A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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IN AN INTRODUCTION AND FOUR PARTS.


Book 2

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CORRECTIONS.

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

P. 132 l. 2-3. Read " on Monday the 12th of Rabi' alAwwal "

l. 4. Read " and 12 days ".

NOTICE.

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

M. S. HOWELL.

The 14th July, 1886.
ADDITIONS AND CORRECTIONS.

P. xxv, l. 23. Read "cop."
P. xxvii, l. 2. Read "met."

P. xxviii, l. l. Read "explanation"—ibid. Read أ فعل
P. xxix, l. 21. Read "latent"—l. 29. Read "pron."—l. 31. Read "gen."—l. l. Read "pron."
P. xxxi, l. 19. Read "in the"—ibid. Read "574".

P. xli, l. 16. Read

P. xlii, l. 22. Read

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

P. 638, l. 2. R here enters upon the discussion of the methods allowable in interrogation with اabout a mentioned rational det., in which case the ordinary method is to repeat the det., putting it in the nom. after لمن so that, when a man says إخا زيد or رأيت زيدا, you say إنه أخو زيد or أهذا زيد Who is Zaid or the brother of Zaid?

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

P. 703, l. 16. "their likes" are prep.

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

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

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

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

P. 96A, ll. 2-3. Read "AlYaman" and "dependont"—l. 19. Read

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

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

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

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

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

P. 130A, l. l. Put a comma after "hini".

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

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

* AKB. The *Khizānat al-Adab wa Lubb Lūbāb Lisān al-`Arab* (c. 1073—1079), an Exposition of the evidentiary verses cited in the Commentary of R upon the III, by the Shaikh `Abd al-`Ākādīr Ibn `Umar al-Bāghdādī, resident of Cairo, the Philologist (b. 1030, d. 1093), printed at Bulāq in 1292.

* Amr. The Gloss (c. 1188) of the Shaikh Muḥammad al-`Azmīr al-Azhārī upon the ML, printed in Egypt in 1299.


* D. The *Durrat al-`Agwā`ī* by H., edited by Thorbecke, and printed at Constantinople with the Commentary of Khřj.

* EC. The Commentary of the Sayyid Muḥammad Ibn `Ali Ibn Al-Ḥusayn al-Musawi al-`Āmilī al-Jūba`tī, the Philologist (b. 946, d. 1009), upon the evidentiary verses of the C, cited from an incomplete MS.

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

* FA. The *Fawa'id al-Kalā'id fi Mukhtaṣar Sharḥ ash-Shawāhid*, commonly called *Ash-Shawāhid as-Sughrā*, an abridgment of the MN, by its Author, cited from a MS.

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

* Khřj. The *Raihānat al-`Ālbībā wa Zahrat al-`Ālīyāt ad-Dunyā*, a Biographical Dictionary of Contemporary Celebrities, by Maulānā the Kādī Shihāb ad-Dīn Aḥmad Ibn Muḥammad al-Khāfajī al-Miṣrī al-Ḥanafī, the Philologist (d. 1069), printed in Egypt in 1294.

* LB. The *Lu'lu'atā alBahra'in fā-Hīzāt li-Kurratayyī-l-Ain* (c. 1182), a Series of Biographies of the Learned Men of AlBahra'in, by the Shaikh Yūsuf Ibn Ahmad Ibn Ibrāhīm ad-Darāzi al-Bahra'īnī, the Philologist (b. 1107), lithographed at Bombay.

MDE. The Ḥādi Muḥibb ad-Dīn Abū-l Faḍl Muḥammad Ibn Ṭaḥṭāf ad-Dīn Abī Bakr al-Ḥāwānī al-Ḥanawī by birth and education, ad-Dimashqī al-Ḥanāfī, known as Muḥiīb ad-Dīn Effendī, the Philologist (b. 949, d. 1016), great-grandfather of the Author of the Khāṣ.

* MN. The Commentary named *Al-Makāsid an-Naḥwiyya fī Sharḥ Shawāhīd Shurūḥ al-ʿAlfiyya*, commonly called *Asḥ-Shawāhīd al-Kubrā* (c. 806), by the Ḥādi Badr ad-Dīn Abū Muḥammad Maḥmūd Ibn Ahmad as-Sārūfī al-Ḥanāfī, known as Al-Ainī, born at ʿAin Ṭāb, the Jurist and Grammarian (b. 762, d. 855), upon the evidentiary verses cited in the Commentaries of BD, IUK, IA, and IHsh upon the IM, printed upon the margin of the AKB.


* NA. The *Nushat al-Aʿlībbā fī Taʾbākāt al-Uṣūbā*, a Treatise on the Classes of the Philologists, by KIAmb, printed in Egypt in 1294.

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THE UNINFLECTED NOUN.

§ 159. Uninflectedness is the inseparability of the termination of the word from one state, literally or constructively, like the inseparability of هم from Kasra, منذ from Damma, and اين from Fatha (Sh). The uninfl. n. is the one whose final’s quiescence or vowel is not by reason of an op. (M, MM). The uninfl. [n. (Jm)] is what (1) is related to the orig. uninfl., [vid. the p., pret. v., and imp. without the ل, which relation is detailed (below) by the author of the M (Jm)]; (2) occurs unconstructed: [being of 2 kinds, either uninfl. from the lack of the motive for inflection, vid. construction, like ns. enumerated, as أَلْف بَا تَا هُم (321), and زَيْد أَلْف بَا تَا هُم; or uninfl. from the presence of the preventive of inflection, notwithstanding the existence of the motive for it, that preventive being resemblance (of the n.) to the p., pret., or imp., or its being a verbal n. (187) (R):] and its predicament is that its termination does not vary because of the variation of the ops. (IH). It is (1) permanent, vid. (a) what implies the sense of the p., like كَيْف [206], مَتى [below], and كَيْف [207]; (b) what resembles it, like اَلْتَي [below], اَلْتَي, and the like: (2) accidental, vid. (a) the [n.] pre. to the ي of the 1st pers. [129], as غَالِبٌ [below]; (b) the aprothetic det.
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generic neg. لا, as ِّلا رَجُلُ نَّفَيَ الْدَارِ [99]; (d) the comp., as
خصة عشر [210]; (e) what the post. is suppressed from,
vid. تَصَدّى فَوْقُ, بعد, قبل, and the rest of the 6 rela-
tive locations [128, 201] (MM). The cause of its unin-
flectedness is its relation to what has [orig. (AAz)] no
declinability in any way, near or remote, [like the pret. vs.,
imp. of the 2nd pers., and ps., which are orig. so constitu-
ted as to have no declinability, contrary to the uninfl.
ns., whose indeclinability is adventitious, not original (AAz),]
through (1) implying its sense, like أَمِسِّي [206];
(2) resembling it, like the [prons. (161) and] vague ns.
[262]; (3) occurring in its place, like نَزَال [193]; (4)
conforming to what occurs in its place, like نَجَبُ and
فَسَتُي [194]; (5) occurring in the place of what resembles
it, like the voc. pronounced with دَامَم [48]; (6) being
prefixed to it, as in LXX. 11. [below] and هَذَا يَوْمٌ لا
يَنْتَظِرُ LXXVII. 35. *This will be a day when they
shall not speak* in the readings with فَتَح [of the
ِّمُ يَمِّنُ الشَّرُبُ الْعَلِيمُ [90], and

علي حَبِّي عَابَتَ المَشْيِبَ عَلَى الصَّبي
وَقَلتَ إِلَّا أَصْحَبْ والشِّيْبَ وَأَزَعَ
by AnNābigha (M) adhDhubyānī, *At the time when I reproved hoariness for the passing away of youth, and said, What I have I not yet become sober when hoariness is hindering (from sport)?* (J). The cause of uninflectedness is restricted to resemblance to the *p.*, according to IM, who mentions that the *n.* resembles the *p.* in (1) constitution, as when the *n.* is constituted of (a) one letter, like the َبَعْسَةَ [161]; (b) two letters, like the ُنَ in *أَكَرَمِنا* (2) sense, vid. what resembles a *p* (a) existing, like مَتِى [206], which is used to denote *interrogation*, like the Hamza, and *condition*, like ِنَ; (b) non-existent, like هَنَّ, because *demonstration*, being a meaning, ought to have a *p.* constituted to indicate it [171], so that the *dems.* are *uninf.* because of their resemblance to a supplied *p.*: (3) acting as a *subst.* for the *v.* and not being impressible by the *op.*, like the verbal *ns.*, as ْدَرَأَكِ [193], which is *uninf.* because of its resemblance to the *p.* in governing and not being governed by anything else; but this is based upon the opinion that the verbal *ns.* have no place in inflection [187]: (4) permanent need, like the conjunct *ns.*, as ِذَلِى [176], which, always needing the *conj.* [177], resemble the *p.* in permanence of need [497] (IA). The [pre. (DM)] *n.* gains uninflectedness [from the *post.*, when *uninf.* (DM),] by prothesis [111], when the *pre.* is (1) vague, [but not a *n.* of time (DM),] like
and whence it follows that the union and the union of what they shall long for shall be obstructed and  يجعل بينهم وبين ما يتصلون XXXIV. 53. And their union and the union of what they shall long for shall be obstructed and  ومنا درون ذلك LXXII. 11. And of us is the inferior of that, as Akh says, the reading  لقد تقطع بينكم VI. 94. Assuredly your union hath become disovered, as Akh says, which is confirmed by the reading with the nom., LI. 23. [518], the reading وأي يصيبكم مثل ما أصاب XI. 93. That the like of what befell [the people of Noah &c.] should befall you,  لم يصنع مثل ما مثلهم آله: whereas, if the pre. be not vague, it is not uninfl.; while the saying of Jj and those who agree with him, that [the pre. n. in] غلامي [above] and the like is uninfl., is refuted, [because غلام is not a vague n. (DM),] and [because it (DM)] entails uninflectedness of [the pre. n. in] غلامك and غلامتله, which no one maintains: (2) a vague [n. of] time, the post. being (a) وَمَّ مِنْ خَزْيٍ يومئذْ XI. 69. And We saved them from the ignominy of that day and من عذاب يومئذْ LXX. 11. From the chastisement of that day, both read with the gen. and Fath of يوم; (b) an uninfl. v., whether the uninflectedness be original, as in على حين عاتيت الله, or adventitious [402, 406], as in
[I will surely draw away from them my heart, by endeavouring to acquire staidness, at the time when they seek to befool every staid man (Jsh)], both related with Fath [of حن (DM)], which is superior to inflection according to IM, and inferior according to IU: whereas, if the post. be an inst. v. or nominal prop., the BB say that inflection is necessary; but the correct view is that uninflcctedness is allowable, whence the reading of Nāfī'[هذَا يُومَ الْعَلَّمُ V. 119. [1], the reading of others than Abū ‘Amr and Ibn Kathir يُومَ لا تَمِلُّ نَفْسٍ LXXXII. 19. (It is) the day when a soul shall not have in its power, [i. e. هُوَ يُومٌ (DM),]

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

[Didst thou not know (O, I pray God to prolong thy life!) that I am generous at the time when the generous are few? (Jsh)], both [verses] being related with Fath
(ML) of حین (DM). The vague [n. of] time, i. e. what does not indicate any time particularly, as وقُتِّ حِينٍ, شَكِيرٍ, وَ زِمَّانِ, may be pre. to the prop.; and then may be inf. or uninfl. upon Fath, uninflctedness being preferable to inflection when the post. is a verbal prop. whose v. is uninfl., and the converse being the case when the post. is a verbal prop. whose v. is inf. or a nominal prop. (Sh). Such us. as are necessarily pre. to the prop. are permanently uninfl., because of their resemblance to the p. in needing the prop., like إنَّ حِينٍ, and [115] (IA). Uninflctedness upon quiescence is the general rule (M, IA), because it is lighter than the vowel (IA): and deviation from it to the vowel is only for one of three causes, (1) to avoid [irregular (AAz)] concurrence of two quiescents [663], as in هُلَالَ; (2) not to begin with a quiescent, literally or predicamentally, as in the two كِ الس, that which is i. q. مثل [509], and that which is a pron., [as in كَوْمُتِكَ, because it is in the predicament of detachment, as being an objective complement, without which the v. and ag. are complete (AAz)]; (3) [to indicate (AAz)] accidental uninflctedness, as in خَمسَةٌ عَشَر, لَّا رَجُلٌ فِي الْدُّنْيَا, يَا حَكَمٌ [because, being orig. infl., they are vocalized to distinguish between the permanently and accidentally uninfl. (AAz)]. The quiescence of uninflctedness is named
pause; and its vowels Damm, Fath, and Kasr (M). Uninflectedness upon Kasr and Damm is found in the n. and p. [497]; and uninflectedness upon Fath and quiescence in the n., v. [402], and p. [497] (IA). The uninfl. ns. [except such as may be anomalous or have been previously mentioned (M)] comprise [7 cats. (M),] the prons., the dems., the conjuncts, the verbal ns. and ejis., some of the advs., the comps., and the mets. (M, IH).
THE PRONOUNS.

§ 160. The pron., named by the KK met., is what indicates: (1) a 1st pers., as انا I and َنَصْنِحُرُ We: (2) a 2nd pers., as انتَ Thou and انتَما Ye two: (3) a 3rd pers., as هو He or It and هما They two, (a) known, as انا إنزلنا XCVII. 1. Verily We sent it down [433]: (b) prior, (a) unrestrictedly, as XXXVI. 39. [504]; (b) literally, but not in natural order, as اذن ابتلى إبراهيم ربه II. 118. And when his Lord tried Abraham; (c) in intention, as فارجس في سفقة خيفة موسى XX. 70. And Moses conceived fear in his mind: (c) posterior, unrestrictedly, in such as 'قل هو الله أحد CXII. 1. Say thou, It, i. e. The case [167], is this [27], God is one [609], XLV. 23. [539], 'نعم رجل أزيد Most excellent is he as a man, Zaid [469], قاوم وقصده أزواه [168], ربه رجلا, [22], جزى ربة الغ ضربته زيدا [154], and the soundest opinion is that this [last] is a poetic license. The pron. must have an exponent explaining what is meant by it. If it denote a 1st or 2nd pers., its exponent is the presence of the person that it belongs to. If it denote a 3rd pers., its exponent is (1) not an expression, as XCVII. 1., i. e. the Kur‘an, whose celebrity and independence of exposition are thus attested: (2) an expres-
sion, (a) mostly prior, (a) literally and constructively, as XXXVI. 39.; (b) literally, but not constructively, as II. 118.; (c) constructively, but not literally, as XX. 70.: because of, being an obj., is meant to be understood as postpos.; and of, being an ag., is meant to be understood as prepos.: (b) sometimes posterior literally and in natural order (Sh). The positions where the pron. relates to an expression posterior literally and in natural order are 7, vid. where the pron. is (1) governed in the nom. by or , in which case it is expounded only by the that praise or blame is intended by [468] is coordinated with them, as VII. 176. [(475), orig. [470], (DM)], XVIII. 4. How great it is as a word that proceedeth, and How clever he is as a man, Zaid! but, according to Fr and Ks, the particularized is the ag., and there is no pron. in the v., which is refuted by Such that most excellent was he as a man was Zaid!, the annuller not being prefixed to the ag., [but to the inch. (DM)]; and by the particularized’s being sometimes suppressed [473], as XVIII. 48. Most evil is it, i. e. the substitute [469], as a substitute for God, (Iblis and his offspring), [i. e. ابليس وذریته (B), the ag. not being suppressed (DM)]: (2)
governed in the *nom.* by the 1st of 2 contending *ops.*

the 2nd of which is made to govern, as

They behaved unkindly to me, and I behaved not unkindly to the friends: verily I am indifferent to unkindness from my friends (Jsh.)]

(3) predicated of [by a single term (DM)], in which case it is expounded by its *enunc.* or *pred.*, as *XXIII. 39. It, i. e. Life, is not aught save our lower life, orig., says Z*

[followed by B], *[it]*

(4) the pron. of the case and *fact*, [which is the pron. predicated of by a prop. expos. of it (DM),] as *CXII. 1. and XXI. 97. Lo, it, i. e. the fact, will be this, staring will be the eyes of them that have disbelieved:*

(5) governed in the *gen.* by *[505]*, in which case its predicament is the same as that of the pron. of *XXIII.* and in that its exponent must be a sp., and it itself must be sing., as

[Many youths have I called to what entails glory perpetually, and they have answered / (Jsh) ]; but it is always
nous't amend HEB. but they, whereas [474] is said: (6) followed by an explicit subst. expos. of it, as ضربته زيداً him, the pitiful, the merciful and نَحَذَبَته بقرُفْر قَضْءَهُهُ him, the wretch [156] قاموا اخوتک, and ًتُجُزُوُتْك : (7) attached to a prior ag., its exponent being a posterior obj., as ضرب عالمةً زيداً, allowed by Akh and IJ, whence كُسا حلمة النع وَلو أُن مِّصدًا النع [20]; but the majority hold that in prose the obj. in the case of that [pron. attached to the ag. and relating to the obj. (DM)] must be prior, as II. 118. (ML). When 2 or more possible exponents precede, the exponent is the nearest, as جَارِئي زيد وبكر فضربته, i.e. I beat Bakr; but with [an explanatory] context may be the farthest, as وما سعاد الّع جارئي عالم وفاجل فاضرمتة (R). In [149] the o. f. is وما هى , the explicit n. being then made to act as a subst. for the pron., which is facilitated by their being in 2 opposite props., [nominal and verbal,] and in 2 verses, [the 1st of which بانت مال النغ is in §-22.,] and separated by a prop. [تقليب الّع]; and by the fact that repetition of the beloved's name is delighted in: and inferior to it is the saying of AlHuṣaytai'a
Now dearly loved are Hind and a land that Hind is in, because they are in one prop.; repetition of the explicit n. in one prop. being good only on the occasion of magnifying, as لَوْ لا يُدْعَ الدَّيْنِ ِلَّا أَنْيَنَ أَن يُغْفِرَ لَّهُمَا هُدٰدٰ.

And the companions of the right hand, what etc.? [29]; or aweing, as LXIX. 1. 2. [27] (BS). Al-Kindi al-Zimmānī says

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

I ṣāfu‘u, la‘yiṣṣiq ʾal-mawt ʿadīna, ʾaṣ-ṣama‘ ʿalaihim wa-l-ʿazmūn

(T) I see not death to be such that aught outstrips death: death has troubled the life of the wealthy and the poor (Jsh). The pron. is (1) attached, [which is {inseparably (M)} attached (M, R) to its op. before it, being like a supplement to that op. and like some of its letters (R): and is (a) prominent, vid. what is expressed, like the ك in اخْوِك; (b) latent, vid. what is meant to be understood,
like that which is in 
\[ (M) \]
: (2) detached 
\[ (M, \text{IH}) \], which is like the explicit \( n. \) \( (M, R) \) in its independence \( (M) \), whether it be separated from its \( \text{op.} \), as in 
\[ \text{ما صربت إلا إياك} \] \( (R) \); or contiguous to it, as in 
\[ \text{MAL} \](IA) \( \text{M} \).  

\( \S \) 161. The prons. are \[ \text{all (IA)} \] uninfl. \( (R, IA, Sh) \) upon quiescence, as \( 
\text{فوما} , \text{فومي} \); \( \text{مئة} \); \( \text{كسر} \); \( \text{كمب} \); \( \text{كمت} \); \( \text{تحل} \); and \( \text{دامم} \) as \( \text{كمت} \) \( (Sh) \): (1) from their resemblance to \( ps. \) \( (a) \) in constitution, like the 
\[ \text{Sam} \] in \[ \text{صرى} \] and \( \text{كر} \) in \[ \text{صرى} \], while the rest of the prons., as \( 
\text{انتما} , \text{انتما} , \text{انتما} \), are similarly treated for the sake of uniformity; or (b) in need of the exponent \[ 160 \], as the \( p. \) needs an expression by means of which its sense may be intelligible \[ 497 \]: or (2) from lack of the motive for inflection in them, because the requirer of inflection in \( ns. \) is the concentration of various meanings upon one form, while the prons. are independent of inflection through the variation of their forms on account of the variation of meanings, since the \( \text{nom.} \), \( \text{acc.} \), and \( \text{gen.} \) have each a special pron. \( (R) \). Some of them, however, are common to (1) the \( \text{acc.} \) and \( \text{gen.} \), vid. every attached \( \text{acc.} \) or \( \text{gen.} \) pron., as 
\[ \text{كفرت اكرمتك} \] \( (\text{IA}) \) \( \text{แก} \) and \( \text{لا} \); (2) the \( \text{nom.} \), \( \text{acc.} \), and \( \text{gen.} \), vid. \( (a) \).
( 5If )
,

,It

, .. , , ,

"

as W;, W(;, and CJ.t ; (b) the lS' as as~' [40'1..
'.,,,
" ,
"" If~
::,
A'"
, .II,."
'uMf'
[110],
and
J.
r;
(0)
~,
as
t,:),JG
,
,
, ~,
t,;,

ft.

A""''''''f.

~ff , and

A",
r4
: but t,;" deootes· the No-m., aee., and gen.

while the meaning is one, and is an attached prone ia
the 8 cases; whereas the .s, though used to denote the
nom., ace., and gen., and an attached p7'0'It. in the S cases,
is not of one meaning in the 3 ca~ because in the nOfll.
it denotes the 2nd pers., and in the acC'. and gen. the 1st;

,.,

and ~, though of one meaning to the 3 cases, is in the
flom. a detached pron., and in the aoo. aDd gen. an at..
tached pron. (IA). Tile prone is nom. t ace., and gen.,
[because it occupies the place oftlle ex.plicit n. (R, Jm)]:
the 2 first being [each (J m)] attAched and detached;
and the 3rd only attached, [because the attached is like
the last pa.ri of its Opt in that they are not separable EI60),
while the gen. is so likewise (158), since separation of
the pre. and ,ost., though allowable in poetry (125),
'being bad with the explicit ft., is not regarded in the
constitution of the prone (R)]. The prlJn. is, therefore) of
5 sorts, (1) [the attached nOOl., llike) the prrm. of the
"A"
"It "
,A, ,
",," ,"'A"
prete act. (Jm)] ~Y", [~~, ~rb, ~r", \.If";,

,

AlII" "

;;

"A, ,

'" ,

A ,,,,,

"

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~r1', ~~, '-t:'~, ~rb, ~r",

W.rD,

",."

to
,,,

ur-ri ; and [analogously of the pas8.
~

I" ,

", "

,,~

Jy.yb (Jm),]
.. "

.II

(Jm)] ~~ to
~

A,

",

lIa •

..r..r' : (2) [the detached nom. (Jm),] lif , [~ , .~I.I


(3) [the attached acc., which is attached to the v., as (Jm)]

(4) [the detached acc. (Jm)]

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

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

(2) for the 2nd pers. 5 expressions, 4 proper, [vid. ضْرِبَت, ضْرِبَت, ضْرِبَت, ضْرِبَت, ضْرِبَت (R)]; and 1 common to the du. masc. and fem., [vid. ضْرِبَت (R)]: (3) for the 3rd pers.
the same assortment as for the 2nd, [as ضرَبُّ ضَرِّبُ ضَرُّبِيَّةِ ضَرَّبَاءُ ضَرَّبِّيَّةٍ ضَرَّبَةَ ضَرَّبُ (R),] the pron. [in ضَرَّبِيَّةٍ ضَرَّبَاءُ ضَرَّبِّيَّةٍ (Jm)] being the 1 common to the 2 dus.; [whereas the 2 prons. supplied in ضَرَّبُ ضَرَّبَاءُ ضَرَّبِيَّةٍ ضَرَّبَةَ ضَرَّبُ (R)] must be different one from the other, like the detached prons. ضَرَّبُ وَضَرَّبِيَّةٍ (R)]. The rest of the 5 sorts follow this course, i.e. the 1st pers. has 2 expressions, the 2nd 5, and the 3rd 5, the total being 12 words denoting 18 meanings (R, Jm); so that the aggregate of the 5 sorts is 60 words denoting 90 meanings (Jm). The made mobile in the endings of vs. is a pron., as قَمَتُ قَمِتْ قَمَتْ (ML). They pronounce the م (1) of the 1st pers. sing. with ذا، because of the affinity of ذا to the vowel of the ag.: (2) of the 2nd pers. sing. (a) in the masc. with فاضل، for distinction between it and the 1st pers. sing. and for alleviation; (b) in the fem. with كسر. They add م before the 1 of the du. in تَمَا and م of the pl. [masc.] in تَمُو، in order that the du. may not be confounded with the 2nd pers. sing. masc. when its فاضل is impleted because of unbinding, nor the pl. with the 1st pers. sing. whose ذا is impleted: the م being the letter most suitable for addition, because the unsound letters are deemed heavy before the 1 and م; while the م is the nearest of the sound letters to the unsound ones, because it is nasal and labial like the م، for which reason what
precedes it is pronounced with Damm, like what precedes the . Elision of the of the pl. with quiescence of the , if not immediately followed by a pron., is commoner than retention of the , preceded by Damm, because the , at the end preceded by Damm is deemed heavy [721]; whereas, if the of the pl. be followed immediately by a pron., as , the Damm and , must be restored, because, the [subsequent] pron. being through its attachment like one of the letters of the word, the , as it were does not occur at the end. The of the pl., when met by a quiescent after it, is pronounced with Damm, because it is restored to its o.f.; but Kasr of it is allowed, as will be shown [in the 2nd below]. A doubled to correspond with the and , in the masc. is added for the [pl.] fem., the being chosen from its resemblance, as being nasal, to the and , together, while all 3 are letters of augmentation [671] (R). A strange fact about the ו is that it is divested of allocation, [the allocation understood from the כ being held sufficient (DM),] and is invariably sing. masc., [even though the party addressed by the expression containing it be du. masc. or fem., pl. masc., sing. fem., or pl. fem., as (DM)] in [560], and , since, if they said , they would combine 2 allocations [in one sentence (DM)]; whereas, when they abstain from combining them in يا عالمكم, so that they do not say it, as they say
and 

notwithstanding that in the the allocu-
cution is adventitious because of the vocation, [not origi-
nal (DM),] and that is an address to two [different parties], not to one, this is more fit [to be disallowed, because the allocution in it is original, not adventitious, and the party addressed by it is one, not two (DM)], while [55] is allowable only because the la-
mented is not really addressed (ML), but merely grieved
over (DM). The [attached nom.] pron. of the 3rd pers.
sing. masc. and fem. is latent [165], because, since the
exponent of the 3rd pers. is orig. a prior expression, con-
trary to those of the 2nd and 3rd pers., they mean the prons.
of the 3rd pers. to be shorter than those of the 2 others:
so that they begin in the 2 sings. with the extreme of
abbreviation, vid. supplying without expressing anything;
and restrict themselves in the du. masc. and fem. to the
which is the sign of dualization in every du.; and in
the pl. masc. to the , which is sometimes dispensed
with by the aid of the Damma in poetic license, as

\[ \text{And, if it were the case that the physicians were around}
\text{me, and the surgeons were with the physicians, orig.}
\]

\[ \text{Kanaa (Jsh), because the, preceded by Damm is deemed}
\text{heavy at the end; and [in the pl. fem.] to a single,}
\text{corresponding with the, since it is single. The} \]
in and is a p. denoting femininization [607], not a pron., as is proved by (R). The and are attached nom. prons., denoting the 3rd pers., as and [20] the 2nd, as; but not the 1st (IA). The is sometimes used for irrational objects, when treated like rational beings, as XXVIII. 18. O ye ants, enter etc. [611], because the allocution is addressed to them, [allocution being addressed only to rational beings (DM)]; but the saying [of AnNābīgha alJā'dī (Jsh)]

[Did I drink of (the pron. in relating to the mentioned in the preceding verse And many a red wine etc.), while the cock was crowing in his morning, when the stars in the tail of Ursa Minor had drawn near to the west and set! (Jsh)] is anomalous, [because allocution is not found in it (DM),] what emboldens him to that being his saying, not (ML). The , and are seldom ps. [21, 497], like the of femininization (R). The is a pron. denoting the [2nd pers.]
sing. fem. [402], as  قومی and قومیین (ML). In the aor. the [attached nom.] pron. is not made prominent in افعل [165], because the two aoristic letters [404] notify the ag., since افعل notifies that its ag. is ینکن, and similarly, افعل that its ag. is ینکن; and similarly, افعل being proper to the 3rd pers. sing. masc., they do not need a prominent pron. for it; and, though افعل is common to the 2nd pers. sing. masc. and 3rd pers. sing. fem., still they do not make its pron. prominent, in order to treat the singing of the aor. uniformly; and perhaps this is what induces Akh to say that the in ځی is not a pron., but a p. of femininization, and the pron. necessarily latent: while the predicament of the imp. افعل and prohib. لا is that of افعل for the 2nd pers. sing. masc., because the imp. and prohib. are derived from the aor. [428, 419, 603]. The [attached] nom. prons. are not made prominent in theeps., i. e. act. and pass. parts. and assimilate ep., because, their requirement of the ag. not being radical, but due to resemblance to the v., the pron. of the ag. does not appear in them, as likewise is the case with the verbal ns. and advs. [163, 165, 187]: and also because, the ی and ی in the dus. and pls. of prim. substantives, like الزیدر and الزیدران, being undoubtedly letters added as a sign of the du. and pl.,
and the *dus.* and *pls.* of *ops.* being modelled upon the
*dus.* and *pls.* of *prims.*, the 1 becomes a sign of the *du.*, and the 2 of the *pl.*, so that it is impossible for the 1 and 2 of the *pron.* to be conjoined with the *du.* and *pl.*, lest two 1s and two 2s be combined, and therefore the 2 *prons.* become covert, the 1 in the *du.* and the 2 in the *pl.*, the proof that the expressed 1 and 2 are not *prons.* being their convertibility [into ی] by the *ops.*, as لْیث ضَرْبیمی and ضَرْبیمی, whereas the *ag.* is not altered by the *ops.* prefixed to its *op.*; while the 2 likewise becomes covert in مَضْرَبَات and ضَرْبَات in imitation of the *pron.* in the *pl.* *masc.*, since it is the *o. f.*; and, since the *pron.* is latent in the *du.* and *pl.*, it is *a fortiori* latent in their *sings.*; so that it is invariably latent in all [numbers and genders] (R). The detached *nom.* is (1) 1st *pers.*, (a) *sing.* ۱أ; (b) associated with or magnifying himself نَتْنَ نَتْنَ. (2) 2nd *pers.*, (a) *sing.* انْتْ and fem. انْتْ (3) 3rd *pers.*, (a) *sing.* هَوْ and fem. هِي. (b) *du.*, masc. or fem. هُمْ; (c) *pl.*, masc. هُمْ and fem. هُمْ (IA). According to the BB, ۱أ is a Hamza and ن pronounced with Fath; and the ۱ is put after the ن in pause to make the Fatha plain, because, if it were not for the ۱, the Fatha would drop off on account of the pause, so that it might be con-
founded with the p. أن; and therefore it is written with the l, because orthography is based upon [the forms of] pause and inception; but sometimes its ن is paused upon quiescent, or its Fatha is made lain in pause by the 9 of silence [615]; and the l is retained in continuity also by the Banu Tamim as matter of choice, but by others only as a poetic license, as

انَّا سَيِفَ الْعَشِيرَةِ عَرْفُوْنِي ﴿٩﴾ مُجِيدًا قَدْ تَنْزِيَتْ إِلَى النَّاسِ

[I am the sword of the paternal kinsfolk; wherefore know ye me praiseworthy, having mounted upon the summit (Jsh)]. The KK, however, hold that the l after the ن is part of the word itself; but its mostly dropping off [in pronunciation] in continuity, with Fath and sometimes quiescence of the 9, and the alternation of the 9 of silence with it in pause are proofs that it is aug. and intended to make the vowel plain in pause. [The final of] نعَّمٍ is vocalized because of the 2 quiescents; and is pronounced with Damm, either because نعَّمٍ is a nom. pron., or because it denotes the pl., whose property is the ج. The pron. in انتِ to انتَى, according to the BB, is أني, its o. f. being أني, which, according to them, is a pron. applicable to all the 2nd pers. and to the 1st pers. sing.; so that they begin with the 1st pers., and, though by analogy they ought to distinguish it by the م pronounced with Damm, as انتَى, still, since the 1st pers. is original, they make omission of the sign a
sign of it, and distinguish the 2nd pers. by a p. م [560] after اَن, like the n. م in letter and plasticity. But Fr holds that م in its entirety is a n., the ت being part of the word itself: while some say that the nom. pron. is the plastic ت that is an attached nom., and that, when they mean it to be detached, they support it with م in order that it may be independent, as some of the KK and IK hold that the plastic ت in اَياَك is [an] attached [acc.], and that, when they mean it to be literally independent, in order that it may become detached, they make اَي a support for it, so that the pron. is what follows اَي [162]; and I think this saying to be not far from right in both cases. The R and س in هو and اَه are, according to the BB, an original part of the word; and, according to the KK, an impletion, the pron. being the س alone, on the evidence of the du. and pl., where you elide them: but the 1st is right, because the letter of impletion is not vocalized, nor even authorized except as a poetic license. The R and س are vocalized in order that the word, becoming independent by means of the Fatha, may be fit to be a detached pron., since, if it were not for the vowel, they would be as it were impletions, as the KK think; for, when you mean the word not to be independent, you make the R and س quiescent, as اَه and اَه [converted, as will be shown;
but the, and ی are sometimes elided by poetic license, as [523]

Then, while he was selling his camel-saddle, a soyer said,

Who has a he-camel soft in the side of the hump, well-bred?, and 333; and are made quiescent by Kais and Asad; and doubled by Hamdān.

The du. and pl. are lightened by elision of the ِ and ی; and the addition of the م [in the du. and pl. masc.], the elision of the ِ in the pl. masc., and the addition of the two أ in the pl. fem., are exactly according to what we mentioned in the attached [nom.]. These detached nom. prons. are common to the pret., aor., imp., and eps.; and are not like the attached noms, none of which are common to the pret. and aor., except the ِ, and ِ, and you say مَ يُقَرِّبُ, مَا ضَرَبَ اَلَّالَّ هُوُرَا, and اضَارِبَ هُمَا, and اضَارِبَ هُمَا. They constitute for the 1st pers. sing. of the attached acc. and gen. a ی either quiescent or pronounced with Fath [129]; and for the 1st pers. with others َّا, as in the attached nom.: and for the 2nd pers. the ك, like the ب in plasticity, as كُمْ, كُمَا, كُمْ, كُم, and كُنْ, كُنَا, كُنْ, كُنَا, while the elision of the ِ from [the pl. masc., as] علىکمُ, and the quiescence of
the ن are as we described in ضریم : and they abridge the two sing. of the 3rd pers. from the detached nom., eliding the vowel of the ج and ق from ه and ه and converting the ي of ه into ی, so that it becomes لي; because, the pron. of the masc., when it immediately follows Kasr, having its ج converted into ی, as ی، they fear confusion of the fem. with the masc. The vowel of the ین in the sing. masc. is دامما, unless it be preceded by a [quiescent] ق or a Kasra: and, if it be preceded by either of them, the people of AlHijaz preserve its دامما, saying بیه و دامما; but others pronounce it with Kasr, because the ین, being a light letter, is not an impassable barrier, so that the quiescent ق, as it were immediately follows the Kasra or ق, and is therefore converted into ی, while the ین is pronounced with Kasr on account of the ق after it: whereas, if the quiescent be any other than the ق, دامما of the ین is agreed upon, except that, as F transmits, a people of Bakr Ibn Wā'il pronounce it with Kasr in the sing. masc., du., and two pls., as مینه و منهما و منه and مينه [below]. If the ین of the sing. masc. immediately follow a mobile, its vowel is implet, as لی، یهیر، یهیر، یهیر، یهیر and یهیر، a ین being engendered from the دامما, and a
from the Kasr: though the Banū 'Ukālī and Kilāb allow ellision of the conj., i.e. the ʿ and ʾ, after the mobile as matter of choice, with retention of the ʿDamma or Kasra of the ʾ, as ʿālma and ʿāl, and also with quiescence of the ʾ; while others allow both, i.e. slurring and ellision of the vowel, as a poetic license, not as matter of choice. But, if the ʾ of the sing. masc. immediately follow a quiescent, whether a soft letter, as in ʿālī, or any other, as in ʿānma, the vowel is preferably slurred, i.e. the conj. is omitted, because, the ʾ being a faint letter, [if the conj. were put,] 2 quiescents would as it were come together; while Ibn Kathīr conjoins unrestrictedly, as ʿānma ʿalī, ʿaḥnār, and the like. Thus in the ʾ of the sing. masc. after the Kasra or [quiescent] ʾ, there are with respect to its ʿDamma, Kasr, slurring, and conjunction 4 dials., Kasr being the commonest, (1) Kasr of the ʾ, (a) not conjoined with a ʾ, [as ʾāl and ʿālī,] which is more frequent after the ʾ than after the Kasra, because in the 1st case [if the ʾ were conjoined with a ʾ] there would be a quasi-concurrence of 2 quiescents; (b) conjoined with a ʾ, as ʾālī and ʿālī, which is commoner after the Kasra than after the ʾ, because of what we have just mentioned:
(2) Damm of the alus, (a) with the " and while after the Kasra there is a 5th dial., vid. making the Kasr of the 8 to smack somewhat of Damma without conjunction. And, if a soft letter be elided before the 8 of the sing. masc., because of apocope, as in XXXIX. 9. He will approve it and IV. 115. And We will burn him, or pause [431], as in XXVII. 28. And cast thou it, the vowel of the 8 may be impilled from regard to the mobile literally before it, or slurred from regard to the quiescent accidentally elided before it; or the 8 may be made quiescent by treating continuity like pause: with all of which pronunciations the Kur'an is read. The 8 in the du. and 2 plos., (1) if preceded by a Fatha or Damma, is pronounced with Damm, as and (2) if preceded by an 1, 9, or sound quiescent, is likewise so pronounced; except in what F transmits [above], such as , and , because of the alliteration, and because the barrier is reckoned to be not impassable on account of its quiescence: (3) if preceded by a Kasra or [quiescent] 9, is pronounced (a) with Damm by those who say in the sing. and vid. the people of AlHijáz, as and
while Hamza makes Damm in the pl. masc. peculiar to 3 words, because, as is said, the in them, being a subst. for the ِ, is given the predicament of its o. f.; but, according to this reasoning, he ought to read in the sing, masc., du., and pl. fem. عليهما, عليهما, whereas he does not do so:

(b) with Kasr unrestrictedly by others than the people of AlHijáz, as in the sing. masc.; which is commoner. The ِ of the pl. after the ِ pronounced with Kasr, (1) if paused upon, must be made quiescent after elision of its conj.: (2) if not paused upon, then, (a) if followed by a quiescent, is more agreeably with analogy pronounced with Kasr, because of the alliteration to the Kasr of the ِ and because of the concurrence of 2 quiescents [664], as م ِ دونهم امراتي ٌ, XXVIII. 23. Below them

two women and, II. 58. [And] abjectness [and poverty were made to leave] to them, according to the reading of Abú 'Amr; while the rest of the Readers pronounce the ِ with Damm from regard to the o. f.: (b) if followed by a mobile, is most commonly made quiescent, as I. 6. 7. [498]; while some implete the Damm of the ِ, as عليههم غير المخضوب عليههم, like the reading of Ibn Kathîr; and impletion of the Kasr is more agreeable with analogy, because of the alliteration.
Thus the م after the س pronounced with Kasr has 5 states, 2 before the quiescent, vid. Kasr and Damm, each with slurring, i.e., omission of the conj.; and 3 before the mobile, vid. quiescence, impletion of Damm, and impletion of Kasr. And the م after the س pronounced with Damm in accordance with the practice of the people of AlHijaz in مه and عليم, and with common consent in such as مله, وليم, and تفاهيم, and with the commonest usage in مينم—as likewise [the م of the pl.] in مه, وليم [above], and معالمكم—has also 5 states, 2 before the quiescent, vid. Damm, which is more agreeable with analogy and commoner, because of the alliteration and from regard for the م.; and Kasr, from regard to the 2 quiescents, which is extremely rare, and is disallowed by F: and 3 before the mobile, vid. quiescence, which is the commonest; Damm and conjunction with a م; and Kasr and conjunction with a م, which is peculiar to the م whose س is preceded by a Kasra or [quiescent] م, as مه and عليم, the م being pronounced with Kasr for homogeneity with the Kasra or م before the س, and the م converted into م on account of the Kasra of the م, which also is disallowed by F (R). The detached acc.
is (1) 1st pers., (a) sing. ایا and fem. ایاک; (b) associated with or magnifying himself ایاک : (2) 2nd pers., (a) sing., masc. ایاک and fem. ایاک; (b) du., masc. or fem. ایاک : (c) pl., masc. ایاکک and fem. ایاکک: (3) 3rd pers., (a) sing., masc. ایاک and fem. ایاک : (b) du., masc. or fem. ایاک : (c) pl., masc. ایاکک and fem. ایاکک (IA).

To constitute the detached acc. they put ایا followed by the form of the pron. of the attached acc. [162]. They make the pron. of the gen. accord with that of the acc., because the gen. is [also] an obj., but through a medium; and make it accord with the expression of the attached acc., because the gen. must be attached: so that the pron. of the gen. is exactly like that of the attached acc. (R). The ک, and ی, when attached to the v. are objs.; and, when attached to the n., are post. From the 1st [rule], however, are excepted such [phrases] as

I have no knowledge of a baser fellow as to back of the
head than him, nor of a viler as to it with Faith of the
ع, the ٥ being in the position of an acc., like the ٥ in
الصارعة, except that the latter [٥ (DM)] is an obj.,
and the former assimilated to the obj., because the n.
of superiority does not govern the obj. in the acc., and
not being post., otherwise ٥ would be put into the
gen. with Kasra [17]; (e) the saying [of AlAhwas
(Jsh)]


[Assuredly, if wedlock: be such that it makes lawful a
thing unlawful, verily Matar's wedding her is unlawful
(Jsh)], in the version with مطر in the gen., the pron.
being in the acc. as an obj., and separating the pre. [inf.
n. (DM)] and post. [ag. (DM)]. The ٥ in رودك زيدا
Deal gently with Zaid [187, 188, 560], if you construe
٥ to be a verbal n., [i. q. انهمهل (DM),] is a p. of
allocation, [٥ زیدا! being an obj., and the ag. a latent
pron. (DM)]; but, if you construe it to be an inf. n.,
[i. q. انهمهل] and انهمهل, governed in the acc. by a sup-
pressed v., i. e. اوصد رودك (DM),] is a post. n., [the
inf. n. being pre. to its ag. (DM),] whose place is the
nom., because it is an ag. (ML). In XXIII. 101. [598]
God is addressed with the pl. for magnification, like
And, if thou wish, I will forbid myself women, except you; and, if thou wish, I will not taste sweet cool water nor sleep, a single woman being sometimes addressed with the pl. masc., as a man says of his wife: from taking such extraordinary pains to conceal her that he does not even utter the pron. applicable to her, whence قال لاهلها أمكنوا XX. 9. And said to his wife, Bide ye here (N),] and

(Al-Araj) And, if thou wish, I will forbide myself women, except you; and, if thou wish, I will not taste sweet cool water nor sleep, a single woman being sometimes addressed with the pl. masc., as a man says of his wife: from taking such extraordinary pains to conceal her that he does not even utter the pron. applicable to her, whence قال لاهلها أمكنوا XX. 9. And said to his wife, Bide ye here (N),] and

(K) Now, then, have Ye mercy upon me, O God of Muhammad: for, if I be not worthy of mercy, Thou art worthy of having it (Jsh), it being a way of the Arabs to say to a great man and august sovereign إنظروا في أمرى Look ye into mine affair, because lords and kings say إن امرئنا نصي فعلنا (N). 'Aqil Ibn Ullafa al-Murri says

ولست بسائر جارتين بنتي * أغرب رجلان أم شهد

And I am not one to ask the female neighbours of my tent,

Are your husbands absent or present?, orig. رجأتكم; but
and give ye the women their dowries freely; but, if etc. [85] the pron. in is treated like the dem., as though were said, like III. 13. Say thou, Shall I tell you of a better than that? after the mention of the lusts, one of the proofs heard from the mouths of the Arabs being that Ru'ba [Ibn Al'AJjaj (Jsh)] is related to have said respecting his own saying

Eight horses long in the back and neck, like ropes of hemp, wherein are streaks of black and piebald, as though that were in the skin the blotchiness of leprosy, lank in the bellies, wherein is inordinate length with slenderness (509) (Jsh),] that he meant [171] (K).

§ 162. S, Khl, Akh, Mz, and F say that the [detached acc. (K, B on II. 4.)] pron. is ًأَا [161]: but S says that what is attached to it is a p. [560, 562] indicating the states of the [person] referred to, vid. speaking, being addressed, and absence, since is homonymous; while Khl, Akh, and Mz say that it is a n. that ًأَا is pre.
to, because of the [anomalous (K, B)] saying [transmitted by Khl (K, B)] When the man reaches the age of sixty years, let him [60] beware of the young women, which is weak, because the prons. are not pre. [112]. Zj and Sf say that يا is an explicit n. pre. to the prons., as though ِياك were i. q. نفستك yourself. Many of the KK say that ِياك, ِياك, and ِياك in their entirety are ns., which is weak, since there is no n., explicit or pronominal, whose final is successively َك, َك, and َك. And some of the KK and IK among the BB say that the prons. are the suffixes to يا; and that يا is a support for them, by means of which they become detached [161] (R).

