 11. See p. 170 above, and vol. 1, p. 271.

P. 301, l. 9. Read "(K)."

P. 304 l. 6. For similar separation of ُل from its apoc., and of the expositive p. from its v., see § 518 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. 1, 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): ُل 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. ُكُل ْيَوْم ِلُكْ ْيَوْم (K, B), but not ُكُل ْيَوْم ِلُكْ ْيَوْم َذِيدْ ُقُدْرُ (75) (K). For two more cases of precedence see § 600.

P. 306, l. 11. "They" refers to the swords mentioned in the preceding verse quoted by Lane in p. 281, col. 3; not to females, as stated by him in p. 101, col. 2.
P. 307, l. 18. explanation, fed from it with food, namely fruit, like I saw a lion, namely thee (K,B).

P. 308, l. 2. He means upon mount Tahayn. He means, like the saying of 'Ali 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 Ghanm: I should not care whom I met with them (Bk).Lane (p. 1888, col. 3) mistranslates by of—l. 8 Read .

P. 309, l. 3. Read —l. 4. By Alhazin alLaithi (T)—l. 7. This verse refutes Wright's assertion (vol. II, p. 83, 1st edition) that is always used for persons.

P. 312, l. 1. See pp. 332 and 623 below—l. 1. Read "explains."

P. 319, l. 1. Read "like [161], And."

P. 322, l. 11. Before in this verse it is necessary to supply a suppressed [prop.] that what follows is an extreme of, i.e. Lane (p. 500, col. 3) asserts that "is here a conjunctive particle:" but, if so, it couples a nominal to a verbal prop. (§ 538, p. 448); and, since coupling by is so rare that the KK disallow it even in the case of single terms (§ 540, p. 494), it should obviously not be asserted in the case of prop., where R pronounces it to be unnecessary and IHsh expressly disallows it.

P: 325, l. 11. The Jsh has , and translates so that (the tribe of) Shaiban thirsted not save for Ajda'.

P. 326, l. 19. and are Arabicised forms of the Persian black leather (Jk). The 2nd form occurs in a verse as p. 270 above.
According to Hish's version of the o., the \( \mathbf{b} \) in II. 252, being prefixed to the obj., makes the \( \mathbf{a g.} \) a subst. for an obj.; but AdDusuki amends the o. \( \mathbf{f.} \) in order that the \( \mathbf{b} \), being prefixed to the \( \mathbf{a g.} \), may make it an obj., as is the case in II. 16.

P. 329, l. 13. For "Kb" read "IKb."

P. 330, l. 1. Said to be by 'Urwa Ibn Udhaina (Akh); by 'Umar Ibn Abi Rab'\( \mathbf{a} \) (KA, \( \mathbf{Jsh} \)), or some one else (\( \mathbf{Jsh} \)); by Jamil, which is more correct than the saying that it is by 'Umar Ibn Abi Rab'\( \mathbf{a} \) or 'Ubaid Ibn Ans al'Ta'i (\( \mathbf{FA} \)).

P. 332, l. 7. Lane (p. 144, col. 1) has \( \mathbf{c} \) 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. \( \mathbf{\text{النجل}} \) with its 2nd \( \mathbf{[rad.]} \) mobilized is a place belonging to the Banu Ja'da Ibn Kais in Najd: the Rajiz says \( \mathbf{\text{تخص بحرة}} \) (Bk). See also Mk, p. 334.

P. 336, l. 12. On LXVIII. 6. see §. 184—l. 18. Mahmud al Warrak, one of the post-classical poets (Mb). See another ex. at p. 585 below, where the \( \mathbf{b} \) not only is red., but does not govern \( \mathbf{[563]} \): in the two exs. here given its government is not apparent.

P. 338, l. 7. The opening verse of the ode containing \( \mathbf{\text{الفيتا سالغ}} \) \( \mathbf{[197]} \) (\( \mathbf{Jsh} \)).

P. 339, l. 4. Read \( \mathbf{\text{Habib—l. 21. Read}} \) \( \mathbf{\text{ليغفر}} \).

P. 340, l. 3. Delete the comma after "o. f."—l. 21. From the same poem as \( \mathbf{\text{يذكرني إل}} \) \( \mathbf{[18]} \) (MDh, DM, \( \mathbf{Jsh} \)).

P. 347, l. l. Read "[where \( \mathbf{\text{لأدا}} \) is an \( \mathbf{\text{inch.}}, \) depending upon a suppressed \( \mathbf{\text{يستطيع}} \) an enunc., and the \( \mathbf{\text{prop.}} \) a reply etc."