§ 163. The attached pron. being shorter (Jm), the detached [pron., nom. or acc. (Jm)] is not allowable, except on account of the impossibility of the attached through (1) precedence [of the pron. (Jm)] before its op., as ِياك ضربت: (2) separation for an object [not realize, except by means of separation (Jm)], as ِما ضربك إلا ِينا ِينا, [where the object is particularization (Jm); while the saying {of AlFarazdak (J)}

بالباءُتُ الواردَتِ الأمورُتِ قد ضمنت
ِياهم الأرض في دهر الدهر
[By the Raiser, the Inheritor of the dead, when the earth has inclosed them in the time of calamities! (J)] is a poetic license (R); (3) suppression [of its op. (Jm)], as ایاک والشر [60]: (4) the op.'s being (a) id., as زید [24]; (b) a p., when the pron. [governed by it (Jm)] is a nom., as ﷺا ﻧُشَر [since the nom. pron. is not attached to the p. (Jm)]; (5) the pron.'s being the subject of an [act. or pass. part. or assimilate (R)] ep. applied to a person [or thing (Jm)] other than the one that [the quality denoted by] it belongs to, as هند زبد ضاربتة ﷺ [26] (III); but that is correct only if ﷺ be an ag., not a corrob. [below], otherwise it would be included in the case of separation for the object of corroboration (Jm). If the nom. or acc. pron. be governed by the v., it must be attached to its op., except (1) when it precedes its op., being then only an acc., as I. 4. [20]: (2) when the op. is suppressed, as ایاک قربیت [62] ایاک ضربتة [23, 591], and ایاک said in reply to "Whom shall I beat?" [45]; whereas ایاک والاسد [60] is a case of precedence of the obj. before its op., [i.e. ایاک بعد وبعد الاسب (R on cautioning)]: (3) when it is separated from its op. for an object not fulfilled except by. means of separation, vid. when it is (a) an appos., (a) a corrob., as II. 33. [158]
and لَقَيْتُ زِيدًا آيَةً after (b) a subst., as الْآيَةَ [154]; (c) coupled, as جَارِيَّةٌ زَيْدًا وَاِنْتَرَاءٌ (b) after ما ضَرِبَ إلاَّ آيَةً and ما ضَرِبَتْ إلاَّ آيَةَ, as while وَمَا نَبَلَيْ الحُجُّ اِنْتَرَاءٌ جَارِيَّةٌ * إِلاَّ يُجَارِزُناً الْآيَةَ دَيْلَةً [And we care not, when thou art our female neighbour, that not any one but thou should be neighbour to us (AAz)] is anomalous: (c) after the sense of [ما and (AAz)] إِلاَّ, as

كَانَ يَوْمَ قَرَى اِنْتَرَاءٌ نَقْتَلَ اِيِّاً [by Dhu·ll̄̄ba‘ al·Adwānī, As though we on the day of Kurra were slaying only ourselves (AAz): F says that the Arabs treat إِنْما like the neg. and إِلاَّ as respects detachment of the pron., as in the saying of AlFarazdaḵ

أَنَا النَّذَارُ السَّحَامِيَّ السَّمَارِ وَإِنْما بِدَافعٍ عَنْ حِسَابِهِمْ إِنَا أَوْ مَثَلٍ {I am the repeller, the protector of what ought to be protected; and only I or my like defends their honors (Jsh)}, like the saying {of ‘Amr Ibn Ma‘dīkarib (AAz)}

قَدْ عَلَسَ سَلَمَى وَجَارَاتِهَا * مَا قَتَّرَ الْفَارِسْ إِلاَّ إِنَا (ML on ما) Assuredly Salma and her female neighbours have known, not any one has speared and overthrown the
horseman but I (AAz): (d) after: (e) the 2nd of the two
and or Zaid or Zaid and or Zaid: (d) after
the 2nd obj. of or 482: an enunc. 179, in which case you say
He that I knew Zaid to be was thy father and
He that I gave to Zaid was Amr, not nor
because the 2nd obj. would be mistaken for the 1st; whereas, if it would not be mistaken [for the 1st
obj.], attachment is better in the cat. of
enunc., in which case What I
gave to Zaid was a dirham is better than
because you are able to attach without spoiling the
letter or sense, and What I knew
Zaid to be was standing than
because the 2nd obj. in the o. f. must be detached from its op.
for the same reason as [the pred.] in [164].
If the pron. be governed by something else than the v., then, (1) if it be a nom., (a) when an *enunc., pred.* of a thing &c., or sub. of a *what,* it is only detached: (b) when governed in the *nom.* by the *act.* or *pass. part.* assimilate *ep., verbal n., adv., or prep. and gen.* then, (a) if separated from its *op.* for an object not fulfilled except by means of separation, it must be detached, as *زید کُتنم* مربت برْجُلٍ في الدَّارِ، and *هیهاء* زید وانتِ، اَخْتُرَتْ وانتِ، اَخْتُرَتْ وانتِ; and like it is the prominent *pron.* after the *ep.* applied to a [person or] thing other than the one that [the quality denoted by] it belongs to, since this *pron.* is a *currob.* [above] of the *pron.* covert in the *ep., not its *ag.,* because you say *نَحنُ الزَّيدَونُ صَارِبُوهُم نَحنُ* and *الزَّيدَانِ الهُندَانِ صَارِبَاهُمَّ هَمَا* whereas you know the weakness of [146]: (b) if governed in the *nom.* by the *ep.* or *adv.,* when the 2 latter together with the *nom.* are *props., vid.* when they are supported upon the *interrog. Hamza or neg. p.;* as *ما، اَقْلَمْ انتِما قَدَامُكَ هَمَا* اَنَّى الدَّارِ انتِما قَدَامُكَ هَمَا, it must be detached to distinguish the case where it is one of the 2 terms of the *prop.* from the case where it is not so: (c) if neither separated from its *op.* nor governed in the *nom.* by the *ep.* or *adv.* supported upon what has just been mentioned, it must be attached, because the *act.* and *pass. parts.*
assimilate $sp.$, verbal $n.$, $adv.$, and $prep.$ and $gen.$ supply the place of $vs.$ without needing an adjunct; but this attached $pron.$ is only covert [161, 165]: (c) when governed in the $nom.$ by the $inf.$ $n.$, it is only detached, even if it follow the $inf.$ $n.$ without separation, because the $inf.$ $n.$ is not renderable by the $v.$ except with the adjunct $أُّيِّبِناً$ آَءَبَيْزَدَا $اعمجني ضرب انت زيداً$ and $اعمجني$ آَءَبَيْزَدَا $أِعْمَجَني$ آَءَبَيْزَدَا.

(2) if it be an $acc.$, then, (a) if the $op.$ be such as must be detached from the $acc.$ by constitution, like the Hijāzi $مَا زِيدَ اَيَّاكَ$، or if they be separated because of an object not fulfilled except by means of separation, as $مَا أَنَا ضَرَبَ الْإِيَّاكَ$، the $pron.$ must be detached, as you see: (b) if neither be the case, then, (a) if the $op.$ be a $p.$, the $pron.$ must be attached to it, as لَيْتَكَ اِنَّكَ تَأْمَّ وَمَا بِكَ الْإِيَّاكَ$ and لَيْتَكَ اِنَّكَ تَأْمَّ، because the $p.$ is not independent [134]: (b) if the $op.$ be a verbal $n.$, the $pron.$ must be attached to it, because, though it is $orig.$ independent as respects the quality of $n.$, not in need of an $acc.$, still, since its sense becomes that of the $v.$, it is like the $v.$ in the necessity of attachment to it, as $حِبَّةً رُوِيَةٌ$ and حِبَّةً رُوِيَةٌ; while detachment is allowable in the case of such verbal $n.$ as the $كِبْرِىَ$ $عَلَيْكَ اِيَّاكَ$ and $عَلَيْكَ اِيَّاكَ$، only by assimilation to $عَلَيْكَ اِيَّاكَ$ $عِطَاكَ اِيَّاكَ$ [164], though the $كِبْرِىَ$ [187, 560] is not this $كِبْرِىَ$ : (c) if the $op.$ be an $inf.$ $n.$, then,
(a) if it be pronounced with Tanwin, the acc. is not attached to it, because the Tanwin indicative of the word's completeness is inconsistent with the attached pron. indicative of its incompleteness, and moreover the resemblance of the inf. n. to the v. is weak, so that you must say ām̱ībīnī ẓarb āyāk if you do not prefix; (b) if the inf. n. be synarthrous, the ordinary opinion is that the pron. should be detached after it, as ām̱ībīnī ẓarb āyāk, because ʿl alternates with the Tanwin in making the word complete [84], while Akh allows ẓarb, the pron. being an acc.: (d) if the op. be an act. or pass. part., there is a dispute as to the attachment of the acc. pron. to them [118], whether they be pronounced with Tanwin or not: [for, according to Akh and Hsh, the pron. after the anarthrous is in the position of the acc., because it is an obj., the Tanwin and ʿl being suppressed not because of the prothesis, but because of the inconsistence between them and the attached pron.; while Rm, Mb in one of his 2 sayings, and Z say that the pron. after the synarthrous, whether the latter be sing., du., or pl., is in the gen. by prothesis (R on the gens.);] and, though its attachment to them is better than its attachment to the inf. n., because they resemble the v. more than the inf. n. does, still detachment of the acc. pron. after them is better, as ʿāyāk ẓarb āyāk or ʿāyāk ẓarb āyāk or ʿāyāk ẓarb āyāk and ʿāyāk ẓarb āyāk.
§ 164. When 2 prons. follow an op., then, if the 2nd be an appos., the 1st must be attached, and the 2nd detached, as II. 33. [158] and ایاک لیکن، because the appos. is not one of the requisites of the v. [131], so that it should be attached to it and be like one of its parts. But, if the 2nd be not [an appos.], then, (1) if one of them be an attached nom., it must precede the acc., because the attached nom. becomes like part of the v.; while every pron. that follows that nom. must be attached, whether it be more det. [262] than that nom., or not, because the 2nd is as it were attached to the op. itself, since the attached nom. is like part of its op.: (2) if the v. be followed by an attached acc. without a nom. before it, as زید أعطاكئنی، or after a nom. pron., as اعطاكئنی، the pron. following that acc., (a) if less det. than it, must be attached according to S; while others allow attachment or detachment, as زید أعطاكئنی Zaid gave thee it or لیکن، and similarly زید أعطاكئنی I gave thee it or لیکن، and similarly زید أعطاكئنی I fancied thee to be him or لیکن، the reason of its attachment being that there is nothing derogatory to the 2nd in being appended to, and becoming by attachment part of, what is superior to, because more det. than it; and the reason of its detachment being that the 1st attached is a complement, whose attachment is not like that of the nom.:
while detachment in the cat. of خلفی is better than in that of عطیة، because, the 1st obj. in the cat. of عطیة being an ag. as respects the sense [432], the 2nd is as if it were attached to the pron. of the ag.; whereas, the 2 objs. of خلفی still containing some tinge of the inch. and enunc. [440], whose property is detachment [163], and the 1st of them being necessarily attached because of its nearness to the v., detachment is better in the 2nd for observance of the o. f.: (b) if more det., must be detached according to S; though S quotes from the GG allowance of attachment also, as اعطاها and اعطاها تک, and Mb approves the opinion of the GG: while here attachment of the 2nd has not been transmitted by hearsay, because the 2nd, being superior to, as being more det. than, the 1st, disdains to be appended to what is inferior to it; whereas those who allow that by analogy, not by hearsay, look to the bare fact that the 1st is attached: (c) if equal to the attached acc., then, (a) if they be of the 3rd pers., as اعطاها و and اعطاها و، is, as S says, allow-ably attached, but oftener detached: (b) if not, is allowed to be attached by Mb, who approves it by analogy to the 3rd pers.; but not by S: while here also detachment is better, because the 2nd disdains to be appended to, and become a supplement of, what is like it; whereas that is allowable in the 3rd pers., because each pron. relates to something else than what the other relates to,
contrary to the prons. of the 2nd and 1st pers. All of this is when the 2 prons. follow the v.: but, when they follow the n., (1) if the 1st be an attached nom., which is only latent [161, 163, 165], as زید خاربک, the 2nd may be attached, [as exemplified,] or detached, as زید ضارب ایاك. (2) if the 1st be a gen., the 2nd, (a) if an acc., is in the same predicament as when they follow the v. and are both accs., i.e., when less det. [than the 1st], it may be attached or detached, as [503] and معطیک ایاها or معطیکها and معطیک ایاها, like معطیکها، except that detachment in what follows the gen. is better than in what follows the acc. pron., because the v. is more habituated to attachment of the pron. to it than the inf. n. and act. part.; and similarly, when the 2nd is more or equally det., attachment is anomalous, as ضرهوك ضرهوك, whence

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

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

Would that this night were a month, wherein we saw not any one, except me and thee, nor feared a watcher! (AAz); but a poet [says تنفَّذْ اللَّيْلَةُ (454), and Ibn Duraid (^Az)] says
§ 165. No pron. is latent except the [attached] nom., because the acc. and gen. are complements, since they are objs.; whereas the nom. is an ag., which is like part of the v., so that in the cat. of the attached prons., which are constituted for abridgment, they content themselves with expressing the v. The cause of its latency, where it is latent, has been mentioned [161]. The attached [nom.] pron. does not appear at all in the case of (1) the pret., 3rd pers. sing., masc. and fem.; (2) the aor., in يفعل, نفعل, إنفعل, and 2nd pers. sing. masc. or 3rd pers. sing. fem.; (3) [the imp.] إنفعل; (4) all the eps., verbal ns., and advs. [161, 163]: nor does the ag., explicit or pronominal, appear in the case of 5 of them, vid. يفعل, نفعل, إنفعل 2nd pers. sing. masc., the imp. إنفعل, and the imp. verbal n. in the sing., du., and pl.; while what appears in II. 33. [158] is a corrob. of the latent [pron.], not an ag.: but the explicit ag.
and the detached pron. appear in the case of (1) ضربُ، ففعل، فعلت، ما ضربُ لا تضرب هند، and (2) the sing. ep., as and (3) the adv. when supported, as إني الدار زيد and (4) the verbal n. when enunciatory, as أنت XX. 60. That we shall not break, nor (shalt) thou (break) is in full، ولا تكونت أنت، because [the coupled is in the predicament of the ant. (538), whereas] the nom. of the imp. v. is not an explicit n., and the nom. of the aor. v. possessed of the pron. of the 1st pers.; while he allows ذور in

[by AlBurj Ibn Mushir atTa’i, We roam about so long as we roam about; then repair, the possessors of riches
of us and the destitute (repair), to holes (i.e. graves) whose bottoms are wide, and whose top is a broad stone standing fast (Jsh)] to be ag. of a suppressed v. of the 3rd pers., i.e. یاوئی نور الأمرال، or, with what follows it, a corrob. [of the pron. in ناري (DM)] upon the principle of ضرب زيد الظهر والبطن [154] (ML).

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

کاتبی با لا اعتقل من صديق يزاني لو أصابته هو المصابا

{by Jarfr, And how many a friend there is of mine in the wide pebbly watercourses, who would think (the affliction of) me, if I were afflicted, to be the great affliction! (Jsh)}, i.e. یرى مصابی هو المصاب (R), intervenes between the inch. and [its (M)] enunc., before and after [prefixion of (M, R)] the [lit. (M)] ops. [of the inch. and enunc., vid. the cat. of گن, the cat. of ان, the Hijazi م, and the cat. of كان (R)], when the enunc. is det. or [similar thereto, like
Zaid is the departer, [XVIII. 37.]

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

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

XI. 89. *Verily thou art the mild, the director.* The *inch.* ought to be *det.*, because the distinctive imports *corroboration* [138], since *زيد هو القائم* means *Zaid himself is the stander*; and the *enunc.* ought to be synarthrous, because, when it is so, it imports *restriction*, which, importing *corroboration*, is in keeping with the corroboration of the *inch.* by the distinctive: while the form of a detached *nom. pron.* agreeing with the *inch.* is put in order that it may be in the semblance of a 2nd *inch.* whose *enunc.* is what follows it, the *prop.* being the *enunc.* of the 1st *inch.*, so that by this means the synarthrous [enunc. after it] may be distinguishable from the *ep.*, because the *pron.* is not qualified [147]; but afterwards, since the object of putting the distinctive is to avert confusion of the *enunc.* after it with the *ep.*, and this is the sense of the *p.*, vid. to import a meaning in something else [497]; it becomes a *p.*, and is stripped of the quality of *n.*, so that it keeps to a fixed shape, vid. that of the *nom. pron.*, even if what follows it alter from the *nom.* to the *acc.*, because the *p.* is aplastic; though it retains one plasticity that it had when it was a *n.*, i.e. its variation in number, gender and person, because it is not *orig.* a *p.* Then, greater latitude being taken in the distinctive, it is introduced where the
enunc. is similar to the synarthrous, vid. the العربية of superiority, which resembles the synarthrous in that its particularizer is a p., vid. مم [355], united with it, as the particularizer of the synarthrous is a p. united with it, i.e. the ل (R). The conditions of the pron. named distinctive and support are [thus] 6, (1) that what precedes it should be (a) an inch., actually or orig., as اولئك هم المفضلون VII. 156. Those shall be the prospe-

rous, ودنا لنضن الصانون XXXVII. 165. And verily we are the standers in ranks, V. 117., LXXIII. 20. [440], and XVIII. 37.; but Akh allows it to occur between the d. s. and s. s., holding هَزْرَلَّا بِتَأْيِذِهِ هُمْ أَطْهِرُ لَكُمْ XI. 80. These are my daughters, purer for you, [read by Ibn Marwān (K, DM), Sa‘īd Ibn Jubair, AlHasan alBasrī, and Zaid Ibn ‘Ali (DM)] with أطهر in the acc., to be an instance of it: (b) det., as exemplified; but كر, Hsh, and such of the KK as follow them allow it to be indet., attributing أن تكون أمة هبى أربى من أمة XVI. 94. Because a people is more numerous and wealthy than a people to it: (2) that what follows it should be (a) an enunc. actually or orig.: (b) det., or like the det. in not receiv-
ing ال, as above in the case of خيرا LXXIII. 20. and الأل XVIII. 73.; while the condition of the one like the
det. is that it should be a n., as exemplified; but Jj coordinates the aor. with the n., because of their mutual resemblance, holding أنَّهُ هُوَ يَبْيِدُ وَيَعْيَدُ LXXXV. 13.

*Verily* He produceth and reproduceth to be an instance of it; and is followed by A.B, who allows the distinctive in وَمَكِرُ أَرِئِكُ هُوَ يَبْيِرَ XXXV. 11. *And the plotting of those shall prove vain*; and by IKhz, who says that there is no difference between accidental prevention of آل، as in отзыв مِنْهُ، [where the preventive of آل is the مَثَلُ] and in the pre., like مَثَلُ، [where the preventive is the prothesis (DM)], and natural, as in the [pret. and (DM)] aor. v.; while Suh. says on وَأَنَّهُ هُوَ أَمَابُ رَاحِيُّ وَأَنَّهُ خَلَقُ الزَّرَقُوْيِ LIII. 44-46. *And that He hath made to laugh and made to weep, and that He hath killed and made alive, and that He hath created the two mates, the male and the female that the distinctive pron. is put in the first 2 verses, and not in the 3rd, because some of the heathen sometimes attribute these acts to others than God, as Nimrod says آنَا أَحْيَى وَأَمِيتَ II. 260.

*I make alive and kill*, whereas the 3rd has not been claimed by any of mankind; and the text وَبَرَى الْجِنِينَ أُولَى الْعَلَمِ XXXIV. 6.

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

§ 167. The prop. is preceded by a pron. [of the 3rd pers. (IH) sing., masc. or fem. (R),] named the
pron. of the case [when masc. (Jm)] and fact [when fem. (Jm), but by the KK {the pron. of (R)} the unknown (M, R), because that case is unknown until the pron. is (R) expounded by the prop. {mentioned (Jm)} after it (IH), as CXII. 1. (160) (M)]. It is [according to the ops. (IH)] (1) attached, (a) prominent, [an acc., in the cats. of (R), as in طَنْتَهُ زَيْدٌ] I thought the case to be this, Zaid was standing and

أَيًا لَا قَامَ عِبَّدُ اللَّهِ LXXII. 19. And that the case was this, when the servant of God stood (M)]; (b) latent (M, IH), a nom., in the cats. of (R), as in their saying ليس خلق الله مثلاً The case is not this, God has created his like and IX. 118. [460] (M): (2) detached (IH), when an inch. or a sub. of (R). It is [preferably (R)] fem. when the [expos. (R)] prop. contains a fem., as فينها لا تعمى الأبصار XXII. 45. For verily the fact is this, the eyes are not blind, [ لم تكن لهم آية] أن يعلمه علماء بنى إسرائيل XXVI. 197. (M), so read by Ibn 'Amir (B), And was not the fact this, that the learned of the children of Israel should know it was a sign for them? (K, B), or they had a sign, that the learned &c? (K), [على أنها تعفر الع] 507] (M, R), provided that the fem. in the prop. be not a complement or like a complement, so that إنها كأنها بنيت غرفة
[19, 447] is not preferable, because, the pron. being intended, important, and connected with complements is not observed. This pron. may not be suppressed, from want of indication of it [1], since the enunc. is independent, not containing a connecting pron. [27] (R). Its suppression, when it is an acc., [however, is allowable, because it becomes a quasi-complement through being governed in the acc., and is besides indicated by the sentence, as این می ی محل آن (517) and این می لام آن (1), the indication here being that the annullers of the inc. are not prefixed to cond. words; but (R)] is weak, except with این when contracted [525], in which case it is necessary (IH). The reading of XX. 66. [171] is said to be orig. این هنداری همی ساحریبی [27], the [2nd] inc. [این] being then suppressed, and the pron. of the case, as in این می اشر بالناس (517) (Sh). This pron. is irregular in 5 ways:—(1) it necessarily relates to what follows it [160], since it may not be preceded by the prop. expos. of it, nor by any part thereof; and ISf errs in saying on

أسکریان کان این المراءة اذ هجا تمدیما بجو الشام ام متساکر

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

§ 168. The pron. in عْبَرَاتَ رَجْلُ [498] is a vague indet. [262, 505], thrown out at hazard without aim at any particular person, and afterwards expounded [84, 160]; and like it in vagueness and exposition is the pron. in نِعْمَ رَجْلُ [84, 160, 409].
§ 169. When the 

is a pron., the general practice is to say

and, as

XXXIV. 30. If it had not been for you, we should have been believers and

but trustworthy persons transmit from the Arabs

as

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

[by ʿUmar Ibn Abi Rabīʿa, She signed with her two hands from the litter, saying, If thou (hadst) not (been with me) this year, I should not have performed the pilgrimage (Jsh)],

[by Ruʿba Ibn AlʿAjjājb, My daughter says, Thy time of departure has arrived. O my father, perhaps thou, or may-be thou, (will find sustenance) (Jsh)], and
by 'Imrān Ibn Ḥittān, And I have a soul, to which I say, whenever it opposes me, Perhaps I, or may-be I, (shall attain mine object) (AAz); while authorities differ as to [the explanation of] that (M). S and the majority say that ُعُسَى is a prep. [513], peculiar to the pron., as ُعُسَى [501] and the ك [509] are peculiar to the explicit n., and not depending upon any thing [498]; and that the position of its gen. is that of a nom. by inchoation, the enunc. being suppressed [29, 574]: while Akh says that the pron. is an inch., and ُعُسَى not a prep., but that they substitute the gen. pron. for the nom., as, they do the converse, since they say ِما ِعَظْمَتُ ِلا ِعَظْمُتُ كَا ِثَأَرَأ ِمَا ِعَظْمَتُ ِلا ِعَظْمُتُ كَا ِثَأَرَأ ِمَا ِعَظْمَتُ ِلا ِعَظْمُتُ كَا ِثَأَرَأ ِمَا ِعَظْمَتُ ِلا ِعَظْمُتُ كَا ِثَأَرَأ ِمَا ِعَظْمَتُ ِلا ِعَظْمُتُ K I am not like thee, nor art thou like me [509]; whereas substitution occurs only in the case of the detached prons., [a refutation of Akh's saying (DM),] because of their resemblance to explicit ns. in their independence.

On ُعَسَقَ [in some MSS ُعَسَقَ (170) (DM); &c. [459, 462], there are 3 opinions:—(1) S says that ُعَسَقَ is treated like لَل in governing the sub. in the acc. and pred. in the nom. [516], as لَل is treated like it in having its pred. conjoined with لَل [536]: (2) Akh says that it continues to govern like كَانَ [459]; but that the acc. pron. is borrowed in place of the nom. pron.: which is
refuted by two matters, (a) that substitution of one pron. for another is authorized only in the case of the detached [pron.], as يَا أَبِي الرَّحْمَٰنِ ٱلْۡغَّنِّ, المَا إِنّا كَانَتْ ٱلْۡغَنِّ كَما يَأْتِي مَا يَأْتُهَا فَأَمَرَهَا [129] the is an etymological subst. [682] for the [being a case of conversion (DM),] not a case of substitution of one pron. for another, as IM thinks; (b) that the pred. appears governed in the nom. in

(by Şakhr Ibn Al‘Abbūd alKhidrī, Then said I, May be it is the fire of Ka’s; and perhaps she will complain, and I shall come towards her, and visit her (Jsh)): (3) Mb and F say that it continues to govern like كَانَ; but that, the sentence being transposed, [what ought to be (DM)] the sub. is made pred., and conversely, [the in عَسَانِي أَتُوقُمْ in being its prepos. pred., and its postpos. sub. (DM)]: which is refuted by its entailing in such as يَا أَبِي الرَّحْمَٰنِ ٱلْۡغَنِّ [above] restriction [of the expression (DM)] to a v. and its acc., [while the nom., vid. its postpos. sub., is suppressed (DM)]; but they may reply that the acc. here is a nom. in sense, since their assertion is that the inflection is transposed, while the sense is unaltered.

§ 170. The of protection, named also the of support, is affixed before the of the 1st pers., (1) when governed in the acc. by (a) the v., whether plastic, as
or aplastic, as ما عذاني or قاموا ما خالي and عسانني or حاشي if be held to be a v. [511]; (b) the verbal n., as عليكني, تراكني, دراكني; (c) the p. [أين, &c. (516) DM], as إنني: (2) when governed in the gen. by دن and عى: (3) when post. to قد, لدن [187], or قا: (4) in other cases anomalously, as حسبى, بجللى my sufficiency [187] and [609] (ML). The ن of protection is introduced into the v. to protect it from the Kasr, because what precedes the س of the 1st pers. must be pronounced with Kasr; whereas, since they debar the v. from the gen. [404], and the Kasra is the original sign of the gen. [16], they dislike that what is sometimes the sign of the gen. should be found in the v.: while its introduction in such as يطيني and يطيني is either for the sake of uniformity, or because the Kasr would be supplied upon the ل and س, if it were not for the س, as in عصاى and عامى; and its introduction with the س of inflection, as يضرعنى, the س of corroboration, as يضرعنى, and the attached nom. pron., as يضرعنى and يضرعنى, is allowable because the س of inflection and corroboration and the prons. mentioned are like part of the v. This س is inseparable from (1) all the paradigms of the pret.: (2) the aor. [including the imp.], except the five paradigms
containing the ن of inflection [405], whether the aor. [or imp.] contain the ن of the pron. or the single or double of corroboration, as يُضْرِبُثْنِي and

هل تبلغني دارها شديدة لعنى بعض النصارى مصر

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

تراء كالثغام يفعل مسكا يصور الفالقات إذا فلئي

[by 'Amr Ibn Ma'dikarib azZubaidi, Thou seest it (the hair of the head) like wormwood steeped in musk, vexing
the women rummaging for lice when they rummage me for lice, orig. (Jsh)), where the elided may not be the of the pron., since the ag. is not suppressed. Three methods are allowable with the of inflection, elision of one , incorporation of the of inflection into the of protection, and expression of both without incorporation; and VI. 80. [405] is read according to all three. Expression of the with is better, as [164]; but is allowable, as [164], by assimilation to ; and occurs by assimilation to ; but is more frequent (R). It is disputed whether the of protection be inseparable from the of wonder or not, as [477] or ; but the correct opinion is that it is inseparable (IA). The may be affixed to verbal , because they convey the sense of the ; or omitted, because they are not orig. [187]. The may be affixed to , because they resemble the [516]; or elided, because the affixion is due to the resemblance, and is not original, and because of the combination of likes, together with the frequency of usage (R). is correctly denuded of the , as XL. 38. [411]; and expression of the is rare, as
Then said I, Lend ye two to me the adze: perhaps I shall carve with it a scabbard for a glorious sword (J)].

The لَمْبَةِ is not elided with لَمْبُ, except extraordinarily, as

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

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

[by Ḥumaid Ibn Mālik alArkat, My sufficiency is the help (being red.) of the two Khubaibs ('Abd Allāh Ibn AzZubair, surnamed Abū Khubaib, and his son Khubaib), my sufficiency: the Imam (Khubaib Ibn 'Abd
Allah) is not the unrighteous niggard (J); and the
is affixed for preservation of the inseparable quiescence
[of the final]. According to S and Zj, elision of the
is not allowable, except by poetic license; whereas, according to others, expression is preferable, but elision is not a poetic license, because it is authorized among the Seven, [XVIII. 75.]

Thou hast obtained from me an excuse being read
(K, B) by Nafi' (B)]; but IH follows Jz, who says that
you are allowed an option in the case of the reading inducing them to say so: and affixion of the to
though it is not a v., is for preservation of the inseparable quiescence of the. Elision is better than expression in the case of, because of the dislike to a quiescent before the, and from the difficulty of pronouncing it.

§ 170.A. The most particular of the prons. is the
pron. of the 1st pers., then that of the 2nd pers., then
that of the 3rd; and in combination the more particular
prevails, as or and (R).
THE DEMONSTRATIVES.

§. 171. The *dem.* is what indicates a denominate and demonstration of that denominate: you say, when demonstrating Zaid for example, اَنَّهُ This, the word ذَا indicating the person Zaid and demonstration of that person (Sh). The *dems.* are the *ns.* that the denominate is demonstrated by; and on that account they contain the sense of the v., and therefore govern *ds s.* [75] (IY). Only a visible sensible [object], near or distant, is *orig.* demonstrated by the *dems.*: so that, if an invisible sensible [object] be demonstrated by them, as تَشْبَكُ... XIX. 64. *That is the Paradise,* this is because it is made to be like the visible; and similarly if what is imperceptible by the senses be demonstrated by them, as VI. 102. [172] and XII. 37. [561] (R). The *dems.* are (1) *sing.*, (a) *masc.* ذَا: (b) *fem.* [with slurring or impletion (R)], [or [with slurring or impletion (R)], [and sometimes ذَا (R)]: (2) *du.,* (a) *masc.*, [in the *nom.* (M, Jm)] ذَا, and [in the *acc.* and *gen.* (M, Jm)] ذَا, [but in some *dials.* ذَا, whence انَّهُ... XX. 66. *Verily these two
are two enchanters (174) (M)]; (b) fem., [in the nom. (IY, Jm)] [نَعْمَانُ], and [in the acc. and gen. (IY, Jm)] [نَعْمَانَ], [ُنُعْمَانٍ being the only fem. dial. var. dualized (M, Jm), because of the frequency of its occurrence (Jm)]:

(3) pl., masc. and fem. وأَنَّا أَوْلَيْاءُ, a heteromorphous pl., the measure of which is upon the measure of غَرَابُ (IY)], pronounced with prolongation or abbreviation (M, IH), and in the latter case [generally] written with the (R, Jm); which is common to the rational and irrational, as

(М, R), by Jarīr (M, J), Disparage thou [664] the halting-places after quitting the halting-place of Al-Liwā, and life after the passing of those days (J), where it is used for the irrational (IY, J), as in "إِنَّ السِّمُعَ وَالبصَرَ وَالفُؤُودَ كَلِّ أَوْلِيَّةٍ كَانَ حَتَّى مَسْؤُولاً" XVII. 38. Verily the ear and the eye and the heart, all of those are inquired about (J), and similarly

يا ما اسْمِلْ غَرَابًا شَدَّةً للّا

مِمَّنِ هُؤُلَائِكَ النُّفُوسُ والْسَمْرُ (IY), by 'Abd Allāh [Ibn 'Umar (ID)] Ibn 'Amr Ibn 'Uthmān Ibn 'Affān al-'Arjī, O how graceful [288] are
young gazelles whose horns have budded for us from among those herds of gazelles that graze amidst those little [293] wild lote trees and gum-acacia trees! (Jsh), though it is mostly used for the rational, and there is a version peoples [in the former verse] (J); and, when pronounced with Kasr, sometimes has Tauwīn [608], in which case, the Tauwīn denoting indeterminateness, as in صص [187, 198], while is det., its import is distance, in order that the persons demonstrated may be like the indet., so that is like [173]; and sometimes has the 1st Hamza changed into ء, as أولا, or the last Hamza pronounced with Damm, as أولا; and sometimes has the Damma before the lmplected, as أولا upon the measure of قَرْنُكُمْ عليه, whereas أولا upon the measure of تُرزَابُ, as

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


[I have been told that Nu‘m (the beloved) is blaming the desertion: God send down rain to, and keep, that blaming, upbraiding (person)! (N)]. And [115] يبيِ may be prefixed to عوايْ بّيِ ذلِك ذلِك in II. 63. Middle-aged between those two because ذلِك is i. q. two things [172], since it occurs as a dem. of the فرضُ and ذكرُ mentioned [149], being allowable as a dem. of two fems., though it is sing. masc., as being a paraphrase of ما تقدمُ ما ذكرُ or for the sake of abridgment. And the pron. is sometimes treated like the dem. in this respect: AU says, I said to Ru‘ba about his saying
"If thou mean the, say, and, if the and, say, and he said, "I meant" (K). The dems. [except يأ and (Sh)] are uninfl. (IY, R, Sh), upon quiescence, like ٌ ذ and ٍ ذ; Fath, like ٍ ذ [175], as ٍ ذ The dems. [except يأ and (Sh)] are uninfl. (IY, R, Sh), upon quiescence, like ٌ ذ and ٍ ذ; Fath, like ٍ ذ [175], as ٍ ذ The dems. [except يأ and (Sh)] are uninfl. (IY, R, Sh), upon quiescence, like ٌ ذ and ٍ ذ; Fath, like ٍ ذ [175], as ٍ ذ The dems. [except يأ and (Sh)] are uninfl. (IY, R, Sh), upon quiescence, like ٌ ذ and ٍ ذ; Fath, like ٍ ذ [175], as ٍ ذ And We made the others draw near there; Kasr, like ٍ ذ and Damm, like ٍ ذ, which Ktb relates that some of the Arabs say (Sh): (1) according to most (R), because they imply the sense of the p. (IY, R), vid. demonstration: for, this being a meaning, like interrogation, a p. ought to be constituted to indicate it [159], because their custom current in the case of every meaning introduced into the sentence or into words after their formation is that a p. should be constituted to indicate it, like the p. of interrogation in ٌ ذ and ٌ ذ, negation in ٌ ذ and ٌ ذ, wish, hope, beginning, ending, premonition, comparison, etc., for which ٌ ذ the, etc., are constituted; or that what follows the course of the p. in needing something else should be constituted to denote it, like the inflection indicative of the various meanings, the of relation, and the alteration of the formation alone, as in ٌ ذ and ٌ ذ and ٌ ذ and ٌ ذ, or with the addition of a letter, as in the dim. and some broken
and, since demonstration is a meaning introduced into words like This man and That horse, and no p. has been constituted to indicate it, the dems. become like impliers of the sense of the p. (R): (2) as some say, because the dem. resembles the pron.: for you demonstrate by the former what is in your presence so long as it remains present, and; when it is absent, that n. quits it, whereas [explicit] ns. are so constituted as to be inseparable from their denominates; and, since this n. is separable from what it is constituted for, it becomes like the pron., which, being used as a n. when an explicit n. precedes [160], and not having been a n. for it before that, is a n. for the deminate in one state, and not in another: so that, since the pron. must be uninfl. [161], the vague [262] must likewise be uninfl. (IY): (3) as is said, because the constitution of some dems., as تٌرُدٌ, تٌرُدٌ, and تٌرُدٌ, is [bil.,] like that of ps.; while the remainder, as اًرُبُوٌ and اًرُبُوٌ, are made to accord with them: (4) as is said, because they need the context that removes their vagueness, vid. either sensible demonstration or qualification [148], as هذا الرجل This man, as the p. needs something else [497]. The majority say that the du. is uninfl., because the cause of uninflectedness exists in it, as in the sing. and pl.; and that دُأَنَذٌ is a coined form, not constructed upon a sing., دُأَنَذٌ being a form for the nom., and دُأَنَذٌ
for the acc. and gen.: but some say that it is infl.,
because its termination varies with the variation of the
ops., while the assertion that each of them is a fresh
form is contrary to the apparent [case]. And the dispute
on (176) is the same as on ذَٰٰلِكُنَّ and
ذَٰٰلِكُنَّ (R). The demos. ذَٰٰلِكُنَّ and the conjuncts
ذَٰٰلِكُنَّ and ذَٰٰلِكُنَّ are like the du., i.e. are infl. with the
1 in the nom. and with the ِ preceded by Fath in the
acc. and gen. [16], like الْرَجَالِ and الْزِيدَاءٍ: but are
not really dus., because the only det.s that may be
dualized are such as are susceptible of being made indet.,
like زيد and عمر, which, when held to be common and
indet. [12], may be dualized, for which reason you say
الْرَجَالِ and الْزِيدَاءٍ, prefixing the p. of determination
to them [18], whereas, if they retained the determination
of the quality of proper name, the p. of determina-
tion might not be prefixed to them; while, ذَا and
not being susceptible of being made indet., because their
determination is by means of demonstration and the
conj., which are inseparable from them, that proves ذَا, الْذَٰلِكُنَّ, and the like to be quasi-du. ns., like هما and
نَتَمَا, not really dus., for which reason الْذَٰلِكُنَّ may not be
prefixed to ذَا, as it may not be to هما and نَتَمَا (Sh).
But [176] occur in the three cases; and to this is attributed XX. 66. [above] (R). These ns. are said to be vague [262] because you demonstrate by them everything that is in your presence, and sometimes there are several things in your presence, so that they confuse the person addressed, who does not know which of them you demonstrate; and therefore these ns., being vague, are for that reason invariably explained by the ep. upon the occasion of confusion (IY).

§ 172. The p. [ك (IY, Sh, Jm)] of allocution [560] is affixed to them (M, IH, Sh), to give warning of the number and gender of the person addressed (Jm), as [ذاتك or ذاتك] with the ي single or double [173], whence [ذاتك] XXVIII. 32. Then those two shall be two proofs from thy Lord, [ذ بك], [but not (IY)] [below], [أولك, تينك, تانك] (M). The ك is not a pron., as in [علمك], because that would necessarily involve its being governed in the gen. by prothesis, which is not allowable, because the dems. are not pre., since they are invariably det. [112] (Sh). The ك of [ذ بك] [173] does not indicate the 2nd pers. [160], but only allocution; so that it is a p. indicating a meaning, but
having absolutely no indication of the person (Sh on the
prons.). It varies with the gender and number of the
person addressed, as

XIX. 10. Thus

hath thy Lord said, [XIX. 21. (561) (IV),] XII. 37.

That is God your Lord,

and XII. 32. [502] (M). These [ps. of allocution (Jm)]
being five [multiplied (Jm)] into five [sorts of dem., i.e.
the sing. masc. and fem., the du. masc. and fem., and
the common pl. (Jm)], that [product (Jm)] is 25, vid.

while, though given by Z [above] and MK, is said
in the [Th and] Sihâh to be wrong (Jm). But there is
another dial., transmitted by trustworthy authorities,
which makes the sign of allocution sing. and pronounces
it with Fath in every case, by giving predominance to the
side of the sing. masc., as

II. 137. And thus have We made you a chosen people, where
the analogy of the 1st dial. requires

because the
address is to a multitude, as in the other text

XLVIII. 15. Ye shall not follow
Thus hath God said before; and hence

O ye that have believed, if ye help God, He will help you......That is because they, not His, though the addressed is a multitude (IY). And [thus] is sometimes used in place of His, as your. IV. 30. That marrying of the handmaidens is for him of you that dreadeth falling into fornication and His, as your. IV. 3. That choice of one wife will be nearer to the condition that ye be not unfair; just as the sing. is sometimes used to demonstrate two [things], as II. 63. [171], or more, as are hateful in the sight of thy Lord, by paraphrasing the du. or pl. by (R).

§ 173. The ل before the ك is optional, as or (Sh). is with the ل added in it [to indicate the distance of the demonstrated, and pronounced with Kasr because of the concurrence of two quiescents (IY)]. A distinction being made between, and (M), is said to denote the near, the intermediate, and the distant. [But some,
holding that there is no medium between the 'near' and 'distant', say that the *dems.* denuded of the ل and ك denote the *near*; and that those conjoined with them, or with the ك alone, denote the *distant* (RI). And like [the masc. (IY)] ذَلَّكُ [in importing *distance* (distant)] and [the fem. (M, R)] ذَلَّكُ (M, III) from ذَيِّبُ, in which they elide the ل because of its quiescence and the quiescence of the ل after it (IY), ذَلَّكُ, ذَلَّكُ with Fath of the م by elision of the ل of ل (R), and ذَلَّكُ [from ذَيِّبُ, in which they do not elide the ل, as they do not elide it in ذَلَّكُ (IY)], the last [ل (R)] being rare (M, R); the *du.* (R) ذَانَكُ and ذَانَكُ; and [the pl. (R)] ذَانَكُ (IY) and ذَانَكُ [171] (R). The reduplication of the ل [in ذَانَكُ and ذَانَكُ] is a compensation for an elided letter, the ل of ذَا; but (IY)] in ذَانَكُ [and ذَانَكُ (R)], says مب, is a compensation for the ل in ذَلَّكُ (IY, R) and ذَلَّكُ (R); so that, when you say ذَاكُ in the sing., you say ذَاكُ in the *du.* (IY); while, according to مب, ذَاكُ is the *du.* of ذَلَّكُ (M). But others than مب say that the reduplication is a compensation for the elided ل of the sing. [ذَاكُ and ذَاكُ]:
and this is more likely, because they say َلدٍ and َلدٍ with the doubled as a compensation for the elided َ (176); while, if the reduplication were a compensation for the ُهذاء (174) would not be said, as ُهذاء is not said: so that, according to others than Mb and his followers, the distant and intermediate have one expression in the ُ. (R). The ُ must be omitted in (1) the dem. of the ُ, as ُذانك; (2) the dem. of the pl. in the dial. of those who prolong it, as ُأرَّأَّ; whereas, if you abbreviate, you say ُأرَّأَّ or ُأرَّأَّ; (3) every dem. preceded by the premonitory ُ, as ُهذاك (174), ُهاتِيك, and ُهاتِيك (Sh). And Fr asserts that omission of the ُ in all is the dial. of Tamīm, who content themselves with the ُ alone to denote the distant and intermediate (R).

§ 174. The premonitory [ُ (IH) ُ (M, R)] is prefixed to them [552] (M, IH). One says [sing. masc. (Sh)] ُهذَا, [the ُ of ُهذاآ being dropped in writing from frequency of usage, but retained in pronunciation (IY); fem. (Sh) ُهذَة (IY, Sh), ُهاتِئ (IY), ُهذَي (M),] ُهذَا, and ُهاتِئ, [as
by Ka'b al-Ghanawi, And ye two told me that death was only in the towns: then how (did my brother die in this place), when this is a rock and a sand-heap? (N),] and (IY): du. (IY, Sh) masc., in the nom. (Sh)] هِذُانِ [and in the acc. and gen. هِذْئِيِّ]؛ fem., in the nom. (Sh) هَازِيِّ، {and in the acc. and gen. هَازُئِيِّ (Sh)}: pl. (IY, Sh), masc. and fem. (Sh)] هُرَّالَةِ [M, Sh] or هُرّالِ (M), with prolongation [in the dial. of the Hijazis, which is transmitted in the Qur'an (Sh),] or abbreviation (IY, Sh) in the dial. of the Banu Tamim (Sh), and هُرَّالَا [or هُرّالَ] with elision of the ʾ of ِهُرَّآ, as نَطُبُدُ لَا يُقَلُُ هُرّالَ آخِرُ. [171] and

by Al'Ashâ, To these, then those, did I give sandals measured by sandals (IY). And [sometimes the p. of allocution is with them, as (IY)] هَذَاكَ [هُذاكَ (IY),] هُرَّالِكَ [هُرّالِكَ, هُرّالِكَ] [and هُرّالَكِ or هُرّالَكَ] (IY). The ُهِ is not part of the dem., but only a p. put to call the attention of the person addressed to the demons treated, as is proved by its ellipse, allowably in ُدَ and
and necessarily in ذَكَر [173] (Sh). One explanation of XX. 66. [16, 171] is that, when هنَّا is dualized, two ṣ, the ṣ of هنَّا and the ṣ of dualization, are combined, so that one of them must be elided, because of the concurrence of two quiescents; and therefore those who assume the elided to be the ṣ of هنَّا, and the remaining one to be the ṣ of dualization, convert the latter into ى in the acc. and gen. [16]; but those who assume the converse do not alter the ṣ [171] (Sh on inflection).

§ 175. And hence their saying, when they demonstrate the near place, هنَّا; and, when the distant, هنَّا, for which [نَّا, with (IY)] Kasr [of the ٍ, an]icious and rare dial. var. (IY),] has been transmitted, and هُنَّا (M): these ns. also being dems., like هنَّا and هُنَّا, except that by these ns. only that place which is present, and by those everything, is demonstrated. And Dhu-r Kumma says

[There (an adv. to زَجل in the preceding saying للجِل] The Jinn have at night on our sides a clamouring), and there, and here (مَيْن being red.) or there: they (the Jinn) have on them (the sides), on the
left hands and on the right hands a muttering, with Fath of the س in all three, or, as is said, with Fath of the س in the 1st, Kasr in the 2nd, and Damm in the 3rd, and (FA) with reduplication [of the ن in all three (FA)]; but, as for the saying of the Rajiz

They (the camels) have come to water from many places, from here and from here: if I quench not their thirst, what (am I to do)? (AAz), he means نَهُنَا, and substitutes a س for the ح [181, 690] (IY). نَهُنَا is invariably an adv., either in the acc. or governed in the gen. by ال or إلى only (R). نَمْ is a n. whereby distant place is demonstrated, as XXVI. 64. [171]: and it [also] is an aplastic [64] adv. [of place, i.e. is not used except as an adv., nor governed in the gen. except by ال (DM)]; for which reason he that parses it as [direct (DM)] obj. of وَاذَا رَايَتُ نَمْ رَايَتُ in LXXVI. 20. And, when thou seest there, thou shalt see makes a blunder, [رَايَتُ having no obj. expressed or supplied, in order that it may be general, and نَمْ being in the position of the acc. as an adv., i.e. in Paradise (K)]: and it is not preceded by the premonitory p. [552],
nor followed by the ك of allocution [560] (ML). The ك [of allocution (M)] is affixed, [and the premonitory p. is prefixed (M),] to [نا and (M)] هننا (M, R), as هننا, هننا, هننا, e.g. إنا هاننا قعورون V. 27.

Verily we stop here (IY); but not to ثم, the saying being wrong (R): and [they put the ل, so that (IY)] [599, 681] is said, as ذلك [173] is said (M), e.g. XVIII. 42. [75] (IY). هننا denotes the near, the intermediate, and هنالك the distant: while هننا, هننا, like هنالك, denote the distant. But sometimes time is meant by هنالك, and هننا, as XVIII. 42. [75], i.e. حينئذ Then, and حقت [109], i.e. ولت حينئذ حقت when (the longing was) not at a time that etc, هننا being an adv. of time, because of its prefixion to the prop. [124] (R). Hish, however, says that the dem. is not pre. (SM); and the best is the saying of F that لات is inop., [the adv.] هننا a prepos. enunc., and حقت a postpos. inexc. by subaudition of ان, as in [XX. 23. And among His signs is (that) He showeth you the lightning and (SM) يرميكم البرق [2, 418. A.] (ML), i.e. وليس كأنا في هذا الوضع (DM).
THE CONJUNCTS.

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

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

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

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

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets \(R\): \(b\) the \(l\) and \(l\) in \(n\) and \(n\) and their \(du\). and \(pl\). are, according to critical judges, \(red\.) \((599\), what is intended by them being the form of determination, not its sense, as is proved by two matters, \(a\) that the \(l\) and \(n\) in the conjuncts are an inseparable addition; whereas the \(n\) of determination is not known by us to occur inseparably, but on the contrary may be dropped, as \(J\) and \(J\); while we do not find them say \(n\), as they say : \(b\) that we find many of the conjunct \(ns\). to be denuded of the \(l\) and \(l\), but, notwithstanding that, to be \(det\.), vid. \(m\), \(m\), \(m\), and \(m\), their determinateness being only by means of the \(conj\). after them; and, when
it is established that the *conj.* is determinative, the ِ and ِ in such conjuncts as they are prefixed to are not determinative also, because the ِ does not become *det.* for two different reasons: (c) the ِ and ِ are added for a sort of rectification of the form, because ِ and such of its sisters as contain ِ are introduced only as connectives to the qualification of *dets.* by *props.* (178): for *props.* are *indet.* (144), and the *indet.* is not an *ep.* of the *det.* (146); while it is impossible to prefix the ِ of determination to the *prop.*, because this ِ is one of the peculiarities of ِ (2), whereas the *prop.* is not peculiar to ِ, but is nominal and verbal: so that they then put ِ, and make the *prop.* a *conj.* to ِ, which is the *ep.* in form, though the object is the *prop.*; and, the form of ِ before the prefixion of the ِ and ِ not being in accordance with the form of the *eps.* of *dets.*, they add at its beginning the ِ and ِ, in order that they may thereby obtain the form of the *det.*, which they intend, and thus the form and sense may correspond (IY): (b) *du.*. *masc.*. [in the *nom.* (IY, IA, Sh)] ِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِィ
sometime the is (a) doubled, [as a compensation for
the elided by (173) (R, IA), as in the reading {of Ibn
Kathir (IY) 40. And the two
of you that shall commit it (IY, IA) and the reading
of XLI. 29. Our Lord, show Thou us the
two that; and this reduplication is allowable in the
of the dems. and also, as 
being intended as a compensation for the elided
(IA): (b) elided (R, Sh), because the conjunct is
deemed too long by reason of its conj., as
الع
by AlAkhtal, They two are those two women who are
such that, if Tanīm had given them birth, it would
have been said, Theirs is genuine glory! (Jsh): (b) the
dus. are infl. or uninfl., according to the different
opinions on (171); and and occur in the three cases in some unchaste dials.; but,
when they vary, it is better to say that they are infl. (R)]:
(c) pl., masc. [for the rational (R, IA), in the
three cases (IY, R, IA, Sh)]; and [in some dials. (M)]
[in the nom. (IY, R, IA, Sh), the dial. of Hudhail
(R, IA), or, as some say, 'Ukail (J), whence
We are they that came in the morning on the day of AnNukhail (a place in Syria) for an obstinate onslaught (Jsh), being written with two لs, and ج with one, because ج, being a determinative or in the semblance thereof, whereas the determinative is not prefixed to the p. nor to the uninfls. like it, is elided in writing, contrary to the infl. (DM), and the determinativ or in the acc. and gen. (IY, IA), the inflection of the pl. being, says Z, the dial. of those who double the ج in the sing., which confirms the saying of Jz that ج is infl., so that ج is orig. ج, and, one of the two جs having been elided, is afterwards treated like كاً صور; while some transmit ج in the nom. and ج in the acc. and gen., which is the dial. of those who double the ج, and then pluralize ج without elision of anything; and sometimes the ج is elided from ج for alleviation, as
My people are they that at 'Ukāz made sparks fly from the heads of thy people, smiting with the weights, and from also, as 
(R)]; and [or ] (FA), i. q. (IY, FA), a heteromorphous pl. of (IY, R), upon the measure of (R), pronounced with abbreviation or prolongation (Sh), used for the rational and irrational, and sometimes for the pl. fem., both matters being combined in

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

فما أباً لنا بأسَةً من يٌعلَنا اللَّاهُ قدْ مهدَّنا الصُّحُورَا
(IA) Then our fathers, who have spread out the bosoms of their garments as cradles for us, are not kinder to us than he (J); and in the nom., and in the acc. and gen. (M, R), perf. pl. of the (IY) [fem. ] 

[upon the measure of , a quasi-pl. n., like and , [with Hamza in place of the , which is frequent in the pl. of , but not in the pl. of (R); and (M, R) and (IY, R), as though they were pl. of the pl. (R)]; and (IY, R), by elision of the (R, IA, Sh) in all four (R), as in LXV. 4. (29) (IY, Sh), which is read with or without the , while [IY] 19. And those who shall commit adultery is read among the Seven only with the , because it is lighter than , as being without a Hamza (Sh); and (M, R), the Hamza of being lightened between Hamza and (658), because it is pronounced with Kasr, as in the reading of Warsh , LXV. 4; and with a quiescent after the without a Hamza, as in the reading of Abā 'Amr and Bz (610), which, says Abū 'Amr, is the diai:
of Kuraish; and ٍ، by elision of the ت and َى together; and ٍ، like َى، having the pronounced with Kasr, or inf. like َى، and َى، also, being a heteromorphous pl. of َى، also, َى، and َى، except that َى، is better known in the pl. of the masc., while َى، is the reverse of it(R): (2) [common to all genders and numbers (R, IA, Sh),] (a) َى، [denoting the rational and irrational (IA), prefixed to the act. and pass. parts. (R, Sh), as َى، and َى، (177) (Sh), and held by Z to be a defective form of َى، etc. (178), but properly not the ل of َى، because the ل of َى، is red., contrary to the conjunct ل (R): (b) م [180]: (c) م [182]: (d) م [184], [pre. to a det. (116), in order that it may be det. (262) (R), as XIX. 70. (184) (Sh), the prefixion being either expressed or constructive: (a) َى، when the fem. is meant by it, may have the ٌ affixed to it, whether it be conjunct, interrog., or otherwise, as َى، or I met her of them that thou didst meet; though An says that feminization is anomalous in it, as it is in َى، {fem. of َى، (K, B on XXXI. 34.)}.
and some of the Arabs dualize and pluralize it also, in interrogation and elsewhere, as

Which two of them are thy two brothers? and

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

[denoting the rational and irrational (IA), as

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

(IY, R), by Sinān Ibn AlFahl of the Banū Umm AlKahf of Ṭayyi, For verily the water is the water of my father and my grandfather; and my well, which I dug, and which I cased (T), i. e. (R),} and uninfl. also

(IY, R, IA), as

(below) (IY, IA); while the 2nd dial., transmitted by Jz, has for the masc. and (R) for the fem., in the sing.,

du., and pl.; the 3rd, also transmitted by him, has the
same as the 2nd, except that ذات is said for the fem. pl. in the three cases; and in the 4th, transmitted by IDn, it is variable, like ذر and infl. with the inflection of all its variations (16) (R): (f) ذات [186] (M, R, IA, Sh). The conjuncts [except اللذين and اللتاني (171), and ائ (184) (Sh)] are uninfl. (R, Sh), upon quiescence, like مم, التي, النّي, and ماع; Fath, like النّي; Kasr, like الّوّلة with prolongation, a dial. var. of الّوّلة i. q., as

ابن الله للّامة الّوّلة كأنهم * سبوف أجاد الذين يوماً صالونا;

[by Kuthayyir, God has refused to the highminded, who are as though they were swords whose furbishing the smith has done excellently one day (FA)]; and Damм, like ذات i. q. التي in the dial. of some of Tayyyi, as Fr relates that he heard a beggar say in the congregational mosque بالفضل ذو فضلكم الله بِهِ والكرامة ذات أكرمكم الله بِهِ

By the excellence that God has made you to excel with, and the honor that God has honored you with, & with Fath of the ب being orig. ﷺ (Sh): either because some of them are constituted like ps., vid. مّ, مّ, and the ﷺ, while the remainder are made to accord with
them for the sake of uniformity; or because they need a conj. and rel. [177] in their completeness as a part [of the prop.], as the p. needs something else in its quality of part [497]. The inflection ought to rest upon the conjunct [177], because it is the [word] intended by the speech, the conj. being put only to explain it; and the proof is the appearance of the inflection in the conjunct لَئِلَّةٌ، and similarly in اللَّامُ and اللَّامُلَّةٌ according to those who say that they are infl. [171]. And some say that the conj. is infl. with the inflection of the conjunct, because they believe it to be the ep. of the conjunct, by reason of its explaining the latter, like the props. occurring as eps. of indets. [1,144]: but this of no account, because the conjuncts are dets. [262] by common consent, and props. do not occur as eps. of dets.; and the majority hold that the conj. has no place in inflection [1], since it is not replaceable by the single term, like [the prop. that occurs in the place of] the ep., enunc., d. s., and post. [n.] (R). It has reached me that one grammarian used to instruct his pupils to say that the conjunct and its conj. were in such and such a position, arguing that they were like one word; but the truth is what I have premised, [vid. that the conj. has no place, and the conjunct has a place, but that their aggregate is not said to have, or not to have a place (DM),] as is proved by the appearance of the inflection in the conjunct itself, as in XLI. 29. [above], the reading أَيْمُ أَشْدُ XIX. 70. [184] and version ﴿ٓ﴾ 79
the saying of the Ta'ī [poet (DM),
Manzūr Ibn Suhaim (T, DM) alFak'asī (DM),]

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

(ML) They are those who loosed the yoke from off me in
Marv Ash-Shāhījān; and they are my strength (Jsh).
The conjuncts are vague [262], because they are applica-
table to every thing, animate, inanimate, etc.; as هنَا,
and the like dems. [175] are applicable to every
thing (IY).

§ 177. The conjunct is what does not become com-
plete as a part [of the prop. (R), i. e. inch., enunc., ag.
(R, Jm), obj., etc. (Jm),] except by means of a conj.
and rel. [176]. Its conj. [except the conj. of ل (R)]
is an enunciatory prop.; [but the place of the prop. is
sometimes supplied by an adv. or prep. meant to be
understood as accompanied by a v. and ag., the latter of
which is the rel. or the belonging of the rel. (R), as
I saw him that, or whose manservant, was on the flat roof (MAR):
and the rel. is a pron. [in the conj. (R)] belonging to the conjunct (IH); but the place of the rel. is sometimes, though rarely, supplied by the explicit n. (R). The conj. is one of four things, (1) the v. and ag., as جاوجي الد،ي قام He that stood came to me: (2) the inch. and enunc., in which case you may put the rel. with (a) the inch. alone, as جاوجي الد،ي ابواة قائم He whose father is standing came to me; (b) the enunc. alone, as الد،ي ابواة اخوة زيد He that thy brother is the manservant of is Zaid; (c) both of them, as الد،ي ابواة اخوة زيد He whose father is his brother is Zaid: (3) the prot. and apod., in which case you may put the rel. in (a) the 1st prop., as جاوجي الد،ي أن تاية ياك عمر He that is such that, if thou come to him, 'Amr will come to thee, came to me; (b) the 2nd prop., as جاوجي الد،ي أن تكرم زبدا يشترك He that, if thou honor Zaid, will thank thee, came to me; (c) both of them, as جاوجي الد،ي أن تزور يحسى اليyk He that, if thou visit him, will do good to thee, came to me, the 1st rel. being the acc. 8 in تزرة يحسى اليك and the 2nd the nom. pron. in يحسى: (4) the adv. or prep. and gen., as الد،ي عندك زبد He that is with thee is Zaid and الد،ي في الدار خال He that is in the house
is Khalid, in which case the adv. [or prep. and gen.] depends upon a suppressed v., as حال، استقر، and the like, not upon an act. part., because the conj. is not a single term, but only a prop. [67,498] (IY). The conj. must be an enunciantory prop., because the purport of the conj. must be a predicament whose occurrence is known to the person addressed before the state of address [178], whereas the purport of the originative and requisitive props. is not known except after the expression of their formulas; while the saying of the poet

[And verily I am hoping for one look at her that, (I say,) perhaps I, even if her destination be far, shall visit, where لعلٍ الازورها is an originative prop. (Jsh),] is like

[144], i.e. جازوا بنمنى الغ، but the juratary prop. sometimes occurs as a conj., as IV. 74. [149], i.e. لمع و الله ليبطئي; and Ikh allows the admirative to occur as a conj. without subaudition of saying, as جاوني الدي ما احسنه، while IBdh and the rest of the moderns disallow it, which is the right view, because it is originative (R). The prop. that ns. are conjoined with needs a cop., which is (1) mostly a pron., (a) mentioned, as جاوني الدي يؤمنون II. 2. Who believe, XXXVI. 35. [63], XLIII. 71. [498], [where Nafi', Ibn
‘Amir and Hafs read (B, DM) according to the o. f. (B), and the rest of the Seven (DM),] and 34. 35. *He eateth of what ye eat of;* (b) supplied, as XIX. 70. [184], [XXXVI. 35. [in the reading of the KK (K, B) except Hafs (B)], XLIII. 71., and XXIII. 35. [507], suppression from the *conj.* being of stronger authority than from the *ep.*, and from the *ep.* than from the *enunc.* [63, 138]: (2) sometimes an explicit *n.*, as

فيَّا رَبّ لَيْلِيَ انْتَ فِي كُلِّ مُوطِنِ
وَانْتَ الَّذِي فِي رَحْمَتِ اللّهِ اطْمِعِ

[by the Majnūn of Laila al-‘Āmiriya, Then, *O Lord of Laila*, Thou art in every place; and Thou art He Whose mercy I long for (Jsh)], which is rare, constructively, say they, *فِي رَحْمَتِ* though they might construe it to be *فِي رَحْمَتِ*, like

وَانْتَ الَّذِي اخْتَفَنِيِّ مَا رَعْدَنِيِّ

[And thou art he that disappointed me of what thou promisedst me (Jsh)]; and, according to this, the saying of Z that in VI. 1. [540] the coupling by *ثَمَّ* may be to the verbal *prop.* [خلق السَّمَوَاتِ (K)] is weak, because it involves the text’s being an instance of this rare [con-
struction], the n.f. being ب، since the coupled to the
conj., being a conj., must have a cop. (ML). When the
conjunct or its qualified is an enunc. to a 1st pers., the
rel. may be of the 3rd pers., which is more frequent,
because explicit ns. are all of the 3rd pers., as
إنا الذهني
قال كنال
; or of the 1st pers. by syllepsis, as says 'Ali
إنا الذهني سمعتي أمي حبيرة ضرغام اجام وليث قصوره
[I am he that my mother named Haidar (with the ٤ of silence for pause), a lion of thickets, and a mighty
lion! (Jsh))]: and similarly when the conjunct or its
qualified is an enunc. to a 2nd pers., as
أنت الرجل الذي
قال كنال
, which is more frequent, or by syllepsis.
All of this is when it does not denote comparison, with
which only the 3rd pers. is allowable, as
إنا حاتم الذهني
وهب المتين
I am (like) حاتم, who gave hundreds, i.e.
مثل حاتم
: and, if there be two prons., you may, except
in comparison, make one of them accord with the letter,
and the other with the sense, as
إنا الذهني قلت كنال وضرب
أنت الرجل الذي قال كنال وضربت عمرا
زبدا
(R). The
conj. of ال is an act. or pass. part. (IH). The act. part.
in الصارب is in the sense of the v.; and, with the [pron.
(IY)] governed in the nom. by it, is [constructively (IY)]
a prop. occurring as conj. to the ل; while the mention of [27] relates from it to the ل, as it relates to (M).

The o. f. of the ضرب and the ضرب [176] is ضرب and ضرب; but, disliking that the n. ل, which resembles the p. ل in letter, as is obvious, and in sense, as becoming with what it is prefixed to det., like the p. with what it is prefixed to, should be prefixed to the semblance of the v., they transform the v. into the semblance of the n., the act. v. into the semblance of the act. part., and the pass. v. into the semblance of the pass. part., because the two meanings are approximate, since the meaning of زيد ضرب or ضرب, and that of ضرب or ضرب: and it is because this conj. is a v. in the semblance of a n. that it governs when in the sense of the past [345]; whereas, if it were really an act. or pass. part., it would not govern when in the sense of the past, like the synarthrous. The inflection ought to be upon the conjunct [176]; but, since the n. ل is in the semblance of the p. ل, its inflection is transferred to its conj., as in the case of ل when it becomes i. q. [90], as مرت بالضرب، رآيت الضرب، جاواتي الضرب (R). ل is sometimes [anomalously (IA)] conjoined [in poetry (R)] with (1) the nominal prop. (R, IA, ML), as من القوم الرسول الله منهم * لهم دانت رقاب بني معد.
[I am of the people that the Apostle of God is of, that the necks of the children of Ma'add have submitted themselves to! (J)]: (2) the adj., [i.e., says Shμ, the att. adj., in which the meaning of its op. resides, so that it becomes in the predicament of the prop. (U.M.),] as

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

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

[(2), by AlFarazdak, Thou art not the judge whose judgment is approved, nor the man of pure lineage, nor the possessor of intelligence and power of controversy, where the ل of the conjunct ل may be incorporated into the ت or not, contrary to the ل of the p. (749) (J)];
and this, according to the majority of the BB, is peculiar to poetry, while IM elsewhere asserts that it is allowable in a case of choice (IA). That [prefixion (DM)] is a proof that ل is not a p. of determination, [because the determinative is prefixed only to single terms (DM)]; but the whole is peculiar to poetry, contrary to the opinion of Akh and IM on the last (ML). And the KK hold that the prim. substantive made det. by the ل may be a conjunct; and say on لات البهت الَّتَي that it is constructively لات البهت الَّتَي assuredly thou art the House that I honor etc., but that it is not vague like the rest of the conjunct vs. [178]. The conjunct and conj. are like two parts of one n.; and, priority being due to the conjunct, because the conj. is explanatory of it, posteriority is necessary for the conj.: so that neither the conj. nor any part of it precedes the conjunct; nor does the conj. or what depends upon it govern what precedes the conjunct, because that reg. would then be part of the conj.; nor does the conj. depend upon what precedes the conjunct, through being headed by بل, لَكِنَّ, the sign of the correl. of the oath [600], or anything else that would have any dependence upon what precedes the conjunct, because the conj. is part of the conjunct, but not of anything else; nor is the conjunct separated from the conj., nor part of the conj. from part, by an appos. of the conjunct, like the corrob., ep. [147], subst., synd
expl., and coupled, or by an enunc. of, or exc. from, the conjunct, since these things come only after the completion of the word. But in poetry a conjunct occurs coupled to another before the conj.; while what follows them is a conj. either to both of them together or to the last, the conj. of the first being in the latter case suppressed, indicated by the one expressed, as will be shown below in the suppressibility of the conj. upon the existence of indication: and sometimes the conjunct is separated from the conj. by the reg. of the conj., as because the separation is not by an [expression] extraneous to both of them; whereas such [a separation] is not allowable when the conjunct is a p. [75], so that is not said, because the conjunct ps. [497], being infinitival ps. [571], which with the prop. after them are renderable by the inf. n., require to be near the implier of the inf. n.; and similarly in the case of the conjunct , since it is prefixed only to a v. in the semblance of an act. or pass. participial n., so that it and what it is prefixed to are like the p. and what it is prefixed to, which are not separated: and part of the conj. may be separated from part by something coupled to the prop. that is a conj., as you say in the cat. of contest [22], when making the 1st govern, He whose menservants I beat (and they beat me) was Zuid, since the separation is not
by an [expression] extraneous to the conj.; and part of the conj. precedes part, as جارني اللائي منطلق أبوه,

[where the enunc. precedes the inc.,] and جارني اللائي ضرب زيدا اخره, [where the obj. precedes the ag.,] since there is nothing to prevent it (R). Suppression of the conjunct n. [other than الل (R)] is allowed by the KK (R, ML) and Akh (ML), contrary to the opinion of the BB: the former say that XXXVII. 164. [149] means الا من له النح save (him) that hath etc; and like it is the saying of Al-Mutanabbi

\[
\text{بَنِس الحَيَاتِ سُهْرَتَ مِن طَرَيِّي}
\]

\[
\text{شَوْقَةً إِلَى مَن يُبِيبَ يَرْقُدُهَا}
\]

[Most evil are the nights that I have been sleepless in from my passion because of my longing for her that passes the nights sleeping through them (W), i.e. اللائي سهرت فيها (MAR)]; and the saying [of Abu Dhu'aib (Mb)]

\[
\text{لَعْمَرَ يَا نَانَتُ الْبَيْتِ أَكْرَمُ أَهْلَهَا} \text{ رَأَعَذَ فِي إِفْيَانُهَا بِالْأَصَلِّ}
\]

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

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

[He whose habit is precaution and discretion and (he) that obeys his passion are not equal (Iṣḥāq)], i.e. َوَالذِّي َوَالذِّي اطاعَ وَحَزَمَ وَهُوا آتِعَ اطاعَ ِبِسْتَرْيَابَي

[699] and َسَهَةَ (MAR)], and the conjunct is not more adhesive than they (R). Suppression of the conj. [of the conjunct n. other than ِوَلَّ (R), while the conjunct remains (DM)],] is allowable, though rare (R, ML), when the conj. is known (R) through the indication of another conj., as

وعند الْذِّي وَاللَّهِ عَدْنِي إِحْتِنَّةٍ

عليك فَلا يَذْرُكَ كَبِيدَ الْعَوْانٍ
[And in him (that visited thee when sick) and those women that visited thee when sick there is rancour against thee: then let not the cunning of the female visitors of the sick dupe thee (Jsh)], i.e. 

الدري عادك;

or of something else, [like the context (DM),] as

[by 'Abīd Ibn al-Abraṣ, We are they (that have been renowned for valor): then muster thou thy hosts, and afterwards direct them towards us (Jsh)], i.e. 

الأولى عسونا

بالشعار (ML): and is invariably practised with

التي (293) followed by coupled to it, when calamities are intended by them, in order that its suppression may import that the two calamities, the little and great, have arrived at such an inexplicable extreme of magnitude that they are left in their vagueness without any explanatory conj. (R): the poet says

بعد النكبتة والنباتة و التي * إذا علتها أنفسا تردت

where with each اللتي, as some say, the counterpart of the cond. prop. mentioned, but, as others say, 

دَقَتْ

because the dim. necessarily involves that, or, as others say, 

عَلَمَتْ, because the dim. is one of magnification, as in [117], is to be supplied, After that calamity (which, when souls overcome it, is overthrown,
or which has become little or great, and that calamity (which, when souls overcome it, is overthrown, or which has become little or great), and that calamity, which, when souls overcome it, is overthrown (ML). The rel. of ُلِّهُمَّ may not be suppressed, even if it be an obj., because of the obscurity of ُلِّهُمَّ 's conjunctness, the pron. being one of the indications of its conjunctness; nor may one of two rels. when combined in the conj., as ُلِّهُمَّ, since the remaining one would enable that suppressed one to be dispensed with, so that no indication of it would exist (R). The pron. [relating to the conjunct (IA)] may be suppressed, (1) if it be a nom., only when it is an inch. and its enunc. is [a single term (IA),] not a prop. or [att. (IA)] adv. or prep. and gen.; because, if the enunc. were one of them, the fact that some thing had been suppressed would not be known, [since the prop. and adv. with the rel. in them are suitable for being a conj. (R)] : the [prescribed (R)] inch. may be suppressed, (a) [as the BB say (R),] in the conj. of (a) ُلِّي, [without any other condition, as XIX. 70. and ُلِّهُمَّ (184), because lengthiness is realized in the conjunct itself by means of the prefixion (R),] even if the conj. be not long; (b) something else, only when the conj. is long, [as ُلِّهُمَّ في السماء, ُلِّهُمَّ في الأرض] XLIII. 84. And He is the One (that) is God in heaven and God in earth (498), the conj. being long
through the coupling to it (R): (b) as the KK allow, regularly, [in the conj. of or anything else, with or (R)] without length [of the conj. (IA)], as in the [anomalous (R)] reading [of Yahyâ Ibn Ya`mar (K)]

To complete that (which) was a most goodly religion, [i.e. : but it is allowed that in is conjunct (89), and the enunc. of a suppressed inch., i.e. , the rel., vid. the inch., being necessarily suppressed; so that this is a place where the head of the conj. is necessarily suppressed with something else than , when the conj. is not long; and it is regular, not anomalous (IA): (2) if it be an acc., provided that it be not detached [after , as , while in other cases there is no disallowance, as , i.e. , and ]

because the pron. is then a complement (R), as , and similarly
What God is vouchsafing thee is bounty: then do thou praise Him for it; for profit is not with any other than Him, nor injury (J), i.e. مَولِيْكَهُ; and its suppression from the v. above mentioned is frequent, but from the qual. is rare (IA): (3) if it be a gen., provided that it be governed by (a) prefixion [of an ep. constructively governing it in the acc. (R), (e.g.) of an act. part. in the sense of the present or future (IA), as الَّذِٰی اَنَّا ضَرِّبُ زِيدٍ (above), i.e. ضَارِبَةَ (R), whence
فَأَطَقْتُ مَا أَنْتُ قَاضِی XX. 75. Then decree thou that (which) thou art about to decree, i.e. قَاضِیةَ (IA): (b) a [specified (R)] p., [because the prep., being unavoidably suppressed after suppression of the gen., since a prep. does not remain without a gen., ought to be specified, to the end that it may not be confounded after the suppression with any other, as
تَسْجِدُ لَمَّا تَأَمِّرَنا XXV. 61. What! shall we bow down to that (which) thou commandest us (to honor), i.e. تَأَمِّرَا بِهِ, i.e. تَأَمِّرَا بِهِ, and XV. 94. Then preach thou openly that (which) thou art commanded (to make manifest), i.e. بِصِرَافَةٍ, i.e. بِصِرَافَةٍ, and
Then said I to her, I will not, by that (which) Hatim has performed the pilgrimage (to), be unfaithful to thee in a covenant: verily I am not faithless, i.e. حَجَّ حَاتِمُ الْيَتَّةَ, the prep. being regularly specified (R.) when the conjunct [or its qualified (R, FA)] is governed in the gen. by a p. like it in [letter and (IA)] sense, and the two ops. [498] are alike [in crude-form (IA)], as مَرَتْ بِالْذِّي مَرَتْ (IA)], i.e. ِبَيْ (R, IA), whence XXIII. 35. [507], i.e. and

وَقَدْ كَانَتْ تَخْفِي حُبُّ سَمَّاءٍ جَغَدِئَةَ
فَذَٰلِكَ لَا مِنْهَا بَلْ الَّذِي أَنتَ بَأْعِثُ

[by 'Antara, And, by God, thou hast been hiding the love of Samrá a long time: then divulge thou now (orig. إلى) of the love of her that (which) thou art about to divulge (J)], i.e. ِبَيْ (IA), and as مَرَتْ بِزَيْدٍ الْذِّي مَرَتْ (R), whence

لا تَرْكِنْ إِلَى الْأَمْرِ الَّذِي رَكَنتِ
ابناء يعصر حيي اضطرها القدر

by Ka'ib Ibn Zuhair, Do not thou incline to the matter (that) the sons of Ya'isur inclined (to) when destiny con.
strained them, i.e. رَكَّبَنَّهُ (I'A); but sometimes the gen. governed by a p. is suppressed, though the p. is not specified, as Alb. مَرَّتَ يِهُ، i.e. مَرَّت بِهِ, which might be مَرَّت مَعَهُ or مَرَّت زِيَدَ لِهَا or the like: and in case (3, b) Ks holds the suppression of the prep. and gen. to be gradual, while S and Akh hold it to be simultaneous [1, 144] (R).

§ 178. النَّبِيُّ is constituted a connective to the qualification of det. by props. [176]: but [the fact announced by] the prop. that it is conjoined with ought to be known to the person addressed [177], as in your saying هَذَا النَّبِيُّ قَدْ مِنْ الْحُضْرَةِ This man, who has arrived from town to him whom that [fact] has reached, [because the object of the conj. prop. is to determine the mentioned by means of that state of it which is known by the person addressed, in order that it may afterwards be predicatable of, the conj. being the contrary of the attribute, which ought to be unknown to the person addressed, because the object of the attribute is to communicate to the person addressed some state of him that he knows; and therefore you do not say جَارٌ النَّبِيِّ قَامَ He that stood came except to him that knows his standing, but is ignorant of his coming, because جَارُ is an attribute and قَامَ a conj.; nor اَبْنُ النَّبِيِّ أَبْرَاء مَنْطَقٌ He whose father was departing approached except to
him that knows his father’s departure, but is ignorant of his approach (IY)]. And, because of their deeming it too long by reason of its conj., together with frequency of usage, they lighten it without any [other (AAz)] reason, saying by elision of the اللذ of ّي ّي [176], and then by elision of the vowel; and even suppress it altogether, contenting themselves with the [ l and (IY)] ل [176] in its stead: and do the like with its fem., saying the للذ, and اللم ّي [176], and من ّي. ii. the رَبَّتْ هَنَّ ّي [176] : and elide the ن from its du. and pl. [176], as in the saying of [AlAkhṭal (ID, Jsh), or, as is said (Jsh),] AlFarazdak

ابنى كلبي ابى عمى اللذ ّي قتلا الملوك وفدتاء الإغلالا

[ O Banû Kulaib, verily my two paternal uncles were the two that slew the kings and loosed the yokes (Jsh)], دى ّي حانت الب [117], and IX. 70. [571] like them that have plighted; [though ّي may be sing., but indicate the pl., in which case the rel. pron., if sing., is so from regard to the letter, and, if pl., is so by syllepsis, as in the case of ّي (182); and similar is ّي جاء ّي ّي ّي ّي ّي ّي][١١١٦٨١٤٠٠١١٠١٠١٠١٠١٠٠١٠٠١٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠٠١] بإصدقي وصديق يه اولئك هم المتفرق XXXIX. 34. And he that hath spoken the truth and believed it, those are the pious, while in مثلي كمثل الدي استوقف نارا فلما
II. 16. Their similitude is like the similitude of him that hath kindled a fire, and that, when it hath brightened what is round him, God taketh away (503) the light of, and that He leaveth in darkness, seeing not the rel. pron. is now sing. and now pl. (IY)].

§ 179. The range of َلَذِي in the process of enunciation is wider than that of the ل syn. with it, since َلَذِي is prefixed in the case of the nominal and verbal props., but the ل only in the case of the verbal: thus, when you make an enunc. from َمَكَّمَم َذِي you say َمَكَّمَم َذِي and مَنَطَلَقَ زَيد and َذِي هو مَنَطَلَقَ زَيد and َذِي َلَه مَنَطَلَقَ زَيد and َذِي َلَه مَنَطَلَقَ زَيد, but not َال َلَذِ مَنَطَلَقَ زَيد (M), because َال is not prefixed to the incl. and enunc. [177] (IY). An enunc. is not made to َلَأ except from a n. in the verbal prop. exclusively, because the conj. of َلَأ is an act. or pass. part. [177], which with its nom. can be moulded from the verbal prop., when the v. is act. or pass. respectively, since the sense of the act. or pass. part. is akin to the sense of َنَفَع and يَفَع and يَفَع, as َزيَد يَفَع, i. e. َمَمَضَرَب or َمَمَضَرَب, i. e. َمَمَضَرَب or َمَمَضَرَب; whereas an act. or pass. part. with its nom. is
not in the sense of the nominal prop., so that one of them with the nom. should be moulded from it. In such as مَضْرَوب البِكْرَىٰ and أَصَارِب الزِّيدانى [24] indeed they with their noms. are nominal [props.]; but here they are preceded by two ps. that prevent their occurrence as conjs. of the ل، as will be shown immediately. The v. that the conj. of ل is moulded from must be plastic, since the act. or pass. part. does not come from the aplastic, like لَعْسَى, حَبَّادًا, لَثَثًا, نَعْمًا; and must not be preceded by a p. whose meaning is not imported from the act. or pass. part., like the سَرَفَ, سَ، neq. p., and interrog. p. (R). This process has been instituted by the GG for the [examination and (IA)] exercise of the student (R, IA) in the questions that he has learnt in some of the cats. of syntax (R). Enunciation from every n. in a [complete enunciatory (IY)] prop. is permissible, [because these props. occur as conjs. (177) and eps. (144) (IY),] except when some preventive [mentioned below (IY)] prevents [it (IY)]. The method of enunciation is to put the conjunct [النِّي or ل (IY)] at the begin-
ning of the prop. [in the position of an incl. (IY)], and relegate the n. [that you mean to make an enunc. from (IY)] to its end, [making it an enunc. to the conjunct, and (IY)] putting in its place a pron. relating to the conjunct: e. g., in making an enunc. (1) from زَيَّى and
(3) from your [pro- (IY)] n. [and زيدا (IY)] in ضرب زيدا [you say (IY)] or Zaida, [you say (IY)] or Zaida, [and Zaida or Zaida, (IY)]; (4) from which [the fly flies, becomes angry is Zaid, so that the relation of the pron. to the conjunct from one of them suffices (IY),] or الطائر الذباب فيغضب زيد (M), where is governed in the nom. by [the act. part. in] الطائر, which does not contain a mention, because it governs an explicit n. in the nom., while

الذي هو منطلق زيد, you say زيد منطلق [first from طلاب علمه خالد who you say (IY)] or the القيم علمه خالد or the القيم علمه خالد [you say (IY)] or the القيم علمه خالد or the القيم علمه خالد;
coupled to it contains a mention relating to the conjunct, and completes the conj. (IY). The conjunct must agree in number and gender with the n. made an enunc. to it; so that, when told to make an enunc. from

If the qual. occurring as conj. of ـ govern a pron. in the nom., the pron., if it relate to ـ, is latent; but, if it relate to something else, is detached: so that, when you say

The two that I conveyed a message from to the ـ were the two Zaid's, ـ being governed in the nom. by ـ, but not relating to ـ, because what is meant by ـ here is a du., vid. the n. that the enunc. is made from; and, if you make an enunc. from ـ, you say
They that I conveyed a message to from the two Z aids were the 'Amrs; and similarly when you make an enunc. from * رسالة،* because what is meant by ِل ِhere is the message, whereas what is meant by the pron. that the conj. governs in the nom. is the speaker, so that you say:

* THAT WHICH I CONVEYED FROM THE TWO ZAIDS TO THE 'AMRS WAS A MESSAGE. THE N. THAT AN ENUNC. IS MADE FROM MUST BE (1) SUSCEPTIBLE OF (A) POST-POUNCEMENT, SO THAT AN ENUNC. IS NOT MADE FROM WHAT TAKES THE HEAD OF THE SENTENCE, LIKE THE COND. AND INTERROG. NS., AS and ما; (B) DETERMINATION, SO THAT AN ENUNC. IS NOT MADE FROM THE D. S. AND SP.: (2) REPLACEABLE BY (A) AN EXTRANEOUS [WORD], SO THAT AN ENUNC. IS NOT MADE FROM THE PRONOMINAL COP. OF THE PROP. OCCURRING AS AN ENUNC., LIKE THE في in زيد ضربة [below]: (B) A PRON., SO THAT AN ENUNC. IS NOT MADE FROM THE QUALIFIED WITHOUT ITS EP., NOR FROM THE PRE. WITHOUT THE POST., AS FROM ان ردلا alone in ضربت علام زيد من ضربة طريفا, or alone in ردلا, because, if you did make an enunc. from it, you would put a pron. in its place, whereas the pron. is not qualified [147] nor pre. [112]: but you may make an enunc. from the qualified together with its ep., or from the pre. together with the post., because this objection does not
exist, as ١٢٣٢ or ١٢٣٢ ضریبة رجل طرف (IA). Enunciation is disallowed in the case of (1) the pron. of the case [167], because it is entitled to the 1st place in the sentence, [does not relate to an explicit n., and is expounded only by the prop. after it; whereas, if you made it an enunc., it would become posterior, would relate to the conjunct before it, and would not be expounded by a prop. (IY)]: (2) the pron. in [26], the ١ in [27], or the ١ in (IY) in [25, 27], because, if it [were replaced by a pron. that (IY)] related to the conjunct, the. ich. [١٢٣٢ or (IY)] would remain without a rel.: (3) the inf. n. or d. s. in such as ١٢٣٢ قاّیا ضریبة [29], because, (a) if you said the pron. [١٢٣٢ (IY)] govern [١٢٣٢ قاّیا] in the acc., whereas the inf. n., when expressed by a pron., does not govern, so that در ریز همس رو١٢٣٢ is not allowable, because the inf. n. governs only through the letters of the v. contained in it, and through its being renderable by ا and the v., while after the metonymy the letters of the v. quit it, and it is not renderable by ا and the v. (IY)]; (b) if you said
§ 180.  ما is (1) a det., (a) incomplete [44], which is the conjunct, as XVI. 98. [2]: (b) complete [520], (a) general, i.e. renderable by ِالشيء، which is the one that is not preceded by a n. whereof it and its op. are an ep. in sense, as II. 273. [419], i.e. َنُنَعْمَ ِالشيء هٰٓ هٰٓ the most excellent will be the thing, they !, [where َهي (DM),] orig. ابِدَارُ هٰٓ the display of them !, because the discourse is about the display, not about the alms, [is particularized by praise (DM)]; (b) particular, which is the one that is preceded by that [n. whereof it and its op. are an ep., in sense, the restriction in sense being added because the ep. in grammar is a suppressed word governing the prop. of ِما (DM)], and that is rendered from the letter of that n., as غسلتة غسلًا نصما I washed him with a washing, whereof it is said, Most excellent is the washing !, i.e. ْنَعِمُ الغسل, [this غسلًا being the n., and َنَعِمُ the ep. of it in sense, orig. غسلًا مقرَأ فِيْه نُعِمُ the washing], because the originative prop. is not used as an ep., as they say on ِجَأْرُوا بِمَعْنَى الغسل (144) (DM)] : most GG do not authorize the occurrence of ِما as a complete
det.; but some authorize it, among them IKh, who transmits it from S: (2) an indet., (a) bare of the sense of the p., (a) incomplete, which is the qualified, and is rendered by I passed by a thing pleasing to thee [147], i. e. 

[For a profitable thing strives the sagacious: then be not thou striving for a thing whose profit is for ever distant (Jsh)], and

[by Umayya Ibn Abi -sSalt, Many a thing (that) souls dislike of the matter has a relief like the unfastening of the rope that fastens together the foreshank and arms of the camel (AAz)], i. e. رِبْ شَيْءٍ تَكُرَّهُ النَفْسُ ُهُدَى مَّا لَدَيْهِ عَنْيَّد ِهِنَّ لَمْ يَدِعِي L. 22. means This [unbeliever (DM)] is a thing in my power, made ready (for Hell by my misleading him): (b) complete, which occurs in three cats., (α) wonder, as ما أَحْسِنَ زِيدًا How goodly is Zaid! [25, 479], i. e. شَيْءٍ حَسْنٍ زِيدًا Something has made Zaid goodly!, as all the BB decide, except Akh, who allows it, and allows ما to be a conjunct det. or a qualified indet.; (β) the cat. of and دَعْمُ ُمْلَسَةُ أَلْخُ وَعَنْمَهُ بِشَيْنًا, as in [above], i. e. مَّا دَعْمَ شَيْنًا Most excellent is it as a thing, ما
being governed in the acc. as a sp. [of the vague pron. (DM)], according to many of the moderns, among them Z [471]; (γ) their saying, when they mean to exaggerate in predicating of any one the frequent performance of an act, like writing, i.e. ُمِنْ أَنْ زَيَدَ مَيْلًا أَنْ يَكْتُبْ, meaning Verily Zaid is (created) of a matter, (namely) writing, ُما بَيْنَ يْدٍ, and ُأَنْ أَرْكِبَ, and its conj. in the position of a gen. as a subst. for it, and the sense being the same as in ُخَلْقُ الْأَنْسَانِ مِنْ عُجْلٍ XXI.

38. Man was created of hastiness, where man, because of the frequency of his hastiness, is declared to have been as it were created of it: (b) made to imply the sense of the p., being (a) interrog., the meaning of which is ُبِيَبِينُ لَنَا مَا هَيْنَا, as ُأَيْ شَيْءٍ II. 63. He will explain to us what she is, ُبِيَيْنِ لَنَا مَا لَوْنَا II. 64. He will explain to us what her color is, and ُوَمَا تَلَكَ بِبيَيْنَكَ XX.

18. And what is that [186] in thy right hand? (ML): the interrog. ُمَا َبَيْنَكَ sometimes implies the meaning of (a) contempt, as

ُيَا زُبْرِقَانَ أَخَا بِنَيَّ خَلْفُ مَا أَنْتُ وَبِبِكَ وَالفَتْحُ [by AlMukhball asSa‘di, O Zibrikān, brother of the Banū Khalaf, what thing art thou (woe to thy father!) and glory? (AAz)]; (β) magnification, as يَا سِبْدًا أَلْغِ [85] and LXIX. 1. 2. [27]; (γ) disapproval, as ُفَيْنَ أَنْتُ
LXXIX. 43. What [181] hast thou to do with the mention of the time of it?, i. e. Do not thou mention it according to one of the interpretations (R): (b) cond., (a) not temporal, as II. 193. [419], II. 100. [499], and, as allowed by some, XVI. 55. And whatever prosperity (is) with you etc. [32], orig. َوَمَا يَكُونُ بِكُمْ the v. of the condition being afterwards suppressed, as in

[by Hudba Ibn AlKhashram al'Udhrī, If the price of blood be) among our goods, we shall not be too straitened to pay it (the Mā'ī, (b) not temporal, which is authorized by F, AB, ASh, IBr, and IM, and is obvious in the text).]

because the (DM) is

[an exposition of (DM)], i. e. َوَإِن نَحْبِسُ حُسْبًا َوَإِن صَبْرا فَنصِبْرُ للصَّبِرْ

Then, whenever they are upright towards you as touching the covenant, be ye upright towards them as touching the fulfilment, i. e. Be ye upright towards them during the period of their uprightness towards you, and is admissible in IV. 28. [Then
whatever time ye enjoy them in, give ye them their dowries, ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ_
Who hath subjected you unto us? and Extolled be the perfection of Him in praise of Whom [the hearer of (K on XIII. 14.)] the thunder exclaims "Extolled be God's perfection"! (R, IA), both transmitted by AZ (R), and

3. Marry ye what women please you, two each, and three each, and four each (IA); (3) often also the qualities of the rational, as Zaid, what is he?, which is a question as to his quality, the reply being Learned or something else [556];

(4) sometimes the unknown in quiddity and essence, as What is this, a horse, or an ox, or a man?: and the saying of Pharaoh XXVI. 22. And what is the Lord of the worlds? may be a question as to the quality, for which reason Moses says XXVI. 23. The Lord of the heavens; or as to the quiddity, but Moses answers by explaining the qualities, not the quiddity, as a warning to Pharaoh that He is not known save by His qualities, His quiddity being unknown to man: and their sayings [above] may be because God is unknown in quiddity (R).

§ 181. Its is subject to conversion and elision. The conversion is in (1) the interrog., as in the tradition
of Abū Dhu'aib "I arrived at Al-Madinah, when its inhabitants were making an outcry through weeping, like the outcry of the pilgrims when they shout لَبِّيْكَ at entering the Sacred Territory: so I said 

meaning the الأمر What (is the news or the matter)? (IY)]; and it was said, The Apostle of God has perished," [and in (175, 690), i.e. or What (is my power)? (IY)]:

(2) the cond., when the red. ما is affixed to it, [so that they say مهما (IY),] as VII. 129. [419] (M). مهما is a n., because the pron. relates to it in VII. 129: but Suh asserts that it occurs as a p. on the evidence of And, if any disposition be in a man, though etc [499], where, says he, it is a p. i.q. إن If; and he is followed by IYn, who cites مهما تصب آله [22]. Some say that مهما is an adv. of time, [i.q. متنيما Whenever (K on VII. 129.)], and that the sense is in whatever time they find a cloud charged with lightning from a border of the horizon, the sentence being transposed; or في أفقية بارتًا in a border of the horizon a cloud etc, مهما being red. and متنيما used as an adv.: but it will be shown that مهما is not used as an adv. (ML)
It is, (1) according to Ḫḥl, orig. [the cond.] مَّا; while, [the red.] مَّا being sometimes added to cond. words [565], as مَّا مَّا مَّا, they add مَّا to مَّا, as they add مَّا to مَّا, so that it becomes مَّا مَّا; and then, deeming this expression inelegant because of the repetition of the 2 words, they substitute a ٨ for the 1st ٨, saying مَّا مَّا, since the 1 and ٨ are from one outlet [732]:

(2) as others say, compounded of مَّا تَكَفَّفٗ [187] and the cond. مَّا, the sense, according to them, being Abstain thou (from everything): whatever (thou dost I will do): (3) as others say, a simple ٨., whose meaning is generality, because, say they, the o.f. is absence of composition. The 1st saying is confirmed by the pron.'s relating to مَّا مَّا, as it relates to مَّا, as in VII. 129.; and the 2nd by the saying of the poet

أَمْلَى مَهِمٗ يَسْتَمِعُ فِي صَرِيقَةٍ

أَتَأْوَبُ هَذَا النَّاسِ مَلِيَّةً يُذْهَم

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

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

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

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

۱۰۱۲ وَلَأَسْوَى قَدْ طَالَ مَكْتُوهُ
فَحَصَّمَ حَتَّى أَنْعَامَ الدِّيْلَ
[by AlKumait Ibn Zaid alAsadi, Then those are the rulers of evil. Their abiding (amongst us) has become **long**: then until what (time), until what (time) shall the
lengthened weariness (of them) be? (Jsh)]; though sometimes the Fatha follows it in elision, which is peculiar to poetry, as

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

The 1, being elided to distinguish between interrogation and enunciation, is elided in such as LXXIX. 43. [180],

And shall see with what the messengers will return, and

LXI. 2. Wherefore say ye what ye do not?; but expressed in such as XXVII. 35. And shall see with what the messengers will return, and

LXII. 1. Wherefore say ye what ye do not?; but expressed in such as XXIV. 14. A great chastisement would have befallen you for that slander which ye plunged into,

[Who] believe in what hath been revealed unto thee, and

Who believe in what hath been revealed unto thee, and

What hindered thee from doing obeisance unto what I created with My two hands?; and, as the 1 is not elided in enunciation, so is it not expressed in interrogation, the reading of [Abū 'Abd Allāh (Nw, IKhn, DM)] 'Ikrima [Ibn 'Abd Allāh (IKhn) alHāshimi alMadaun (Nw), the freedman of {'Abd Allāh (IKhn)] Ibn 'Abbās (Nw, IKhn, DM)] and 'Isā [Ibn 'Umar (K, DM) alAsadī, the Küft Reader, known as AlHamdānī (DM)],

LXXVIII. 1. [below] being extraordinary, and the say-
ing of Hassan [above] being a poetic license, as likewise is the saying

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

while the ordinary reading may not be attributed to that, because of its weakness, for which reason Ks refutes the saying of the commentators that يَا لِيْثْ قُرْصِي

يعلمون بما غفر لي ربي

XXXVI. 25. 26. O would that my people knew for what my Lord hath forgiven me! is interrog., whereas it is infinitival [571], that my Lord hath etc!; and the wonder is that Z should allow it to be interrog. [in this text] notwithstanding his refutation of the saying that in نبأ اغريتني VII. 15. Then forasmuch as Thou hast made me to err the sense is Then wherefore hast Thou made etc? by the argument that expression of the 1 [when the prep. is prefixed to the interrog. ل (K)] is rare, anomalous. When, however, the interrog. ل is compounded with ذا, its 1 is not elided, as لما ذا جئت For what camest thou? [186], because its 1 then becomes medial (ML). كلما [117, 204, 571] ought to be written conjoined when it is i. q. كل رقت.
as in V. 69. Every time that they kindle a fire for war, God will quench it;
but, if the ْما affixed to it occur in the place of ْالذي, it is written disjoined, as
All of what thou hast is good, because it is constructively
and similarly, when ْما is attached to ْالذي, and ْأي, ْأين, they are written disjoined, as
Verily what thou hast is good, because it is constructively
Where is what thou didst promise me?, and
Which part of what thou hast is more excellent?, because the sentence is constructively
and ْأي, ْأين, ْالذي; but, if ْما occur as a
connective or as restraining ْما from government, it is written conjoined, as in IV. 169. [2, 516, 565], IV. 80. [419, 565], and XXVIII. 28. [184, 565], because the sentence is constructively
while ْما is preferably written conjoined, because ْما after ْحيث does not occur in the
place of the ْن.; and similarly ْيَلَمْ and ْقُلْما [565], because ْما in them is a connective, as is proved by their
resemblance to ْرَبَّما [505, 565] in that the ْن. does not
follow either of them except after their conjunction with 

but (..,r.j nmll 

For what wishedst thou? is written [con-

joined]; whereas, if it be i. q. 