P. 348, l. 3. The \( \mathbf{\text{prop.}} \) and gen. after these \( \mathbf{\text{inf. ns.}} \) [in \( \mathbf{\text{جدا لكي}} \) etc. is in the place of the \( \mathbf{\text{nom.}} \) as enunc. of the \( \mathbf{\text{inch.}}, \) which is necessarily suppressed in order that the \( \mathbf{\text{ag.}} \) or \( \mathbf{\text{obj.}} \) may come next to the \( \mathbf{\text{inf. n.}}, \) which after the suppression of the \( \mathbf{v.} \) becomes like a substitute for the \( \mathbf{v.} \) [11], as the \( \mathbf{\text{ag.}} \) or \( \mathbf{\text{obj.}} \) comes next to the \( \mathbf{r.} \); and the meaning
is kā'ūna. i.e. ʿIddūkā'ūna. This invocation, is for thee (క, i.e. ක), on the unrestricted obj.—l. 16. Read "(ML), either ʿarḍī being supplied, in which case the prop. is nominal, or ʿaṣālū, in which case it is verbal, and the supplied question etc."—l. 18. It is better to confine oneself to ʿarḍī because ʿaṣālū requires that, the kā'ūn should denote communication (DM): but in which case parsed by Ad-Dasālī it is difficult to see how the kā'ūn can denote explanation, since my meaning is explanatory of thee seems nonsense; and perhaps in both cases the kā'ūn denotes explanation with reference to the expressed context, but peculiarity or communication with reference to the suppressed op. ʿaṣālū or atulū—l. 22. Read Kuṭna.

P. 349, l. 18. See note on p. 246, l. 2: Lane (p. 1004, col. 2) is wrong in substituting ʿayḍūla for ʿayḍūla—and l. 7. See § 612, p. 713.

P. 353, l. 7. Some people learned in poetry disallow its being by Hind Bint 'Utba (SR).

P. 354, l. 13. ʿayḍūla is explained in the FA and Jsh in the same way as ʿayḍūla (vol. I, p. 351) in the D, and is corroborated by the var. ʿayḍūla in the ID (p. 286); but Lane (p. 1004, col. 3) substitutes ʿayḍūla for ʿayḍūla, which he wrongly declares to be "an evident mistranscription." And ʿayḍūla, by poetic license for ʿayḍūla, seems necessary, because this verse is from the same poem as the verse ending with ʿayḍūla (vol. I, p. 280); but Wustenfeld and Lane print ʿayḍūla.

P. 357, l. 6. Of an Arab of the desert, one of the Banū Kūthb (Mb).

P. 358, l. 10. With Kasr of the kā'ūn (N, Jsh), the cognomen of 'Abd al-'Uzza (HF) Ibn Ḥantam (Mb, IKB, KF), the cognomen of 'Abd al-'Uzza (HF) Ibn Ḥantam (Mb, IKB, KF, Jsh) Ibn Shaddād (Jsh), of the Banū Abī Bakr Ibn Kāthīb (Mb, IKB).
P. 359, l. 8. For "Khumair" read "'Umair." He is AlKulhaif al'Ukaili (Akh): the Banu 'Ukail and the Banu Kushair were branches of the Banu 'Amir Ibn Sa'sa'a.

P. 361, l. 7-10. Since the 1st hemistich implies that there is no good for the lover in nearness of the abode, the poet amends it by what he mentions in the 2nd hemistich; and, since this 2nd hemistich implies that nearness of the abode is profitable in every state, he amends it by what he mentions in the next verse (BS).

P. 362, l. 16. [as in Mb, p. 488] pre. to مسجَلي; or [as in IA, p. 190], in which case is a total subst. for it (J). The IA has doubtless a misprint, as is clear from the foregoing analysis and from the rhymes in the Jsh.

P. 364, l. 3. Read "(IA)."

P. 365, l. 3. Orig. جنساً دراً بوي (Jsh)—l. 4. with qui- escence of the ; by poetic license (Jsh), as is proved by the rhymes. Lane (p. 2164, col. 1) is wrong in printing مسجَلي.

P. 367, l. 12. The 2nd line is And how was there a passing from left to right when on the right was a detachment of the flock? (FA, DM).

P. 369, l. 13-14. Thus in the FA and J; but see vol. I., p. 532.

P. 373, l. 3. Thus in the ML, vol. I., p. 259, l. 3; but in the DM, vol. I., p. 420, l. 15.

P. 377, l. 1. Munkidh (AAz), Al Munkidh (FA, Jsh), Ibn At'Tammâb alAsadi (AAz, FA, Jsh)—l. 16. Read "(ML)", as.


P. 379, l. 19. Cited in the KN as an ex. of جعل with Kasr of the last (Jsh): جعل. (IA). See also p. 441, l. 18.

P. 381, l. 5. From the ML, vol. II., pp. 213 and 351—l. 17. The foundation of the variance is in [the dispute as to] the cause of the revelation, whether it be an occasion for manifestation of desire for them or of blame, he that supplies having regard to the 1st, and he
that supplies having regard to the 2nd; and therefore the saying that the condition of suppression is security from ambiguity, whereas here ambiguity is present, is rebutted, because ambiguity arises upon absence of [explanatory] circumstances, whereas here the circumstance is present, though disputed (DM).

P. 384, l. 1. Perhaps (J) for (J, Jsh) by poetic license (Jsh).

Orig. (FA, J, Jsh)—l. 4. Jahram is a town in Persia (FA, J, Jsh)—l. 6. Another ex. is in p. 351—l. 12. From the ML, vol. II., pp. 293 and 351.

P. 385, l. 1. , without Tanwin by poetic license (FA, J), being meant to be a proper name for the father of the (J); or , diptote etc. (J): and (FA, J).

P. 388, l. 3. Read "by AlFarazdak, satirizing 'Abd Kais Ibn Afsâ, the father of a clan of Aead, Repeat." The IIIb, 1Kb, and 1D have Abd AlKais—l. 12. Read "[543]."

P. 390, l. 11. See vol. I., p. 553, l. 9.

P. 391, l. 9-10. Read " but must be postpos. (IA), and, even." Apparently must be postpos. to avoid being mistaken for i. q. [527]: see p. 604—l. 24. I. e. imitative of a saying.

P. 393, l. 16. Read " LXIII. 1."

P. 390, l. 9. The poet is satirizing Zaid Ibn Arkâm (Jsh) as Şahâbî (ID, Nw, Is) alAnşârî (Nw) alKhazrajî (ID, Nw) alMadâni (Nw).

P. 400, l. 7, 8. Read —l. 15. Read "the [better] pronuncia-

P. 402, l. 3. The preceding exs. are all like XCII. 12.—l. 4. On separation by an adj. dependent upon the pred. see vol. I. p. 133, and p. 308 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 ū is prefixed by common consent in the cat. of ū [575, 604]; but, according to Ks and Hsh need not be expressed, but
The aplastic *pret.*, not being conjoined with اَنْفِسَ (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 ل prefixed to it [601]—l. 12. Al Harith (FA).

P. 403, l. 2. Here the ل of the *correl.* of the oath (p. 680 and p. 683, l. 1) is called by Z and B "subsidiary to the oath," just as in لَقَّنَ أُصْبِينَ (p. 701) the ل is called by J "subsidiary to a suppressed *htao* Ṣَاَلْتَِ" evidently because it indicates that what follows it is the *correl.* of a suppressed oath (p. 670). See also the note on p. 154, l. 7—l. 3. The "*corrobor.*" ل is the ل of inception (pp. 404 and 690) —l. 13. I.e. Ḥarmala Ibn Al Mundhir (SR, ID, Is, Jsh) Ibn Ma’dikarib (Is, Jsh), who is said to have lived 150 years, and remained till the days of Mu’tawiya (Is). The poet is praising Al Walid 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. حُطَّتُ with the dotted خ and ذ (FA). Read "Abi Khazim."

P. 409, l. 7. Read في الْقِدَّمِ.

P. 412, l. 11, 20, 21. For َآْنُكَ أَلْخُ see l. 4—l. 15. Read "like-wise."

P. 413, l. 21. Composed when he was imprisoned by ‘Uthmān (Jsh)—l. l. Kayyār is a name for his horse (BS).

P. 414, l. 19, 22. For أَنْكُ اِلْخُ see p. 412, l. 1.

P. 415, l. 2, 3. Read "مُ, as the poet says َ،َِّ َُُِِّّ [426] (M)—l. 5. "he" means S.

P. 416, l. 5. Read "pred."—l. 6. Read َسُبْبَأْ—l. 11. Read "Wā’il, the orator, recited by him when he entered the presence of Mu’tawiya, *Assuredly*"—l. 14. Read "(Sh)."

P. 418, l. 10. Before "Thy" insert "addressing ‘Amr Ibn Jurmūz the slayer of her husband AzZubair Ibn Al’Awwām,"—l. 16. In case
3 (p. 419, l. 5), the ل is prefixed, when the v. is an annuller, 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 annuller, to the obj., as in ﷲ. 

P. 419, l. 14. Read “which [if preceded by a v. (DM)] occurs” — l. 20. Mirba’ is the cognomen of Wa’wa’a Ibn Sa’I’d (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. 1.

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 ﷲ and ﷲ) was the first poet of the Arabs to bewail the abodes (N).

P. 427, l. 15. Read “thou.”

P. 430, l. 5. I. e. the position in which it is prefixed to the pred. (DM) — l. 7. Read “without it, [i. e. without the op. (DM)]; and.”

P. 431, l. 7. The poet is bewailing Hisham Ibn ‘Abd AlMalik (Jsh).

P. 432, l. 22. Read “a poet [Ru’ba (FA)] says.”

P. 434, l. 11. The poet is describing a meadow (BS) — l. 16. Because the pron. of the case must be followed by a prop. [160, 167] — l. 17. Read “alYashkuri, mentioning his wife (N, Jsh), or. says another, of Arkam Ibn ‘Ilbá {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 “[Muntamim Ibn Nuwaira (MB)].”

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

P. 442, l. 13. Lane (p. 2124, col. 1) strangely supposes the subj. to be in the pred. instead of the correl., printing ﷲ instead of ﷲ.
and omitting ^\text{by poetic license\,(FA, Jsh).}\]

Lane (p. 1237, col. 1) gives ^\text{with the wrong mood.}\]

P. 448, l. 22. Read "vid."—l. 23. Read "[n. (IA),]".

P. 449, l. 18. By AnNabigha adhDhubyānī (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. "أَكُرِّسُونَ أَوْ تَنْزِلُونَ Will, or Do, ye ride? Then the riding etc. Or will, or do, ye alight? Then reverly etc., like [426] (R. on the oor.).