A wished for

what thou wishedst: and you write 

conjoined, as in

XXIII. 42. [508, 565]; unless it be interrog., as in 

LXXVIII. 1. Of what question they among 
themselves? [above], in which case it is written [con-

joined, but] with elision of the I (D).

§ 182. is (1) cond., as IV. 122. [419] : (2)

interrog., as 

XXXVI. 52. Who 
hath roused us from our sleep? and 

XX. 51. Then who is your Lord, O Moses?: (a) when 

Who does this save Zaid? is said, 
it is the interrog. 

imbuued with the sense of nega-
tion, whence 

And who
forgiveth sins save God?; nor is the allowability of that [imbuing of the interrog. with negation (DM)] restricted to its being preceded by the، contrary to the opinion of IM. [whose language in the Tashil, however, only imports that it is often preceded by the، (DM),] as is proved by میّ ذا الّذی یشعّ عذّة اللّادّة II. 256. Who is he that shall intercede with Him save by His permission? (b) when 誰 is he (that) thou didst, or Whom didst thou, meet؟ is said، is an inch.، and ذا an enunc.، a conjunct [186]، the rel. being suppressed، i.e. لقیّة (DM)؛ or، according to the saying of the KK on the redundance of علیى ذا may be red.، and ذا an obj.؛ while many appear to say that ذا and ذا may be compounded [into one interrog. n.، either (a) an inch.، the prop. لقیّة، i.e. لقیّة، being an enunc.، or (b) a prepos. obj. to لقیّة (DM)؛ as in [186]: (3) conjunct. as ذا این اللّادّة یسجّد لّه من فی السماوات و من فی الارضی XXII. 18. Hast thou not considered that they that are in the heavens and they that are in the earth bow down unto God؟: (4) a qualified indet.، for which reason it (a) has رّ رب prefixed to it in

رب من انضجیّت غیطا قلبة تَتَّنَّیتی لی موتا لی يطغی
[by Suwaid Ibn Abi Kūhīl al-Yāshkūrī, Many a person whose heart I made to boil with rage did wish for me death, not, i.e. without, being gratified! (Jsh)]; (b) is qualified by the indet. in such as

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

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

(a) in II. 7. [499] many decide that ملْسَيْن is qualified, which is improbable from the rarity of this usage; and others that it is conjunct: while Z says that, if ال in الَّال be construed to denote knowledge, ملْسَيْن is conjunct, And of the men are they that say, like وَمِنْهُمْ الَّذِينَ يَؤْذَنُونَ النَّبِي IX. 61. And of them are they that vex the Prophet, and, if genus, ملْسَيْن is qualified, [as though وَمِنْ النَّاسِ نَاسٍ يُقَلِّدُونَ And of men are men that say were said (K),] like ملْسَيْن الْمُؤْمِنِينْ رِجَالٌ صَدَقُوْنَ XXXIII. 23. Of believers are men that have fulfilled; but this needs consideration. Two other kinds of ملْسَيْن are added:—

(1) a complete indet., according to F, who says it of [the 2nd ملْسَيْن in]
And most excellent is the refuge of him whose ways to a livelihood have become strait, and most excellent is he as a person, he in privacy and publicity! (Jsh), asserting that the ag. is latent, مَيْ a sp., and مت particularized by praise [469]; while others say that مت is conjunct, an ag., مت an inch. whose enunc. is another مت suppressed, upon the principle of وَشَعَرَب [30], [the prop. being the conj. of مت (DM),] and the adv. [498] dependent upon the suppressed مت, because it contains the sense of the v., i.e. وَنَعَمُ مَنْ هُوَ النَّابِئَ فِي أَلْفَ and most excellent is he that is (he, i.e. the steadfast) in etc., in which case I say that a 3rd مت he particularized by praise must be supplied: (2) a corrob. [563], vid. [in the positions (DM)] where Ks asserts that it occurs red., like مت, that being easy according to the rule of the KK that ns. are made red., whence فَكَفَّى بِنَا أَلْغَ [above] over others than us, the version

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

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

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

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

(IA), by Al‘Abbās Ibn Al‘Ahnaf, O flock of Kātī, is he that will lend (me) his wing (present among you)? Perhaps I shall fly (with it) to her that I have loved (J).

[as also (R)] is literally sing. masc.; but is applied to the [sing. (M),] du., and pl., [masc. (M)] and fem.: and, [if the du., pl., or fem. be meant by them (R),] the letter is oftener observed (M, R) in what they are expressed by, vid. the pron., dem., and the like (R), but
sometimes the sense, as

XXXII. 31. And whosoever of you is
obedient to God and His Apostle, and doeth good
read with masculinization of the 1st and femininization of
the 2nd, X. 43. [581], and

by AlFarazdaKid (M), Sup thou, for, if thou covenant
with me that thou wilt not deal, or not dealing, treache-
rously with me, we shall be like the two, O wolf, that keep
company together (Jsh); and hence the saying of the
Arabs, as Y tells us, Who was thy mother?

[171, 449, 474], while Khl asserts that some read

(S). Observance of the letter is better than observ-
ance of the sense, because the letter is nearer to that
expression made to accord with or than the sense,
since it is a means to the sense; but, if the expression
made to accord with or be preceded by what aids
the sense, observance of the sense is preferred: and
therefore the Readers do not differ in the masculiniza-
tion of and XXXIII. 30. Whosoevert of you committed,
contrary to, because the latter comes after , which is an aid to the sense, for
which reason \(\text{لَقَنتَها أُجْرَها} \) \(\text{We will give her her reward is then said: and, if ambiguity would be produced by observance of the letter, observance of the sense is necessary;}\) \(\text{لَقَنتَ مشِهُ} \) \(\text{so that you do not say} \) \(\text{حَبَّة} \) \(\text{when you mean a woman, unless some [explanatory] context be there. And, because observance of the letter is more frequent and better than observance of the sense, precedence of observance of the letter, when the two observances are combined, is more frequent than the reverse:\) the text says \(\text{رَمَى يَوْمًا} \) \(\text{بِاللَّهِ} \) \(\text{وَيَدْخِلُهَا} \) \(\text{جَنَّةً} \) \(\text{فَتَبَيَّنَ} \) \(\text{مِنْ نُحْرَتِهَا الْبُعْرَاءَ} \) \(\text{LXV. 11. And whoso believeth in God, and doeth good, him will He make to enter gardens beneath the trees of which flow streams by concord with the letter, and afterwards} \) \(\text{خَالِدًا} \) \(\text{بِنيهَا} \) \(\text{أَبْدًا} \) \(\text{about to abide therein for ever by concord with the sense;}\) \(\text{and, for the same reason, vid. that concord with the letter is better, it reverts after} \) \(\text{خَالِدًا} \) \(\text{آَلَعِ} \) \(\text{to concord with the letter, saying} \) \(\text{قَدْ اَحْسَنَ اللَّهُ لَهَا} \) \(\text{رَزَّتَا} \) \(\text{God hath made goodly provision for him!} \) \(\text{R.} \) \(\text{مَنْ} \) \(\text{when attached to} \) \(\text{كُلْ} \) \(\text{or} \) \(\text{مَعْ} \) \(\text{is written disjoined;} \) \(\text{and is written conjoined only in} \) \(\text{عَسَى} \) \(\text{and} \) \(\text{مَعْ} \) \(\text{on account of the incorporation of the} \) \(\text{مَنْ} \) \(\text{into the} \) \(\text{مَ} \), as in \(\text{آمَ} \) \(\text{[181]} \) \(\text{and} \) \(\text{يَمَ} \) \(\text{[589]} \) \(\text{D.} \)
§ 183. When you interrogate with میٰ about a mentioned rational [185] *indet.*, and pause upon میٰ, (1) you may imitate in میٰ the inflection of that mentioned [indet.] and the signs of its *du.*, *pl.*, and *fem.*: thus you say رَايْتِ، جَاوِنِي رِجْلٌ مَنْى، and when مُنُو مَنْى، رَجْلًا مَنْى، مَنْى مُنُو، رَايْتِ رَجْليِي، جَاوِنِي رَجْليِي when قُومٌ رَجْلٌ مُسْلِمُون مَنْى، مُنُو, قُومٌ جَاوِنِي ضَارِبَة في مَنْى, مَنْى مُنُو, when قُومٌ or رَجْلٌ or جَاوِنِي مُسْلِمُون مَنْى, مُنُو in the *acc.* and *gen.*; فمَا [268] is said, and likewise in the *acc.* and *gen.*; فمَا مَنْى, مَنْى مَنْى مَنْى مَنْى when طَالِقانِ or جَاوِنِي ضَرَبَتَاءٍ مَنْى, مُنُو in the *acc.* and *gen.*; and مُنَا تِي مُسْلِمٌ مَنْى, مُنَا تِي مُسْلِمٌ مُسْلِمٌ مَنْى, مُنَا تِي مُسْلِمٌ مُسْلِمٌ مَنْى when ضَرَبَأٍ or ضَرَبَأٍ is said, and likewise in the *acc.* and *gen.*: (a) they add in the *sing.* *masc.* the الْ، ۲، and ۱ instead of the vowels, because, if they imitated the vowels of the *indet.* as they are, the word would be vocalized in pause, which is not allowable; so that instead of the vowels they express quiescent consonants resembling them, and put before the consonants vowels akin to them: this is the opinion of Mb; but Sf says that they express the vowels in میٰ for imitation of the inflection, as in اِلی [185], and
that, since the state is that of pause, and the final of the word paused upon is quiescent, they then implete the vowels, so that the consonants are engendered: and both the sayings are possible: (b) expression of the letters of prolongation indicative of the inflection not being possible in مَهْمَةٍ, since the ٰ of femininization in pause is only quiescent, they content themselves with imitating the sign of the fem., and omit to imitate the inflection; and they treat مَهْمَةٍ like its sing., in omitting to imitate its inflection, although it would be possible by putting the letters of prolongation: (c) the quiescence of the ٰ in مَهْمَةٍ and is a warning that the ت denotes femininization not of the word that it is affixed to, but of another word; for which reason in what precedes it they do not keep to the mobility inseparable from what precedes the ٰ of femininization: and the ت in the sing. is sometimes made quiescent, as مَهْمَةٍ; though it is oftener mobilized, because they add the ٰ to indicate that the question is about a fem., and the fact that the ٰ is preceded by Fath and converted into ٰ in pause is more indicative of its denoting feminization, such as هَمْثَت and such as

ما بالعَينِي على كَراها قد جفت

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

They came to my fire, and I said, Who are ye? And they said, The Jinn. I said, May your life be pleasant in darkness! (A.Az, N). And Y relates that Who beat whom? has been heard in interrogation about the beater and beaten: but this, as S says, is improbable; and, as Y also says, is not accepted by every one, because the v. precedes the interrog. word: and, as for the inflection of the interrog., it is said to be an imitation, as though the speaker had heard a man say ضرب رجل رجلًا; whereas the fact appears to be that it is not an imitation, but that in some dials may be inf. not by way of imitation, as you see in which is not imitated as Y asserts, since there is no indet. mentioned before it. The signs mentioned are not affixed to except at the end of the sentence, because they are in the state of pause; so that, when امرأة ورجلة or رأيت رجلًا و امرأة and جأتني رجل و امرأتان are said, you say or من ومنّئي ومنّئي ومنّا, and so on. When the rational and irrational are combined, you put the question about the rational with and about the irrational with ٍما.
as ṭaṣellām ʿalayhi ṭaṣellām. Whom and which two? when is said. Dets. after مَن are (1) not proper names, in which case there are three methods:—(a) most commonly there is no imitation in them, nor in مَن after their suppression; (b) Mb transmits from Y that they are mentioned after مَن imitated, like proper names [below], so that, when a man says مَن كَانَ إِخْوَانَهُ، you say مَن كَانَ إِخْوَانَهُ, which S allows, though not as matter of choice, but like دعَت مَن نَفّسْ[1, 185] and لَيْس بَثْرَايَة; (c) they are suppressed, while the signs of imitation are expressed in مَن, as in the case of indecs., because the det. mentioned is unknown to the hearer, like the indec., as S relates that, when مَن ضَعْفُهَا، مَن ضَعْفُهَا and مَن ضَعْفُهَا are said: (2) proper names, in which case there are two methods:—(a) the people of AlHijāz imitate the proper name after مَن upon certain conditions: (a) the [proper name] questioned about must not be qualified, corroborated, or followed by a subst. or synd. expl., because the repetition of these ants. with their apposs. enables the imitation of their inflection to be dispensed with, since the person addressed knows that the person questioned about is the one mentioned, being guided to him by the repetition of the identical apposs. men-
tioned; so that, when زيداً نفَسًا رأيت زيداً الطرَّف or زيداً من زيد الطرَّف or زيداً أبا محمد or زيداً محمد نفَسًا is said, you say زيداً من زيد الطرَّف or زيداً أبا محمد نفَسًا with the nom.: though, if it be qualified by ابن, and its Tanwîn be dropped, imitation of it is not disallowed according to the people of AlHijâz, because this qualified with this qual. is treated like one n., as is proved by the elision of the Tanwîn from the qualified [609] and by the qualified's being governed in the acc. in the voc. [50] ; so that, when زيت زيد بن عمر is said, you say زيد بن عمر with the acc.; whereas, if رأيت زيداً أبا عمر be said, you say زيداً أبا عمر اخياً عمر with the nom.: (6) the coupled without repetition of من is like the rest of the appos., according to Y, as respects disallowance of imitation with it, whether both be proper names or one of them: but S transmits from some people (and approves of it) that imitation is allowable when the ant. is a proper name, whether the coupled be a proper name or not, as زيداً أبا عمراً or زيداً أبا عمراً when رأيت زيداً أبا عمراً or رأيت زيداً أبا عمراً is said, the question being put with the single [ant.] n., which is then coupled to after the imitation; whereas, if the ant. be not a proper name, as when زيداً أبا خيّف زيداً is said, imitation is not allowable in the question by com-
mon consent, but the *nom.* is necessary, because the *ant.* may not be imitated, and similarly therefore the *appos.*:

(c) if *مَنْ زَيَدًا وَمَمَيْرُ الْحَمْرَاء* or *مَنْ أَخْوَةٌ زَيَدًا وَمَمَيْرُ الْحَمْرَاء* or *مَنْ زَيَدًا وَمَمَيْرُ الْحَمْرَاء* imitation is allowable in the proper name, but not in what is not a proper name, because, the 2nd being plainly disconnected from the 1st, each of the *ant.* and coupled has its own predicament, as though it were alone: (d) a *con.* must not be prefixed to *مَنْ زَيَدًا* or *مَمَيْرُ الْحَمْرَاء*, where imitation is not allowable by common consent, because of the cessation of ambiguity, since the coupling to the sentence of the person addressed notifies that the question is only about the person mentioned by him: (e) the cognomen may be imitated by common consent; but there is a dispute about the surname, which properly may be imitated, because it also is a proper name [4]; and similarly the imitation of the *du.* and *pl.* of the proper name is disputed, the allower looking to its *sing.*, and the disallower to the cessation of the quality of proper name on account of the dualization and pluralization [171]: (f) when what follows *مَنْ* is imitated, *مَنْ* is in the position of a *nom.* by inchoation: and what follows it, if a *nom.*, is so by imitation, not as an *enunc.*, the sign of the *nom.* due to the quality of *enunc.* being supplied in it; and, if an *acc.* or *gen.*, is in the position of a *nom.* as an *enunc.*; so that each is an *infl.* [n.]
in the position of a *nom.*, whose inflection [as an *enunc.*] is impossible through the preoccupation of its place by a vowel imported for imitation [185]: (g) suppression of the proper name after مي and expression of the sign of imitation in the latter sometimes occur: thus، خلف

Behind the door of 'Abd Allah having been said, the hearer said دار منى The house of whom?:

(b) the Banu Tamim treat the proper name in interrogation about it with مي like other *ns.*, putting it in the *nom.* in every case by inchoation. When you question with مي about a *rel. ep.* of a proper name, then, (1) if the *ep.* relate to what is rational, whether the related proper name be rational or not, as when ركبت لقيت زيدا أعوج [6] is said, you may say الفنى، meaning, e. g., The Bakri or the Kurashi?: (a) you put مي in place of the *rel. ep.*; and prefix لل to مي، because it would be so in the *rel. ep.* questioned about, e. g. الـبكرى since the *rel. ep.* of the proper name must contain لل; and affix the م of relation at the end of مي، as it would be at the end of the *rel. ep.* questioned about; and most commonly prefix the *interrog.* Hamza to لل saying الفنى with prolongation, because it would be so in the *rel. ep.* questioned about, since
you say *The Kurashi or the Hashimi?*, and also because *mu*’s implication of the sense of the [interrog. ] p. is weakened by the prefixion of the ل of determination, and affixion of the ـ of relation, to it; while some do not put the Hamza, saying the ـ abbreviated, because they content themselves with the interrog. sense in *mu*: (b) the inflection of the proper name whose relationship is questioned about is imitated in ـ, whether the questioner continue or pause, just like the imitation in ـ[185]; so that, when ـ is said, you say ـ The clansman of whom, O youth?, and similarly ـ, and similarly ـ, and similarly ـ: (c) the person questioned gives the answer according to the inflection of ـ: so that, when you say ـ, the questioner says ـ, and you then say ـ as ep. of the ـ mentioned at first in your sentence; though the nom. is allowable in all cases by sub-audition of an *inch., i.e. هـ القرشي (He is) the Kurashi, because it is separated from the qualified by the intervention of the interrogation: (2) if the ep. relate to what is
irrational, like The Meccan and The Basri, is not allowable by common consent (R).

§ 184. \( i \) is (1) cond., as XVII. 110. [116, 565] and XXVIII. 28. "Whichever [181, 565] of the two terms I fulfil, no injustice shall be done upon me, [which is also read \( i \) with quiescence of the \( i \) (K), like \( i \) below] (K, B): (2) interrog., as IX. 125. "Which of you is such that this Chapter hath increased him in belief? and \( i \) ? VII. 184. "Then in what story after it will they believe?; which is sometimes abbreviated, as

\[
\text{تنظرت نصراً وَالسماكينِ إيهما}
\]

على من الفجاء استهلت مواطرة

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

(3) conjunct, as XIX. 70. Then We will surely drag forth from every sect of him of them (that) is most hardened in rebellion against the Compassionate [176, 177], i.e.
is indicative of the sense of perfection,
in which case it occurs as (a) an ep. of the indet., as
Zaid is a man, what a man!, i.e. perfect in the qualities of men; (b) a d. s. to the det., as
I passed by ‘Abd Allah, what a man? (5) a connective to the vocation of what contains
as a ‘man’?; (b) a d. s. to the det., as

Al, as [48, 51, 552]. And Akh adds a
[6th (DM)] kind, vid. a qualified indet., as
I passed by a person pleasing to thee (DM),
like [182]; but this [kind (DM)] is
unheard [147]. اَيْ is not decidedly [i.e. literally and
constructively (DM)] aprothetic [116, 176] except in
vocation [51] and imitation [185] (ML). اَيْ is infl.,
alone among conjuncts, subject to the dispute on
الْذَّالِىٰ [176], and the دُوْر, and alone among
interrogs. and conds., because of its inseparability from
prothesis, which makes the quality of n. preponderate:
so that, when the post. n. is suppressed, then, if it be
not supplied, اَيْ is not infl., as in vocation; but, if it be
supplied, اَيْ remains infl., as in XVII. 110. [116];
except in كَانَ [226], where it is cut off from prothesis:
notwithstanding its inflection, because it is like the
uninf. (R). The interrog. or cond. لی is inf. unrestrictedly, by common consent, as IX. 125. [above], XXVI. 228. [445], and the prop. being [in the place of] an acc. by نُسْتِبِيرْ رَبِّكُمْ بِاَيْكَمْ المَفَتِّنَوْن LXVIII.
5. 6. Then thou shalt see, and they shall see, which of you is the demented, the ب. being red. [503], orig. اِبْكُم المَفَتِّنَوْن, and the prop. being [in the place of] an acc. by نُسْتِبِيرْ رَبِّكُمْ بِاَيْكَمْ المَفَتِّنَوْن, [1], because they contest it [22], but are suspended from government by the interrog. [445] (Sh). The conjunct لی has four states:—(1) it is pre., and the head of its conj. is mentioned, as يُعْجَبْنِی لیهم هُوَ قَاتِمٌ; (2) it is not pre., and the head of its conj. is not mentioned, as يُعْجَبْنِی اَی قَاتِمٍ; (3) it is not pre., and the head of its conj. is mentioned, as يُعْجَبْنِی اَی هُوَ قَاتِمٌ; (4) it is pre., and the head of the conj. is suppressed, as يُعْجَبْنِی لیهم قَاتِمٌ (IA). The conjunct لی is inf. [with the three vowels (IA) in all its states (Sh)] except when it is pre. and the head of its conj. is a suppressed pron., [in which state it is uninf. upon دَامَم, as XIX. 70. (IA, Sh), i.e. لیهم هُوَ اَشْد (Sh), and

(IA), by Ghassân Ibn 'Ula, Whenever thou meetest the Banū Malik, salute him of them (that) is most excellent.
i. e. (FA))]: but some of the Arabs inflect 

in all its states (IM, Sh), being read with 
the acc. [176] (IA, Sh) by Hārūn, [Ṭalḥa Ibn Muṣarrif 
(K)], Muʿādhdh [Ibn Muslim alHarrā (K)], and Yaʿkūb 
(Sh), and related with the gen. [176] (IA); and this, says S, is an excellent dial. (Sh). Ks 
says that the op. of the conjunct ʿālī must be future; 
and, according to the KK, its op. must also precede it: 
but the BB disagree with them in both cases, from the 
lack of proof in both assertions.

§ 185. When you interrogate with ʿālī about a 
mentioned indet., (1) you may imitate in ʿālī the inflection 
[of that indet.] and the signs of the du., 
pl., and fem., as in میغ [183], except that you do 
not affix the letters of prolongation to the sing. 
masc., but in continuity inflect it with the vowels, 
as ʿālī ʾyā ʾnūʾi, ʾālī ʾyā ʾnūʾi, and in pause 
make its ʾy quiescent in the nom. and gen.; and convert 
the Tanwīn into ʾ in the acc. [640], because ʿālī is infl.: (a) 
thus two conditions of imitation with میغ are dropped in the 
case of ʿālī, vid. reason and pause, reason because ʿālī is in 
its original constitution applicable to the rational and 
irrational, contrary to میغ [182]; and pause because, ʿālī 
being infl., the imitation of the inflection is not disap-
proved upon it either in continuity or in pause, whereas, being *uninf.* they try to keep it away from inflection, and therefore express the signs only in a state where there is mostly no inflection or Tanwîn of declinability upon the word, vid. the state of pause, where the word is divested of the sign of the *nom.* and *gen.* and of the Tanwîn: (2) you may restrict yourself in continuity to *inflecting* "ال" in the *sing.*, saying "اين", and "ال" in the *sing.*, *du.*, and *pl.*, *masc.* and *fem.* The vowels affixed to "ال" in the state of imitation are explained as being its inflection, in which case it is an *infl.* whose *enunc.* is suppressed, an *obj.* whose *v.* is suppressed, or a *gen.* whose *prep.* is understood: but this is weak, because subaudition of the *prep.* is rare, extraordinary [515], while dualization and pluralization of "ال" without imitation are also of weak authority [176]; and it should rather be said, as in the case of "مَثُلْ" [183], that these signs are imitative alliterations to the speaker’s expression, and that the place of both ["ةَوْ" and "ال"] is that of a *nom.* by inchoation, the full phrase being "من هو؟* Who (is he)?* and "اي رجل هو؟* i. e. What (man is he)?* When you question with "ال" about *dels.,* there is no dispute that what follows it is not imitated; so that, when "مررت بزيت" and "رائت زيداً" are said, you say
Who is Zaid? with the nom. only, because, the inflection appearing in أَيْ زِيدٍ, they dislike the 2nd to differ from it, contrary to مَهُوَ زِيدٌ [183]. Some of the Arabs, however, sometimes imitate the n., whether a proper name or not, even without a question, as لَيْسَ بَقْرِشِيَا دُمَيْنَا مِنْ تَسْرَتْنِي [1, 183]; and therefore, according to this dial., imitation is allowable when you question with أَيْ مِنْ or أَيْ زِيدٍ, even without a proper name, as transmitted [by Mb] from Y [183].

§ 186. The KK allow أَذَاء and the whole of the dems. to be conjunct, whether they be after the interrog. مَا [or مَنْ] or not, citing as evidence II. 79. [56], i.e. ye are they that slay yourselves, عَدْسُ الْغَيْرِ مُنِيبٌ [83], i.e. and he (that) thou carriest is freed, and XX. 18. [180], i.e. what is that (which) is in thy right hand?; but the BB allow that only in the case of أَذَاء after the interrog. مَا or مَنْ, when أَذَاء is not red., as it is in II. 246. [411], i.e. مَا أَذَاء الْذَّي صَنَعَ, i.e. What is that (which) he has done?, أَذَاء being red. in both positions, since it is followed by a conjunct (R). أَذَاء is used as a conjunct upon two conditions, (1) that it be preceded by the interrog. مَا أَذَاء أَنزَلْ رَبُّكَ مَا or مَا مَا XVI. 26.
What is that which your Lord hath revealed? (182), and

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

ما ذَا الوقوف على نار وَقَدْ خَسِطَ
يا طَالِمًا اوَقَدَتْ فِي الْحَرْبِ نَيْرَانَ

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

اِلَا تَسَالُ الْمَرْيَمَ ذَا يَحْوَلُ
تَحْيَىْ بِفِي قَصَيْهِ أمْ مُسَاحِلٌ وَبِطِيلٌ
by Labîd, [Will not ye two ask man what is that (which) he is seeking? A vow, so that it may be fulfilled, or error and vanity? i.e. يِصَارَأ (Jsh)]; and preferably in the reading [of Abû 'Amr (B)] وَيُسْأَلُونَكَ مَا ذَا يُنفَقُونَ قُلْ هُنَّ [العفو II. 216. 217. And they will ask thee what is that (which) they shall expend. Say thou, (That which they shall expend is) the superfluous, i.e. الْبَنِيَّ يَنفَقُونَ الْعَفُو, since the general rule is that the nominal [prop. (DM)] should be answered by the nominal, and the verbal by the verbal: (3) مَا ذَا is all of it a comp. interrog., as in [181] and

يا خزر تغلب ما ذا بال نسوتم
لا يستفقن إلى الدبر وتحنا

[by Jarîr, O small-eyed ones of Taghlib, what is the case of your women? They recover not from longing for the two Convents of the Christians (Jsh)]; and preferably in the reading of others than Abû 'Amr قُل الْعَفُو II. 217. what they shall expend. Say thou, (They shall expend) the superfluous, [because then the answer agrees with the question in being verbal (DM),] i.e. يَنفَقُونَ مَا ذَا (4): الْعَفُو is all of it a n. [indicative (DM)] of genus, i. q. شَيْء، or a conjunct [n. (DM)], i. q. اللَّنِي, according to different opinions upon the explanation of
by AlMuthakkib al'Abdi, Leave thou alone a thing (that), or that (which), I have known—I shall guard against it—but acquaint thou me with the hidden, i.e.

\[\text{(Jsh)}\], where the majority hold that \(\text{ذَا ما} \) is all of it the obj. of \(\text{ذَا ما} \), but afterwards differ, Sf and IKh saying that it is a conjunct, i.e. \(\text{ذَا ما} \); and F that it is a \([\text{qualified (DM)}]\) \(\text{indet.} \), i.e. \(\text{ذَا ما} \) is red., and \(\text{ذَا ما} \) a dem., as in \([565]\), orig. \(\text{سَرْعَ} \), where F says that \(\text{ذَا ما} \) may be ag. of \(\text{سَرْعَ} \), and \(\text{ذَا ما} \) red.; or that \(\text{ذَا ما} \) may be all of it a n., as in \(\text{ذَا ما} \), [though here it is a dem., and there a conjunct (DM) or \(\text{indet.} \): \(\text{ذَا ما} \) is \(\text{interrog.} \), and \(\text{ذَا ما} \) red., allowed by many, among them IM, in such as \(\text{ذَا ما} \) \(\text{سَتَعْتَ} \).

What hast thou done? [above]; but upon this supposition the \(\text{ذَا ما} \) ought to be necessarily elided in such as \(\text{ذَا ما} \) [181], and the truth is that \(\text{ns.} \) are not made red (ML). And [there is a 7th way, for] \(\text{ذَا ما} \) sometimes occurs red. after the conjunct \(\text{ذَا ما} \), as \(\text{ذَا ما} \) [above] that (which) I have known (R).
THE VERBAL NOUNS AND EJAQULATIONS

§ 187. The verbal n. is that [n. (Jm)] which is in the sense of the imp. or pret. (IH). It is that [expression (IA)] which acts as a substitute for the v. (IM, Fk) in [sense and (IA)] government (IA, A), but which is not impresible by the ops. [159], nor superfluous (A, Fk). The 1st restriction excludes the inf. n. occurring as a substitute for expression of the v. [as in (Sa),] the act part., [as in (24) (Sn),] and the like; and the 2nd excludes the ps. (A), like and its sisters [516] (Sn). The verbal n. is [of 3 sorts (Sh),] (1) i. q. the imp., most often, [like بلئة i. q., as] تُسْرَ (192) in the version with the acc., عليه, i. q., as V. 104. (44), and i. q., خنة, or ناية (Sh)]; (2) i. q. the pret., [more often than the cor. (Sh),] like i. q., بَعْدَ هُمّاء, [as

(Sh), by Jarir, Then far, far off (22) are Al' Akik (a place) and he that is therein! And far off is a friend that in Al' Akik we shall be united with! (Jsh),] and

i. q., إنْتَرَقَi. q., [as
Different are this and embracing and sleeping and the cool drinking-place in the shade of the
fan-palm! (AAz): (3) i. q. the aor., like اتَّروَجَعَ اٰوْرَةٍ i. q. لِتاَئَضِبَرِ فَأَفَ اٰعْجِبُ (IA), and i. q. لِتاَئَضِبَرُ (IA), and but some drop this division (Sh). The verbal ns. are [all (IA)] uninfl. (R, IA, Sh) upon quiescence, like صَحَبَةٍ and مُمَعَّلٌ; Fath, like إَيْعِيْنَ; Kasr, like فَمْيُمَةٌ ; or Damm, like هِيَتُ (Sh): (1) because of their resemblance [in sense] to the orig. uninfl., vid. the pret. and imp. v. [159]; and [accordingly] we do not say that صَحَبَةٍ is i. q. لاَ نَتَكَلَّمُ Speak not and مُمَعَّلٌ i. q. لاَ تَفْعَلُ Do not, since, if so, they would be infl., but that they are i.q. إِسْكَتُ Be silent and أَكْفَنُ Forbear; nor that أَفُ is i.q. تَتَضَبَّرْ I am disgusted and اٰوْرَةٍ I am pained, since, if so, they would be infl., but that they are i. q. the originative and تَتَضَبَّرْ: (2) as may be said, because they are ns. denoting what is orig. uninfl., vid. the unrestricted v. [159], whether it remain in that o. f., like the pret. and imp., or become excluded from it, like the aor. [402, 404]; and, according to this, the excuse mentioned [for the rendering of صَحَبَةٍ, etc.] is
not needed (R): (3) as before said [159], because of their resemblance to the p. in acting as a substitute for the v. and not being impressive [by the op.] (IA).
According to the correct opinion (Fk), the meaning of the term "verbal ns." is that (IY) they are applied to indicate verbal expressions (IY, Fk), as ns. indicate their denominates; so that هنابط is a n. indicating the expression بعد, and similarly the rest. The object of using them is abbreviation and abridgment and a sort of intensiveness; and, were it not for that, the vs. denoted by these ns. would be more fit for their position. The manner of the abridgment in them is that they occur uniform for all genders and numbers, as زيدون or هنابط or زيدنی or هنبل or زيدنی; and, as for the intensiveness, صفة Hush! is more intensive in meaning than أستكت Be silent, and similarly the rest. As for their indicating what vs. indicate, vid. command, prohibition, and the particular time, this meaning is imported only from what is indicated by them, not from themselves (IY): so that صفة [is a n. which (YS)] indicates [the expression (YS)] أستكت (IY, YS), while the command is understood from the denominate, vid. أستكت; and هنابط is a n., the denominate of which is another expression, vid. بعد, so that the time is known from the denominate, not from the n. (IY). But it says [below] that this is of no account: and the
verbal n. is variously said (1) to indicate the inf. n., in which case a distinction between the verbal n. and inf. n. is needed, since the verbal n. is uninfl., and the inf. n. infl.; (2) to indicate the accident and time that the v. indicates [402], except that the v. indicates time by the form, and the verbal n. by application; (3) to be really a v. (YS). What induces the GG to say that these words and their likes are not vs., notwithstanding that they convey the sense of vs., is a lit. matter, vid. that their forms are different from those of vs., that they are not conjugable like vs., that the ل [2] is prefixed to some of them [200] and the Tanwîn affixed to others [198], and that some of them are obviously advs. and others preps. and gens. [199]. As for their o. fs., and what they are transferred from, (1) some of them are obviously transferred from inf. ns. and advs. [or preps and gens.], as نداء لک الاقوام [192] بلّه زیدا, رودی زیدا, امامک زیدا, Take Zaid [but see § 199], orig. بلّه زیدا, فتحتة فقد امکنک Before thee is Zaid: then take him, for it has become in thy power [to do so], and عليك عمرا [199], since those words are often used according to their original construction, as بلّه زید و رودی زید with prothesis, فداء لک with the nom. [as a prepos. enunc. (IY)] or acc. [as an inf. n. (IY)], and امامک زید with the nom. : (2) some of them seem to have been orig. inf. ns.,
though they are not actually used as inf. ns., as أتَشْكَانَ، كَفْ، مَلْعَةُ، لِيَلَّيَّةَ، فِناَجَرِيَّةَ، and like جَنْبَانَ، سَرُعَانَ، and like مُرْبِحُ، نيَّةَ جَنْوَالَ (3) some of them are apparently ejs. transferred to [the cat. of] inf. ns., and thence to [that of] verbal ns., the ejs. transferred to the cat. of inf. ns. being of two kinds, (a) permanent inf. ns., which do not become verbal ns., as فَعْدُ، لَعَ، وَها، إِيْها، إِيْها، and-like لَمْهُر، وَيْسَكَ، وَيْسَكَ، وَيْسَكَ، and a few others; (b) transferred from the cat. of inf. ns. to that of verbal ns., as سَأْ، هَيْكَ، وَهَيْكَ، إِيْهَ، حَيْ، هَلاَ، هَيْيَا، دُعَ، هَا، مَهَ، whereas رَبَ، إِيْفَ، كَنَ، إِلَّا، and, when not used as inf. ns. by being either governed in the acc., as [198], or explained by the p., as أَفْ لَكْ [200], are more properly said to remain ejs., and not to become inf. ns. or verbal ns., from the absence of indication of it; just as فَرْطُكَ Advance, or Be on thy guard from thy front، بَعْدُ، Be on thy guard from thy back، or بَعْدُ كُنْ Beware of 'Amr, and جَنْوَالَ Make haste! [560], are more properly said to retain the quality of inf. n., since there is no indication of their transfer to the cat. of verbal ns. Thus the verbal ns. are proved to be all transferred from original inf. ns., from inf. ns. orig. ejs., from advs., or from preps. and gens. As for
it is said to be Syrian, of foreign measure, like Cain and Abel, meaning 

\textit{So be it!}, and \textit{uninf.} upon Fath; and to be sometimes lightened by elision of the 1, as upon the measure of \textit{Kr"{"u}m}: but there is nothing to prevent its being said to be \textit{orig.} abbreviated and afterwards prolonged; and in that case it is Arabic, \textit{orig.} an \textit{inf.} \textit{n.}, like \textit{N"{u}kim} and \textit{Nukh}, and afterwards made a verbal \textit{n.} (R). You say 

\begin{quote}
[Fathal and the son of his paternal uncle have held aloof from me. \textit{So be it! Then God increase what is between us in distance! (N)}]; and, if you please, 
\end{quote}

as says the poet [AlMajnun (N)]

\begin{quote}
[O my Lord, do not Thou ever deprive me of her love: and God have mercy upon a servant that has said "Amen!" (N)]: but do not double the \textit{m} for it is wrong (Th). By analogy the verbal \textit{n.} that is \textit{orig.} a \textit{prep.} and \textit{gen.}, as \textit{e} \textit{llik} and \textit{"{u}lik}, should not be called a verbal \textit{n.}, because we call an expression like \textit{m} \textit{ch} \textit{and} \textit{r"{u}rub} a \textit{n.} from regard to its \textit{o. f.}, whereas the \textit{prep.} and \textit{gen.} are
not a n.; but they apply this name universally to every expression occasionally transferred to the meaning of the v., so that كُتِبُ الْعَتِيقُ [below] may be called a verbal n. (R). The correct opinion is that the verbal n. has no place in inflection [159, 199] (Fk). Some assert that the verbal ns. are nom. in place, as inches. having no enunc., as in أَقَامَ الْزِّيدَاتِ كَأَمَامٍ [24]; but this is of no account, because كَأَمَامٍ, though it resembles the v., has the meaning of the n., i.e. دُرْ تَبَيَّن, so that it may be an inch., contrary to the verbal n., in which the quality of n. has no meaning; and no regard is paid to the letter, since تَسْمَعُ تَسْمَعُ, though literally a v., is an inch., because it has the meaning of the n. [2]. The verbal n. then is like the كَ أَيْك [172], and like the distinctive [166] according to those who say that it is a p.: each of these two had a place in inflection, because of their being ns.; but, since they have been transferred to the meaning of the p., they do not retain that [place], because the p. has no inflection: and similarly the verbal n. had orig. a place in inflection; but, since it has been transferred to the meaning of the v., and the v. has orig. no place in inflection, it also does not retain a place in inflection. Nor is what some mention, vid. that the verbal ns. are acc. in position as inf. ns., of any account, since, if they were so, the vs. would be supplied before them [41], so that they
would not act as substitutes for the v., and therefore would not be uninfl.: nor do we say that اسمك اLastly [199] is governed in the acc. by a supplied v. [498], but the sign of the acc. in it becomes like the Fath of اليك في جعفر النجف and عليك when verbal ns., are preps. dependent upon a supplied [v.]; but the pre. and post. in the 1st, and the prep. and gen. in the 2nd, become like one word. Thus the inf. n. and ej. when verbal ns., become like بيت القبل [4] when proper names of a person; and the pre. and post. and the prep. and gen., when verbal ns., become like عبد الله when proper names: so that they are transferred from their original meanings to the meaning of the v. in the same way as proper names are transferred. And what some say [above], vid. that ص is a n. denoting the expression اسمك، which is indicative of the meaning of the v., so that ص is a proper name for the expression of the v., not for its meaning, is of no account, since the pure Arab sometimes says ص notwithstanding that the expression اسمك does not occur to his mind, and perhaps has never been heard by him at all; while, if you said that it was a n. denoting اسمك or اسمك من الكلام or anything else that conveyed this meaning, it would be correct: so that we know that what is intended is the meaning, not the
expression. And sometimes the v. becomes a verbal n., as in the saying of 'Antara

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

وَذِيهَانِ تُرَسَت بِنِيّها ▶ُأَنُّ كُنْبُ القراطِيقُ والقرْفٌ

[And (many) a Dhubyānī (woman was there) that enjoined her sons to keep to, i.e. take care of, the coats and leathern cases (N)], i.e. * عليه بهَا،* and in * كُنُبُ الحِمْمِ،* Keep to the pilgrimage, i.e. * عليه بهَا*; so that, as * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ،* and * عَلَيْكُمْ يِ，* and * عَلَيْكُمْ يِ،* and * عَл
their obj., as بَلِـ، because, being weak in government, they are supported by a p. accustomed to conduct the intrans. to the obj. [433, 503]. According to the BB, they are not preceded by their accs., from regard to the o. f., because they are mostly inf. ns., which may not be preceded by their regs. [342]; or ejs. aplastic in themselves, transferred to the cat. of inf. ns. and thence to that of the verbal n.; or advs. or preps. and gens., which also are weak before the transfer, since their government is [merely] because of their implying the sense of the v.: but the KK allow that, citing as evidence يَا اِبِي الْمَلَكُ الْعَلِيُّ [my bucket take thou (Jsh)] ; whereas, according to the BB, دُرِّنُكَ here is not a verbal n., but an adv., enunc. of دُلْوِي [1], i.e. my bucket is before thee: (then take it) (R). The verbal n., like the v., is not pre.: and therefore they say that بلِه بِله and رَوِدْ زِيدَ in [192] and رَوِدْ زِيدَ [188] are inf. ns., the Fatha being a Fatha of inflection; and in بلِه بِله زِيدا and زِيدا the verbal ns., the Fatha being then known to be a Fatha of uninflectedness, because of the absence of Tanwîn. The aor. is not governed in the subj. in the correl. of the requisitive verbal n.: you do not say صَفَحاً فَحدَثُكَ with the subj., contrary to the opinion of Ks [411]; but the aor. is governed in the apoc. in its correl., as مَكَانَكْ آلِه [420, 421] (Sh). Most of the verbal ns. are i.q.
the imp., since in command one often contents oneself with making a sign instead of articulating its expression, and much more therefore may one content oneself with an expression acting as a substitute for it; whereas enunciation is not like that: and the meanings of the verbal ns., whether imp. or otherwise, are more intensive and corrob. than those of the vs. that they are said to be in the sense of; while all that are enunciatory contain the sense of wonder, so that *هیهات* means *How far!*, *شَتَانِ* *How different!*, *وَشِکْانَ* and *سرعانِ* *How quick!*, and *ِبَطْلًا* *How slow!*, the wonder being the corroboration mentioned. All of them are without any sign for the [attached] pron. governed by them in the nom. [161, 163, 165], the prominence of which in any of them proves it to be a n., and not one of them, like *هلَم* [189] and *هَام* [below]. The affixion of the ك of allocation [163, 560] and of the Tanwin [198, 608] is not regular in all these ns., but is restricted to hearsay. When the ك is attached to these ns., then, (1) if it be attached to what is orig. an adv. or prep., it is a n. governed in the gen. from regard to its o. f., as in اَمِامَک and [199]; (2) if it be attached to what occurs both as a pre. inf. n. and as a verbal n., as زَیدَة ُرَوْئَید زَید and [188], it may be either a n. governed in the gen. from regard to the n.’s being an inf. n. pre. to its ag., or a p. of allocation from regard to the n.’s being a verbal n.,
as in زیدا [161, 188, 560]; (3) if it may not be pos., it is a p. of allocution, as in هاک [190], since زیدا does not occur (R). As R says (Sn), according to the majority (R), the Tanwin affixed to some of these ns. denotes indeterminateness [608], not of the v. signified by that n. pronounced with Tanwin, since the v. is neither det. nor indet., but of the inf. n. signified by that n. before it became a verbal n., [because the verbal n. pronounced with Tanwin is either an inf. n. or an ej. firstly substituted for the inf. n. and secondly transferred to the cat. of the verbal n., so that صفا means صفا: and therefore the verbal n. divested of Tanwin, out of those that Tanwin is affixed to, is like the det. (R),] so that صفا means Be silent with the known: specified silence, [and, specification of the inf. n. being by specification of its reg., i. e. the story that silence is kept from, this means انعل السکوت علی هذا الحديث المعینی Keep silence from this specified story (R)]; and accordingly it is allowable for the person addressed not to keep silence from something else than the story indicated; [and similarly دی means Abstain from this thing, and دی means Tell the known story, the determination in the inf. n. being reducible to determination of its reg. (R):] and [the indeterminateness is
similar, so that \((R)\) means \(\text{ضَمَّةٌ صُوْكُّا}^{\text{a}}\), i.e. *Keep unrestricted silence*, [applicable to every silence supposable \((R)\).] *from whatever story it be* \((R, \text{Sn})\), since there is no specification in it \((\text{Sn})\): and, according to them, omission of the Tanwîn is not evidence of determination in all the verbal *ns.* [198], but only in such as the Tanwîn of indeterminateness is affixed to \((R)\). From this it follows that the verbal *ns.* in the state of determination belong to the class of *n.* made *det.* by the \(^{\text{i}}\) denoting *knowledge* [599], which is plainer than the saying of some that they then belong to the class of *n.* made *det.* by the \(^{\text{i}}\) denoting *genus*, and than the saying of others that they then belong to the class of generic *proper name* [198] \((\text{Sn})\). But, according to ISk and Jh, its affixion to such of them as it is affixed to is evidence of their being continuous with what follows them, and its suppression is evidence of pause upon them: you say \(\text{صَصَصَةَ صُعُصَة}^{\text{b}}\) with Tanwîn in the 1st and quiescence of the \(^{\text{a}}\) in the 2nd; and the saying of Dhu-r Rumma

\[198\] We stopped, and said, *Tell us more about Umm Salim!* And what is the good of speaking to the empty dwellings? occurs, say they, without Tanwîn, though he does continue, because pause is meant to be understood: so that, according to them, the Tanwîn is *orig*
the Tanwin of declinability indicating that what it is affixed to is continuous with what follows it, not paused upon [609, 640], being divested of the meaning of declinability in these ns., and put to indicate the meaning mentioned (R). The verbal ns. are of two kinds, (1) imp., which has the prevalence, (a) trans., as (a) روید زیدا Deal gently with Zaid, and Give him time [188], i.e. ارودة and [orig. the inf. n. ارواد], and made a curt dim. by elision of the augs. (291); or, as Fr says, dim. of روود gentleness (IV) : (b) روید زیدا i.q. روید تید زیدا transmitted by the Bdd, most probably derived from نویدة slowness, the ف being a and permanently changed into م, as in توراة (689), and the م being a Hamza irregularly changed into ى for a kind of alleviation, as in قریت for قریت (685) (IV) : (c) قربة هلم زیدا Bring Zaid near, and Present him, i.e. قربة هلم the shi [189] and [190] [428], i.e. اعطئه, [which has the pron. of the du. and pl. affixed to it, because of its strong resemblance to the v. (IV),] whence II. 105. [and in tradition هاتروا ربع عشرة اموالكم Give ye the fourth of the tenths of your goods, like هلم (189) and هلم (190) (IV) : (c) هلم زیدا Take Zaid, i.e. زیدا i.q. حیهل انفريد (f) [190] خذة. [191]:


(g) Let alone Zaid, i.e.  