P. 467, l. 5. Read "(K, B), by 'Abd Allah Ibn AzZibāra (Akhl, And)—l. 6. Read "i. e."—l. 7. Read "(N)]"—l. 13. The Egyptian edition of the ML has ^\text{—l. 19. There is an interrog. in the preceding verse.}\]

P. 468, l. 1. ^\text{[102] (Mb).}\]

P. 472, l. 3. It should therefore be translated When or While, not Et or And, as by De Saecy (Gr. Ar., 2nd edition, vol. 1, p. 161, l. 6) and Wright (Ar. Gr., 1st edition, vol. 11, 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 AlHajjfīj as a reply to some verses from Ibn Al Ashâth (Mb)—l. 13. "weak" applies to "grammarians" only, not to "commentators"—l. 11. Thī, 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 ^\text{.}\]

P. 488, l. 9, 14. Read "then, or further, or moreover."

P. 490, l. 13. Read ^\text{—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 $^\text{2}$, which I suppose to be the one given at p. 480, l. 2--
l. 21. Read "by" [understanding $\mathfrak{I}$ 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 $^\text{2}$ with
the subj. is the same as with the apoc., the sense being
أحدهم الدبول في [العแลد] ثم ثم الاغسال منه 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. $\mathfrak{I}$ (Mb, ZJ, MI, KF, Jsh) with Fath (MI, Jsh) of
the Hamza (Jsh), $\mathfrak{I}$ with Kasr of its initial, as though it were inf.
and of $\mathfrak{I}$ (Bk), [said by Ya'kūb (Bk)] to be (Bk, MI) a water-
course (Bk, ZJ, MI) flowing into AthThalabūt (ZJ, MI), belonging
to [the countries of (MI)] the Banū Asad (Bk, MI)—l. 1. When $^\text{1}$
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 الغال لفأع لماعم; but, if so, that
reading is plainly inconsistent with the exs., since the op. $\mathfrak{I}$ or $\mathfrak{I}$, not
the ag. $\mathfrak{I}$, is repeated. Read "repetition of the op., as $\mathfrak{I}$ or $\mathfrak{I}$, Zaid has not stood: nay, 'Amr has not stood and
\text{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), mayor (they
were) harder.

P. 504, l. 14. By AlFarazdaq (Dw, p. 13).
P. 509, l. 5. By AlLa‘īn alMīkārī (Mb). After “Ya‘fur” insert “a'Tamīrat.”

P. 511, l. 10, 11. and upon [the measure of] (Mb). with Dāmi, and with Fath (Jsh).

P. 512, l. 10. Meaning (W)—l. 14. Read “etc., no Hamzā being supplied: (3).”

P. 517, l. 18. Read “sun (Jsh)].”

P. 531, l. 5. Said to be (DM) by AlWa‘līd Ibn ‘Ukba (FA, DM); but asserted by IHsh to be (FA) by AlFarazdāk (ML, FA).

P. 532; l. 9. I suppose “it” to mean unforgetfulness. The Jsh reads , explaining it as pass. of ; and translates and I shall be prolonged by that matter.

P. 533, l. 18. Read “[612, 614].”

P. 537, l. 1. Read .

P. 511, l. 5. Read “(ML), who are Kuraish and their allies (Mb).”

P. 545, l. 5. Read —l. 12. Both editions of the ML have , which Lane (p. 93, col. 1), apparently not understanding the argument that is i q., translates by “i.e. [is that thing true?],” thus interpolating two extraneous words and , rendering the indct. acc. by the det. nom., and paraphrasing the single term i q. by a prop.—l. 19, 20. After “purpose” read “or destination”—l. 21. Lane wrongly assigns S as an authority for the theory that is i q., whereas he is cited by IHsh; merely in support of the opinion that is, as the latter says, i q. Is it in truth?, and its conj. being an’ inch. and the adv. its cnunc.; and not, as Mb says, i q. Has it really proved true?, being an inf. n. and and its conj. an ag.
P. 546, l. 1. Read ١٠٠ - l. 3. Read "Fā'id". The FA has "Ibn AlMundhir."

P. 559, l. 16. Lane (p. 493, col. 2) has "it (٥١٤) .... would not have ٢٨١ for a corroborative," perhaps because he misreads ٢٨١ in the verse.

P. 560, l. 15. Not ٢٨١ 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 Fuḍāla Ibn Sharīk alWalībī (KA, IY) alAsādī (Mb, KA) of [the Banü (KA)] Asad Ibn Khuzaima (Akh, KA, IY), not Asad of Kuraish (Akh).

P. 562, l. 19. Mūdrika

Hudhail

Khuzaima

Kina

Kuraish

'Abd Allāh Ibn Mas'ūd was of Hudhail on both sides (Nw); but he was the confederate of the Banū Zuhra (SR, 1Kh, Nw), the Prophet's maternal kinsfolk (1Kb), and was an early convert and a constant companion and attendant of the Prophet (Nw). The Companions celebrated for teaching the reading of the Kur'ān are seven, (1) 'Uthmān, [d. 35 (Nw)]; (2) 'Ali, [d. 40 (Nw)]; (3) Ubayy [Ibn Ka'b alAnṣārī alKhazrajī anNajjārī alMuṣṭwī alMadani, d. before 30 (Nw)]; (4) Zaid Ibn Thābit [alAnṣārī (Nw, Is) alKhazrajī (Is) anNajjārī alMadani, the writer of the Revelation and the Codex, d. 54 (Nw)]; (5) [Abd Allāh (Nw)] Ibn Mas'ūd [alHudhali, confederate of the Banū Zuhra, alKūfī, d. 32 (Nw)]; (6) Abu-dDardā ['Uwaimir, or 'Amir, Ibn Zaid alAnṣārī [alKhazrajī (Is)], d. 32 (Nw, Is)]; (7) Abū Mūsā ['Abd Allāh Ibn Ka'īs (Nw)] alAsh'ārī [alKūfī, d. 50 (Nw)]. Thus are they mentioned by Dh, who says that many of the Companions studied reading under Ubayy, among whom were Abū Hurairā ['Abd Shams, named by the Apostle (Is) 'Abd ArRahmān, Ibn ʿSkhr (Nw, Is) adDaust, d. 57 (Is)]. ['Abd Allāh (Nw)] Ibn 'Abbās [alHasbimī alMakkī, the son of the Apostle's
Ibn AlKhattab alAsadi, Kuraishl, Tmar