Leave them, i.e. Keep to Zaid, i.e. Present Zaid to me and Bring him near to me [199], i.e. [and ارلئية] (AAz)]: (b) intr. as (a) Hush, i.e.  

Hold, i.e. (c) Tell, or Add more, i.e.  

[or زن, which is mentioned with the intr. from regard to usage, since they hardly ever say اية though analogy does not forbid it, but rather requires it, because اية acts as a substitute for a trans.  

v. اسريع or زد (IY)]: (d) Make haste, i.e.  

[which is said in calling, as says the poet  

Convey thou to the Commander of the Believers, brother of Al' Irâk, when thou comest, that Al' Irâk and its people are devoted to thee, then make haste, make haste, meaning 'Ali Ibn Abi Talib; and has three dial. vars. (IY): (e) [or (AAz) [or هل (191) (IY)] Make haste and Come, i.e. اسريع [and تعال, orig. a chiding for the horse (191 200), and afterwards made a verbal n.
Make haste in what thou art about, [the 
being [lightened by elision of one [the 1 being put for pause when the 
affixed (IY),] i.e. as

Assuredly thou shalt make a rapid journey by night to the watering-place of the morning, so long as a young weaned camel continues to be among them. (If thou resolve upon journeying, the 
being the correl. of the prop.,) the night has grown dark: then make haste, make haste (AAz): [193]: (h) 
and 
and 
being a p. of allocation, and and contracted from and , because they are derived from and I cut the thing along and across, as though being satisfied were a cutting off from everything else (IY)]: (i) Be off, i.e. , 
as in the verse {of 'Abd Ibn AlAbras (SR)} cited by Th.
Go, be off, for verily I am of the Bani Asad, the people of the tents made of skins, and the people of the horses and the assembly, as though the poet said: ﴿اذْهِبْ تَنْعَ﴾ (IY); and I will be off, heard by Akh from a man when ﴿اذْهِبْ تَنْعَ﴾ was said to him, as though ﴿اذْهِبْ تَنْعَ﴾ had been said to him, and he said: ﴿اَنْتَحَىِ﴾ [199]: (j) Recover thyself, i.e. ﴿اَنْتَحَىِ﴾, [said to the stumbler or to him that is afflicted by a calamity, as اَعْلِمْ اَنَّكَ قَرْنَمَا لَمْ يَقْرَأْهَا إِعْرَاَّ لاَ لَابِيَ عَمَّ نَالَةَ الدُّهَرْ دَعَدَا ﴿(IY)﴾

God shame a people that say not to a stumbler, nor to a son of a paternal uncle that fortune has afflicted, “Recover thyself!” (IY)]; and [which is, however, an inf. inf. n., like ﴿سُقِيَا لَكَ﴾ (IY), because it is explained by the p.] (k): ﴿أَمِينٌ﴾ and Answer Thou, [said in prayer (IY),] i.q. ﴿أَسْتُجِبْ﴾: (2) enunciatory, [which is rare (IY),] as (a) ﴿مَهِيَّةَتْ ذَاكَ﴾ Very, or Wholly, far is that! [195], i.e. [b] ﴿بَعْدِ﴾ (IY), or ﴿كُلُّ الْبَعْدِ﴾, which requires an ag., like the v., as ﴿فَهِيَّاتَ﴾.
(above): while in XXIII. 38. (504) some say that the ل is red., and ما the ag., i.e. Far, far off, is what etc; some that the ag. is suppressed, i.e. فُرَّ عمَّا أَلَّهَ Far, far off is (the fulfilment) of what etc.; and some that the ag. is a pron. in هِيَاتَ بِعْتُكَ Far, far off is your resurrection or your bring brought forth, because the اخراج is previously mentioned (IV)]: (b) شَتَانِ زِيدٍ وعِمْرَةٍ [196], i.e. إِنْدِرْاَ وُثِبِنَّا, [the ن of which is sometimes pronounced with Kasr (IV)]: (c) سَرْعَ عِنْ ذَا إِلَّاَةٍ i.e. سَرْعَ, [a proc., meaning How quick is this as melted fat], أيَّةً being in the acc. as a sp. (IV)]: (d) وَشَتَانِ ذَا إِلَّاَةٍ [197], i.e. وُثِبِنَّا, [and قُرْبَ, How quick, and soon, is this in coming forth, خَروْجًا being in the acc. as a sp. (IV)]: (c) لَافِذِ أَفِ اسْكَنَّكَ and I am disgusted, i.q. [197], i.e. أَفِ اسْكَنَّكَ and I am pained, i.q. (M), which has several dial. vars., which接听, as

"فَأَذِكْرُواٰ أَنَا مَا ذُكْرِتْهَا رُسُلُ مَنْ بَعْدَ أَرْضَيْنَا وَسَمَّىٰ [Then alas for the remembrance of her, whenever I remember her, and for the distance of earth between us and sky! (N)]], اَوْرَثٌ, اَوْرَثٌ, اَوْرَثٌ, اَوْرَثٌ (IV). The chastest
is ـًا with Kasr, Ḍamm, or Fath of the ُ، Kasr being the most prevalent, as ُداً (D). ُدُن is (1) a n. syn. with حسب، (a) mostly uninfl., because of its resemblance to the p. ُدن [575] in its letter, and to many ps. in its [bil. (DM)] constitution, as ُدُن زيد دِرُهُم Zaid's sufficiency is a dirham and My sufficiency; (b) seldom infl., as with ُدن in (DM)] the nom., like حسب زيد دِرُهُم, and like حسبى زيد دِرُهُم: (2) a verbal n., [always uninfl. (DM),] syn. with يكفي, as زيد دِرُهُم A dirham suffices Zaid and suffices me, like يكفي زيدا دِرُهُم [170]. ُدُن is (1) [a n. (DM)] syn. with حسب، as ُدُن حسبى دِرُهُم My sufficiency is a dirham and Thy sufficiency and Zaid's sufficiency, like حسبك حسبى دِرُهُم and حسبى زيد دِرُهُم, except that it is uninfl., because it is constituted of two letters, whereas حسب is infl.: (2) a verbal n. syn. with يكفي، as يكفي Suffices me, like يكفيي Suffices me, like يكفيي Zaid's sufficiency, like حسبك، حسبى، and حسبى زيد دِرُهُم, except that it is uninfl., because it is constituted of two letters, whereas حسب is infl.: (2) a verbal n. syn. with يكفي، as يكفي Suffices me, like يكفيي Suffices me; and the ُن of protection is allowable in the 1st case also, [where it is syn. with حسب (DM),] for preservation of the uninflectedness upon quiescence. ُبجل is (1) a
verbal n. syn. with يَكْفِي (DM), which [usage (DM)] is rare: (2) a n. syn. with حسب (DM), as My sufficiency, whence

[by Turafa, Now, verily I have drunk a dark, black (poison): now, I have had enough of this draught, now, enough! (Jsh); and in this case expression of the which is rare (170) (DM).] وَا is a [verbal (DM)] n. i. q. اعجب

[by a Rajiz of Taim (FA), I marvel at thy beauty (with my father be thou ransomed!); and thy cool sweet mouth is as though saffron had been sprinkled upon it, or ginger, which to my mind is nicer (FA), DM]: and sometimes [198] is said, as

[by Abu-Najm al'Ijlī, I marvel at the niceness of Salma, again I marvel, I marvel! She is (the object of) desires—would that we had got them! (Jsh)]; and, [200], as
[by Sa`id Ibn Zaid asSaḥābī, I wonder! Verily he that has wealth is beloved, and he that is needy lives a life of hardship (Jsh)]. And sometimes the ك of allocation is affixed to this [vi i, q. (DM)], as

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

[by Sulaimān Ibn 'Abd AlMalik, or, as is said (Jsh), by 'Umar Ibn Abī Rabī'a (KA, Jsh) alMakhzūmī, Verily I, when I enter upon the evening while she speaks not to me.
am a thrall that longs for what is not to be found (Ish)],
i.e. [the sense being I marvel! Verity God] (MB).

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

[Let 'Aḥam alone for a while: their relationship to us has
been cut off, but their hatred is old, remote (DH)],
'Aḥam being a tribe [of Kināna (ISk), ma red. (DH)], and
a met. for (IY); and [sometimes] ma is redundantly added to (IY)
when a verbal n., as (R), an Arab
said [to his fellow (R)] Arabic
and [sometimes the k of allocation is affixed to it, so that (IY)]
[161, 187, 560] is said (IY, R), where it may be
either a verbal ِ، the َ being a ِ، or an ِ inf. ِ n. ِ pre. to
the ag. (R): (2) inf. (M), (a) an ِ inf. n. (IY, R) ِ i. q. the act.
part. (R), used as (a) an ep. [of an ِ inf. n. (R)]' as ُسَأَرْبَ َفِي
ِ سَأَرَ َفِي ُرُبُدَأّ They journeyed with gentle journeying; [i. e.
ُمُرُودَأّ (R)]; (b) a d. s., as ُسَأَرَ َفِي ُرُبُدَأ ُرُبُدَأ They journeyed
gently (M, R), i. e. ُمُرُودَأّ (IY, R): it is an ep. of the ِ inf.
n. when you mention the latter, and a d. s. when you do
not, because of the weakness of suppressing the qualified
and putting the ep. into its place [149]; but what is meant
may be ُسَأَرَ َفِي ُرُبُدَأ، the qualified being suppressed,
and the ep. put into its place, though this construction is
weak (IY): (b) an ِ inf. n. (M, R.) ِ i. q. اَرْوَدَأ (M), which
is the origin of the two other kinds, [vid. ِ ِ ِ ِ and is sometimes] (a) trans. to the direct obj. (R), as
ُرِوْبُدَأ ُزِبِيَأ ُرُبُدَأ، the v. being
suppressed, and the ِ inf. n. made to act as a substitute
for it (IY), like ُضَرْبِيَأ ُزِبِيَأ [41] (R); (b) pre. [to the obj.
(IY, R)], as ُرِوْبُدَأ ُزِبِيَأ، like ُفُضْرِبِ ُرُقَابِ XLVII. 4.

Smite ye the necks (M, R). In ُلُمِهِلُ اَمْهَلِمُ ُرُبُدَأ
LXXXVI. 17. Then let the unbelievers alone, let them
alone quietly it may be an ِ inf. n. [i. q. اَمْهَلِمُ (MAd), a
corrob. upon a corrob. (Sh on the corrob.)]; or an ep.
of a [suppressed] ِ inf. n., [i. e. اَمْهَلِي ُسِيْرِأَ (K, B)]; or
a. d. e. (R): the poet says .bits (IY); Leave off, Banu Shaihan, some of your threatening, being the obj. of [the inf. n. or verbal n.] (FA, Jsh): the Hudhali says [above] (ISk): and the prov. says . Leave the poetry. alone. It will remain a night, [like زيدا] (T).

§ 189. is compounded, (1) according to our school, from the premonitory  with [its o. f., says Khl, being the saying God unite his disunion, i. e. , as though the speaker meant Unite (thysel to us), i. e. Draw near; and (IY)] the 1 being elided from [for alleviation, because of frequency of usage, and because the 1 after it, though mobile, is in the predicament of the quiescent, since the o. f. and the stronger of the two dial. vars., vid. the Hijazi, is (731), so that the 1 of is elided because of the concurrence of two quiescents (IY) : (2) according to the KK, from  together with , [its o. f., says Fr, being , i. e. and (IY)] the Hamza being [alleviated
by having its vowel thrown upon the ل, and being (IY)] elided, [so that the word becomes هَلْمَل; and the ل compounded with الم being the one denotative not of interrogation, but of chiding and urging, from the saying

(191) (IY)]. The Hijājis make it uniform in all numbers and genders, [like ثُصُمُ, مَثُمُ, etc.; which form is in accordance with analogy (187), and occurs in the Revelation, as َلاَذُولُهُمْ هَلْمَل إِلَيْنَا XXXIII. 18. And the sayers to their brethren, Come hither to us (IY)]:

but the Banū Tamīm, [having regard to the، ل, and giving predominance to its side (IY),] say هَلْمَا، هَلْمَا، هَلْمِي، and [according to the BB and most of the KK (IY)], [because the ل of the word becomes quiescent upon attachment of this ل to it, as *ضَرْبُهُ،* and, when the letter before the ل becomes quiescent, the incorporation is annulled, and the word becomes like هَلْمَل (731); while Fr asserts that ought to be said, because, this ل being always preceded by a quiescent, they add a 2nd ل before it for the quiescence to fall upon, in order that the Fatha of the ل in هَلْمَل may be preserved, as they say عَنْي مَنَى and entering into the base of the word.
2nd in order that the of and may be preserved from Kasr (170); and also has been transmitted from some of the Arabs, the letter added for protection being made ا, which is anomalous (IY)]. It is trans., [as i. q. HQ, and (IY),] like هات; and intrans., [as هلم يا زيد (IY),] i. q. ن and اقبل ن:أقـ. e. g. هلم شهد اسم VI. 151. Bring forward your witnesses and XXXIII. 18. (M). And sometimes is said, هلم being explained by the ل, because, though not orig. an inf. n., it is treated like the verbal ns. that are explained by the prep. from regard to their o. f. when they were inf. ns., as XXIII. 38. [187, 504], i. e. أبدا (R). And As relates that, when (IY, R) [هلم كنأ [or كنأ هلم (IY, R)] is said to a man, he says [أهلم (IY, R)] or اهلم لا (M, R) or اهل. (R) or (IY, R), like ار (IY), the ا pronounced with Fath being aug. (R), as though he restored it to its o. f. before the composition (IY); or ام (R) according to the other opinion, the ا and ل not being altered in the reply from regard to the form of the address (R): but this is anomalous (IY).
§ 190. 化合 4 为 i. q. خَذُّ، צפון، and the like (IY). It has 8 dial. vars.:— (1) you say ِإِبَبَاتُ with a single quiescent ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ for the sing., du., and pl., masc. or fem. (R); (2) you affix [to this single ِإِبَبَاتُ] the [p. (IY, R)] ِإِبَبَاتُ [of allocation (IY, R)]; and vary it [according to the states of the person addressed (M) in gender and number (IY)], as ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ (IY, R): (3) you affix [to the ِإِبَبَاتُ (IY, R)] a Hamza in place of the ِإِبَبَاتُ ; and vary it like the ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ (M, R), ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ (IY, R): [whence LXIX. 19. (22) (IY),] and ِإِبَبَاتُ (IY, R): this is the best dial. var. (IY, B on LXIX. 19.), and is the one that occurs in the Scripture; but ِإِبَبَاتُ is strange, because the ِإِبَبَاتُ is found in the pron. of the 2nd pers. only when it is not in the imp., as ِإِبَبَاتُ and ِإِبَبَاتُ (IY): (4) you combine the Hamza and the ِإِبَبَاتُ, [as ِإِبَبَاتُ (M), to corroborate the allocation (IY),] pronouncing the Hamza with Fath, and varying the ِإِبَبَاتُ (M, R): (5) you say ِإِبَبَاتُ with a quiescent Hamza after the ِإِبَبَاتُ for all [numbers and genders]: (6) you conjugate this 5th like ِإِبَبَاتُ (R); [for] some say ِإِبَبَاتُ upon the measure of ِإِبَبَاتُ, and conjugate it like the latter (M), as ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ (IY): (7) you conjugate it like ِإِبَبَاتُ (IY, R), as ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ ِإِبَبَاتُ.
or \( \text{هـ} \), \( \text{هـ} \), \( \text{هـ} \), and \( \text{هـ} \), making it a v. [below], which is corroborated by the saying \( \text{مـهـي} \) From whom shall I take? transmitted by Ks as said in reply to \( \text{هـ} \), like \( \text{مـهـي} \) ; and, according to this opinion, it is on the measure of \( \text{رـ} \), like \( \text{اـخـال} \) خـاـلت, يـفعل نـعل, for which reason the Hamza of its initial may be pronounced with Kasr \([404]\) (IY): (8) you [affix a Hamza to the I, and (R)] conjugate it like (M, R) نـآـم (R) [or] رـآـم (M), as \( \text{هـ} \), \( \text{هـ} \), and \( \text{هـ} \); and the saying of \'Ali

\[ \text{افاعم هـ السيف غير منم * كـبـيـس} \quad \text{بـعـدي} \quad \text{ولا} \quad \text{بـي} \]

\[ \text{O Fātima, take the sword not blamed; for I am not} \]

\[ \text{dastardly, nor base (DA)} \]

may be of the 3rd dial. or of this, the \( \text{س} \) being elided in the latter case because of the quiescence of the \( \text{ل} \) after it (IY). The last three are aplastic vs. [above], having neither pret. nor aor., not verbal ns. \([187]\) (R).

\[ \section{191} \]

\( \text{حـيـيـهـل} \) is compounded of \( \text{حـي} \) and [\( \text{هـ} \) or \( \text{AAz} \)] [two ejs. meaning urging and hastening (IY)]. It is uninf. upon Fath, [as \( \text{حـيـيـهـل} \), whence \( \text{ذكر} \) الصـاحـبـون نـسيـهـل بـعـر \( \text{حـيـيـهـل} \) (below) (IY)]; and
with Tanwin [198] is said, [whence بحيللا ينجزون الغ] (below), according to the usual version (AAz)]; and with the ٰ: S mentions these dial. vars.; and others add يّتمارى الغ (below) (IV),] and حيّل, and حيّل (M). When you pause upon حيّل, you convert their ٰ into ٰ [615]; but in continuity expression of the ٰ in them is a vicious dial.: and Labid in his saying

[mentioning a fellow-traveller whom he was bidding to start, He doubt, what have said to him; and assuredly he does hear my saying "Come along" (MAR),] makes the ٰ quiescent for the sake of the rhyme; but this is not allowable except in pause: and the KSh gives حيّل [187] with [Fath of the ٰ and (AAz)] Kasr and Tanwin of the ٰ (R). It is (1) [i. q. أب, and therefore (R)] trans. by itself, [as حيّل الثريد Come to the crumbled bread moistened with broth (R)]: (2) [i. q. اسرع, and therefore (R)] trans. by (a) the ب, as [in the speech of 'Abd Allâh Ibn Mas'ud (AAz) in tradition (M)] الإذا ذكر الصالحين فحيّل يعلم [When the righteous are men-
tioned, hasten (the mention of) 'Umar, i. e. اسرع بن كریم، the ب denoting making trans. (R)]; (b) حیهل الى طرید Hasten to the etc. (R]): (3) [i. q. اتیبل، and therefore (R)] trans. by علی (M, R), as حیهل على زید Approach Zaid. According to F, the two members of the comp., as regards assumption of the pron., are in the same state as حاو خامش [31], i. e. each of them contains a pron., as before the composition, while the aggregate after the composition contains a 3rd pron., which is ag. of the aggregate, because the aggregate is i. q. اسرع, or اتیبل; but, according to others, they contain a single pron., and not each of them a pron., because the predicament of independence is obliterated from each of them by the composition: and, as for the saying

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

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

[by Abu Zubaid (H),] Would that I knew—and where on my part is “Would that”? Verily “If” and verily “Would that” are a weariness [200] and [above]. And sometimes حَيِّ فَكِّ [560] is said (R), حَيَّ and حَيِّلَ are combined only for the sake of intensiveness; and, when you mean the original call without intensiveness (IY), حَيَّ is used [alone (M)] in the sense of أَقِبِلَ, [made trans. by عَلَى (R),] as in [the saying of the Mu'adhdhin (M),] حَيَّ عَلَى الصَّلْوَةُ Come to prayer (M, R), which is only a call to prayer (IY); but, according to Akh, some of the Arabs say حَيِّلَ الصَّلْوَةُ Come to prayer; and حَيَّ occurs trans. in the sense of أَيْتِ (R), whence
by Ibn Al'hmär (IY, MAR), I commenced asking him what was the case of his fellow-travellers. "Come to the camels laden with litters: for verily the riders have gone" (MAR): and [sometimes (IY)] [is used (AAz)] alone [in the sense of ابَل (AAz)], as

لا إلا بلها ليلى وقولا لها هللا * لقد زيتت امرا أغرا محجولا (M), by AnNābīgha alJān'di (IY, AAz), satirizing Laila al-Akhyaliya, Now convey ye two (my message) to Laila, and say to her, "Come up". (By God,) she has perpetrated a glaring, notorious matter, where [is] contains a reproach and rebuke to her (AAz), i.e. آبَلْ تَعَالى and ابَلْ ; but the use of حَيَّ alone is more frequent than that of هللا alone (IY).

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

[They (the swords mentioned in the preceding verse)
leave the skulls with their crowns laid bare, let alone the
hands—or how then are the hands?—as though they
had not been created (Jsh)] is related with [ بِهْل الاَكْفَ كَانَتَهَا لَمْ تَحْتَلِي
in (IY, R] the acc. and gen. (M, R, ML) and nom. (R, ML):
(d) when it is i. q., كَيْفْ [says R (Dm)], مَيْن may be
prefixed to it [499] (R, Dm): AZ transmits لَا أَنْ فَلَانَا فِي
يُطْلِقَ أَيُّهُ الْفَهَرُ فَمَيْنِ بِهْلَ أنْ يَايَا بِالصَّخْرَةِ Verity
such a one is not able to carry the stone: then how shall
he be able to bring the rock?, i.e. كَيْفْ (IY, R, Dm)
and مَيْن whence? (R, Dm); and another version is
by transposition (IY, R): (e) a strange circum-
stance is that the SB in the exposition of the الْمُسْجِدَةٌ of [the
32nd Chapter of the Kur named] contains [the
following words], "God says, 'I have made ready for My servants the righteous that which neither eye hath seen, nor ear heard, and which hath not occurred to the mind of man, as a treasure, other than, or not, what ye have become acquainted with'," so that it is used inflt., governed in the gen. by مَ، and excluded from the three meanings [above mentioned]: but some expound it by غير، which is plain; and this corroborates those [vid. the KK and Bdd (DM)] who reckon it among the exceptive expressions (ML): (f) this tradition is related with فل، or the sign of the gen. in بلة، and in both cases with مي: the version with the gen. has been explained by IHsh; and in the version with فل، بلة is [uninflt.] i. q. كيف، and ما infinitival, the pron. in عليه relating to the treasure, i. e. How, and Whence, shall be your becoming acquainted with it? (Dm): (4) as held by Akh, [and transmitted from him by IUUK (Dm),] a prep. (IY, R, Dm), like عدا [512] (IY, R), خال (R), and حاشي [511] (IY), i. q. سورى [89]; and hence, as is said, the saying of the Prophet بله ما أطلعتهم عليه besides what I have acquainted them with (R).
§ 193. ✪ [uninfl. upon Kasr (Mb)] is [commonly held to be] always *fem.*, *det.*, and made to deviate from its proper form (Mb, IY). It is of 4 kinds, (1) [a verbal n. (Mb, IY, R), i. q. the imp. (M),] like نُزَال Alight (Mb, M, R), i. q. إنزل [187] (Mb, IY, R), دَرَاك Overtake, [i. q. إدراك (IY),] and [said in battle (IY)], i. e. *Let each of you take his adversary* (M): (a) according to S, it is universal in the *tril.* [below] (M, R), because of its frequency: but it is said [by Mb (R)] to be confined to hearsay, since no one may invent a form not spoken by the Arabs (IY, R), nor may we act upon analogy in the intensive forms; while An says that Mb's disallowance is strong; and therefore it is better to interpret what S says by supposing that by *universality* he means *frequency*, so that فَعَال is quasi-regular because of its frequency (R): فَعَال as an imp. does not occur in the Revelation, except in the reading of AlHasan مسايس لَ XX. 97. *Touch me not* [below], which in the prefixion of لَ to the verbal n. is like their saying to the stumbler, when they imprecate upon him that he may not recover his footing, لَا لَّكُم (MAd)] لَا Mayst thou not recover thy footing! (Sh): (c) it is rare in the *quad.* (M); and is then فَعَال, not فَعَال (IY) : they are
agreed that (R) only two words of it occur in the quad.,
vid. قرار (IY, R), i.e. قرار (IY), as
قالت له ريح. الصبا قرار. واختلط المعروف بالانكار.

[The breeze of the east wind said to it (the cloud) "Rumble (with thunder)" : and the ground wet with rain became bleaded with the dry (AAz)]; and [عوار (IY, R), i.e. Play at العورة, which is a game of theirs (R)], as
متكئني جنبي عكاظ كليهما يدعو بها ولداتهم عوار (M, R), by AnNabigha adhDhubyani, Surrounding the two sides of 'Ukaz, both of them, while their lads call out in it, Play at العورة (ABk): Mb says that deviation [from the imp. v. to the imp. verbal n.] does not occur in the quad. at all, قرار being only an imitation of the sound of thunder, and عوار an imitation of the cries of boys, as غانى غانى [200] is said; but Sf replies that what S says is better, because in imitation of sound the 1st does not differ from the 2nd, as غانى غانى, so that, if they meet imitation, they would say عار عار and عار عار; while, according to Akh [in the Book of Etymology (AAz)], فعال as an imp. [verbal n.] from the quad. is regular, [because intensiveness is not peculiar to the tril. (AAz)]:
(d) the GG hold that this فعال is made to deviate from
the verbal imp. for the sake of intensiveness, this intensive form for the imp. being like the intensive and for: J. says, "the o. f. of انزل رَّال* is انزل 3 or more; and, 3 or more being pl., and the pl. " being fem., انزل is said: they affix the ۱., which is the " pron. of the fem., to the v. as an indication of the triple " repetition, as they affix the ۱ in لَا نَّا لَا in J. L. 23. " Cast, cast thou into Hell [233] as an indication of the " double repetition, its o. f. being اَلَّي * [like يَا " حَرِيْسَلَة" (607) (Kj) ]; and what is meant by the " repetition is intensiveness: and afterwards they make " انزل deviate from انزل, so that انزل is then fem., like " انزل; and the evidence of the feminization of the " imp. انزل is the saying [of Zuhair (Ahl)]

And assuredly thou art braver than the lion when Alight " has been called out, and fright has been excited" : but, in my opinion, the verbal n.'s being made to deviate from the form of the v. is a thing that they have no evidence of; and, the general rule being that every [expression] made to deviate from some thing does not pass out of the species to which that thing belongs, the v. cannot by deviation pass from the quality of v. to that of n. : and,
as for the intensiveness, it exists in all the verbal \(n.s.\), as we explained before [187], not in the manner asserted by Jj; and the femininization of the \(v.\) in \(ذَاءِبْتَ نَزَالٍ\) does not prove the \(s. f.\) of \(نَزَالٍ\) to be an \(i m p.\) \(v.\) repeated, but is due to the paraphrase of \(نَزَالٍ\) by the \(فَضَّةٌ كَلِّمَةٍ\) or \(ذَوَّةٌ\): (e) similarly the 2 kinds of the \(i n f.\) \(n.\) and \(e p.\) are not devoid of the sense of \(i n t e n s i v e n e s s\) [194], so that and \(كَلَعٍ جَمَانٍ\) and \(كَلَعٍ جَمَانٍ\) (R): (2) made to deviate from \(M_b\), [and therefore] in the sense of \(M\), a \([d e t.\) \(M) f e m.\ (IY)\] \(i n f.\) \(n.\) \((M_b, M, R)\), being a proper name for it \(IY\), like \(مَعْجَرُ وَكَبْرَةٌ\) for \(جَمَانٍ\) [for \(جَمَانٍ\) \(IY\)] for \(جَمَانٍ\) [below], and \(حَمَادٍ\) for \(جَمَانٍ\) \((M)\), as

\[إِنَّاٍ اٰتَسْنَا خَطْطِيَّتَنَا بِنِيَّنَا فَحَصَلَتْ بَرَّةٌ وَاحْتَمَلَ فَجَنَّ.
\]

by AnNābīgha \([a d h D h u b y ā n] (M_b, A B k)\), \textit{Verily we have divided our qualities between us; and I have borne off goodness, and thou hast carried away wickedness} \((A B k)\), i. e. \(الْفَجَرَةُ (I Y)\], and

\[جَمَانٍ لِّهَا جَمَانٍ لَا تُقَوِّي طَرَاوَلَ الْدُّهْرِ مَا ذُكِرَ حَيَّ.
\]

by AlMutalammis \((A k h, I Y)\), blaming \textit{wine} \((A k h)\),]

"\textit{Stagnation}" (say thou) to it, "\textit{stagnation}"; and say thou not (to it), throughout the length of time, so long as
it is mentioned, "Praise," i. e. ُنُؤُلِيْ لَهَا ْجُمُودًا وَلاَ نُؤُلِيْ لَهَا ُحَمَدًا (Mb, IV), this being the sense, though it is made to deviate as a [det. fem. [above] (Mb): and hence بَدَعِينٍ, as in

...[below], by 'Auf [Ibn 'Atiya (KF)] Ibn AlKhari' ['Amr Ibn 'Abs (KF)], And thou rememberedst a draught of the milk of the herd of camels branded with a mark, like a ring, when the horses were running on the surface of the ground dispersed, i. e. بَدَعِينٍ, an inf. n. i. q. the act. part., like عَدَلَ عُدْلٌ [76, 143], being really a [generic proper] name for a det. fem. inf. n., like البَدَعِ, even if such an inf. n. has not been spoken, as though it were an abandoned o. f.; and similarly in

by حَسَن [Ibn Thabit, describing the day of Dhū Karad (SR)], We were eight, and they were a noisy host: and they were pierced with the spears, when dispersed, i. e. مَتَبْدِئينِ; for the d. s. may occur det. when it is an inf. n., as طَلَّانِكَةً طَلَّانِكَةً and أَرْسَلَهَا السَّرَكُ and اَجْتَحَدُكَ [78] (IV): (a) they say "[made to deviate from (AAz)] a det. fem. inf. n."; but to me no 'decisive evidence of its determination or feminization has yet
presented itself: they hold, however, that it is [det. as being] one of the [generic] proper names for id. objects, like [8], and being a proper name for all goodness, and for all wickedness (Akh)]; and sometimes the femininization of the verbal n. and inf. n. is argued, upon the ground of uniformity, from the femininization of the ep. and personal proper name, which are fem., as will be seen; but this argument is wonderful: (b) is said to be det. in [above] because of the determination of its companion, vid. ; but this argument is like the 1st in strangeness, since assimilation of one word to another in determination or femininization notwithstanding that the word assimilated is not used det. or fem. is a novelty: if indeed qualification of such as by the det. fem., as , were authentic, it would be a good argument for both matters, determination and femininization: (c) even if we admit [that is det.], there is no evidence of the determinativeness of its sisters; and in their saying about the gazelles When they come down to the water, there is no drinking deeply; and, when they come not down, there is no yearning (for it), i. e. and
meaning that is not written in Arabic, and the saying of AlMutalammis [above], i.e. "جَوَّلَ لَهَا جَمَّادًا آخَرًا" [as above], and the saying of the Arabs "لا مُسَامِي" [above], i.e. "لا مُسَامِي" [as above], the indeterminateness is obvious:

(d) according to those who hold that all the measures of فَعَّلْ، imp., inf. n., ep., and proper name, are fem., they must, when used as [proper] names for a masc. [194], be diptote, like مَنَّىٰ; whereas, according to the GG, they may be triptote, like مُنَّىٰ; and this shows how the GG vacillate about their being fem. (R): (3) made to deviate from (M) a [fem. (IY, R) prevalent (MB, IY)] ep., [which occupies the place of a substantive (149) (Mb): this ep. does not occur in the masc., is always used without a qualified, and is moreover of two kinds (R),] (a) used [(a) in most cases (IY) only (IY, R)] in the voc., [according to hearsay (R),] as يَا فَسَاتِي [56. A], يَا خَبِيثَةٰ، يَا فَسَةٰ (Mb, M, R), i.e. يَا خَبِيثَةٰ، يَا فَسَةٰ (Mb, M, R), because in the voc. it is in the position of a det. (Mb), since the voc. becomes det. by specific intention, like يَا رَجُلٰ in [48] ; (b) sometimes in the non-voc., by poetic license, as اَطْلُوفُ [497] (IY): (a) this and the imp. فَعَّلْ may be formed with universal regularity from every tril. [above] att. 92
[completely (MKh) plastic (MKh, MA)] v., as ﻣْﺜِرَّاً, and from ﻣْﺜِرَّاً ﺎً, and as ﻣُﺜِرَّاً, and ﻣُﺜِرَّاً from ﻣُﺜِرَّاً ﺎً, and ﻣُﺜِرَّاً, and from ﻣُﺜِرَّاً ﺎً, and ﻣُﺜِرَّاً. but not from such as ﻣُﺜِرَّاً ﻣُﺜِرَّاً ﻣُﺜِرَّاً the linguistic, because it has no v.; nor from such as ﻣُﺜِرَّاً ﻣُﺜِرَّاً, and because they exceed three letters, [such as ﻣُﺜِرَّاً ﻣُﺜِرَّاً ﺎً from being confined to hearsay (MKh)]; nor from such as ﻣُﺜِرَّاً ﻣُﺜِرَّاً ﻣُﺜِرَّاً, and because they are non-att. (Sh); nor from such as ﻣُﺜِرَّاً ﻣُﺜِرَّاً, and because they are aplastic] (MA); nor from such as ﻣُﺜِرَّاً ﻣُﺜِرَّاً, and because they are not completely plastic (MKh): (β) this kind, which is used only in the voc., does not occur as a generic proper name [7], i.e. does not, by prevalence of application to a [particular] qualified, become a proper name for it (R): (β) used in the non-voc., [which is of two kinds, (a) what by prevalence of application becomes a generic proper name, like ﻣُﺜِرَّาً (7), which is the more numerous (R),] as ﻣُﺜِرَّاً (M, R) for Fates (Mb, M, R), made to deviate from ﻣُﺜِرَّاً ﻣُﺜِرَّاً and ﻣُﺜِرَّاً (AAz), orig. general eps. for all that shears and drags away, and afterwards, by prevalence of application, peculiar to the genus of The Fates...
The sun from roasting and setting (R); and similarly for Fever, because of its spreading through the body, from Lank hair (R); and [many others, like (R)] for The bead that the woman charms her husband with! [which is named because by their assertion it restores the husband (R),] whence their saying O charm, restore him: if he depart, bring him back; and, if he approach, make him glad; and I branded him with the which is [the proper name of (R)] a [particular (AAz)] brand upon the two haunches (M, R), or along the head from its front to its back (M), in the acc. as an inf. n. to کوییه وقاع, i.e. لاسمه meaning (R), whence وکنت إذا سهبت بحسصم سوء ، فالت ل فاکویه وقاع (M), by ‘Auf Ibn AlAhwas (IY, AAz), And I was wont, when I was tried by a foe of evil, to stalk up to him, and brand him indelibly (AAz); and [شام and جعار (R)] for the she-hyena [below] (Mb, R): these [expressions (IY), and their likes (R), (among which IY includes those given below under (b) except بدان, which he places above among the inf. ns.), though orig. eps.
are used as (IY) generic (R)] proper names (IY, R); and are therefore det. (IY), as is proved by their qualification by the det., as The rising sun (R): and [(b) what remains an ep. (R),] as قطاعٌ, [i.e. قاطعةٍ كافئةٍ (R),] whence

[by 'Amr Ibn Ma'dikarib, when his mother had been killed by a tribe of the Arabs; I prolonged the period of my forbearance with their hasty deed, until, when I had slain their chiefs, it (the slaughter) was sufficient for me (AAz)]; and I reproached him with a reproach that will be indelible, i.e. لازم; and لازم, i.e. بالله (M, R), meaning A bounty shall not light upon such an one near me, nor a benefit reach him from me; and وادتعمل تدد وع [above], i.e. ممثبادة متفرقة, so that it is a d. s. [78, 140] (R): (4) made to deviate from قاطعةٌ in (M) a [personal (R) proper (M, R)] name [of a woman or fem. thing (Mb)], as جذام سجاج (Mb, M, R), رقاش (Mb), سجاج (R), and the like, made to deviate from قاطعةٌ, etc., when used as names (Mb) for [certain (R)] women (M, R), سجاج.
being for the woman [of the Banū Yarbū' (IY)] who set up for a Prophetess (M) in the time of Musailima (IY); 6 for 2 bitches (M, R); جعَر for 2 horses (M), خسفاف for the she-hyena [above]; كساب for a stallion, as in the prov. أجرأ مي خاصي خسفاف. Bolder than the gelder of Khasāf, because one of the kings [AlMundhir Ibn Imra alKāis (KF)] demanded him for covering from his owner [a man of Bāhila, said by Abu-nNadà to have been Hamal Ibn Yazīd Ibn Dhuhl Ibn Tha'labā (Md)], who refused and castrated him [in the presence of that king (Md)], and ظم for a mare (R); عرار for a cow (M, R), as in the prov. [applied to every pair of equals (Md, IY)] بابت عرار تكمل Arārī was slain for Kahl (M); they being 2 cows that gored each other to death (Md, IY); لبأ and شراف for 2 countries; and أصاف (M, R) for a mountain (M), an abode of the Banū Tamīm (IY, R), as below: (a) this kind [of proper name] is coined-[4,194] because it is not made to deviate before its use as a proper name corresponding to an object, and afterwards transferred to the cat. of proper name ; and the difference between this kind and the preceding one [3, b, a] is that in this kind the sense of qualificativity is lost sight of, whereas in the preceding one qualificativity is meant [194] (IY): (b) all (R) these expressions
are fem. (Mb, R), even if the [person or thing] named by them be masc.; and in the saying

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

§ 194. IM says in the Tashīl "They are agreed " that [the ل of ] فَعَالٌ, when an imp., inf. n., d. s., or "ep. used as a proper name or only as a voc., is pro- "nounced with Kasr'; and each of them is made to deviate "from a fem.: so that, if one of them be used as a [pro- "per] name for a masc. [193], it is like ُعَلَّتَى», i.e. diptote; "but is sometimes made like ُصَبَاحٍ", i.e. triptote: "and, if it be used as a [proper] name for a fem., "it is like ُرَتَّاهُ [193]" (YS). [The ل of ] فَعَالٌ in the imp. is pronounced with Fatha by the Banū Asad (R, Sh), for affinity to the ل and Fatha before it (Sh). The inf. ns. and eps. are uninfl. by common consent, because of their resemblance to the imp. فَعَالٌ [159] in measure and intensiveness [193]. The generic proper names
ought to be *infl.*, because the *uninfl.* word, when used as a [proper] name for something other than its form, must be *infl.*, as when a person is named "Ibn"; [and may not be imitated, as when it is used as a (proper) name for the form (191), because in the former case you do not observe its original meaning, on account of which it is *orig.* *uninfl.*, but totally exclude it therefrom, whereas, when you make it a (proper) name for the form, you do observe its meaning in some respect, since the meaning of *Ibn* is *أَبُوْنَ* الْقُدُبُ ْ، whose meaning is *verification*, governs the nom. and acc. (R on the proper name): but they are *uninfl.* because the generic proper names [7] are [only] lit. proper names, [which have the predicament of proper names in letter, such as diptote declension, anarthrousness, and prefixion of *أَبُوْنَ* and *أَمَّنَ* as in the surnames of human beings, and occur as *šš.* and are qualified by *dets.*, but notwithstanding all this are applicable to the *indet.* (R on the proper name); so that the sense of *qualification* remains in all of them [193], since they are prevalent *quals.* (R). As for the [personal (R)] proper names [of *fems.*, they have 3 *dial. vars.* (Sh):] (1) according to the people of AlHijaz, they are *uninfl.* (R, Sh) upon Kasr, unrestrictedly, [i. e. whether they end in *ة* or not (YS),] as

*إِذَاٍ كَانَتْ حُدَامٌ فَصُدِّقُواْهَا فَانَّ أَمْسِكْ خَالَتْ حُدَامٌ*
(Sh), by Lujaim Ibn Sa‘b, *When Hadham* (the wife of the poet) says a saying, then believe ye her: for verily the true saying is what Hadham has said (Jsh): their making these names uninfl. is contrary to analogy, since qualification has no meaning in them, so that the uninflectedness belonging to them in the state of qualification might be observed; but, seeing that there is no contradiction between qualification and the quality of proper name as respects the sense, they make them uninfl. like the quals., although they are coined [193], not transferred from quals., in order to treat them like the proper name transferred from the qual., because it is more numerous than the other (R): (2) according to a few of the Banu Tamim, they are infl. as diptotes (R, Sh), unrestrictedly (Sh), in conformity with analogy, being infl. because denuded of the sense of qualification, and diptote because of the quality of proper name and feminization in them [18] (R): (3) according to most of them [and to their chaste speakers (R)], they are uninfl. [upon Kasr (Sh), with a view to Imala (634) (R),] if they end in رр; and diptote if they do not end in رر (R, Sh): the poet says [64]; and Al‘ashā [Maimūn Ibn Kais (MAd), whose abode was in AlYamāma with the Banu Tamim (IY),] says, combining the two Tamimi dialects,
(Sh) Saw ye not Iram and 'Ad? The night and the day destroyed them. And a time passed over Wabār, and Wabār perished openly (AAz).

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

[Thou hast called to mind days of boyhood that have passed: then far, far off is their return to thee! (AAz)]:

and the saying of the poet [describing camels (IY)]
[They become in the desert wending their way: far, far off is their place, or time, of entering upon the morning!]

being red. (AAz),] is related with Damm of the 1st and Kasr of the 2nd (M). Some make the ت quiescent [even in continuity (R), as هیهات هیهات, which is read {in XXIII. 38. (K, B)} by ‘Isa alHamdani, and is a version transmitted from IA1 (IY)]; some elide the ت, [as هیهات (IY, R); some make it a ن (M), as ایهان (IY)]; and some say ایهان [with Tanwin (R), with the ك of allocution (IY, R)], and ایهان (M, R) with a Hamza and ن both pronounced with Fath, but, as the author of the Mughnî says, with a ن pronounced with Kasr (R). Sgh cites 36 dial. vars. of it, هیهات and ایهان هیهات, ایهان and ایهان هیهات, and each of these six pronounced with Damm, Fath, or Kasr of the final, and each [of these 18] pronounced with or without Tanwin; and others cite ایهان هیهات, ایهان هیهات, and ایهان هیهات (A), making the total 42; and the KF adds 13 others, ایهات and هیهات, and ایهات and هیهات, with Kasr of the ی because of the 2 quiescents, and with triple vocalization of the final, and ایهات with charge of the two یs into Hamzas (Sn). According to
[some of (R)] the GG, (1) the one pronounced with Fath [of the ا (IY, R)] is sing. [646], its ا denoting feminization, and its o. f. being هنیه 
; (2) the one pronounced with Kasr [of the ا (R)] is the [sound (IY)] pl. of the one pronounced with Fath, its o. f. being هنیه 
[234], and its ا being then elided (M, R), because it is indecl.; (3) the one pronounced with Damm of the ا may be sing. or pl.: but this is all imagination and conjecture. The ا is pronounced with Fath in most cases, from regard to its o. f. when it was an unrestricted obj. [187, 199]; with Kasr because of the two quiescents [664]; and with Damm to notify by the strength of the vowel the strength of the meaning of farness in it, since its meaning is How far (he, or it) is! [187] (R). When pronounced with Damm, it is written, according to F, with the ا; but, according to IJ, with the ا (A).

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

شتائی ما نومی سلی کُورها * ونرم حیال اخی جا*
(Sh), by Al A'shâ, *How different are my sleep upon her saddle in the desert and the sleep of Hayyân the brother of Jabir! (MAd)*. And is said [in the less frequent and less chaste usage (R)], as

*(R, Sh), by Rabî‘a [Ibn Thâbit alAsadi (IKhn)] arRakhl, [(By God,) how different are, or how far is that (distance) which is between (MKh), or how far is the separation of (MAd), the two Yazîds in munificence (MKh, MAd), Yazîd Ibn Usaid of Sulaim and the illustrious Yazid Ibn Hâtim (MAd) alMuhallabl] (IY, IKhn),] this being allowable upon the ground that [ ] is red., and an ag. constructively in the nom.; or that (MKh)] is i. q. [by God., because the latter does not require two or more ags., and [conjunct (MKh),] a met. for or the interval or distance which is between them! ; or that is i. q. [by God., and ] as it is without , and ag. of , in accordance with the opinion of Akh on LX. 3. *Your union shall be severed*, where [159], says he, is the subject, but is not put into the
nom. from disapproval of its exclusion from the acc. permanently belonging to it in most of its usage (R). It is disallowed, however, by As (R, Sh), who says that the poem is post-classical, because he holds that شَتَّانٍ is du. of شَتَّ خ* separate, an enunc. of what follows it, [not a verbal n. i. q. إِفْتَرَقُ (YS, MAd),] he being misled by two things, a dial. var. with Kasr of the ن [187] and the fact that the nom. after it is only a du. or i. q. the du., not a pl., [the last three in شَتَّ خ* (187) being in the predicate of one, i.e. شَتَّ خ* هَذَا رَذَّاكَ (AAz)] ; whereas, if it were i. q. إِفْتَرَقُ, the pl. might occur as ag. of it: but the chaster dial. var. with Fath of the ن falsifies his opinion; and also, if شَتَّ خ* were an enunc., it might be posterior to the inch., since there is nothing to necessitate its priority [28], whereas it has not been heard posterior (R). But, as for the saying of a post-classical poet

جَازِيَتِمُوْنِي بَالْوَسَالَ تَضُيُّعَةٍ شَتَّ خ* بَيْنِ صَنِيعِمَمَ وَصِنِيعِـي [Ye have requited me for union with estrangement: how far is the separation of your dealing and my dealing? being ag. of شَتَّ خ* the construction in (MA) it was not used by the Arabs; and it is sometimes explained by subaudition of لَا conjoined with بَيْنُ, [i.e. 