Ibn Muslim companion, took JilMakhziuni, paternal uncle, d. 68 (Nw)], and 'Abd Alläh Ibn AsSā'ib [alKurashi alMakhzūmi, d. a little before 'Abd Alläh Ibn AzZubair was killed, which took place in 73 (AGh)], while Ibn 'Abbās learnt from Zaid also. And many of the Followers learnt from them:—(a) at AlMadīna, (1) [Sa'id (Nw)] Ibn AlMusayyab, [or AlMusayyib, alKurashi alMakhzūmi, d. 93 (Nw)]; (2) 'Urwa [Ibn AzZubair (Nw, 18b) Ibn Al'Awwām alKurashi alAsadi, d. 94 (Nw)]; (3) Sālim [Ibn 'Abd Alläh Ibn 'Umar Ibn AlKhaṭṭāb alKurashi al'Adawi, d. 106 (Nw)]; (4) [the Khalīfa (Nw)] 'Umar Ibn 'Abd Al'Aziz [alKurashi alUmaawi, d. 101 (Nw)]; (5) Sulaymān Ibn Yasār [alHilālī, d. 109 (Nw)]; (6) 'Aṭā Ibn Yasār, [the freedman of Maimūnā Bint AlHārith alHilāliya the Mother of the Believers, and brother of Sulaymān, d. 103 (Nw)]; (7) Mu'tādh Ibn AlHārith [alAnṣārī (Nw)], known as Mu'ādh the Reader, [and said by some to be a Companion, d. 63 (Nw)]; (8) 'Abd ArRahmān Ibn Humruz al'Araj [a Kurashi, freedman of Rabī'a Ibn AlHārith Ibn 'Abd AlMuṭṭalib, d. 117 (Nw)]; (9) [Muḥammad Ibn Muslim Ibn 'Ubayd Alläh Ibn 'Abd Alläh (Nw)] Ibn Shihāb [alKurashi (Nw) azZuhrt, d. 124 (Nw)]; (10) Muslim Ibn Jundab; (11) Zaid Ibn Aslam [alKurashi al'Adawi, freedman of 'Umar Ibn AlKhaṭṭāb, d. 136 (Nw)]; (12) [at Makka, (1) 'Ubayd [Ibn 'Umar alLaithl, d. 68 (IKh)]; (2) 'Aṭā Ibn Abi Rabāh [Aslam alKurashi, freedman of Ibn Khuthaim alKurashi alFihri, d. 115 (Nw)]; (3) Ta'tūs [Ibn Kaisān alYāmānī alHimyari, their freedman, d. 106 (Nw)]; (4) Mūjāhid [Ibn Jāhr, or Ibn Jubair, alMakhzūmi, freedman of 'Abd Alläh Ibn AsSā'ib alMakhzūmi, d. 101 (Nw)]; (5) [Abū 'Abd Alläh (IKhn)] Ikrīma [Ibn 'Abd Alläh, freedman of 'Abd Alläh Ibn 'Abbās, orig, of the Barbar, a people of the West, one of the Lawyers and Followers of Makka, d. 107 (IKhn)]; (6) [Abd Alläh Ibn 'Ubayd Alläh Ibn 'Abd Alläh (IKh)] Ibn Abū Mulaika [Zuhair alKhatt, of Kurashi, d. 117 (IKh)]; (c) at AlKūfā (1) 'Alkama [Ibn Kais anNakāhī, the Reporter of 'Abd Alläh Ibn Mas'ūd, d. 62 (Nw)]; (2) AlAswād [Ibn Yazīd Ibn Kais anNakāhī (IKh, Nw), nephew of 'Alkama (Nw), d. 74 (IKh)]; (3) Abīda [Ibn Kais alMuraḍī alHāmānī, asSalmānī, d. 72 (Nw)]; (4) 'Amr Ibn Shu'rāhīl; (5) AlHārith Ibn Kais [alJu'fī, the companion of 'Abd Alläh Ibn Mas'ūd, d. 48 (ITB)]; (6) ArRabī' Ibn Khaṭṭām [alKūfī, d. 63 (IAth)]; (7) 'Amr Ibn Maimūn [alAudi, d. 75 (Nw)]; (8) Abū 'Abd ArRahmān [Abd Alläh Ibn Ḥabīb (IKh, IAth)] asSulāmī. [one of the companions of 'Alī (IKh), d. 105 (IAth)]; (9) Zīrī Ibn Ḥubaisī [alAsadī, d. 82 (Nw)]; (10) 'Ubayd Ibn Fudaila; (11) Sa'id Ibn Jubair [alAsadī alWālibī by enfranchisement, d. 95 (Nw)]; (12) Ibrahīm Ibn Yazīd (Nw, TH) anNakāhī, d. 96 (Nw, TH)]; (13)
Amir Ibn Sharahil (IKb, IKhn, TH]): (d) at alBasra, (1) Abu'l-Aliya [Rufai Ibn Mihran (NW, TH)] arkiyahi (IAth, NW, TH), freedman of Umayya, a woman of the Banu Riyah Ibn Yarbo', a clan of the Banu Tamim (NW), d. 90 (IAth, TH)); (2) Abu Raji' [Tirmiin Ibn Taim al-U'taridt, d. 117 (IKb)]; (3) Nasr Ibn 'Asim [alLaiithi, d. 90 (IAth)]; (4) Yahyā Ibn Ya' jar [al'Adwānī alWashti, confederate of the Banu Laith (IKhn)]; d. 129 (IAth, IKhn)]; (5) Al'Hasan [Ibn Abi-'Hasan Yasar al'Ansari, freedman of Zaid Ibn Thabit, d. 110 (NW)]; (6) [Muhammad (NW)] Ibn Sirin [al'Ansari, their freedman, d. 110 (NW)]; (7) Katada [Ibn Dizama assadasi, d. 117 (NW)]; (e) in Syria, (1) AlMughira Ibn Abi Shihab alMakhzami, the companion of 'Uthman; (2) Khalifa Ibn Sa'd, the companion of Abu-d-Dardā. Then some men devoted themselves to the subject, and studied proficiency in reading so thoroughly that they became Masters imitated and resorted to:—(a) at AlMadina, (1) Abu Ja'far Yazid Ibn Al'Khalīfa, [freedman of 'Abd Allāh Ibn 'Ayyash alMakhzami (IKb), d. 130 (IAth)]; (2) Shaiba Ibn Niṣāb [freedman of Umm Salima (IKb) the Mother of the Believers (NW)]; (3) Nārī' [Ibn 'Abd al-Rahmān (NW)] Ibn Abu Nu'air alLāithi, their freedman, originally from Isbahān, d. 169 (NW)]; (b) at Makka, (1) 'Abd Allāh Ibn Kāthīr alKinnāb, their freedman, adDārī, freedman of 'Amr Ibn 'Akhama alKinnāb, d. 122 (NW)]; (2) Ḥumaid Ibn Kais [alAsadi, their freedman (NW)]; (3) Muḥammad Ibn Muḥāsīn, d. 123 (ITB)]; (c) at AlKūf, (1) Yahya Ibn Waṭthab [alAsadi, their freedman, d. 103 (NW)]; (2) 'Asim Ibn Abī-n-Najāb, [freedman of the Banū Jadhīma Ibn Mālik Ibn Naṣr Ibn Ku'sīn Ibn Asad (IKb, IKhn), d. 127 (IKhn)]; (3) Sulaimān [Ibn Mihràn (IKb, TH)] alAmash [alAsadi alKabīlī, 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 'Ikrama Ibn 'Abī 'Tamīt, d. 156 (IKb, IKhn)]; (5) [Alī Ibn Ḥamza alAsadi by enfranchisement, known as (IKhn)] alKisā', [d. 189 (IKhn)]; (d) at AlBasra, (1) 'Abd Allāh Ibn Abī Ishākh, [alJāhdāmī, their freedman (IKhn), d. 127 (IAth, MAH, ITB)]; (2) 'Īsā Ibn Umar [alTha'kaf, d. 149 (IKhn)]; (3) Anū 'Amr Ibn AlAld [Ibn Anmār atTammī alMazīn, d. 154 (IKhn)]; (4) 'Asīm Ibn Al'Ajjāj alJahdāt; (5) Ya'qūb [Ibn Ishākh (IKhn)] alJāhdāmī [by enfranchisement, d. 205 (IKhn)]; (c) in Syria, (1) 'Abd Allāh Ibn 'Amīr [alYahṣubī, d. 118 (KM)]; (2) 'Atīya Ibn Kais alKhātīb; (3) Ismā'īl Ibn 'Abd Allāh Ibn alMuhājīr; (4) Yahya Ibn AlFārid adhDhamārī, [d. 145 (IKb, IAth)]; (5) Shurābi Ibn Yazīd alJāhdāmī.
And, out of these, the Seven Masters [whose names are printed in small capitals] became celebrated throughout the world:—(1) Nafi', who learnt from 70 of the Followers, among them Abu Ja'far; (2) Ibn Kathir, who learnt from 'Abd Allâh Ibn Assâib as-Sahâbi; (3) Abu 'Amr, who learnt from Abu-d-Dardâ and the companions of 'Uthmân; (4) Ibn 'Âmir, who learnt from the Followers; (5) 'Âshî, who learnt from the Followers; (6) Hamza, who learnt from 'Âsîm, Al-Mashh, ['Amir Ibn 'Abd Allâh al-Hamdanî (Nw)] as-Sabî [a Kufi Follower, d. 126 (Nw)], Munâfir Ibn Al-Mu'tamir [as-Sulami al-Kufi, one of the early Followers of the Followers, d. 132 (Nw)], and others; (7) Al-Kisâ'i, who learnt from Hamza and Abu Bakr [Shu'ba (KM)]. Ibn 'Ayâsh [al-Kufi al-Asadi, 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) Nafi' was reported by Kâlib ['Isa Ibn Minâ al-Madani, d. 205 (KM)] and Warsh ['Uthmân Ibn Sa'id al-Miṣrî, d. 197 (KM)], direct; (2) Ibn Kathir by Kumbul [Muḥammad Ibn 'Abd Ar-Rahmân al-Makki al-Makhzûmî, d. 291 (IKhu)], and [Aḥmad Ibn Muḥammad (KM, Dh, ITB) al-Makkî (Dh)] al-Bazzâr, [d. 250 (KM, ITB)], through his companions; (3) Aḥbû 'Amr by [Hafs Ibn 'Umar al-Azâdî (KM)] ad-Dârî, [d. 246 (KM)], and [Ṣâliḥ Ibn Ziyâd (KM)] as-Sâît, [d. 261 (KM)], through [Yaḥyâ Ibn Al-Mubârâk al-Adawi (KM, ITB, AAK)] at-Taimî (KM) al- Başrî (ITB, AAK) al-Yâzîdî, [d. 202 (KM, ITB, AAK)]; (4) Ibn 'Amir by Hishâm [Ibn 'Amâr as-Sulami, d. 245 (KM)], and ['Abd Allâh Ibn Aḥmad Ibn Bashîr (KM)] Ibn Dhakwân [al-Kurâshî, d. 212 (KM)], through his companions; (5) 'Âshî by Abu Bakr Ibn 'Ayâsh and Hafs [Ibn Sulaimân al-Kufî al-Asadi al-Bazzâz, d. 180 (KM)], direct; (6) Hamza by Khalâf [Ibn Hishâm al-Bazzâr, d. 229 (IKb, KM)], and Khalliâd [Ibn Khâlid as-Sâïrâfî al-Kufî, d. 220 (KM)], through Sulâim [Ibn 'Isa al-Hamânî al-Kufî, d. 188 (KM)]; (7) Al-Kisâ'i by Ad-Dârî [before mentioned (KM)] and Abu-Hârîth (IKn) Laith Ibn Khâlid al-Baghâdî, d. 240 (KM).