( 705 )
how far is that (distance) which is between your etc.
(MKh), ـ being an ag. (MAd),] according to the saying
of the KK that suppression of the conjunct [n. other
than لَ (MAd)] is allowable [177] (Sh).

§ 197. اف has the following dial. vars., (1) اف; (2)
(3) اف (4) اف; (5) اف [187]; (6) اف (M, R, KF);
(7) اف (8) اف (M, R), sometimes followed by اف
(R); (9) اف (M); (10) اف (R); but I do not
know اف [41] with the of feminization [as a verbal
n.]; and, if it does occur, how rare it is ! (IY); (11).
اف (KF); (12) اف (IY, KF), read by Ibn 'Abbās (IY);
(13) اف; (14) اف (15) اف; (16) اف (KF);
(17) اف (18) اف; (19-21) اف [with the ـ of feminization
(IY, KF), upon the measure of $ع$ (IY),] pronounced
[without Imāla (KF),] with [pure (KF)] Imāla (IY, R,
KF), and betwixt and between (KF); (22) اف (IY, KF)
with Kasr (KF), said by the vulgar (IY); (23);
(24) اف (25) اف (26) اف (27) اف (KF); (28) اف (R, KF); (29) اف
(30) اف; (31) اف (32) اف; (33) اف
(34) اف; (35) اف; (36) اف; (37) اف, like اف;
with Imāla; (39) with Kasr; (40) āf َّنِّ (41);
(42) āf َّنِّ (43) ; āf َّنِّ (44) ; āf َّنِّ (45) (KF).

It is uninfl. upon Kasr because of the concurrence of two quiescents; and its Tanwīn in the reading of Nāfi' and Hāsā denotes indeterminateness [198]: Ibn Kathir, Ibn 'Āmir, and Ya'qūb read with Fath, by way of alleviation; and it is so read with Tanwīn: and it is read with Damm for alliteration, like [203], with and without Tanwīn (B on XVII. 24).

§ 198. IM says in the CK that, since these words are vs. as respects the sense, but ns. as respects the letter, they are made det. and indet., the sign of the det: being its divestment of Tanwīn [187], and the sign of the indet. being its use with Tanwīn; and that, since pure ns. are [of three kinds,] always det., like the prons. and dems., always indet., like عرب, and اء, and sometimes det. and sometimes indet., like رجل, and sometimes دیار, so (A) these ns. are [of three kinds (M),] (1) always det., like [192], and [187]: (2) always indet., like [in restraint (M),] وَهَا [in instigation (M),] and [187] (M, A) in wonder; and hence نَفَّدَكَ لَكَ فَلَنَّ with Kasr and Tanwīn, i. e. لَفَنَّ, as

MEMS AL NĀDĀ, لَكَ الموت( M, A) وَدِيَّاً وَدِيَّاً وَدِيَّاً
(M), by AnNābīgha adhDhubyānī, Gently, let the peoples, all of them, and what I muster of wealth and of children, ransom thee! (ABk), being in the nom. as ag. of فناد, because it is i. q. (IY): (a) یا may be an ej. acting as a substitute for the inf. n., infl., governed in the acc. like سقیا (41), meaning كفا, [in which case the Tanwīn is the Tanwīn of complete declension,] as یا Desist from troubling us; or a verbal n. uninfl., in which case the Tanwīn is [the Tanwīn of indeterminateness,] like that which is in صه [below]: and similarly every Tanwīn after such of these n. as are pronounced with Fath [of the final] admits of the two alternatives, as رُویدا [188], حیلا [191], and (R): (b) IS says that یا without Tanwīn is allowable, but rare (IY, R): (c) sometimes the Hamza of یا [below] and یا is changed into ض, as ضیه and ضیه (R): (d) فناد is uninfl. because of its occurrence in the place of the imp. v. [159], i. c. لیفقک; and is pronounced with Kasr because of the concurrence of two quiescents [664] (IY): (3) used in two ways (A), det. and indet. (M), being divested of Tanwīn when intended to be det., and pronounced with Tanwīn when intended to be indet. (A), like ص and ص [187, 200] and اف [197] (M,
A], [187, 200] (M): (a) As asserts that the Arabs use only ایه with Tanwin, and charges Dhu-r-Rumma with error in saying [187] (IY, R); and IS says that he intends Tanwin, since his meaning is Tell a story, whatever story it be, about Umm Salim, but that he omits it by poetic license (R). The Tanwin affixed to these ejes. only distinguishes between the det. and indet. [608], not being found in a det. at all; and only follows the vowels of uninflunce, not being like the Tanwin of زید [and رجل], which follows the vowels of inflection in the det. and indet. (IY). What IM mentions [above] is the well-known opinion; but some hold that all the verbal ns., with or without Tanwin, are det. with the determination of the generic proper name [187] (A).

§ 199. Among the verbal ns. are advs. and their likes, governing in the gen. a pron. mostly of the 2nd pers., anomalously and seldom of the 3rd, as in the saying [164] and the saying of the Prophet Whoso of you lusteth after copulation, let him keep to fasting, for verily it hath the effect of gelding by compression of the two testicles (R). IM says in the CK that this sort is not used except conjoined with the pron. of the 2nd
pers.: and that اَللهُ عَلَى الْشَّيْءِ [164] لِيَلْزِمُ i. q. وَعَلِیَ رَجُلًا i. q. أَلْقَى أَنْتَقِي i. q. are anomalous: but his language in the Tashīl implies that these are not anomalous (A). دُرْنُك، لَدْيِكِ، عَندَكِ, and٦٧٠ mean Take. The o. f. is عَندَكَ زَيْدٌ فَخْذَةٌ Beside thee is Zaid: then take him, and similarly دُوْنَكَ زَيْدٌ and لَدْيِكِ زَيْدٌ, what follows them being put into the nom. as an inch.; but afterwards it is abridged from the nominal and subsequent verbal prop. to the adv., which is then so often used that it becomes i. q. حَذَّرُ, and therefore governs with its government: while the advs. are uninfl. upon Fath, because it is the vowel appropriate to them in their o. f.; when they were advs., as we said of the inf. ns. that become verbal ns. [188, 195]; and they have no place [in inflection], like those inf. ns., because they act as substitutes for what has no place [187] (R). وَرَأَكَ means Keep back, and اَمَامَكَ Advance (R, A) or Be on thy guard from the direction of thy front: but these may be said to remain advs., since they do not govern an obj. in the acc. [but see § 187], like عَندَكِ لَدْيِكِ ; and in that case the full phrase is إِسْتَقْرَرَ وَرَأَكَ وَرَأَكَ [498] (R). And مَكَانَكَ means مَكَانُكَ إِنِّمَ [420] (IY, A), so that it is intrans. (Sn), as
X. 29. Stand fast, ye and your partners, like e. g. مِكَالِكُ زَيَدًا Wait for Zaid, i. e. ْانتظرة but Dm says "I know not what need there is to make this sort of "adv. a verbal n., nor why they do not make it an adv.; "for the assertion of the verbal n. is good only where "the combination of that [n.] and that v. is impossible, "as in ُعَلِيكُ صَّة, and ُعَلِيكُ صَّة, not where it is possible;

"whereas ْتُقَدِّمُ أَفْمَكُ and ْتُقَدِّمُ أَفْمَكُ may be said,

"not ُعَلِيكُ صَّة, اسْكَتُ صَّة" (Sn). And ُعَلِيكُ زِيدًا is said [187], meaning Take Zaid, orig. ُعَلِيكُ اخْذة; and ُعَلِيكُ وَتْنَعُ عِنْي, orig. ضَمْ عَلَيْكَ ُعَلِيكُ وَتْنَعُ عِنْي Gather thy belongings to thee, and withdraw from me, and afterwards abridged, as we have mentioned: and Akh heard a man say ِأَنْتَصِّي I will withdraw [187], which is an anomalous enunciation contrary to the rule of the cat., since the rule of the advs. and their likes is to be imps., so that ُعَلِي and ُدُرْنَي are not said by analogy to it; and, as for ُعَلِي meaning Present to me, it is contrary to rule in another respect, since it is an imp., but the pron. governed in the gen. by it is in the sense of the obj., as ُعَلِي زِيدًا meaning Bring him near to me [187], whereas the rule is that the gen. should be an
ag.; and Akh heard meaning Bring Zaid near to 'Abd Allah, which is more anomalous than because governs the explicit n. in the gen. And Ks allows instigation by all the advs. of place and preps. regularly; but others restrict it to hearsay, which is the proper way (R). IM says in the CK that there is a dispute about the pron. attached to these words, its position being that of (1) a nom. [as an ag. (Sn)], according to Fr; (2) an acc. [as an obj. (Sn)], according to Ks, [the ag. being latent, as meaning Keep thyself to Zaid (Sn)]; (3) a gen. [by prothesis in such as and by the p. in such as (Sn)], according to the BB, which is the correct opinion, because Akh quotes from chaste-speaking Arabs: [but in the first two opinions what is after the transfer to the cat. of verbal n. is regarded, and in the last what was before the transfer (Sn)]. And, in addition to that [ in the position of a gen. (Sn)], with every one of these [verbal] ns. there is a latent pron. in the position of a nom. as an ag., so that in corroboration you may say with the gen. as a corrob. of the present gen., or the nom. as a corrob. of the latent nom.; [and similarly, when we say that the is in the position of an acc., is allowable;
whereas, when we say that it is in the position of a nom.,
it is itself the ag. (Sn)].

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

[He that rode behind me called them (certain women); and they forbore at his voice, (and returned to him,) as thou urgest with the جَوْت the thirsty parched (camels towards the water) (AAz)], by imitation notwithstanding the ل and ل; and you say يِهِد or يِهِد I chid him with شِيَد [below], as you say in the case of ps. اِنَّ لَوْ [191], and in the case of the uninfl. n. لا يَحْدِد اللَّه or بَيْنِي بَيْنِي God (exalted be He!) is not limited by "Where?" : and with the ل inflection is more frequent than uninflectedness, as مِنَ الْعَاجِ والصَّيْحِل with the gen. and بَيْنِ السِّيْبِ, because the ل removes the n. from resemblance to the p. [2]; but the ل and ل do not necessitate inflection, as is proved by إِلَّا [206] and
[176]: whereas, when the Tanwin is affixed to these ns., then, if their expressions be intended by them, as in بِحَيْلٍ وَعَامِلٍ, they must be inf., because it is then the Tanwin of declinability; but, if it be affixed to them without this intention, as in غَاَثِي [above] and صَةٍ, they are uninfl., because it is the Tanwin of coordination and correspondence, not the Tanwin of declinability. Among the ejs. that are imitations of the sounds of human beings, dumb animals, or inanimate substances, are (1) طَيْبٍ the imitation of the sound of the laugh; (2) or غِاثِي the croak of the raven; (3) شَيْبٍ the imitation of the sound of the lips of camels in drinking; (4) مَآَ the cry of the doe-gazelle when she calls her young one; (5) غَاَثِي and طَيْبٍ imitations of the sound of the fall of stones one upon another. Among the ejs. wherewith the brutes are cried to are (1) نَذِن for chiding horses, i.e. Step out, and sometimes used to chide the she-ohmel also; (2) عَدِسَ for chiding the mule, and sometimes used as a name for a mule, both admissible in عَدِسَ آَلْغَم [83], except that the pause upon the سی strengthens the opinion that it is for chiding; (3) هَنَّ with four dial. vars., and جَرَّبَ with Fath of the د for chiding camels; (4) جَرَّبَ for calling
camels to drink; (5) or for chiding the she-camel; (6) and for calling the he-ass to water. And among the eis. indicative of states in the mind of the speaker are (1) ـ، which denotes repentance or wonder [187]: (a) according to Fr, the o. f. of ـ is ـ; and the ل is a prep., the o. f. being ـ، i.e. ـ I wonder at thee!; but is afterwards so frequently used [with ـ] as to be compounded with it and become the ل of the v., so that they say ـ، and ـ، while others hold ـ، ـ، ـ، and ـ to be distinct words meaning destruction, and to be inf. ns. having no v.s. [41]: (b) the saying ـ [84] is related with (a) Damm of the ل, in which case the o. f. is either (a) ـ، The destruction of his mother (is real-
ized)! an inch. whose enunc. is suppressed, i.e. ـ، ـ، حاصل, meaning God destroy her! as ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ， ـ، ـ， ـ، ـ، ـ， ـ، ـ， ـ، ـ， ـ، ـ， ـ، ـ، ـ، ـ، ـ， ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ， ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ， ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ، ـ, I marvel at
his mother, (what a child she has borne)!, i.e. غُدِبَتْ أَيْهَا أُيُّودُ وَلُدُّ رَلْدَّةَ, the Damma of the Hamza being then irregularly transferred to the mobile ل, and the Hamza elided for alleviation, because the composition mentioned is intended: (b) Kasr of the ل, in which case its o. f. is لَامُةً, and the Hamza is then elided with its Damma: (c) رَيْكَانِيَ اللَّهَةَ, as in رَيْكَانِيَ اللَّهَةَ XXVIII. 82. [below], is, according to Khl and S, لَامُةَ denoting wonder compounded with كان [denoting comparison (B)], uncontracted, as in the text, or contracted [525], as in رِيَكَانُ مِنْ الدِّيْنِ, XXVIII. 82. [187] ; but in this saying there is a sort of obscurity in the meaning, because the meaning of comparison is not plain in such as رِيَكَانُ اللَّهَةَ يُبِسَطُ الرِّزْقَةَ XXVIII. 82. [above] I marvel because, or verily [187], God enlargeth subsistence, رِيَكَانِيَ اللَّهَةَ XXVIII. 82. [509], and رِيَكَانُ مِنْ الدِّيْنِ [187] : while Fr says that لَامُةَ is a word of wonder, which has the ك of allocution affixed to it, as in عَجِبْتُ مِنْكَ وَلَكَ [187], i.e. عِجِبَةَ مُنْفَكَ, and لَامُةَ I wonder at thee, and لَامُةَ added to it ; and that the meaning of XXVIII. 82. [509] is Hast thou not seen that the unthankful etc? , as though the person addressed were asserting that they did prosper, and the speaker there-
upon said to him I marvel at thee, and then, being asked "Wherefore marvellest thou at him?", went on to say that [meaning because (K)] the unthankful prosper not; so that the prep. [ل (K)] is suppressed with أن and آن, as is the rule [514]: and he mentions, as evidence of its meaning Hast thou not seen?, that, when an Arab woman of the desert asked her husband "Where is thy son?", he said meaning Hast thou not seen that he is behind the tent?; and that, since the meaning of رَيْكَانِي becomes Hast thou not seen?, the ك of allocution is not altered for the fem., du., or pl., but keeps to one state: and this that Fr says is more probable as respects the meaning: أَف (2) وأَف, both mentioned among the verbal ns. [187, 197]: بُنَعُ (3), a word said upon admiration and pleasure at the thing; and repeated for intensiveness, as بُنَعُ بُنَعُ: (a) if it be continuous, the بَنَعُ may be single or double, being in either case pronounced with Kasr and Tanwin, as says the poet, combining the two,

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

لا خير في الشينِ إذا ما حُطَّا و سال غريب عينيه و لهما
و انتهت اليد فصارت نظا وصار وصل البانيات إلخ

[There is no good in the old man when he lets his water
run, and the duct of his eye flows and fills with tears, and
the leg bends and becomes curved like a snare, and the
union of the blooming maids becomes loathsome (AAz)],
also related كَطَنُ, is treated like the inf. n., and is
therefore infl., being an inf. n. i. q. the pass. part., i. e.
مُكَرُوهًا (R).
§ 201. Some *advs.* [64] are *uninf.* [159] (Sh, Jm), not all (Jm): upon quiescence, like *ان* [204]; Fatḥ, like *آَلَي* [206]; Kasr, like *أسى* [206]; and Damm, like *حيث* [202] (Sh). Among the *uninf.* (Jm) *advs.* is that [adv. (Jm)] which is cut off from prothesis [by suppression of the *post.* in letter, not in intention (Jm)], like *بعدُ وَقُلْ* (IH). The *advs.* heard cut off from prothesis [115], are *قَدَامُ، أَمَامُ، ذُوقُ، نَصْبُ، بَعْدُ، قُبْلُ*، etc., are not treated analogously to them. The *post.* [n. or *prop.*] is suppressed, if the suppressed be represented *post.* to a *n.* in apposition with the 1st *pre.*, as *إِلَّا عَلَّلَةُ أَرْبَعُ، وَكَبْسُ بِدَايَةٍ سَابِعَة* [128]: whereas, if it be not represented, it is not suppressed, except from what is indicative of a *relative matter*, which is not complete without something else, like *بعدُ، قُبيلُ*، and their sisters mentioned, and *بعدَ، بعضُ، كل*; nor even from this, except when there exists a context to specify that suppressed. These *advs.*, when cut off from the *post.*, are *uninf.* because of
their resemblance to the p. [159] in their need [497] of the sense of that suppressed. As for ُهَدَّ بَيْتُ، and َإِذَا [159], although they are pre. to the props. present after them, still their prothesis is not apparent, since the prefixion is really to the inf. ns. of those props., so that [they are uninfl. because] the post. is as it were suppressed; and, since the Tanwīn in كل بعضٍ is substituted for the post. [128, 608], they are not uninfl., because the post. is as it were expressed through the expression of its substitute. In these advs. uninfl. ness is preferred to compensation, because advs. have little or no plasticity [64], and aplasticity is akin to uninfl. vestedness, since the meaning of the latter is inflectional aplasticity; but Tanwīn as a compensation for the post. is also allowable, though rare, in these advs., which are then infl., as

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

فسَحَ لَيْ الشرابَ وَكَنَتْ قَبْلًا * أَكَادْ أَغْصَ بأَمَانِ الفَرَائِبَ [by ʿAbd Allāh Ibn Yaʿrub, when he had taken his blood-revenge, *Then wine became easy for me to swallow; and I was wont before (this) to be nearly choked with sweet water (Jsh)*, whence the anomalous reading ُبُلْ碱ٌ*.
Begin with him, or it, at (the) first (of the time): and, according to this, there is no difference in sense between the infl. and uninfl. forms of these advs. cut off [from prothesis, the sense of the suppressed post. being intended to be understood with both], which is the truth; but some say that they are then infl. only because of their not implying the sense of prothesis, so that تقبل means formerly, أولاً means previously, and وتقبل means previously and subsequently, [as though were said, meaning firstly and lastly (K, B),] because ممن is red. [499] (R).

These ns. have four states, in one of which they are uninfl., while in the rest they are infl.:—(1) they are infl., (a) when they are pre. in letter, as قبضت درهماً لاغيرة I received a dirham, not another than it and جئت من قبل زياد I came before Zaid: (b) when the post. is suppressed, but (a) its letter is intended to be understood, as ومن قبل نادي الميم, the full phrase being ومن قبل ذاک, in which state they remain like the pre. in letter, and are therefore not pronounced with Tanwin; (b) neither its letter nor its sense is intended to be understood, in which case they are indet., whence
the reading XXX. 3. and the saying [above] (IA) : (2) they are uninf.
upon Damm when [they are cut off from prothesis in letter, but not in sense, so that (Sh)] the post. is suppressed [in letter (Sh)], but its sense is intended to be understood, as in XXX. 3. (IA, Sh) in the reading of the Seven with Damm, where IY [following Z in the M] supplies the ellipse as though the a. f. were من تَبُّل كَلّ شيء [128], which sense is true, except that before (the overcoming) and after (it) would be more appropriate to the context [502] (Sh), and in the saying of the Ḥāmāṣī [Ma‘īn Ibn Aus (FA, Jsh) alMuzāni (Jsh)]

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

إِذَا أَنَا لَمْ أَرُمُ عَلَيْكَ وَلَمْ يَكُنِ اللَّطَّرُ إِلَّا مِنْ وَرَاءِ وَرَاءٍ (Sh) When I am not reassured about thee, nor is thy meeting save from behind, behind (a curtain) (Jsh).
Mb relates the verse
by a man of the Banû Tamîm, God curse Ta'illa Ibn Musâfir with a curse that shall be poured upon him from before (Him) ! (FA) with ، making it indet.; but Fr relates it with ، making it det. (Akh), orig. (FA). And F transmits یبدا بدا مین قًدام with Damm, by uninflectedness, because the post. is intended to be understood in sense; with Fath, by inflection as a diptote [357], because the post. is not intended to be understood in letter or sense; and with Kasr, because the post. is intended to be understood in letter (IA). And it is said that these advs. [that ought to be] pronounced with ﺪamm may have تانوین with [the sign of] the nom. and acc., as ﺞمتمک تأبل, and like the voc. [that ought to be] pronounced with ﺪamm, as یا مطر and یا مطر and may be instances of this (R). These advs. [cut off from prothesis (R)] are named "finals" (R, Fk), because after the suppression [of the post. (YS)] they become finals in articulation after having been medials (Fk). But ﺪكل and ﺪبعض, [when cut off from prothesis (R),] are not named "finals", because the compensation for the post. is expressed (R, YS). ﺪع is a n. i. q.
always used in two ways, (1) governed in the gen. and (2) a prothetic [in letter (DM)] ; so that is not said, as and are said: but many are mistaken in this [2nd matter, saying that it may be pre. (DM)]; and among them are Jh and IM: and, as for the saying [by Abû Tharwân, O many a day there is for me wherein I am not shaded, being scorched by the hot sand from beneath (my feet) and exposed to the sun from above (my head)! (Jsh)], the 8 is for silence, [not a post. pron. (DM),] as is proved by the fact that is uninflect. [615]; whereas, if it were pre., there would be no reason for its uninfl ectedness. When a det. [i.e. a particular thing, vid. a specified superiority in position (DM),] is meant by , it is uninflect. upon Damm, by assimilation to the finals, [among which it is sometimes included (DM),] as in this verse, since what is meant is superiority in position to [the poet himself; not unrestricted superiority in position, the sense being that the burning sand affects him from beneath him, and the heat of the sun from above him ; and similarly in the saying of the other [Abû-nNajm al'Ijli (Jsh)] describing a horse
(He is) lean below (his belly), broad above (his back), returning again and again to the charge of "Retreat, advance", though the citation of this verse by IHsh is not free from doubt, because the final of every hemistich in every one of these verses is a ل pronounced with Kasr, and perhaps he was not acquainted with the ode (Jsh) : and, when an indet. is meant by عل, it is infl., as in the saying [of Imra alKais (EM)]

مَكَرَ مَفْرَ مِقْبِلٍ مَذِيْرُ مَعاً
نَجْلُومَنَّ صَخْرٍ حُطَّةٌ السِّلِّ مِنَ عَلِّ

[Good at charging, good at fleeing, advancing and retiring together, like a mass of rock that the torrent has brought down from above (EM)], since what is meant is to compare the horse [81] in his swiftness to a mass of rock that has come down from some high place or other, not from any particular height (ML). It has several dial. vars. (IY) : you say (1) جَنَّةٌ مِّنَ عَلِّ, [infl. (R), defective (IY), like عُمُّ (IY, R) and كَجُلْمُونَ صَخْرٍ (IY)], as (above) (IY)] ; (2) مِّنَ عَلِّ, [like تَفَضْ (IY, R) and غَازِ], as
Lean below, and plump above (IY)]; like (M, R), as says Dhu-r-Rumma

And the swaying of the camel-saddle above (IY)]; (4) [abbreviated (IY), like (IY, R) and as (M, R), as says A’shâ Bâhila [lamenting AlMuntashir Ibn Wahb alBâhilt, one of the great runners of the Arabs (Mb),]

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

[by AlFarazdâk satirising Jarîr, And assuredly I did stop against thee every mountain-road, and come upon the Banû Kulaib from above (them) (FA, Jsh)]: and these dial. vars. have one meaning, vid. (IY).

When you make علَيٌ uninfl. upon Đamm, the ل, i. e. the ی, must be elided, and clean forgotten, since, if you said علَيٌ, the Đamma upon the ی would be deemed
heavy; and, if you elided the دام, and said علي, its being uninf. upon دام would not be plain: and, when you intend to make علٍ uninf., its ف must be pronounced with فاث; whereas with inflection it may be pronounced with دام or كسر, as علٍ الدّار At the top of the house, like علٍ سَتْلُه At its bottom. As for علٍ, it may be uninf. upon فاث, contrary to the rest of the finals, because of the heaviness of the دام pronounced with دام: and the كسر, as مي علٍ, is either because [it is inf., and] the post. is supplied, as in ليس غير with فاث [below], in which case this كسر is found only with a prep. before it or with prefixion to the م of the pron. [129]; or because it is uninf. upon كسر on account of the دام's being deemed heavy: while the دام, as مي علٍ, is according to the analogy of the rest of the finals. The finals are uninf. upon a vowel in order that they may be known to be radically inf. [159]: and upon دام in order that they may be reinvigorated with the strongest of the vowels because of the weakness that overtakes them through the suppression of the needed post.; or in order that all the vowels may be completed for them, because in the state of inflection, being mostly aplastic, they are governed either in the gen. by مي or in the acc. as advs. [64]; or in order that
their uninflectional may be different from their inflec-
tional vowel (R). And حسب ليس غير لا غير and are treated in the same way (IH) as the adv. cut off from prothesis (Jm). غير [90] is a n. inseparable from prothesis (ML, A) in sense [115]; but may be cut off from it in letter, if the sense of the post. be understood, and غير be preceded by the word ليس [96], the saying ليس غير [below] being a solecism. [There are six con-
structions with it (DM):] one says قبضت عشية (2) ليس غيرها I have received ten, not another than they is (received), or it, i. e. the received, is not another than they, with غير in (a) the nom., by suppression of the pred., i. e. مقيوضًا; (b) the acc., by subaudition [i. e. latency (DM)] of the sub. [in ليس (DM)], i. e. ليس المقيوض غيرها [above] it, i. e. the received, is not another (than they), also by subaudition of the sub., and by suppression of the post. in letter, but expression of it in intention, [in which case غير is infl. (DM),] like the reading [of {‘Āsim (MAd)} alJahādār and {‘Aun (IY)} al‘Ukaili (IY, Sh)] مِن قِبَلْ الْخَلْبِ XXX. 3., i. e. ليس غير [above]: not another (than they) is (received), or it, i. e. the received, is not another (than they), in which case (a) Mb and the moderns say that
the Damma is a Damma of uninflectedness, [because the post. is suppressed, and its sense, not its letter, is intended to be understood (DM),] not of inflection, and that غيّر is assimilated to the finals, like بعث and دبت; and, according to this, it may be [in the place of a nom as (DM)] sub., or [of an acc. as (DM)] pred. [of ليس (DM)]: (b) Akh says that it is a Damma of inflection, [the absence of Tanwin being because the letter of the post. is intended to be understood (DM),] not of uninflectedness, because غيّر is not a n. of time, like دبت and بعث, nor of place, like نوّى and تحَت, but is only like كل and بعض; and, according to this, it is [in the nom. as (DM)] the sub., the pred. being suppressed: (c) IKh says that it admits of both alternatives, [uninflectedness and inflection (DM)]: (5) ليس غيّر, i.e. the received, is not another and (6) ليس غيّر, not another is (received), in both of which the vowel is inflectional, because the Tanwin denotes either complete declension [608], in which case it is affixed only to infl. ns.; or compensation, in which case the post. is as it were mentioned (ML): here nothing at all [belonging to the post.] is intended to be understood; but with the acc. the sub. is understood ليس, and with the nom. the pred. is suppressed (DM). As for the saying لا غيّر [above], which occurs in the phrases of the learned, it
was not spoken by the Arabs; so that the learned say لَا either by analogy to لَيْسَ، or by inadvertence (Sh).

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

Rely thou upon an answer whereby thou shalt escape; for, by our Lord, thou wilt be asked about a deed that thou hast done before, not another: so that what occurs in the ML and Sh is not to be regarded (Fk). غِيرُ is assimilated to the final advs. because of the extreme vagueness in it [114], as in the finals, on account of their being unconfined relative locations [64]: but the post. is not suppressed from it except with the لَا of exemption and لَيْسَ I will do this, nothing else and مُفْلِحُ هذَا لَا غِيرُ لَيْسَ Zaid came to me, no one else, from the frequent use of لَا غِيرُ after لَا and لَيْسَ; and لَا غِيرُ after لَا is i. q. لَا [90], the post. suppressed in مُفْلِحُ هذَا لَا غِيرُ لَيْسَ and لَا غِيرُ being the excepted suppressed in مُفْلِحُ هذَا لَا غِيرُ لَيْسَ
Zaid has come to me: he, etc. [96] (R). حسب is i. q. [the pre. n. in] كان يك، an act. part. [24, 68] whereby the present is meant, so that [from regard to its being i. q. كاف (Sn)] it is used as an indet. ep., being an ep. of an indet., as مرت برجل حسبك من رجل [143]; and a d. s. to a det., as هذا عبد الله حسبك من رجل This is ‘Abd Allah, sufficing thee as a man. And [from regard to its prim. expression (Sn)] it is also used as a prim. substantive, [occurring as an inch. or enunc., at present or before the prefixion of the annuller (Sn),] as حسبهم جهنم LVIII. 9. [Their sufficiency is Hell, or Hell is their sufficiency (Sn)] VIII. 64. Verily thy sufficiency is God, [like the saying of Jarîr

إنني وجدت من المكارم حسبكم أن تلبسوا حر الثياب وتشبوا (K, P) Verily I have found your sufficiency of noble deeds to be this, that you should wear the best of clothes, and be full of meat (N),] and [Thy sufficiency is a dirham (Sn)]. And this is an objection to its being a verbal n. [68], since the lit. ops. are not prefixed to verbal ns. [by common consent; and similarly the id. ops., like inchoation, according to the correctest doctrine (Sn)]. It is also cut off from prothesis, in which case
it undergoes two innovations, being (1) imbued with a
sense indicative of negation; and (2) always used (a)
as an ep., d. s., or inch., and (b) uninfl. upon Damm: you
say [in the case of the ep., or d. s.] رأيت رجلا حسب or
زيادا حسب I saw a man, or Zaid, sufficing (me or
thee), as though, says Jh, you said حسبك حسبی or
and in the case of the inch. قبضت عشرة حسب I re-
ceived ten; and (my) sufficiency (was that), i. e. حسب
ذلک (A). What is post. to حسب may be [thus] sup-
pressed from frequency of usage; and it is uninfl. upon
Damm by assimilation to غير, since, like the latter [114],
it does not become det. by prothesis. The advs. pre. to
props. are of two kinds, (1) necessarily pre. to them by
application [115], which are three in number, حیث in
place, and إن and اذا in time: (a) there is a dispute
[204] as to whether the [cond.] prop. immediately fol-
lowing اذا governs اذا or not; and, if it does, اذا is not
pre. to it; but, if it does not, اذا is pre. to it: (b) حیث
and إن are pre. to the verbal and nominal [props.]; but
there is a dispute [204] as to whether ان may be pre.
to the nominal: (2) allowably pre. to the prop., which
are only ns. of time pre. to a prop. from which one of
the three times is imported: (a) that is stipulated for the sake of the affinity between the pre. and post. in indicating unrestricted time, even if the two times be different, this affinity being needed because prefixion to the prop. is not in accordance with the o. f., since the post. in reality is the inf. n. implied by the prop., not the prop. itself; and, according to this, a. n. of place is ordinarily not pre. to a prop. [124], because one of the places is not specifically imported from the prop., as one of the times is.

The general rule is that the n. of time should be pre. to the verbal [prop.], because the v. indicates one of the times by application [402]; and therefore the n. of time is pre. to the verbal more often than to the nominal [prop.]: but time is imported from the nominal post. [prop.] by the circumstance that the 2nd of its two terms is a v., as in يٰب يٰم هٰم على النَّار يٰقَتِبُونَ LI. 13. [(It will occur on, or is,) the day when they shall be burnt upon the fire (K, B)]; or that, if its two terms be n.s., its purport is notorious for occurring in one of the three times, either the past, as in أتِبتِكَ حَيْيَ السَّحْجَج إِمْبَرَ I came to thee when AlHajjaj was governor, or the future, as XL. 16. [1]; while the saying of Mb in the Kāmil that the allowably pre. n. of time is not pre. to a nominal [prop.] except upon condition of the prop.'s being past in sense, by assimilation to the necessarily pre. ُهُرُ, is falsified by LI. 13. [above], XL. 16. [1, 124], and the like. All of
this is when the n. of time is pre. to a prop. of whose
inf. n. it is the adv. in sense, as you see: whereas, if the
n. of time be not an adv. to the inf. n., but be either
before or after the latter, it has not with the prop. that
peculiarity which the adv. of the inf. n. of the prop. has;
and therefore it is not used except with an infinitival p.,
like ان, ان, and ما, before the prop., as من قبل ان
نُطيِّس وجرها IV. 50. Before that We deform faces and
IX. 118. [460]. As for رَفِّي خَرَج الْيَكَ Wait until I come out to thee, because it is
an inf. n. meaning delay, made to act as a substitute
for the pre. n. of time [65], the o. f. being زِمَانً رَفِّي
خُرَجْي during the time of the delay of my coming out,
i. e. during the period that my coming out delays, until
it enters into existence, meaning until I come out; and
similarly ياً i. q. عَلَا مَهُم may be pre. to the verbal prop.
because of its resemblance to وقت, since times are
signs whereby events are timed and acts specified: but,
since the sense of time is adventitious in رَفِّي and
ياً, they are mostly pre. to the verbal prop. headed by an
infinitival p., as the poet says بَابِيَة مَا تُحْبِي و
بَابِيَة يُقُدَّسُون [124, 571], and you say أَقِم رَئْبَمَا خَرَجَ Bide until I come
out; and, since, according to the KK [below], the n. of
time itself is pre. to the verbal [prop] with an infinitival
p., how much more is what resembles it! And also,
when inf. as in [below] ُذُرٌ مَالٍ [16], is pre. to the verbal [prop.]
in their sayings أَذَهَبَ بِنَبِيِّ ِتِسْلِمٍ، [124] أَذَهَبَ بِنَبِيِّ ِتِسْلِمٍ
and أَذَهَبَ بِنَبِيِّ ِتِسْلِمٍ: some say that this [prefixion] is
anomalous, [because ُذُرٌ نَبِيّ is not a n. of time,] نَبِيّ being
ep. of ُذُرٌ نَبِيّ, i.e. ُذُرٌ نَبِيّ السَّلَامَةَ ُذُرٌ نَبِيّ السَّلَامَةَ
possessed of safety, meaning ُذُرٌ نَبِيّ السَّلَامَةَ ُذُرٌ نَبِيّ السَّلَامَةَ
with the matter wherein thou shalt be safe, the ب being i. q.
; but Sf says that the n. qualified by ُذُرٌ نَبِيّ [142] is
في الوقت ُذُرٌ نَبِيّ السَّلَامَةَ, i.e. ُذُرٌ نَبِيّ السَّلَامَةَ in the (time) possessed
of safety, meaning ُذُرٌ نَبِيّ السَّلَامَةَ في الوقت ُذُرٌ نَبِيّ السَّلَامَةَ in a time wherein
thou shalt be safe, the ب being i. q., in which case
the prefixion is not anomalous, because ُذُرٌ نَبِيّ is like a n.
of time pre. to the v. ; while some say that it is the تاء
ُذُرٌ inf., which is improbable, because the تاء ُذُرٌ in
the best known dial. has the ُذُرٌ in all cases [176].
And sometimes ُذُرٌ in prefixion to the v. is used in the
same way as in prefixion to the n., as جَارِي ُذُرٌ فعلُ. He
that did come to me and فَعَلْوَا فَعَلْوَا and
and
and either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى، being then َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَى, being then either َتَأْمَرُ فَعَلْنَى َنْوَاتَا َتَعْلَي...
dispensed with in the case of the *n.* of *time*, but are not found in *مان* and *غير*، so that the infinitival *p.* is needed in their case. The KK [above], however, transmit from the Arabs that the *advs.* also are *pre.* to *أي* and *أن*، as يَوْم أَي يَقُومْ زَيْدَ يوم إنك محاسم. and, if this were right, those *advs.* might be *infl.* and *uninfl.*, like *مثل* and *غير* in their case. The author of the Mughni says that, the *adv. pre.* to *props.* being *det.*, it is correct to say جَنُنَكَ يَوْمُ قدِمِ زَيْدِ النَّصْر or الْبَرِّيَّدين قدِمِ زَيْدِ النَّصْر: but, besides the strangeness of this usage and the fact that it has not been heard, the *pre.* ought not to be *det.* when the *ag.* in the verbal or *inch.* in the nominal [*prop.*] is *indet.*, as يَوْمُ قدِمِ أمير يَوْمُ قدِمِ أمير، since the sense is [111]. The *n.* of *time* or *حَيْبَ،* even if it be not an *adv.*, is *pre.* to the *prop.* [124], as LXXVII. 35. [159], V. 119. [1], VI. 124. [64], and

يَا ذَلِ حَيْبَ يَكُونُ مِنْ يِدِنَّّل

*O the lowliness of the place where he that is lowly is!*

[where *ذَلِ is pre.* to *حَيْبَ (J)*]. As for such as [204], *سَاعَتُنَا حَيْبَ،* and the *advs.* are said to be
pre. to اذ pre. in sense to a suppressed prop. that the Tanwin is substituted for [128, 608]: but that [explanation] involves obscurity as respects the sense, since يوم الوقت حيث وقعت كنا and the like are strange in usage, corrupt in sense, contrary to such as بعد اذ انتم مسلمون. III. 74. After ye have been Muslims, since its sense is after that time, while in الي يوم الوقت المعلوم الوقت XIV. 38. Until the day of the known promise, says F, is i. q. الوعد; and it seems to me that these advs., which are as it were apparently pre. to اذ, are [really] pre. not to it, but to the suppressed props., [like the adv. in اذ,] except that, when these props. are suppressed because indicated by the drift of the sentence, it is not good that a Tanwin should be substituted for them affixed to these advs., as it is substituted in بعض, and ان [128].

For, الكل and its sisters being inseparable from prothesis in sense [115], the suppression of the post. is inferred from the sense; and, that suppressed being specified by the circumstantial evidence obtained from the drift of the sentence, what is meant becomes complete, as in XXI. 79. [128], XLIII. 31. [128], and نهيتك على آلم [204]: whereas, these advs. not being inseparable from prothesis in sense, if you said و كنت حينا كنا, intending
to suppress the post. and substitute the Tanwîn of حینا for it, i.e. حینا [at the time (of that)], would not appear to be used in that sense, but the Tanwîn in it would appear to denote [declinability and] indeterminateness; [for I see nothing to prevent one Tanwîn from denoting declinability and indeterminateness together, since many a p. imports two meanings, so that the Tanwîn in جبل imports indeterminateness also, but, when you use the n. as a name, denotes pure declinability (R on the Tanwîn)]. Since, then, they fear that the Tanwîn of compensation in حینا يومن, and should be confounded with the Tanwîn of declinability and indeterminateness, they effect the indication of the suppressed props. orig. post. to those advs. by putting as a total subst. for those advs. an adv. [اذ ] inseparable from prefix to props., light in expression, applicable to all sorts of ns. of time, ليلة, يوم, حبیب, ساعّة, etc., and accustomed to suppression of the props. post. to it, together with substitution of Tanwîn for them, as in وانت اذ صحیح [204]. Thus اذ is put after those advs. as a [total] subst. for them, together with the Tanwîn of compensation, in order that the Tanwîn may be as it were existent in the ant. advs., because the total subst. [150], being not only ideally put into the place of the ant. [151], but uure-
strictly applicable to what the *ant.* is applicable to, is as it were the *ant.*; and *ان* is pronounced with Kasr of the *ة* because of the concurrence of the two quiescents [608], this vowel [664] being necessary in order that *ان* may be like a *decl. n.* governed in the *gen., post.* to the 1st *adv.,* so that the suppression of the *post.* from the 1st *adv.* without uninflectedness upon *ة* may not be disapproved; and, since the object mentioned is effected by means of *ان,* and the *adv.* mentioned are *future* and *past,* *ان* is divested of the sense of the *past,* and becomes denotative of *unrestricted adverbiality,* so that it may be used in the *future* [204] also, as فَوْيِل يَوْمُتْنَى الْمَكْتُوبُينَ also, *LII. 11.* Then woe on that day to them that treat the signs of God as false and the like. But the truth is that *ان,* when the *post.* is suppressed, and the Tanwin substituted for it, otherwise than in such as يَوْمُتْنَى, may be pronounced with Fath also, whence بَلَنَّهَا إِذَا رَأَيْتُمُ الْضَّالِئِينَ *XXVI. 19.* I did it then, when I was one of the erring, i. e. I did it when thou hadst brought me up, since requital [594] has no meaning here. The *adv. pre.* to the *prop.* being an *adv.* to the *inf. n.* implied by the *prop.,* as we stated before, a *pron.* may not relate to it from the *prop.* [124], so that إِنَّهُمُ يَوْمُ قَدَمْ زَادْ ذِيْهَ is not said, because, the
connection sought to be realised from such a pron. is realised by prefixing the adv. to the prop., and making it an adv. to the purport thereof, so that it is as though you said

ءَيْتَمْ نَمْلَا نَمْلَا, which is not used; and the cop. is necessary only when the adv. is not connected by reason of its being pronounced with Tanwin, as

يونمَ قَدْ وَزَيَّدْ فِيَهُ On a day that Zaid arrived on: the

Kur says يوم تَبْيِقَ وَجَوَّةٌ وَتَسْوَدَ وَجَوَّةٌ III. 102. On the day when faces shall become white and faces shall become black; but sometimes يوم نَسْوَدَ فِيَهُ and the like are said, which is anomalous. The advs. necessarily pre. to props. must be uninfl. [159], because they are pre. in sense to the inf. n. implied by the prop., so that their prefixation to the prop. is like no prefixion, and therefore they resemble the finals [202] (R). The [sing. and pl., but not the du., of the (R)] advs. [allowably (R)] pre. to the prop. or [to the word (Jm)] المay be uninfl., [(a) by common consent, when the prop. is headed by a pret.; (b) according to the KK and some of the BB, when it is headed by an aor. or is nominal, whether the head of the latter be infl. or uninfl. in letter, as in

I came to thee on the day when thou wast governor, since it must be infl. in place; and (c) by common consent in such as جَينَسَ (R),] upon Fath [for the sake of
lightness (Jm)]: and similarly [i. e. (R)] with مثّل، and [غير] with (R) [or] (IH), may be uninflected. [90, 111, 159] (R, Jm), by common consent (R), upon Fath (Jm).

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

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

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

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

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

[above] (R) When a breeze from wherever (it blows) is wafted to him (the he-ass), a nose that is attached to him brings to him its (the meadow's) fragrance (Jsh)], i. e. حَيْثُ (ML), the prop. being suppressed, and ما put as a compensation for it (DM).

عَدَّلَتْ (when pre. to the single term, is infl. (R, ML) by some (R), according to IJ (ML), which is said to be the dial. of Hudhail (AAz), because the cause of uninflectedness, i. e. prefixion to the prop., is removed (R); and I have seen, in the handwriting of orthographers

[below]
[above], with Fath of the ﻓ (ML): but in the best known usage it remains uninfl., because prefixion to the single term is anomalous (R). ﻷ ﻢ، ﻷ when the restricting ﺑ is attached to it [181, 565], implies the sense of condition, and apocopates two vs., as ﻷ ﻢ، from [419]; and this verse is, according to me, a proof of its denoting time (ML), i.e. In whatever time, not In whatever place, thou art straight, as is proved by ﻷ ﻢ، (DM).

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

I have not seen him all through the Muharram, as though you said for 30 days (IX). They have three states (ML), being followed by a n. in the gen., a n. in the nom., or a prop. (DM). When they are followed by a n. in the gen., they are said by some to be (ML, A) pre. ns. (ML), advs. governed in the acc. by the v. before them; but are held by most to be preps. [510] (A). They are ns. (1) when they govern [a single n. in (A)] the nom.: (2) when they are followed by [a prop., vid. (A)] (a) the [pret. (Sn)] v. (IM) with its ag., which is the prevalent [construction], for which reason IM restrict himself to the mention of it; (b) the inch. with its enunc. (A).

When they are followed by a n. in the nom., [as منذ يوماً التحسيب (ML),] then, (1) [as Mβ, IS, and F say (ML),] they are inches. followed by an enunc. (ML, A), i. q. (a) if the time be present or numbered, [as منذ ثلاثة أيام or ما رأيته من يومنا I have not seen him all through our day or for three days, i. e. the term (of the interruption of the sight) is our day, or three days (DM)]; (b) if it be past (ML), as مرايتة من يوم الجمعة I have not seen him since Friday, i. e. the beginning of the period (of not seeing) was Friday (DM): (a) they are permissible as inches., because they
are det. [25] in letter and sense, or in sense only, according to different opinions (Sn): (b) this analysis (A, DM) is preferred by IH (DM); [and] is indicated by IM's saying "when they govern the nom." (A), because the inch. governs the enunc. in the nom. [24] (Sn): (2) [as Akh, Zj, and Zji say (ML, Sn),] they are [adverbial (ML)] enuncs. followed by an inch. (ML, A), i. q. I have not met him for two days, i. e. Between (me) and meeting (him) [158] have been two days (ML, Sn); but there is no concealing the obscurity involved in this (ML): (a) ISgh says "he that parses them as inchs. or enuncs. ought to reckon them among the necessarily prepos. inchs. or enuncs. " [28]; and that can best be accounted for by the argument that, since they must precede the gen. when they "are preps., they must precede [the enunc. or inch.] when "they are ns." (YS): (3) as most of the KK say, they are advs. pre. to a prop. whose v. is suppressed while its ag. remains, the o. f. being since two days (have been), [where is att. (DM), or since two days (have passed) (A)]; and this is preferred by Suh and IM (ML, A) in the Tashīl (A): (4) as some of the KK say, they [or rather the ns. after them (DM)] are enuncs. of a suppressed [pron., vid. هو (DM)], i. e. I have not seen him from that (time which) is two days, upon the ground that
is compounded of two words, ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
nounced with Damm for alliteration [197] to the Damm of the م; while م is quiescent, unless it meet a quiescent after it, in which case it is pronounced with Damm, as م اليمم, but by some with Kasr, as م اليمم (IY).