P. 565, l. 2. Read “ALLOCATION.”

P. 567, l. 7. See note on p. 336, l. 18 above—l. 10. Not 245, as given by Lane (p. 107, col. 3)—l. 17. Ibn Al-Masik (ID), Ibn Musaik (SR, Tr, Akh, KF, Jsh), Al-Murâdî (SR, Akh, ID). Read “Musaik.”

* 568. l. 7. One of the verses of the Book (FA), and therefore not by Al-Fârist, 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. ً & nor ُ, as in Lane (p. 106, col. 1); nor ُ, as in the ML and Lane; see the note on p. 138, l. 12 above.

P. 574, l. 12. Al'Asbha 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-s 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 [last] verse IIU says “I know not what its meaning is, nor have I seen any one that knows it;” but others say that, when the Arabs meant to pray for rain in the year of drought, they used to tie Sala' and 'Ushar, which are two kinds of plants, to the tails of oxen and between their hocks, and then kindle fire among them, and take them up the mountains, and raise their voices in prayer; and the meaning of ُ 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 censurst me] O thou woman; but in one MS with the ُ, i.e.
[And they censur 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 Ancyræ 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 Banû Sulaim; and there is the grave of Šakhr 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 Banû (Zj)] Hudhail (ZJ, MI).

P. 584, l. 5. His name was Dnmr (Jsh).

P. 587, l. 12. خَازِم is spelt by Syt with the dotted خ (DM).

P. 588, l. 10. Flugeil (HKh, II. 39) translates “Grammatici, inquit, de eo dissentient,” misreading the passage of the ML there quoted in an abridged form by HKh is "و هو كتاب خلف فيه اتوال التحويض في إمر كثيرة," as to the meaning of which there can be no doubt.

P. 591, l. 1. AnNadr Ibn AlHârith 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. Subâh (IHb, IKb, ID, KF); not Sabbâh, as in Lane (p. 104, col. 3). Read Subâh.

P. 604, l. 20. By Ibn ArRikâ al’Amîlî (Mb).

P. 606, l. 14. Wrongly attributed to Imra alKais (Ahl) — l. l. Read “[of.]”
P. 608, l. 19. ١٠٤٩ (T, FA, N), diptote because of the quality of proper name and feminization, it being a ١٤٥٥ (FA). Both editions of the ML have ١٤٥٥, triptote because masc., as being a ١٤٥٥. 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 ١٤٥٥ [497, 526], and in suppressibility of the prep. [497, 514]—l. 18. The Egyptian edition has ٤٥٥٠.