The o. f. of م, [the م being elided from it (DM),] as is proved by their [generally (Su)] reverting to Damm of the م in م upon meeting a quiescent, as م اليمم [663], whereas, if the o. f. were not Damm, they would pronounce with Kasr [664]; and by the fact that some of them say م زمن طويل, pronouncing with Damm notwithstanding the absence of the quiescent (ML, A).

§ 204. م is of four kinds, (1) a n. denoting past time, and used in four ways, (a) as an adv., which is the prevalent usage, as IX. 40. [below]: (b) as a direct obj. [of a v. (a) mentioned (DM)], as م ذكروني إن كنتم قلنا ذكركم VII. 84. And remember the time when ye were few, and He made you many; [(b) supplied (DM),] the م mentioned in the beginnings of stories in the Revelation being mostly a direct obj. of م ذكرل supplied, as م ذكرل ربك للملاء كsoftmax. II. 28. And (remember) the time when thy Lord said unto the angels [below]: (c) as a subst. for the obj., as م ذكر في الكتاب مريم أن أنشدته XIX. 16.
And remember Mary in the Scripture, when she withdrew, [i.e. the time of her withdrawal (DM),] where اذ is a subst. of implication for متريم, [the cop. (154) being the pron. relating to her latent in the v. (DM),] like the subst. in II. 214. [150]; while ان in the text إذ كروا نعمة الله عليك ان جعل فيكم انبياء V. 23. Remember ye the grace of God towards you, when He set among you Prophets may be an adv. to, or a [total (DM)] subst. for, نعمة : (d) as post. to a n. of time, (a) capable of being dispensed with, as in حينئذ يومان [201]; (b) incapable of it, as in ربنا لا تزغ قلوبنا بعد ان هديتتنا III. 6. Our Lord, lead not our hearts astray after the time when Thou hast guided us: (2) a n. denoting future time [201], as يومان متحدث اخبارها XCIX. 4. On that day shall she tell her tidings; while the text فسوف يعلمون ان الاغلال في اعثاقهم XL. 72. 73. Therefore they shall know, when the jokes are on their necks is sometimes cited as evidence, because يعلمون, which is future in letter and sense [404], governs ان, which must therefore be i. q. (3) causative, as ان ينفعكم اليوم ان طلعتم الفي العذاب مشتركون XLIII. 38. And it shall not profit you to-day, since ye have done wrong, that ye
are partners in punishment, i.e. And your partnership in punishment shall not profit you to-day, on account of your wrong-doing in the world: (a) this دل is alternatively said to be (a) a p., i.e. the causative ل [504]; (b) an adv., the causation being imported from the force of the sentence, not from the letter, because, when ضررت اذ اسان I beat him when he did evil is said, and time is meant, the appearance of the case necessarily implies that the evil-doing is the cause of the beating; [because the dependence of the predicament upon a qualification notifies the causalitv of the latter (DM)]; (b) [دل in the text cannot be causative according to the 2nd saying, and (DM)] the difficulty is removed only according to the 1st saying, because, if The partnership in punishment shall not profit you to-day in the time of your wrong-doing were said, causation would not be imported on account of the difference in the times of the two acts, [vid. wrong-doing, the time of which is the present life, and profiting, the time of which is the next life: nay, in reality the difference of time entirely prevents the coherence of the sentence (DM)]; and [thus (DM)] a [further (DM)] difficulty remains in the text [according to the 2nd saying (DM)], vid. that دل is not a subst. for اليوم, because of the difference in the two times; nor an adv. to ينفع, because the latter does not
govern two *adv.* [64]; nor to *مُشْتَرِكَةَهُُْ,* because the *reg.* of the *pred.* of the five *ps.* does not precede them [520, 593], nor does the *reg.* of the *conj.* precede the conjunct [75], and because their *partnership* is in the *next life*, not in the *time of their wrong-doing*; (c) other passages attributed to causation are *وَأَنَِّ الْمَهْيَّرُ بِهِ فَسِيِّقُوْلُونَ هَذَا أَنَّهُ قَدْ تَقَدَّمَEB* XLVI. 10. And, since they have not been guided by it, [their perversity has become manifest (B),] so that they will say, *This is an old lie*, XVIII. 15. [88], [أَنِّى مُحَالَةٌ إِلَّا أَنْ أَهْلَهُ تَأْصِبُوا كَذَّبَ أَنْ] [107], and [أَنِّى مُحَالَةٌ إِلَّا أَنْ ] [35]; and all of that is correct only according to the saying that the causative *ذَٰلِكَ* is a *p.*: (4) denotative of *suddenness of occurrence*, as S declares, which is the one [generally] occurring after *بَعْضُهُمْ* and *بَعْضُهُمْ* [below]; and is variously said to be an *adv.* of *place or time*, a *p.* denoting *suddenness of occurrence*, and a *corrob.*., i.e. *red.* [563], *p.*, [as explained by R below]. Two other meanings are mentioned for *ذَٰلِكَ*, [in both of which it appears to be a *p.* (DM),] (1) *corroboration*, through its being taken to be *red.*, which is said by AU, followed by IKb [and Jh], who attribute to it certain texts, among them II. 28. [And thy Lord said (above) (DM) and II. 48. (below)]; (2) *verification*, like *كَذَٰلِكَ* [575], to which is attributed the text [XLIII. 38. (above) (DM)]: while
Ish adopts the opinion that it occurs red. after [below] exclusively; and, according to the theory of verification in the text [XLIII. 88. (DM)], the prop. [i.e. قُدْ ظَلِمْتُمْ ye have done wrong (DM),] is a par. between the v. and ag. [1] (ML). أن is always pre. to a prop. [115] (R, ML), (1) nominal, as وَأَذَّكَرُوا أَنْ أَنْتَ مُنْثَرٌ VIII. 26. And remember the time when ye were few: (2) verbal, its v. being a pret., (a) in letter and sense, as II. 28. [above], II. 118 [160], and وَأَذَّكَرُوا مِنْ مَنْ أَهْلَك III. 117. And remember the time when thou wentest early in the morning from thy house- hold; (b) in sense, not letter, as II. 121. [539] and يَعُمَّرُ بِكَ الْذِّينَ كَفَرُوا VIII. 30. And remember the time when they that disbelieved were plotting against thee: and all three are combined in إلا نَتَصَرَّرُ فَنَذْهَبُ نُصْرَةُ اللّهِ إِذَا اخْرَجَ الْذِّينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هَيَا فِي الصُّدْرِ إِذْ يَقُول لَصَاحِبَةِ لا تَحْزَني إِلَى اللّهِ مَعِي 1X. 40. If [90, 585] ye help him not, God will help him, as He did help him, when they that disbelieved drave [above] him forth, he being a second of two, when they two were in the [599] cave, when he was saying to his companion "Grieve "thou not [419]; verily God is with us" (ML). But
they disapprove of [its being prefixed to a n. followed by a pret. v., as (R)] 
\( \text{اذن} \) زیت قَام (M, R), the chaste construction being 
\( \text{ذات} \) زیت (R), because \( \text{ذات} \) being applied 
to denote the past, should rather be prefixed to the pret., 
on account of the conformity (IY, R) and affinity (R) 
of their meanings (IY). Sometimes one of the two terms 
of the prop. is suppressed, so that, [when the inflection 
is not apparent in the other term (DM),] the ignorant 
think that \( \text{ذات} \) is pre. to the single term, as

\[
\text{هل ترجمه ليالى قد مضين لنا} \\
\text{والعيش منقلب إذ ذاك أنتانا}
\]

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

\[
\text{اذناك كاذك} \\
\text{كانت منازل الألف عهدتهم} \\
\text{اذ نحن إذ ذاك دوام الناسي اخواننا}
\]

by AlAkhtal, i.e. They were abodes of familiar friends, 
that I knew as brothers above mankind, when we (were 
familiar together), when that neighbourhood (was exist- 
ing), in full

\[
\text{اذ نحن متالفون إذ ذاك كاذن} \\
\text{what is}
\]

100
demonstrated by 

being the *neighbourhood* understood from the sentence, and

by AlKhansâ, i.e. *As though they were not* a sanctuary that is respected, when mankind are such that he of them that overcomes robs, when that [overcoming (DM)] (is *existing*), in full *ان دَاكَ كَاتِبَ* (ML) and sometimes the [whole (ML)] prop. is suppressed, because known, and Tanwîn is put as a compensation for it, [as

(R), by Abū Dhu‘aib alHudhalî, *I prohibited thee, O heart, from thy courting Umm ‘Amr in health, while thou wast then well* (Jsh),] in which case the 

of *ان* (R)] is pronounced with Kasr [608] (R, ML) or Fath [201]; but always with Kasr in such as 

XXX. 3. *And on that day shall the believers be glad* (ML), i.e. *وَيَوْمُ يُجَلِّبُ الْرِّجْلَ* And on the day when (the Greeks shall overcome) [502] (B). *ان* is not like *ان* in denoting *condition*, [because its time is past, while condition is *future* (IY),] unless it be restrained [by *نَِّا* from prefixion (IY),] as in the saying of Al‘Abbâs Ibn Mirdâs [asSulami (Jsh)]
Whenever thou enterest before the Apostle, say thou to him, with a saying that has become necessarily incumbent (in full رجوب ووجوباً, i.e. قل لى توالى حقاً حقاً) upon thee, when the assembly is still (AAz), because, being restrained by م from the prefixion [565] explanatory of its sense, it becomes vague (1Y). ادّم is an instrument of condition, that [seldom (DM)] apocopates two vs. (ML), being mostly inop. (DM). It is, (1) according to S, a p. [419], i.e. [the cond. (ML) ادّ (R on the opoc., ML); (2) according to Mb, IS, and F, an ad (ML): (a) perhaps S considers that, when the word م is affixed to ادّ, the latter already contains the sense of condition, and is future, even if it be prefixed to the pret., like ادّ; so that it becomes an apocopative with م: whereas this cannot be the case with ادّ, which is devoid of the sense of condition, and is applied to denote the past; so that ادّ, according to him, is not compounded: (b) Sf says "I have not known any of the GG mention ادّ, except S and his school; and S cites [only] two "verses, ادّ دخلت النغ [above] and قاذماً تزیني اليوم الع.
"[589]: and one of the GG says that its o.f. is ً، which "does not occur except with the corrob. َنَ، after it [613], "as in XIX. 26. [544]; so that, since [the metre of] "the verse would be violated by the ً، the form of "is changed by conversion of the 1st ٍم into ٍن ; but this "[explanation] is not complete in ًذَا ًدَاخِلَتْ الْغَيْثٍ": (c) Mb says that ًذَا ًنَ is in ًذَا ًذَا retains its nominality; but that ًذَا restrains it from seeking prefixion, and adapts it to condition and apocope, as in the case of ًذَا ٍذَا [202]; for by means of ًذَا it becomes future and apocopative ًذَا. Its government of the apoc. [419] is rare [in prose and poetry (DM)]; but is not a poetic license, contrary to the opinion of some. ًذَا is used in two ways:— (1) it denotes suddenness of occurrence, in which case [it differs from the cond. ًذَا ًنَ in four matters, vid. that (DM)] it is peculiar to nominal props., does not need a corral., nor occur at the beginning [of the sentence (DM)], and means the present, not the future, (i.e. indicates that what follows it is realized during the realization of what precedes it, as Shm demonstrates, even if they be both past (DM),] as ًذَا ًذَا َتَخْرَجَتْ َذَا َالْأَسْدَ بِالْبَابِ I went out; and [510] lo, or there, or then, the [599] lion was at the door, whence َذَا َهُمْ َذَا َالْغَيْثٍ; XX. 21. Then he cast it down,
and behold, or there, or then, it etc. [31] and

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

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

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

Moreover, when etc, ye shall fall suddenly to coming forth in that time:
but others hold that its op. is the enunc., mentioned, as in


or supplied, as in


i.e. حاضر; and that, when إذا itself is construed to be the enunc. [in such as (DM)], its op. is مستقر.


[26, 498]: (c) the enunc. with it always occurs expressed in the Revelation, as XXI. 97. [160]


XXXVI. 28. And lo, or there, or then, they were still, and فإذا هي بيضاء VII. 105. And lo, or there, or then, it was white: (d) when إذا الأسد I went forth, and there was the lion! is said, وإذا may be an enunc. according to Mb, i.e. فإنه لحضور الأسد; but not according to Zj, because the [adv. of] time is not an enunc. of a concrete n. [26]; nor according to Akh, because the p. is neither predicable nor predicable of [497]: whereas, if you say فإذا القتال and there, or then, was fighting, [like the version إذا أتى عبد القفا النغ (519) with Fath,] it may be an enunc. according to others than Akh: (e) you say جالسا خرجت فإذا زيد جالس I went forth, and there, or then, Zaid was sitting, or and there was Zaid, sitting, or and then Zaid (was present) sitting, with (a) the nom. as an enunc., إذا being gov-
erned in the acc. by it: (b) the acc. as a d. s., the enunc. being انا, if it be called an \([\text{adv. of}]\) place; and, if not, then suppressed, [i. e. خاضر (DM)]: (f) you may construe انا to be an enunc. of a concrete n. [in appearance, but of an abstract n. in reality (DM)], notwithstanding our calling it an \([\text{adv. of}]\) time [26], when you assume the suppression of a pre. n., as I went forth, and then was (the presence of) the lion, constructively قد كنت اطلي: فاذا حضر الاسم ائن العقرب اشد لسنة من النور فاذا هو هى I was wont to think that the scorpion was sharper in stinging than the hornet, and lo, he is as sharp as she, and also: but this [2nd (DM)] construction was disapproved by S when he was questioned by Ks; and فاذا هو هى is the proper construction, like VII. 105. and XX. 21; while فاذا هو هى, if authentic, is irregular and inelegant, like the government of the apoc. by لى [549], the subj. by لام [548], and the gen. by لعل [513] (ML): 

\([\text{adv. of}]\) [denoting suddenness of occurrence (IY)] is used like the في in the correl. of the condition, [because of the approximation of their meanings, suddenness of occurrence and succession (IY)], as XXX. 35. [1, 419] (M)
and xxx. 24. [above] (K, B): (2) it denotes *something else than suddenness of occurrence*, in which case (a) it is mostly an *adv. of the future*, implying the sense of *condition*, and peculiar to prefixion to verbal *props.*, being [in all of this] contrary to the one that denotes *suddenness of occurrence*, with which it is combined in

xxx. 24. [above] and

And, when He watereth with it those of His servants whom He willeth, lo, or there, or then, they are glad (ML): (a) as *اًذَا* is prefixed to the *pret.*, so it is prefixed to the *aor.* (K, B on XLII. 28), as XCII. 1. [498], whence

XLII. 28. And He, when He willeth, is able to gather them together and

(764)

(K) *And, whenever I will, I rouse her (the she-camel) for the journey at the end of the night*, so that she speeds along as though she were a *terrified wild bull* (N); [but] the *v.* after it is often a *pret.*, and less often an *aor.*, both of which are combined in the saying of Abū Dhu’āib [alHudhāli (Jsh)].

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

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

*[by ‘Abd Kāis Ibn Khuffāf {alBurjumī (T)}, admonishing his son Jamīl, Be content with competence, so long as thy Lord gives thee a competence; and, when poverty befals thee, show resignation (Jsh)]: (b) it is said to be*
sometimes excluded from *adverbiality*, *futurity*, and the sense of *condition*; and each of these shall have a separate paragraph: (a) as for its exclusion from *adverbiality*, Akh asserts on XXXIX. 71. 73. [539] that *اذًا* is [a *n.* of *time* (DM)] governed in the *gen.* by [below], [i. e. *Until the time of their coming to it* (DM)]; and IJ asserts on the reading *اذًا* وقعتها الواقعة ليس وقعتها كالبَة خانَّشة، *اذًا* رجعت الأراضي رجا LVI. 1-3.

The time when the resurrection shall come to pass, while not a lying (soul) shall be at [the ل being i. q. *في* (DM)] its coming to pass, abasing some, exalting others, will be the time when the earth shall be shaken with violent shaking that the 1st *اذًا* is an inch. and the 2nd an enunc., the two *accs.* being *ds. s.*, as likewise is the *prop.* of *ليس* and its two *regs.* [وقعتها كاذبة (DM)], i. e. *The time of the resurrection's coming to pass will be the time of the earth's being shaken*; and they say on the verse of the *Hamāsī* [Abu-†Tamāshān al-Kainī (T)]

وَقَبْلَ غْدِ يَا لَهُ فِؤَدَيْنِي عَلَيْ غَدٍّ

إِذَا رَاحَ أَصْحَابِي وَلَسْتُ بِرَائِمٍ

[And before the morrow—*G the grief of my soul for the morrow, for the time when my companions will return, and I shall not be returning!* (T)] that *اذًا* is in the position
of a *gen.* as a *subst.* for [the 2nd] عَدَّل، [or of an *acc.* as a *subst.* for the position of عَدَّل ὑπάρχειν] (498) [T]; and IM asserts that it occurs as an *obj.* in the saying of the Prophet to 'A'isha إنَّكُمْ كُنْتُ عَنْى رَاضٍ إِذَا كُنْتُ عَلَى غَضَبِي Verily I do know the time when thou art pleased with me, and the time when thou art in anger against me: (b) its exclusion from futurity is through its denoting (a) the *past*, as انُّ أُنْ تُ أَعْلَمْ إِذَا كُنْتُ عَنْي رَاضٍ إِذَا كُنْتُ عَلَى غَضَبِي denotes the *future*, as IX. 93. [80], LXII. 11. [538] And, when they saw etc., they dispersed etc., and وَنَفَّذَتَتْ يَزِيدَ آلُح [18]: (β) the *present*, vid. after the oath [from God, as will be seen (DM),] as XCII. 1. [498] and وَالْنَجْمُ إِذَا هَوَرَ LIII. 1. By the Pleiades [11] when they set [below], because, as is said, if it denoted the *future*, it would not be an *adv.* to the *v.* of the oath, [i. e. (DM),] because this *v.* is originative, not enunciatory of an oath to come, since the oath of God is ancient; nor to a suppressed *being* serving as a *d. s.* to الليل and النَجْم, because the حَال and the *future* are incompatible: whereas the truth is that dependence upon the originative is not correct, because the ancient has no *time*, either *present* or otherwise, being anterior to *time*; but that dependence upon لَمَنْ notwithstanding that اذَا remains in the *future*, is
not impossible, [because the incompatible with the future is the *temporal*, not the *grammatical* one (DM), i. e. the *present time*, not the *d. s.*,] as is proved by the fact that the occurrence of the presumptive *d. s.* [74] is correct by common consent: (c) the exclusion of 

from *conditionality* is exemplified in XLII. 35. And who, when they are wroth, forgive and XLII. 37. And who, when wrong befalls them, help themselves, in both of which *exs.* [اذَا] is an *adv.* to the *enunc.* of the *inch.* after it; whereas, if it were *cond.*, and the nominal *prop.* a *correl.*, this *prop.* would be conjoined with the [but see (f) below]: and hence the [اذَا] that follows the oath, as in XCII. 1. and LIII. 1. [above] (ML): (c) since the introduction of the sense of *condition* into [اذَا] and its exclusion from its original sense of *specified time* [206] are frequent, it may, even if it be not *i. q.* the *cond.* [اذَا], vid. in the case of *decided matters*, be used in the same way as the [اذَا] implying the sense of [اذَا], vid. in being followed by two *props.* in the guise of the *prot.* and *apod.*, although they are not such, as CX. 1-3. [540], in order that this arrangement may indicate that the purport of the 2nd *prop.* is as inseparable from the purport of
the 1st prop. as the apod. from the prot.; and it is for the realization of this object that [the non-cond.] "if it is governed by its [apparent] apod., notwithstanding that the latter follows a p. such that what precedes it is not governed by what follows it, like the ف in CX. 3. حنا When thou comest to me, verily thou wilt be honored, and the ل in XIX. 67. [600] (R): (d) what governs اذًا [in the acc. (ML)] is (a) its prot., [as some say (R), which is the opinion of critical judges (ML),] so that it is like مَتَى [206] (R, ML), and accordingly should be parsed not as "a n. of time governing "its prot. in the gen., and governed in the acc. by its "correl.," but only as "a n. of condition governed in the "acc. by its prot." (DM); and the objection of AB that this opinion is refuted by the fact that the pre. is not governed by the post. does not apply, because اذًا according to these [critical judges (DM)] is not pre. [201], as all say when it governs the apoc., as in إِسْتَغْفِرْ مَا آلِهَةً [above] (ML): (b) [the v. or the like in (ML)] its apod., which is the saying of most (R, ML), but is open to various objections (ML): it is best, however, to make a distinction, and say that, if اذًا implies the sense of condition, its predicament is like that of مَتَى; but that, if not, as in إِذَا غَرِبَتِ النَّشَمُ جَنَّتُكَ When the sun sets
I will come to thee, i.e. I will come to thee at the time of the setting of the sun, its op. is the v. that is in the place of an apod. by usage, though it is not an apod. in reality, not the v. that is in the place of the prot., since this v. particularizes the adv. by being post. to it [111], as in the case of the rest of the advs. epithetically particularized [140] by the purport of the props. after them, as يوم يجمع الله الرسل V. 108. On the day when God will assemble the Apostles, and the post. does not govern the pre.: for in every two or more words, that are equivalent in sense to a single word, because they occur together as a part of a sentence, the 1st may govern the 2nd, as the pre. governs the post. [110]; but the converse is not allowable, since no single word is known one of whose parts is prepos. in one respect and postpos. in another, and similarly therefore what is equivalent to a single word in sense, for which reason a conj. does not govern a conjunct, nor an appos. an ant., nor a post. a pre.: whereas the cond. word, when governed by the prot., is not together with the prot. like a single word, since they do not then occur in the place of a single word, like the ag., obj., inch., and the like; so that each of them may govern the other, as وَمَتَى نَذَهَبْ أَذَهَبْ and XVII. 110. [116]: (e) the ف in such as CX. 3. [540] is [not illative, but] red., because the illative is not devoid of the sense of succession, whereas
is an *adv.* to the *extolling*, which was not to be in succession to, but in the time of, the *coming*: (f), being neither radically nor permanently *cond.*, may, notwithstanding its being *cond.*, (a) have for its *apod.* a nominal *prop.* without *ءَفَاكْرَة* [419], as in XLII. 35. and XLII. 37. [above]; (b) be followed by a nominal [*prop.*] devoid of *v.*, though this is anomalous, as

*فِنْلَا أَعْدُرَنِي إِمْثَلِي ثَقَانَا*  
*إِذَا الْعَصْمُ ابْنَيَ مَالِ الْوَاسِيِّ أَنْكِبَ*  

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

*Until the time when they made etc.* [below], this verse being the last of the ode: (h) *إِذَا*, when followed by *لِِ, remains as it was before, not
becoming by means of ما an apocopative word distinctly

cond.: but some say that إِذَا is [distinctly] cond., and
therefore apocopates [the v. of] the prot. and apod.; and
they cite the saying of AlFarazdak

فَقَامَ أبٍ لِيْلٍ إِلَّا أبٍ طَالٍ
وَكَانَ إِذَا أُسِلَ السُّيفُ يُضَرِبُ

Then Abu Laila, the son of Zalim, arose to help him;
and he was wont, whenever he drew the sword, to smite,
whereas the [true] version is إذًا متيبما [206] and
occur in the correl. of [497] and [565]; and
each of them then denotes suddenness of occurrence: but
إذا mostly occurs in the correl. of
[as بينما] نصَّ [بينما] بينما [565],] and إذا in that of
[بينما نسوس آلم (565),] while إذا is followed only by the pret. v., and
by the nominal [prop.] (R). But As used to hold that
the only chaste [idiom] was to omit them in the correl.
of between and بينما (M, R), because the correl. frequently
occurs without them (R), as in

بَيْنَما نَصِّ نِسْوَةَ آثَانَا مُلَعْبَةً وَفُضْلًا وَزُنادُ رَأَعَ
(M), by a man of the Banu Kais 'Ailân, Then, while
we were expecting him, he came to us, dangling a wallet
and a herdsman's fire-sticks (Jsh), and... [497] (IY). The [idiom] heard from the Arabs is... without, because the sense is... Between the intervals of the time [when Zaid stood]... 'Amr came, whence... whereas... occurs sometimes not combined with... as... [above] (D), by 'Ithyar Ibn Labid al'Udhri, or Huraith Ibn Jabala, Then pray thou God to decree thee... And, while man is envied for his prosperity among living beings, there, or then, or lo, he is the dust that the whirlwinds obliterate! (Jsh). Since... which is always pre. to the single term, is intended to be pre. to the prop., and prefixion to the prop. is like no prefixion... [201, 202], the restringent... is redundantly affixed to it [565]... or the Fatha is impleted [497], so that an... is engendered, in order that the... does not require a post. [n.], because it is as it were...
paused upon, and the ٓ is sometimes put for pause, as in [161, 497, 615, 648]. ٓٓٓٓ، being orig. an inf. n. meaning separation, is used to denote time and place; whereas, when restrained by ٓ or the ٓ, and pre. to props., it denotes only time, because no [n. of] place is pre. to props., except [124, 201]: but ٓٓٓٓ is really pre. to a n. of time pre. to the prop., the full phrase being ٓٓٓٓ ارتقت زيد قائم Between (the times when) Zaid was standing, i.e. Between the times of Zaid's standing; and the n. of time being suppressed because indicated by the circumstance that ns. pre. to props. are mostly ns. of time, not ns. of place and others. All that we have said about ٓٓٓٓ، as to the occurrence of the restringent ٓ in order to restrain it from requiring a single post. n., and as to supplying a n. of time pre. to the props., is equally applicable to [117, 181]: but since ٓٓٓٓ contains the sense of generality and totality, which is contained in cond. words, like ٓٓٓٓٓٓ، and ٓٓٓٓٓ، it resembles them more than ٓٓٓٓ، does; so that it is prefixed only to the verbal [prop.], contrary to ٓٓٓٓٓ and ٓٓٓٓ; and for the same reason the pret. after it may occur in the sense of the future [615]. ٓٓٓٓ، ٓٓٓٓٓ، and ٓٓٓٓٓ are prefixed to the pret. and future. We may hazard
the conjecture that [بَيْنَّا and كلما (ka)] is uninfl., because their prefixion [to a prop.] is like no prefixion, as we said of [حَبِّي،] [202], except that they are uninfl. upon the Fath that they were entitled to in the state of inflection, contrary to حَبِّي، because no state of inflection exists for the latter in which it is governed in the acc., so that its inflectional vowel might be observed. بَيْنَّا and كلما with their two props. are arranged in the same way as cond. words with the prot. and apod., in order to explain that the purport of the 2nd is as inseparable from [the purport of] the 1st as the apod. from the prot.; and for this reason إذا and إذا are prefixed to the correl. of بَيْنَّا and كلما, in order that they may indicate the conjunction of the purport of the 2nd with [the purport of] the 1st suddenly, without delay, so that the correl. may be more confirmed in the sense of inseparability. But [كلما] is said to be [pre. to a single term, and therefore] infl., ما being infinitival, and a n. of time pre. to ما being supplied [571]; and the like may therefore be asserted of بَيْنَّا. When إذا and إذا denoting suddenness of occurrence are prefixed to the correl., then, if you say, as Mb holds, that إذا is an adv. of place, as likewise he ought to say
of \( \text{م} \), they are governed in the acc. as advs. of place to what follows them, while \( \text{ب} \) and \( \text{ب} \) are advs. of time to it, so that the sense of \( \text{ب} \) and \( \text{ب} \) is as \( \text{ب} \) to it, while \( \text{ب} \) and \( \text{ب} \) are advs. of time to it, so that the sense of \( \text{ب} \) and \( \text{ب} \) is as \( \text{ب} \) to it.

While Zaid was standing, there he saw Hind is Zaid saw Hind between (the times of) his standing; [saw her] in that place, i.e. in the place of his standing; and, if we say, as IBr holds, that they are advs. of time, they are pre. to the prop. after them, excluded from adverbiality, incls. whose enunc. is \( \text{ب} \) or \( \text{ب} \), the sense being [While etc., was the time when he saw Hind, i.e.] The time of Zaid's seeing Hind was between (the times of) his standing; but it is best to say, as IBr holds, that they are ps., in which case the op. of \( \text{ب} \) and \( \text{ب} \) is what follows the two words denoting suddenness of occurrence; or we may say that \( \text{ذ} \) and \( \text{ذ} \) are red., and do not denote suddenness of occurrence in the correl. of \( \text{ب} \) and \( \text{ب} \), as AU, IKb, and Jh say that \( \text{ذ} \) is red. in such as \( \text{ذ} \) and \( \text{ذ} \) in such as

[by 'Abd Manaf {Ibn Rib' (Bk)} alHudhali (Bk, N), Until they made them pass through the mountain-road named Kutaidu, driving them along, as the owners of camels urge on the shyling ones (N)]. And the analysis...
of such as XXX. 47. [above] is exactly like that of
[as XXX. 47.,] and of [as XXX. 47.,] of such as XXX.
[above] is exactly like that of [as XXX. 47.,] of
[as XXX. 47.,] of such as XXX.

And, when fighting hath been ordained unto them, then a party of them [206], may be an adv. of time, a subst. for the advs. mentioned [while, or when—then]; and we do not hold it to be pre. to the prop. after it, but hold that prop. to govern the advs. mentioned, i.e. in the time of the watering, in that state, they are glad, and similarly in the rest. Thus [in this last construction] the prop. post. to آذا is suppressed, indicated by the prop. that is in the position of the prot., i.e. when (He watereth them), they are glad and when (it hath been ordained), a party of them; and so we say when آذا occurs as correl. of آب in such as XXX. 35. [1,419], i.e. when (it befalleth them), they despair, i.e. in that state they despair: whereas, if we say that [in the last text] it is an adv. of place, we do not supply for it a prop. post. to it, because the [n. of] place is not pre. to the prop., except [124, 201], but the sense is in that place they despair; and so in the correl. of آب، آذا، and لما: while, if we say that آذا in the correl. of the four things is a p., there is no difficulty [about the
op. and *post*., because ُذ He is then a *p.*, exactly like the في [540]. Sometimes أذ denotes *suddenness of occurrence* in something else than the *correl.* of ُذ and ُذ, as

I was standing still: there, or then, or lo, 'Amr came to me. And ُذ may be *pre.* to the *inf. n.*, contrary to ُذ, as [497], in full بَينَانِ تَعَانِقَةَ بَينَانِ أوقَاتَ تَعَانِقَةَ 

between (the times of) his embracing; but the best known [version] is the *nom.*, as an *inch.* whose *enunc.* is suppressed, i.e. بَيْنَانِ تَعَانِقَةَ حَاصلَ while his embracing (was being realized) (R).

§ 205. ُلف is *i. q.* {115}, except that it is peculiar in 6 matters (A):—(1) it [always (A)] denotes *beginning of extent* (R, IA, A) in *time or place* (R, IA, Sn), as مِنْ لَدَى حَكِيمٍ عَلِيمٍ ٌلَّذِ صَبَّاحٍ From daybreak and XXVII. 6. *From a wise, knowing One* (R), thereby differing from مِنْ [499] (R, Sn), as we [i.e. the BB] say (R); and hence and and alternate in such as جَنَّتَ مِنْ or مِنْ لَدَى عِنْدَةٍ {vid. when the inceptive مِنْ is pre-

fixed to عِنْدَهُ (Sn),] e.g. إِنَّهَا رَحْمَةُ مِنْ عِنْدَنا وَعِلَّمَهَا مِنْ لَدَنَا عَلَمًا XVIII. 64. Unto whom We had vouchsafed *mercy from Us, and whom We had taught knowledge*
from Us, contrary to I sat by him, where is not allowable, because the sense of beginning is wanting here (A): but, when pre. to the prop., becomes purely denotative of time, because the only adv. of place pre. to the prop. is [124, 201], as

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

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

The shivering fit of ague comes on in my poor back from the time of noon until near the evening (J): (4) it may be pre. to props. [below]: (5) it may be aprotthetic [in letter and sense (Sn)] before غِدَرَة [below]: (6) it occurs only as a complement [see (3) above]: you say السُفر مِـن عِند البصرة The journey is from AlBasra, but not مِـن لَدَي البصرة (A). It has 8 dial. vars., لَدَنا, the
original and best known one, but elision of its \( \text{ذن} \) is not allowable when it is pre. to a pron. (R). Being always pre. [115] (IM), governs [what follows it in (R)] the gen. (IM, R) by prothesis [110] (R, IA, A), (1) literally, if it be a [single (R) infl. (A)] n., [as XXVII. 6. and (above) (A)]: (2) constructively, if it be (a) a prop. (R, A), as

\[
\text{And thou rememberest his bounty, since thou wast a strip-ling and صرِيعُ جَوَارُ الْجَنَّةَ} \quad (\text{b) uninf.}, \text{as XVIII. 64. and XVIII. 2. (A). But [the word (R)]} \quad \text{غُدُوةً} \quad \text{may be governed in (1) the gen. [by prothesis (A), according to rule (IA, A)]: (2) the acc. (R, IA, A), as}
\]

\[
\text{وَمَا زَالَ مُهَرِّبٌ مُّجِرَّ الْكَلِبِ مَنْهُمْ} \quad \text{لِدَنْ خَرِّي عُدُوةً حَتَّى دُنْتَ لْقُوْرَبِ} \quad \text{(IA, A), by Abū Sufyān [Ṣakhr (AGh)] Ibn Ḥarib (SR) alKurashī alUmawi (AGh), And my colt ceased not to be as far from them as the rated dog [64], from morning until it (i.e. the sun) was near to setting (J): (n) \( \text{ذن} \quad \text{is then cut off from prothesis in letter and sense [above] (A); while} \quad \text{غُدُوةً} \quad \text{is anomalously governed in the acc. (IM, R) by it (IM) as a sp. (IA, A), which IM prefers} \]
\]
(IA), or by assimilation to the direct (Sn) obj. (A), the reason being that عُدْرَة is frequently used with غَرِيبة-contrary to the rest of the advs., like بَرْكَة and عَشْيَة-and that, the م of عُدْرَة being pronounced with دَامم, فَاتِف, and كَاسِر, as above shown in its dial. vars., and moreover its م being sometimes elided, the vowels of the م resemble the vowels of inflection in respect of their changeability, and the م resembles the Tanwīn in respect of its suppressibility, so that عُدْرَة becomes like [or ضَيِّب زَبَدا] in letter, and therefore عُدْرَة is governed in the acc. by assimilation to the sp. in زَبَدا خَلَأ [85] or to the obj. in ضَيِّب زَبَدا [343] (R): (b) some say that عُدْرَة is pred. of كَان suppressed [with its sub. (A)], i.e. لَدَى كَانَت الساعَة عُدْرَة since (the hour was) morning; [and, according to this construction, لَدَى is pre. to the prop. (Sn)]: (c) if you couple to عُدْرَة [after لَدَى (IA)], the coupled may be in the gen. from observance of the general rule, or acc. from observance of the letter: Akh mentions that (IA, A), but IM deems the acc. improbable (A), because another م than عُدْرَة would then be governed in the acc. after لَدَى [below] (Sn): (d) after لَدَى is always pronounced with Tanwīn, even if it be det. [8], either by assimilation to the sp.,
which is always *indet.* [83]; or because, if we suppressed the Tanwin, we should not know whether it was governed in the acc. or gen. (R): (3) the nom. [as the KK relate (IA, A), by suppression of one of the two terms of the prop. (R),، غدرا being governed in the nom (a) by { the att. (A)} كن suppressed (IA, A)], i. e. كن كنا ت عدرا since morning (was) (R, IA, A); (b) as enunc. of a suppressed inch., i. e. لسن وقت هو عدرا from (a time that was) morning; (c) by assimilation to the ag., [because of the resemblance of لسن to the act part., as above shown: while لسن in case (a) is pre. to the prop., in case (b) pre. to a single term understood, and in case (c) not pre. at all (Sn)]. S says that no n. but غدرا is governed in the acc. after لسن [above] (A) لسن is an adv. [of place (IV), said to be a dial. var. of لسن; but really (BS)] syn. with عنن (IV, BS), as S says: so that it denotes nearness, (1) sensible, as واليا سيدها لني رابط XII. 25. And they found her lord at the door; (2) id., as لدية نقة وارب In him are, or He has, knowledge of law and sagacity (BS). لسن is i. q. لسن, except that لسن and its dial. vars. mentioned, being used in the sense of beginning, are always accompanied by من, either expressed, which is mostly the case, or supplied,
so that it is i. q. 

so that it is i. q. 

whereas ٌنْتَيُنَىُ ِنِّىُ (R). ٌنْتَيُنَىُ is like unrestrictedly, except that (1) it cannot be governed in the gen. [by the p. (Sn)], contrary to ٌنْتَيُنَىُ (2) : ٌنْتَيُنَىُ is more versatile than it in two ways, vid. that (a) ٌنْتَيُنَىُ is an adv. for concrete ns. and abstract ones, as This saying in my opinion is correct ; whereas that is impossible with ٌنْتَيُنَىُ: so says ISh: (b) you say ٌنْتَيُنَىُ مَالُ [115], even if it be absent from you; but not ٌنْتَيُنَىُ مَالُ, except when it is present : so say H, AHA, and ISh (A). It is [said to be] uninfl. upon quiescence (IY) ; but there is no proof of its uninflcctedness (R) ; and A's saying that it is "like ٌنْتَيُنَىُ unrestrictedly" implies that it is infl. (Sn). Its ٌنْتَيُنَىُ is [treated like the ٌنْتَيُنَىُ of َعَلَىٰ and َعَلَىٰ, being preserved with the explicit n., and (R)] converted into َعَلَىٰ with the pron. in the dial. of most [129] (R, BS); but S transmits on the authority of Khl from a people of the Arabs ٌلَذَكَ, ٌللَذَكَ, ٌعَالَكَ, ٌللَذَكَ, as ٌلَذَكَ, ٌعَالَكَ, ٌللَذَكَ, ٌعَالَكَ, ٌللَذَكَ, (R), by Abu-nNajm, They have fled upon them, then see thou upon her: and bind her two flanks tight with a double hind-girth (FA).
§ 206. \( \mathbb{A} \) is a n. denoting time present, (1) in whole, as II. 66. [149]; (2) in part, as LXXII. 9. For whoso listeneth now (Sh), i.e. at the time of the revelation of the text, and afterwards to the end of time (MAd). It is an adv. of time, uninfl. upon Fath [201] (IY,IA). Some hold that the \( \mathbb{A} \) prefixed to it denotes determination of presence [599], because \( \mathbb{A} \) means At this time; but some, among whom is IM, hold that it is red., and that \( \mathbb{A} \) is uninfl. because it implies the sense of the p. [159], vid. the \( \mathcal{J} \) of presence (IA). What I think is that \( \mathbb{A} \) is made det. by the \( \mathcal{J} \) expressed in it, which is inseparable from it, because the det. is always meant by it: and that it is uninfl. because of its vagueness [171] and applicability to every time when it is present, but not when it is past; and because the p. of determination is inseparable from it, so that it follows the course of \( \mathbb{A} \) [176] (IY). It is sometimes infl., as in the saying [of Abù Šakhr alHudhali (SM)]

\[
\text{لسلمي بَذات الزيدي دار عَرَنُتُها}
\]

\[
\text{وأخرى بذات الجمْشيَيْهِ إِيَانَهَا سُطرُ}
\]

\[
\text{كَانُوها مَالِيَنَ ما يَتَغيِّرُا}
\]

\[
\text{وقد مر للداريين من بعد عَصَر}
\]
Salma had an abode at Dhät AlBain that I knew, and another at Dhät AlJaish, whose marks are erased like a line; as though they [the two places, masc. because each is a موضع] had not been different from now, when an age has passed for the two abodes after our time, orig. ُلُن من الآثِي [660] (Sh). In II. 66. ُلُن is read (B); and sometimes ُلُن is said (R). As for اسم, [when it means a specified (Sh, Fk) day (MAd), vid. the day before your day (Sh, YS), and is not pre., nor synarthrous, nor a{du. or (MAd)} broken pl., nor a dim. (Fk, MAd)], (1) according to the هِجَزِي ِس؛ it is uninf. (M, R, Sh, Fk) upon Kasr [201] (M, Sh, Fk), unrestrictedly (Sh, Fk), i.e. in the nom., acc., and gen., with and without تانْوين (YS), as

Mock the ball, Tqlb al-shams, * Tloqyha mi hiqit lantusi
Tlqyha Hamarad, * Tlqyha Hamarad, * Tlqyha Hamarad
Tlqyha Hamarad, * Tlqyha Hamarad, * Tlqyha Hamarad

(TSh) by Rauh Ibn Zimba alJuddami (ID, Is)], The changing of the sun has forbidden remaining (in the world), and its rising from where it enters not upon the evening, and its rising red, clear, and its setting yellow like saffron. It runs its course upon the middle of the sky, as the doom of death runs its course in the living
being. To-day I know what it (i.e. to-day) brings, and yesterday has passed by the grace of His (i.e. the Lord's) decree (Jsh): (a) according to the GG (Fk), it is uninfl. because of its implying [the sense of (Fk)] the determinative ل [159] (IY, R, Fk), and becoming det. thereby [IY]: for, every day anterior to a day being its yesterday، أميس is orig. indet.; and afterwards, when the yesterday of the speaker's day is meant, the determinative ل denoting knowledge is prefixed to it; but is then suppressed and supplied, because the mind of every one that bears أميس free from prothesis immediately flies to the yesterday of the speaker's day, so that it becomes det., as لَتَتَبَيَّنُ أُمِسُ اللَّهَنَّ I met him on the most recent yesterday (R): (b) it is uninfl. upon a vowel in order that it may be known to be orig. infl. [159] (Fk); and [the س (IY)] is pronounced with Kasr, [according to rule (Fk),] because of the concurrence of 2 quiescents [664] (IY, Fk): (c) رائحة أميس I saw him yesterday has been heard, but is anomalous (KF): (2) according to [most of (Sh, Fk)] Banū Tamīm, [as S transmits from them (R),] it is (a) infl. as a diptote in the nom. [exclusively (Sh, Fk), as

أعتِمُ بِالْرِّجَالِ أَنْ يُؤْلِقُوْنَ أَكْسَرَى وَنَتَتَبَيَّنُ أُمِسُ وَتَتَتَبَيَّنُ أُمِسُ (YS) Hold fast to hope if despair obtrude itself; and feign to forget what yesterday contained (FA)]; (b) uninfl. upon Kasr in the acc. and gen. (R, Sh, Fk), as
in the dial. of the Ḥijāzīs (R), as I stayed in the mosque yesterday and I wondered at yesterday (Sh): (a) the reason of the diptote declension is regard to the constructive quality of proper name [below]; and they prefer diptote declension in the nom. and uninflectedness in the acc. and gen., as they prefer uninflectedness in such as حضار and diptote declension in such as قطام and حدام [194], although all are of one cat. [193] (R): (3) according to [some of (R, Sh, Fk)] the Banū Tamīm, [says S, it is pronounced with Fatḥ after م, because, says Sf (R),] it is declined as a diptote (M, R, Sh, Fk) unrestrictedly (Sh, Fk), i.e. in the nom., acc., and gen. (YS): for, [continues Sf,] what follows مذ is put into the nom. or gen. [203]; and therefore, since those who put the nom. after مذ decline مذ as a diptote, as مذ, those who put the gen. do the same, so that it is assimilated to itself (R), as.

Assuredly I have seen a wonder since yesterday, old hags like witches, five (AAz); but this, says he, is rare, because the gen. [of the past] after مذ is rare [510] (R): (a) the cause of the diptote declension is
[the combination of (IY)] deviation (IY, Fk) from (Fk) with determination (IY), [i. e.] with the quality of proper name [18] (Fk): (b) the difference between deviation [from the p. (IY)] and implication [of it (IY)] is that with deviation the p. may be expressed, but not with implication (IY, YS), for which reason what deviates is infl., and what implies is uninfl.; and thereby is known the secret of the inflectedness of سَكْرَتْ [18] and the uninflectedness of أَمْسِ according to the Hijāζīs: but some say that deviation is alteration of the lit. form of the word while its sense remains, and that implication is the use of it in its original sense with another sense super-added (YS): (c) Z and many of the GG say that أَمْسِ is infl. according to the Banū Tamīm unrestrictedly, i. e. in all states, being perhaps misled by the verse لَقَدْ رَأَيْتَ آنَاً [above]; whereas S restricts this saying by the words “some of the Banū Tamīm” and “after إِنْ” (R): (d) Zji is mistaken in asserting upon the authority of this verse, that, according to some of the Arabs, أَمْسُ is uninfl. upon Fath (R, Sh): (1) according to some of the Arabs, as some relate, it [is held to be indet., and (IY)] is infl. as a triptote (IY, R, YS), unrestrictedly (YS), like عُدْ (R), as مَضِي أَمْسِ بِما فيه (R). Yesterday has passed with what was in it (IY); but this
is strange (IY, R). S says that, if you name a man according to the dial. of AlHijáz, you make it triptote, like [200] when used as a name, because every uninf. single term used as a name for a person must be inf. as a triptote [191]: and, according to the dial. of [most of] the Banû Tamîm also, you make it triptote in the [3] cases, because it must be made triptote in the acc. and gen., since it is uninf. upon Kasr according to them; and, when you make it triptote in the two cases, you must do so in the nom. also, since there is no n. in the language triptote in the acc. and gen. and diptote in the nom. (R). But, when one of the preceding conditions is wanting (Fk), [i.e.] when (1) is indet. (R), [which occurs] when it means some day or other of the past days (Sh), as كل غد يصير أمسا. Every to-morrow will become a yesterday (R), or (2) is pre., [as مَضى أمسنا.]