P. 615, l. 17. Read “the original interrog.”

P. 616, l. 5. On “simple apprehension” see Whateley’s Logic (Edition of 1872, p. 36).

P. 620, l. 14. Jarîr said “And, when I reached this verse, ‘Abî AlMalik, who had been reclining, sat up straight, and said ‘Whoso of you will praise us, let him praise us with the like of this, or let him be silent’” (IKhn).


P. 630, l. 18. I. e. Even if.

P. 637, l. 17. Or I have asked thee: if thou hadst given me, (it would have been well). I am not certain whether ٠٠٠٠٠٠٠٠٠ is meant to be an indication of the suppressed correl. or not.

P. 638, l. 16. ٠٠٠٠٠٠٠٠٠ Iff 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’mân 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. 644, l. 3-5. Or *One of the women of the Banû Dhuhaul Ibn Shai-bân has enthralled thy heart, even if what she has done grieve thee*—l. 1. "negatived" qualifies "correl.," not "oath."

P. 645, l. 2. The evidence is in لَمَا وَثَبَتْ لِمَا وَثَبَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ لَا وِثَابَتْ L. 4. Or One of the women of the Banû Dhuhaul Ibn Shai-bân has enthralled thy heart, even if what she has done grieve thee—l. 1. "negatived" qualifies "correl.," not "oath."

If you say "We do not admit that the لَا وِثَابَتْ لَا وِثَابَتْ L. 4 is subsidiary: but the aggregate of the condition and its correl., vid. لَا وِثَابَتْ L. 4, is the correl. of the oath, vid. لَا وِثَابَتْ L. 4; so that the لَا وِثَابَتْ L. 4 in لَا وِثَابَتْ L. 4 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 وِثَابَتْ L. 4, is suppressed, i.e. لَا وِثَابَتْ L. 4, and then the poet swears again by saying لَا وِثَابَتْ L. 4, i.e. لَا وِثَابَتْ L. 4 (DM).

P. 647, l. 16. لَا وِثَابَتْ L. 4 (Mb, ID).

P. 655, l. 19. Lane (p. 93, col. 2) has *Whenever, a rendering of* لَا وِثَابَتْ لَا وِثَابَتْ L. 4, which is condemned by good grammarians [181]. His proposal to supply the ellipse by saying لَا وِثَابَتْ لَا وِثَابَتْ L. 4 makes the cop. in the enunciatve prop. لَا وِثَابَتْ L. 4, a lit. repetition not of the inch. لَا وِثَابَتْ L. 4, but of its reg. لَا وِثَابَتْ L. 4 [27]—l. 20. Read "slaves, (the mentioned is) an."

P. 668, l. 1. The Jsh has جُرَّبُ لَا وِثَابَتْ L. 4, which is corroborated by the rhymes, in place of لَا وِثَابَتْ L. 4 given in the ML.

P. 673, l. 1. Read "n."

P. 675, l. 11. Read لَا وِثَابَتْ L. 4.

P. 676, l. 3. By Bujair Ibn 'Amma al-Tabi, an admirable heathen poet (FA). Lane also (p. 1414, col. 3) has 'Amma. But both editions of the Jsh have Ghanama.
P. 681, l. 1. Lane (p. 1321, col. 3) translates as though were an inch, "Two foster-brothers ...... swore together;" and, reading \( \text{جَمْعَة} \), renders it "that you, or they, i.e. a tribe (\( \text{بَلَل} \)) or a company of men (\( \text{جَمْعَة} \), ...... should not ever become separated." This verse comes next to the one at p. 358; and the poet is describing Al Muḩallīk as the foster-brother and inseparable companion of munificence, i.e. as always munificent: cf. MDh, V. 110.—l. 13. The ML has \( \text{يَقَصْرُ} \); but the Jsh gives \( \text{يَقَصْرُ} \), which is corroborated by the rhymes.

P. 684, l. 10-17. This passage is taken from the ML, II. 350 (on the suppression of the subsidiary \( ل \)), and incorporated into the ML, I. 336 (on the subsidiary \( ل \)).

P. 685, l. 7. 19. Read ِلَأَنْحَأَرُ.

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not that it ever occurs without the \( ل \).

P. 689, l. 1. See the note on p. 12, l. 13.

P. 692, l. 11. ِلَبِينَتُ شَيْئًا عَمَلَة (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 inflt."

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read ِنَفَعُ.

P. 712, l. 4. In the 1st ex. read ِما.

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 ِأْنَذَّرَهُ, which is wrong, because the n. is inflt., as the DM says—l. 16. Apparently ِشَّيْخًا is in the sing. masc. because the poet is addressing the tribe under the name of its ancestor Ḥanīfā.
Another ex. is [Notes on p. 574, l. 12] (DM); and another is [589].

P. 717, l. 10. Read تُذَيدُ.

P. 726, l. 14. Read أَكْرِمْتُكَ.

P. 731, l. 17. Do le "is."