Our yesterday has passed (R, MAd),] or (3) is synarthrous, [as X. 25. (532) (Sh),] or (4) is a [du. or (R, MAd) broken (Sh)] pl. (R, Sh), as [مُضَّي أمسانِي Two yesterdays have passed and (MAd)]

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

[And verily I have stood to-day and yesterday before it at thy door until the sun was near to setting (MAd)], اسم is related with [Fath as being an infl. adv., and (Sh)] Kasr as being uninf. (Sh, YS): (b) the cause of its inflection in the du. and pl. is that the ل is supplied only because the mind immediately flies to one of the genus' on account of its notoriety among its likes; whereas, when اسم is dualized or pluralized, that specified one no longer remains (R): (a) according to AH (YS), اسم is declared by S [and others (YS)] to have no dim. [292] (R, Sh, YS), like معد (R, YS); but it is said by Mb, [F, H, and IM (Sh), as likewise by IB (YS)], to have a dim. (Sh, YS), in which case it is infl., according to all, as when it is a broken pl. (Sh). If, however, [the synarthrous (Fk)] اسم [that means a specified (Fk) day] be used as an adv., it is uninf. by common consent (Fk, MAd): so in the Audah (Fk), which here follows IB
(YS). َقَطُّ [is an adv., which (ML)] denotes totality of past time; [and is always used in the sense of ever, because it is derived from ُلَنَّا، which means cutting (187), as you say َلاً أُنْفَعِلُ َبِنَتَة I shall decidedly not do it, except that َقَطُّ is uninfl., contrary to َبِنَتَة (R)]. It is (1) peculiar to negation (M, R, ML), as َمَا َقُطُّ I have not ever done it (IY, ML): (2) sometimes used without negation (R, DM), (a) in letter and sense, as َكُتْبَ اِرَأَهُ َقَطُّ I used to see him continually or always, i. e. ِدَائِنًا (R), whence the saying of one of the Companions َقَصِرْنَا ِإِلَيْهِ السَّلَاةُ فِي السَّمَرِ مَعَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ مَا كَانُ قَطُّ We shortened prayer in journeying with the Apostle (God bless him, and give him peace!) in most of our ever being, i. e. ُاَكْثَرُ وَجُوَّدَنَا فِي مَضِى استَمْضَى used in most of our existence in the past (DM); (b) in letter but not sense, as ُهَلْ رَأَيْتُ ُاَلِبَيْنَ َقَطُّ [144] (R). It is uninfl. (R, ML), because, as is said, some of its dial. vars. are constituted like ٌپٌسَ [159], as will be seen; but rather because it always implies [the sense of the p., vid.] the ل of totality [599], since it includes the whole of the past (R); [or] because it implies the sense of ُمَّدِي [510] and ُلِي [500], since the sense is [I have not done it] since I was created until now (ML). It is uninfl. [upon a vowel, in order
that two quiescents may not meet together: and (ML)]
upon ḍamm (IY, R, ML), by assimilation to the finals
(ML), like بُعْدُ قُبْلًا and بُعْدُ [201] (IY); and sometimes
upon kasr, according to rule [664] (ML). ُعُوَضٌ ُعُوَضٌ (IY, R), and ُعُوَضٌ (R, ML)] occur (M, R, ML).
وعض [or ُعُوَضٌ (M), orig. a n. denoting {time and (R)} period
(IY, R), is an adv., which (ML)] denotes totality of
future time (M, R, ML), i. q. ابدا (R, ML); but is some-
times used to denote bare time, not i. q. ابدا , in which
case it is inflected, as

وَلَا ْنِبْلٌ ُعُوَضٌ فِي خَصْمَاتِي وَأوْصَالِي
لِتَأْعِنَتْ صَدْرِ الْحِيْلِ طَعْنًا لَيْسَ بِالْأَلْئِ
[by AlFind azZimmānī, And, but for a shooting of time
in the thick parts of my forearms and my joints, I
should have speared the breasts of the horsemen with a
spearing not the one falling short (T)] and
اَنْعِلَ ذَلِكَ مِنَ ُعُوَضٍ, i. e. I will do that in future (R). It is (1)
peculiar to negation (M, R, ML), and mostly used with
the oath (IY, R), as رٓضٓیٓ لِبَابِ ُعُوَضٍ [660] (M, R): (2)
sometimes used with affirmation, and in the sense of the
past, as
And, but for my defending ‘Isāk and mine awe-inspiring aspect, a calamity would have destroyed ‘Isāk before; though here it is negatived in sense, because it is in the correl. of َلْوَأَ لا [574] (R). If pre., it is infl., as َلْوَأَ لَأْ أَنْعِلَهُ َعِِّضْمِبَي. I will not do it ever [below] (IY, ML), i.e. َذَهْرُ َالدَّاهْرِيٍّ (IY); and, if not pre., it is uninfl. (ML). It is uninfl., [because it implies the sense of the َلْوَأَ َعِِّضْمِبَي I will not do it ever [below] (IY, ML),] (1) upon Damm, [transmitted by the َكَكُ (T), because it is cut off from prothesis (IY, R), like َقَبْلُ (IY, R, ML) and َبَعْدُ (201) (IY, R), as is proved by its being infl. with the post., as َعِِّضْمِبَي (above), i.e. so long as a period of time remains (R)]; (2) upon Fath (T, IY, R, ML), for the sake of lightness (IY), like َأَيْنَ [below] (ML); (3) upon Kasr (R, ML), like َلَا [above]. َلاْ is peculiar to the pret.; and requires two props., [the purport of (DM)] the 2nd of which exists upon the existence [of the purport (DM)] of the 1st. It is said to be a p. denoting existence [of its correl. (DM)] because of existence [of its prot. (DM)]; or, says one of them, [vid. S (DM),] a p. denoting necessity [of the 2nd (DM)] because of necessity (ML) of the 1st
(795)

(DM). According to [IS, however, who is followed by (ML)] F (R, ML), IJ, and many (ML), it is [a n. used, like كُلُّاٰ, in the same way as a cond. word (204) (R).] an adv. (IY, R, ML) of time (IY), i. q. حَيِّيٌ (IY, ML), the meaning of which is vague time (IY); or, says IJ (ML), i. q. اذ (R, ML), which is good, because it is peculiar to the pret. and to prefixion to the prop. (ML), like ذ (DM): and it is uninf., because of its vagueness and need of a prop. after it, like ذ and اذ [159, 201] (IY). IKh refutes the assertors of its nominality by the allowability of لِمَا أُكِرِمْتُ تَمَيَّزَ أَكِرِمْتُ الْيَوْمَ Since thou honoredst me yesterday, I honored thee to-day, [upon the ground that it is a p. of dependence, not adverbial (DM),] because, when it is construed to be an adv., its ap. is the correl., [so that the sense resolves itself into I honored thee to-day at the time when thou honoredst me yesterday (DM),] whereas the honoring occurring to-day was not in yesterday; but the reply is that this is like V. 116. [419], i. e. If (it prove that) I have said it, and similarly here, i. e. When (it proved) to-day (that) thou honoredst me yesterday, I honored thee (ML). It is followed by a [v. (R)] pret. (IY, R) in letter and sense or by لم يفعل (R). And its correl. is (1) a pret. v., [by common consent, as فِلَمْ نَجُّهْمُ إِلَى الْبَرِّ إِعْرَضْتُم XVI. 69. And, when He hath brought you safe to land, د.
turn aside (ML): (2) a nominal prop. conjoined with (a)
the إذا denoting suddenness of occurrence, [also by com-
mon consent (DM), as فلا نجاهن إلى البر إذا هم يشركون]
XXIX. 65. And, when He hath brought them safe to
land, lo, they worship other gods! (ML), whence IV. 79.
(204) (R); (b) the ف, [according to IM, as فلا نجاهن
إلى البر منهم مقتصداً]
XXXI. 31. And, when He hath
brought them safe to land, then of them is a hesitater
(ML): (3) an aor. (R, ML) i. q. the pret. (DM), accord-
ing to IU, as فلا ذهب عن البرهم الأروع وجارته البشرى
يجادلنا XI. 77. And, when the dread had departed
from Abraham, and the glad tidings had come unto
him, he disputed with the messengers of Us, which is
renderable by جادلنا (ML): (4) seldom a pret. conjoined
with the ف (R). A difficult ex. of this مَا is the saying
of the poet

[ ... Translator’s note: I say, i. e. said, to 'Abd Allah, when our bucket fell,
while we were in the valley of 'Abd Shams, Look, and
watch it (Jsh)]; for, it is said, "where are its two вs.?":
but the reply is that ساقتنا is аg. of a suppressed v.
expounded by ۱۰۰۰ و, [which is a v. (DM)] i. q. سقط, [not
part of a personal proper name, and ought to be written with the َيِ, but is written with the َل for the sake of the puzzle (DM)]; and that the corret. is suppressed, constructively َقُلْتُ, as is proved by َأَقُولُ; while َشِمْ is an imp. from َشَمْتُ البرقَ I looked at [and watched (Jsh)] the lightning; and the meaning is When our bucket fell [into the well (DM)], I said to 'Abd Allāh, Look at it (ML). َلِيَ in their saying َلِيَ أَبَوكَ, i.e. َلِيَ أَبَوكُ, is akin to the uninfl. advs., because it is orig. a prep. and gen., the predicament of which is the same as that of advs. [498]. The prep. َل is suppressed from frequency of usage, and the determinative َل supplied, so that َلَا أَبَوكَ remains, as َلَا أَبَوكُ أَنْذَكَ [508]; and therefore it is uninfl., because it implies [the sense of] the p. [159]: and afterwards the ِع and َل of َلِيَةَ were] are transposed, the ِع being made quiescent because of its occurrence in the place of the quiescent َل, and the َل being restored to its o. f. as a َس because of the quiescence of the ِع, according to one of S's two opinions upon َلَّهُ, vid. that it is from َلَا He was hidden or veiled, ِبَلِيَّةَ; while the َس is then pronounced with Fath, because of the lightness of Fath upon the َي; and sometimes the َي is elided, so that َلَا أَبَوكُ is said. َمَعَ [115], as S appears to say, is uninfl.: and is held to be so because it
is constituted like ps. [159]; or because it resembles the \( p \).
in the smallness of its plasticity, since it is always in the
acc.: but it should rather be decided to be infl., because
of the affixion of the Tanwīn in such as \( \textit{kūnā ma'ū} \). \( \textit{We were}
together} \); and of the sign of the gen. in such as \( \textit{mrjāt} \)
I went forth from beside him, i.e. 
although the prefixion of \( \textit{mū} \) to it is anomalous. The \( \textit{I} \)
in \( \textit{ma'ū} \), according to Khl, is a substitute for the Tanwīn
[640], since, according to him, \( \textit{mū} \) has no \( l \) in the o. \( f \); but,
according to Y and Akh, which is the truth, it is
like the \( f \) of \( \textit{nī} \), a substitute for the \( l \) [719]; so that
\( \textit{mū} \), according to them, is the reverse of [the pre. \( n \). in]
\( \textit{akwāk} \) [16], i.e. \( \textit{l} \) being restored in the aprotthetic state,
and elided in prothesis, because its place is supplied by
the post. (R). \( \textit{āyā} \) is [an adv. of place (IY),] (1) \( \textit{interrog.}
\[581] \), as \( \textit{āyā kūnā} \) Where wast thou?; (2) cond. [419]
(M, R), as

Wherever thou turnest with her in the early morning
thou wilt find us turn the pale yellow camels towards
her for meeting (IY). It is uninfl. [159] upon a vowel
because of the [combination of (IY)] two quiescents, and
upon Fath because of the heaviness of [Damm or (R)]
Kasr [664] after the " (IY, R). 

interrog., [as متى نصر الله II. 210. When will the help of God be? (ML).]; (2) cond. (M, R, ML), as "أنا ابن جُلُّ آلَ آلٍ [149] (IY, ML): and in both cases denotes time (R). متى is also a p. [513], or a n. syn. with وُسطا, as in رَضْعَتِه مَتَى كُبْسِي I put it in, or in the middle of, my sleeve, [transmitted by AZ (R),] where it is i. q. وَقَّي [says ISd (ML),] or وَسُط [say others (ML)]; and similarly in [503, 513], where it is i. q. [565] is attached to [the cond. (IY)] and متى, [as IV. 80. (419, 565, 181) and

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

They ask thee about the resurrection, when its coming to pass will be (IX, R) and I.I. 12. [445], whereas ایا نِیم is not said; (c) ایا نِیم is peculiar to the future, contrary to مَنِیم, which is used in the past and future: (2) cond. [419], allowed by some of the moderns (R). It is uninfl. because of its implying [the sense of] the interrog. Hamza: and its final is vocalized because of the concurrence of two quiescents; and pronounced with Fatha by alliteration to the l or Fathã before it, as in ضیات [196] (IX). According to IJ (K on VII. 186., R), ایا نِیم is derived from ای [184] (K, B, R), being فعلَان from it (K), because its sense is ای رَقْب At what time? (K, B); not from این, because [it denotes time, while (K) این denotes place (K, R); and because فعلَان is rare, and فعلَان frequent, among ns.: so that, if used as a name, it would be diptote [18]. Kasr of its Hamza is the dial. of Sulaim (R), and AsSulamy reads ایا (K); and An says that Kasr of its ن is a dial.
4.14R.

As for the parsing of cond. and interrog. ns. and the like [218], (1) if a prep. or pre. n. be prefixed to them, they are in the place of the gen., as LXXVIII. 1. [181], صَبِيبَةَ أَيْ دُوْمُ سَفْرُكُ On the morning of what day will thy journey be? [111], and therefore the saying that cond. and interrog. ns. are not governed by what precedes them holds good only if what precedes them be not a prep. or pre. n.; whereas, if it be so, they are governed by it (DM): (2) if not, then, (a) if they be applied to time, as وَمَا يَشْعُرُونَ أَيَّانُ يَبْعَثُونَ XVI. 21. 22. Nor know they when they shall be raised, or place, as فَأَيْنَ تَنْهَبُونَ LXXXI. 26. Then where are ye going?, or accident, as XXVI. 228. [445], they are governed in the acc. as adverbial or unrestricted objs.: (b) if not, then, (a) if they be followed by an indet. n., as مَنْ أَبْ لَكَ Who is a father to thee?, they are inches.; and, if by a det. n., as مَنْ زَيْدُ Who is Zaid?, they are enuncs. or inches. according to different opinions [24]: but these two sorts do not occur among cond. ns., [because they are followed only by vs. (DM)]: (b) if not, then, if they be followed by an intrans. v., they are inches., as مَنْ قَامَ Who stood? and مَنْ يَقْمُ إِنَّمَا مَعِهَ Whoever stands, I will stand with him; and, if they be followed by a trans. v. that befalls [44] them, they are direct objs., as
Then which of the signs of God will ye deny? [below], XVII. 110. [116], and VII. 185. [1]; and, if it befall their pron., as 
Who is such that thou sawest him? or Whom (sawest thou), sawest thou him?, or their belonging, [vid. the n. connected with their pron. (DM),] as 
Who is such that thou sawest his brother? or Whom (wast thou concerned with), sawest thou his brother?, they are inchs. or accs. governed by a suppressed [trans. v. (DM)] supplied after them, [because they take the 1st place (DM),] expounded by the one mentioned [62]. When the cond. n. occurs as an inch., opinions differ as to whether its enunc. is (1) the v. [i. e. prop. (DM)] of the prot. alone, because the cond. n. is complete [44] and the v. contains its pron. [27], so that Whoever [i. e. If every one of mankind] stands, but for the sense of condition in it, would be i. q. ḫall ḫanāsī yiqūm. Every one of mankind stands [204]; (2) the v. [i. e. prop. (DM)] of the correl., because the sense is completed by it [24], and because the pron. always relates from it to the cond. n. according to the correctest opinion [below], and because its counterpart is the enunc. in ِلِكُلِّ أَنْثَىٰ يِقُومُ فِي مَعَةٍ [32]; or (3) the aggregate of the two, because ḫall ḫanāsī yiqūm āmmu maṣūma is i. q.
Every one of mankind is such that, if he stands, I will stand with him [27]: but the correct opinion is the 1st; while the sense depends upon the correl. only as respects contingency, not as respects enunciativity. The correl. of the cond. n. governed in the nom. by inchoation needs a cop., which is only a pron., (1) mentioned, as ُقَانِقُ يَكَفَرُ بِهِ مَلِكُ مَائِلٍ إِذَا وَجَدَهُ V. 115. Then whosoever of you disbelieveth afterwards, verily I will chastise him with a chastisement; (2) supplied, or replaced by a substitute, as ُقَانِقُ فَضَرَّ يُقْبِلُ أَحْدَثُ نَافِعًا رَنَقُ وَلَا فَسُوقُ وَلَا جَدَالٌ فِي الْحَمْرَاءَ II. 193. Then, whoso bindeth himself to undertake the pilgrimage in them, there shall be no lewd conversation and no transgression and no wrangling proceeding (from him) in the pilgrimage, or no wrangling in his pilgrimage, i. e. مُنَأَتهُ or orig. ُقَانِقُ فِي حَيْبَةٍ [599]: and, as for the texts ُقَانِقُ مِنْ أَوْقَى بَعْدَهُ وَأَقَى فَنِى اللَّهُ يُصِيبُ الْمَتَّوْقِينَ III. 70. Yea, whose fulfillleth his covenant, and is pious, (God will love him): for verily God loveth the pious and ُقَانِقُ يَرْسَلْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا تَلَّا هُمْ حُرَّ بِاللَّهِ هَلَكُمْ V. 61. And whoso taketh God and His Apostle and them that have believed as friends, (shall overcome): for verily the host of God, they are the overcomers and the verse [of AlKuṭām (DM)]
Then whose is such that townsfolk do please him, (we are not of his quality): then what men of a desert dost thou deem us to be? (DM), the correl. in them is suppressed, i. e. يُعْبِدُ اللَّهُ [in the apoc. (DM)], and قَلَسْنا, يَعْبِدُ, and The interrog. or cond. reg. of the v. or its like must precede [the op. (DM)], as XI. 81. [above], XXVI. 228. [445], and XXVIII. 28. [184]; and for this reason the pron. of the case is supplied in اِسْتَخْلَقَ الْخُلْقُ [517, 167] (ML). The op. of مَتِى [204] and every adv. containing the sense of condition is its prot., as most say; and may not be its apod., as some say, just as the op. may not be the apod. in the case of non-adverbial [cond.] ns., since you do not say اِيَهُ اهْتَى فَأَضَرَّبَ with اِيَهُ in the acc. (R).

§ 207. كيف is a n. (IY, ML), not a p. or v. (IY), because (1) the prep. is prefixed to it without paraphrase [20, 468] in their saying على كيف تتبع الاحترمي [In what state dost thou sell the two red things, i. e. wine and meat? (DM)]: (2) the genuine n. is made a subst. for it [without paraphrase (DM)], as كيف انت صديق أم سقيم [below]: (3) in such as كيف كنت How was
thou? it is made a pred., which excludes the v. [497] and is contiguous to the v., which excludes the v. [593] (ML). It is treated as an adv. (M, R) by many, who render it by the prep. (IV); because it is i. q. َوَعْلَى اَيْ حَالَّة In what state?, and the prep. and adv. are akin. That is an adv. is the opinion of Akh (R): but [according to S (R)] it is [correctly (IV)] a [plain (IV)] n., [not an adv., though it conveys the sense of َوَعْلَى اَيْ حَالَّة (IV),] because the n. occurs as a subst. for it, as َوَعْلَى اَيْ حَالَّة [above] How art thou, well or ill?, [and as a reply to it, as َوَعْلَى اَيْ حَالَّة Well or Ill in reply to َوَعْلَى اَيْ حَالَّة How art thou? (IV)]; whereas, if it were an adv., the adv. would occur as a subst. for it (IV, R), and as a reply to it (IV); though Akh may say that the prep. and gen. may be made a subst. for it, as َوَعْلَى اَيْ حَالَّة اَيْ حَالَّة, according to him, being supplied [26, 498] (R). It is used in two ways, (1) as a cond., in which case it requires two vs. agreeing in letter and sense, and not
apocopated, [whether اَ لْ be prefixed to them or not according to the BB (DM),] as however thou dost, I will do; while it is not allowable by common consent [of the BB and KK (DM)]; nor according to the BB, except Ktb, [who agrees with the KK (DM),] because differs from the cond. instruments [419] in that its correl. must agree with its prot., as above stated: but some say that this [apocopation of the two vs. by it (DM)] is allowable unrestrictedly, [i.e. whether it be conjoined with اَ لْ or not (DM),] which is the opinion of Ktb and the KK; or upon condition of its being conjoined with اَ لْ, [which opinion is followed by the author of the Aj, since he says "{The apocopatives are اَ لْ,...... (Aj),} and (DM): (a) they say that ينفِقُ كَيفُ يُشبهَ يُشبهَ V. 69. He dispenseth His bounty howsoever He willeth and III. 4. He that fashioneth you in the wombs howsoever He willeth are instances of its occurrence as cond., its correl. being suppressed because indicated by what precedes it, [i.e. كَيفُ يُشبهَ يُصورٍ كَيفُ يُشبهَ يُشبهَ (DM)]; but this is dubious according to their unrestricted declaration that its correl. must resemble its prot., [whether the correl. be mentioned or suppressed (DM)]: (2) as an interrog.,
which is mostly the case, either real, as 

How thoughtest thou Zaid to be? and 

How madest thou him to know thy horse to be?, because

the 2nd obj. of اَنْ and the 3rd of اَلْعَمْلَ are orig. enuncs.

[440, 434]: (b) as a d. s. before what is independent [of an enunc. (DM)], as كيف جَاءَ زِيد How [74], i. e. In what state: came Zaid? ; and, in my opinion, as an un-

restricted obj. also in this sort, whence لَمْ تُرِكْ فَعْلُ لَا بَعْدَ بعأان

LXXXIX. 5. Hast thou not seen how, i. e. with

what dealing, thy Lord dealt with 'Ad ?, since the sense is كيفَ اِذَا جَتَّنَا مِنْ كُلِّ امْتَةٍ, and similarly لِيُتَشَهَّدَ

iV. 45. Then how (will they do) when We bring

from every people a witness ?, its op. مَنْ يَصْنَعُ مِنْ بهما being sup-

plied between كيف and اذًا كيف (b) with what follows 

it in لَنَظَرِوا إِلَى الْأَلْبِل، كيف خَلَقْت LXXXVIII. 17.

What! then will they not look at the camels, how they

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

إذا قل مال المرء، لأنت فنانة

وهنا على الأدنى كيف الأباع
When the wealth of the man becomes small, his spear-shaft becomes soft, and he is lowered before the nearest kinsman, and the farthest ones, the ف being apparently red. (DM). It is uninf. because it occurs in the place, and implies the sense, of the interrog. ١ [159]; and the ف is mobilized to avoid the concurrence of quiescents, and pronounced with Fath because Kasra [664] is deemed heavy after the ى (IY). And گُ is said for گُف (IY, R, ML), like ں for ںف [578] (IY, ML), as

(ML) When the wealth of the man becomes small, his spear-shaft becomes soft, and he is lowered before the nearest kinsman, and the farthest ones, the ف being apparently red. (DM). It is uninf. because it occurs in the place, and implies the sense, of the interrog. ١ [159]; and the ف is mobilized to avoid the concurrence of quiescents, and pronounced with Fath because Kasra [664] is deemed heavy after the ى (IY). And گُ is said for گُف (IY, R, ML), like ں for ںف [578] (IY, ML), as

کُ تُتْجَبَحُونَ إِلَى سَلَمَ وَمَا تُثِبَتُ قُتَالَهُمُ وَلَا يَجُبُهُمُ تَضْطِرَمُ।

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

فَايِتْكَ أَنَّى ثُمَّ تُشْتَجِرَ بِهَا

کُلَّا مُرَكَّبَيْنَ تُحَمُّ وَجَلْبُ شَاجِرُ

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

\[(1)\]  

except that it is used with مَهِيَّة (a) expressed, as

\{From where have we twenty (camels or sheep), from where? (Jsh)}; (b) supplied (R), as II. 32., [i. e. مَيَّة (R),] meaning كَيْفُ (2) : مَيَّة مَيَّة (IY, R), according to some (IY), as ثم انظر إلى يَعُرْنَ (V. 79. 

Then behold how they are perverted (R), whence II. 223 [below] and

\begin{align*}
\text{أَنَّى} & \quad 
\text{أَنَّى} \quad 
\text{أَنَّى} \\
\text{أَنَّى} & \quad 
\text{أَنَّى} \\
\text{أَنَّى} & \quad 
\text{أَنَّى} \\
\end{align*}

(IY), by AlKumait, How, and whence, has mirth returned to thee, since there are no youthful folly and no scandals? (AAz): فَاتَوا حَرَّنَكِمْ أَنْى (3) ; while the text فَاتَوا حَرَّنَكِمْ أَنْى شَكَتْمُ II. 223. Then come to your husbandry [1] whencesoever, or howsoever [above], or whencesoever, ye will is interpreted in all 3 ways. But it does not occur in the sense of كَيْفُ or مَيَّة unless it be followed by a v. (R). It is uninfl. because it implies [the sense of (AAz)] the interrog. Hamza [or cond. p. (AAz)]; and its final is quiescent according to rule [159] (IY).
§ 208. The comp. is every [single (R)] n. [resulting (R, Jm)] from [the composition of (R, Jm)] two words, [real or predicamental (Jm), both ns., vs., or ps., or n. and v., n. and p., or v. and p. (R, Jm),] between which there is no relation (IH) at all, either at present or before the composition. We say "real or predicamental" in order to include such as سيبوية [4], because its last member, being a sound not applied to denote a meaning, is not a word [1], but is in the predicament of a word, since it is treated as an uninf. n.; and IH says "between which there is no relation" in order to exclude such as عبد الله and شرا [4], because between the two members of each of them there is a relation [explained below] before the whole becomes a proper name (Jm). But this definition excludes part of the defined, [vid. the comp. in which a con. is supplied (R),] as خمسة عشر [210], [or a prep., as بيت (211) (R)]; because between its two members there is [some relation, vid. (R)] the relation of coupling (R, Jm) or something else (R): and it is best to say that by "relation" is meant relation comprehensible from the external form of the composition, like the relation of prothesis [110] in عبد الله, and of dependence [44] in خمسة عشر; whereas in خمسة عشر
[210] the form of the composition does not indicate any relation at all (Jm). The comps. are of two kinds, (1) a kind whose composition requires the two ns. to be uninf. together, as حُيْصَ بَيْصَ, etc. [211], and جَاز [212]; (2) a kind whose composition requires only the 1st of them to be uninf., as مَعْدِيَكُربُ [214], and بَيْضَ بَيْضَ [215] (M). Z puts مَعْدِيَكُربُ in the cat. of مَعْدِيَكُربُ, which is more probable, though it be only by way of assimilation, not because the 2nd implies [the sense of] a p. [209]: for, if the matter were as Z says, بَيْضَ بَيْضَ would necessarily be declined as triptotes by affixion of Tanwin to them, because they contain composition only, without the quality of proper name [18], whereas they have not been heard pronounced with Tanwin; and similarly سَبْا would necessarily be pronounced with Tanwin, because it is here the name of a man, not of a tribe, as it is interpreted in XXVII. 22. [18] (R).

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

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

§ 211. The following synthetic comps., are uninfl,
upon Fath, (1) nums. [210]: (2) advs., (a) temporal,
as (a) جاري يأتينا صباح مساء Such a one comes to us,
morning (and) evening, orig. صباح ومساء, i. e. (every)
morning and evening, the con. being suppressed, and
the two advs. compounded together for the sake of
abbreviation in the same way as مصباح مساء, whence.

[And whoso turns not the slanderers away from himself
morning and evening, they will seek insanity for him]
(MAd); but, if you prefixed, saying *صباح مساَر*, it would be allowable, i.e. *on a morning possessed of,* [i.e. succeeded by (MAd),] *an evening,* like لَمْ يَلْبِثُوا الْعَشَيْةَ أو *صباحًا* LXXIX. 46. *Had not tarried in the graves save an afternoon or its forenoon:* (b) فَلَيْتَنَا يَومٌ يوْمُ (JOM) (MAd),

such a one comes to us day by day; orig. يوماً في يوماً, i.e. every day, whence

الْأَرْزَقُ يَوْمًا يوْمُ فَاجِلٌ *طلِبًا وَانْبِغْ لِلْقَيَامَةِ زَادًا* [Subsistence will come day by day: then moderate desire, and seek provision for the day of resurrection (MAd)]:

(b) local, as I softened the Hamza *سَهَلَتْ الْهُمْرَةُ بِيَنِيَ بيني* [658], orig. تَبَينَهَا وَبَيْنَ حَرِفِ حَرِكَتَهَا between it and [158] the consonant of its vowel, what is post. to the 1st and 2nd *بَيْنَ* being suppressed, the con. also suppressed, and the two *adv.* compounded together, whence

[by 'Abíd Ibn AlAbras, addressing Imra alKais, *We defend our right, when some of the people fall betwixt and between (AAz),* orig. بَيْنِ هَذَا وَبَيْنِ هَذَا* Between these and those, [i.e. *between the high and the low (D),]* these two *adv.*, which have become one, being in the position of an *acc.* as *an adv. depending upon (MAd)*]
Such a one is my neighbour, tent (to) tent, orig. tent joined to tent, i.e. adjoining, the prep. ل being suppressed, and the two ns. compounded together; though the supplied prep. may be [i.e. (MAd)]; or no prep. at all may be supplied, but the con. if; [i.e. (MAd)]: (b) they fell one after another, scattered about, i.e. whence the verse of the poet, describing a bull goring dogs,

Their bitches trained to hunting dropped off him, off his horn, one after another, as the sparks of the blacksmith are dropped, scattered about (MAd): (a) the difference between this sort and the verse cited in the preceding sort is that there the comp. depends upon a suppressed استقاءرا, which is the d. s. [above], whereas here the comp. itself is the d. s.: (b) if you exclude any of these advs. or ds. s. from the quality of adv. or d. s., prothesis is necessary, and composition is disallowed, as
And, but for a day succeeded by a day, we should not have wished thy repayment; though for debts there is repayment (MAd): (c) comp. advs. and ds. s. do not occur in the Revelation, but only comp. nums.; as XII. 4. [442]. Then twelve springs gushed out from it, and LXXIV. 30. [87]: (d) comp. ds. s. occur rarely in comparison with comp. advs. (Sh). They say [or شَفَّرَنَّهُمْ شَفَّرَ بَـغْرٍ (1) بَـغْرٍ (KF)], i. e. They separated in every direction, without collecting together; (2) similarly شَفَّرَ مَدْرُ [or شَفَّرَ بَـغْرٍ (H, KF)] or شَفَّرَ بـْدَرَ, all meaning separation without collecting together; (3) in the same sense جُدُعُ مَدْعَ (4) تُرِكَوْا الْبَـدْرِ حِيْثَ بَيْتُ They left the countries, dispersing abroad [or حَرْفَ بَيْتٍ (KF)] or حَرْفَ بَيْتٍ حَلَفَ بَـكْ (K), or حَرْفَ بَيْتٍ [or حَرْفَ بَيْتٍ (KF)], with Tanwin by assimilation to the indet. ejs. [198], when they separate and disperse (IY): the two ns. are in the place of an acc. as a d. s. (H); and the o. f. is شَفَّرَا وَمَدْرَا and شَفَّرَا وَبَـغْرًا and خَدُّمَا وَبَيْتًا and حِيْثَا وَبَيْتًا (M). The [synthetic (MAd)] composition mentioned occurs also in what is not an adv. or d. s., as وَقَعْـا فِي حِيْثَ بَيْـٰضٍ, i. e. They fell into a difficulty hard to escape from; but this is
anomalous (Sh). The o.f. is بَيْضُ (M), the, being then suppressed for abbreviation, while the sense is copulative; so that بَيْضُ implies the sense of the con., and is therefore uninflected, like خَمْسَة عشر and its cat. [210] (IY). They say بَيْضُ (1), [which is the frequent and well-known dial. var., as in the verse of Umayya Ibn Abī 'Ā'idh alHudbālī cited by As

(IY) I have been wont to go out, and come in, versatile: adversity has not stuck to me inextricably, بَيْضُ being here in the position of an acc. as a d. s., i. e. in this state of بَيْضُ (DH)]; (2) بَيْضُ (DH, IY, KF); (3) بَيْضُ (IY); (4) بَيْضُ (KF); (5) بَيْضُ (IY, KF).

sections 212. is compounded of the act. parts. of هُوُّ and بَازُ exalted himself, as though was said (R). It has (1) 7 dials. vars. (a) خَازِرُ بازُ; (b) خَازِرُ بازُ خَازِرُ بازُ خَازِرُ بازُ خَازِرُ بازُ خَازِرُ بازُ خَازِرُ بازُ خَازِرُ بازُ, like خَازِرُ بازُ [391]; (g) خَازِرُ بازُ, like قَوْمٌ قَوْمٌ قَوْمٌ [396]:
(2) 5 meanings [transmitted by Sf (IY)], (a) a kind of herbage, [as in the saying of the Rājiz (AAz) cited by IĀr (IY)]

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

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

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

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

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

§ 215. معيّنكُبُ has 2 dial. vars.—(1) composition and diptote declension [of the 2nd, the 1st being uninfl. (209), because it occupies the position of part of a word (IY)], as This is Ma’dikarib [18]: (2) prefixion, the post. being declined as (a) a triptote, as هذا معيّنِ كرب; (b) a diptote, as هذا معيّنِ كرب [below]. And similar are تالِ تالا [below], خضرموتُ بعلبك, and their likes (M). When is pre., its is not pronounced with Fath in the acc. [16], so that you do not say زايت معيّنِ كرب, as you say The judge of Wāsit, because, being made quiescent in the state of composition, as هذا معيّنِ كرب, which is a position where the sound [letter] is pronounced
with Fath, as it is made quiescent in the state of inflection also. In you hold to be a masc. [proper] name, and therefore decline it as a triptote [18]. But in [above], with Fath in every case, there are 2 alternatives:—(1) may be pre. to, the latter being held to be a fem. proper name, and therefore diptote [18]; and, according to this, both ns. are infl.: (2) they may be compounded and uninfl., like as though the 2 ns., before being used as a [proper] name, had been compounded and uninfl., upon the ground that the was meant to be understood, and then they were used as a name after the composition (IY). S reckons among the sisters of [208]: but Z reckons it among the sisters of ; and it contains no evidence to support the opinion of S, because the aggregate of the two words is the proper name of a city [in Armenia (MI)], so that it may be diptote because of the composition and quality of proper name [18], but is not uninfl. (R).
§ 216. Metonymy in classical and conventional language is denoting a particular thing, whether it be an expression or a meaning, by an expression not plainly indicative of it, (1) for the sake of perplexing some of the hearers, as in your saying جائني ثلاث Such a one came to me, when you mean Zaid; (2) because of the unseemliness of the thing expressed, like فق for the vulva or foul act [14]; (3) for the sake of abridgment, like the prons. relating to a preceding expression [160]; (4) for a sort of elegance, like كثير الرماى Plentiful in ashes for كثير القرى Plentiful in hospitality; (5) for some other object. If the thing denoted by the met. be an expression, what is intended is (1) the meaning of that expression, as in

كانت فعلة لم تئمل مواكبة دينار بكر ولم تطلع ولم تهَب [by AlMutanabbi, lamenting the eldest sister of Saif adDaula, It is as though the cavalcades of Khaula (her name) had not filled the countries of Bakr and she had not bestowed, and had not given (W)], i. e. خولة, and in مرت برجل انفعل I passed by a foolish man, i. e. ٣ أحمد (2) merely that expression, as in (a) puzzles and
riddles, as مَهْمَة اكْفَف أُكْفَف for when an epithet, is not declined as a triptote, where يَنْصِر ف denotes a word whose initial is an aug. Hamza followed by a quiescent ف, followed by an ع pronounced with Fath, followed by a ل, and similarly with the other measures. According to this, then, the interrog. كم [217] is a met., because it denotes a question about a particular number; and so are كيف, مَا [180], مِن [207], and other interrog. ns., because each of them is a question about a particular thing not plainly expressed by its name; and so are all the cond. ns., because the cond. and interrog. words are in the sense of أي, which, whether cond. or interrog. [184], is applied to denote a particular thing. These ns., whether cond. or interrog., are used as mets. for unlimited particular things, for the sake of abridgment, since, if, instead of إنَّ الْدَّارَ أَمْ فِي السَّوقِ أَمْ فِي الخَانِ الأَنَّ In the house, or in the market, or in the shop, etc? to the end of the other particular places, it would be too long: so that the cond. or interrog. p. is supplied before these ns., as S holds; and they are mets. for many particular things, as we have explained. All mets. are
not uninfl.; for \( \text{\`\`} \) and \( \text{\`\`} \), which belong to them by common consent [14], are infl. (R). The [uninfl. (IY, R)] mets. are \( \text{\`\`} \), [and \( \text{\`\`} \) (R, A)] for [vague (M)] number, and \( \text{\`\`} \) for the narrative [226] (M, IH, A) and announcement (M). The interrog. and cond. ns. [184] are not reckoned here, because they have another cat., [that of the conjunct or adv.,] to which they are more appropriate. Thus the mets. are like the advs. [201] in being of two kinds, infl. and uninfl. (R).

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

§ 218. The 2 kinds of "کم", (1) if preceded by a *prep.* or *pre. n.*, [as "عَکْلَمَ کم مَهِلَّی* or *بَکَم دَوْهِم اشْتَرَیْتَ عَندَکْ (Sn),] are governed in the *gen.*: (2) if not, then, (a) if *mets.* for an *inf. n.* or *adv.*, [as "کم ضرِبْتْ عَنْدَکْ* or
are governed in the acc. as inf. ns. or advs.: (b) if not, then, (a) if not immediately followed by a v. [as كَمْ رَجُلٌ فِي الْدَارِ (Sn),] or, if followed by a v. that is intrans.,] as كَمْ رَجُلٌ قَامَ (Sn),] or that [is trans., but (Sn)] governs their pron. or their connected in the nom., [as ضَرْبُ أُخْرِهِ كَمْ رَجُلٌ ضَرَبَ عُمْراً (Sn),] are ins. [below]; (b) if followed by a trans. v. that has not got its obj., [whether it govern one or more objs., as كَمْ رَجُلٌ ضَرَبَ زِدَّا (Sn),] are objs.; whereas, if it has got its obj., [as كَمْ رَجُلٌ ضَرَبَ زِدَّا عُمْراً (Sn),] they are ins., unless the obj. be a pron. relating to them, [as كَمْ رَجُلٌ ضَرَبَتْ (Sn),] in which case they are ins. or accs. by distraction [62] (A), the former, says Dm, being preferable (Sn). كَمْ مَالِكَ [217, 219] may be the enunc. or inch. [above] (1Y).

§ 219. The sp. [of both kinds (Jm, A)] is sometimes suppressed [87] (M, IH, IA, ML, A), when indicated (R, IA, Jm, A,) as كَمْ مَالِكَ How many (dirhams or dinars) is, or are [218], thy property? (M, IH), i.e. كَمْ دِرْهمًا or دِيْنَارًا (M, Jm), or How many (etc) thy property is! or are thy property!, i.e. كَمْ دِرْهَمًا or دِيْنَارًا (Jm), and
How many (times or strokes) hast thou struck? or thou hast struck! (IH), i. e. كم مرة (Jm); but suppression is not good with the enunciatory, because suppression of the post. with retention of the pre. is bad [128] (IY).

§ 220. The sp. of the interrog. is always sing. (M, ML, A), unrestrictedly (A), i. e. whether sorts be meant by it or not (Sn), contrary to the opinion of the KK (ML, A), who allow it to be pl. (A, DM), unrestrictedly (A); and in كم لك علمانا How many (persons) hast thou, being servants? the sp. is [held by the BB to be (Sn)] suppressed, علمانا being [governed in the acc. as (M)] a d. s. (M, Sn) by the verbal sense contained in the adv. [75], i. e. خداماكم نفسا لكم علمانا (M), i. e. خداماكم لكم نفسا لكم علمانا [77] (Sn): but some make a distinction, saying that, if the question be about multitudes, as كم علمانا لك meaning How many sorts of servants hast thou?, it is allowable, but otherwise not; and this is the opinion of Akh (A). According to the BB, you do not say كم رجالة ونساء; but some GG allow it, because what is not allowable in the ant. is allowable in the oppos. [538], as الوئاب المانئة بالله [112] (R). The sp. of the enunciatory is sing., as كم عمة الله (224) (ML)]; or pl. (ML, A), as كم ملوك الله [217]
(ML): but the sing. is more frequent and chaste than the pl.; though the pl. is not anomalous, as some assert (A).

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

\[ \text{كم نالني فضل على عدكم } \]  
[by AlKuṭāmī, How many a bounty has reached me from them in destitution, when I was not near to journeying from poverty (IY, AAz) for want of a riding-beast (AAz)] and

\[ \text{سنانا } \text{كم دونه من الأرض محدرية } \]  
(M, A), by Zuhair [or his son Ka'b, though not found in their Dirwāns (FA), or by Ibn Muṣḥbil (AAz), describing his she-camel (IY)], She seeks Sinān [Ibn Abī Ḥāritha
alMurrî (FA)], and how many a tract of ground whose hollow is rugged is before him! (IY, AAz, FA); (b) preferably, if the separation be by an adv. alone, or by a prep. and gen. alone, as in the next exs. (Sn): (2) the gen., in poetry (M, A) exclusively, with separation by (a) an adv., as

\[\text{كم دون ميئة مومَة يِهَال لها} \text{ إذا تَمِسها الطَّرَميات ذُده الجَبَل.}\]

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

\[\text{كم في بني سعد بي بكر سيد} \text{ ضخم السيعة ماجد نَفَاع} \]

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

\[\text{كم بجرون مقرف نال العلي} \text{ وكريم بطلة قد وضعه} \]

(IY, A) How many a mongrel has by munificence attained eminence, and how many a noble has his own niggardliness abased! (Sn): so says IM, and this is the opinion of S (A). When the separation between the enunciatory \(\text{kُم} \) and its sp. is by a trans. v., \(\text{تمي} \) must be put, in order that the sp. may not be confounded with the obj. of that [trans. (R)] v., as \(\text{kُم تركوا} \text{ مجي جئات} \text{XLIV. 24. How many gardens did they leave! [above] (R, Sn).} \text{And, with separation, the state of the interrog. kُم whose sp. is governed in the gen. [224] is like that of the enunciatory kُم (R).} \]
§ 222. *كم* in both its states (R) is sing. masc. in letter (IY, R); but applies in sense to the fem., du. [below], and pl. (IY). The pron. relates to it according to the letter or sense (M, R), as *كم رجلان حالك* [notwithstanding that the number asked about is du. or pl. (R)] or *كم امرأة حالك* [saying An (R)] or *جائزوك*, and *كل* *كل* [IY] or *كلوتك* (IY, R), whence the letter or sense (M, R) as *كم من ملك في السماوات لا يغتني شفاهتهم شيا* LIII. 26.

And the intercession of how many Angels in the heavens shall avail not aught! (M) and VII. 3. [126] (IY). But some say that *كم* is sing. in letter, pl. in sense, like *كل* [117]; and, according to this, the pron. of the du. [above] ought not to relate to it, which is the truth, because, if you might interrogate with *كم* about the number of the multitude who came to the person addressed distributed into two and two, you would be obliged to say *كم رجلين* since, when you intend to distribute a multitude into sets of two or more, the du. or pl. must be distinctly expressed, as in *أي رجلي* or *ألفم رجلين* [118] and or *ملاء* Which, or What, two men, or men?; whereas *كم رجلين* has not been heard, either in interrogation or enunciation.

§ 223. *كم* is peculiar to indets., the interrog. because the sp. must be indet. [83]; and the enunciatary because
it is a met. for number vague to the hearer [217], so that the numbered also are made vague, in order to be more indicative of the vagueness of their number (R). You say 

\[ \text{كم غيرة مثلة لك} \]

How many other than, or like, or better than, it hast thou? [114, 355]; and 

\[ \text{كم غيرة مثلة لك} \]

How many other than it, like it, hast thou?, making an ep. of غيرة (M). But, as for your saying 

\[ \text{كم شاقة وسختاتها} \]

How many a sheep etc [538] and 

\[ \text{كم واقعة وقصيلةها} \]

[114], it is because the coupled also is indet. [262] (R).

§ 224. As to the case of the sp. of the interrog. there are three opinions, (1) that the acc. [221] is necessary unrestrictedly, [i. e. whether a prep. be prefixed to \( \text{كم} \) or not (Sn)]: (2) that it is not necessary; but that the gen. [221] is allowable, unrestrictedly, by assimilation to [the sp. of] the enunciatory \( \text{كم} \) [225]: this is the opinion of Fr, Zj, and Sf; and the saying 

\[ \text{كم عامة الآخ} \]

[below] is thus explained by most, [upon the ground that \( \text{كم} \) is an ironical interrog. (Sn)]: (3) that it is necessary if a prep. be not prefixed to \( \text{كم} \), and preferable to the gen. if a prep. be prefixed to it: this is the well known opinion; and S does not mention the gen. except when a prep. is prefixed to \( \text{كم} \) (A). The
gen. is allowable only when \( \text{تُمَّ} \) is governed in the gen. by a prep. (R, ML), as [515] (ML, A), in which case the sp. may be in (1) the acc., [which is frequent (ML)] ; (2) the gen. (R, ML, A), contrary to the opinion of some (ML), in order that \( \text{تُمَّ} \) and its sp. may agree in case (R). As some assert (ML), some of the Arabs (IY, R), the Banu Tamîm (IY, ML, A), make the enunciatory \( \text{تُمَّ} \) govern its [sing. (R, ML, A) or pl. (R, Sn)] sp. in the acc. (IY, R, ML, A), even without separation [221] (R), as though they supplied Tanwîn in it [84] ; which is good Arabic, though the gen. is more frequent (IY). And the verse [of AlFarazdâk (M, ML, Sn), who was a Tamîmî (IY, Sn),]

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

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

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

(3) it is mostly used coupled to, as

ضَعَفْهَا َوَ كُذَا دَرَسَهَا

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

\[ \text{XXVII. 42. Is thy throne like this?} \]

Agrees with \( \text{كما} \) in 5 matters, uninflectedness, vagueness, needing the sp., always taking the head of the sentence, and importing sometimes multitude, which is mostly the case, [as III. 140. (24) (ML),] and sometimes interrogation [below], which is extraordinary, and is authorized only by IKb, IU, and IM; the last of whom cites as evidence the saying of Ubayy Ibn Ka'b to Ibn Mas'ūd:

\[ \text{كما تقرأ سورة الأحزاب} \]

\[ \text{اية} \]

\[ \text{How many verses reaest} \] [i.e. reckonest (Sn)] thou the Chapter of The Confederates [Kur. XXXIII] to be?, upon which he said “Seventy-three.” And it differs from \( \text{كما} \) in 5 [or rather 6] matters:— (1) it is compounded of the \( \text{ك} \) of comparison and \( \text{لى} \), for which reason it may be paused upon with the \( \text{ل} \), because the Tanwin, when affixed in composition, resembles the rad. \( \text{ل} \), for which reason it is written in
the Codex as a \( \text{ق} \); while he that pauses [upon \( \text{ك} \) (ML)] with elision of the \( \text{ق} \) has regard to its predicament in the o.f. namely elision in pause [609]: whereas \( \text{ك} \) is simple: (2) its sp. is governed (a) in the gen. by \( \text{م} \), which is so often the case that IU asserts it to be always so, whence III. 140. [above]; (b) in the acc., as

\[
\text{Drive away despair with hope: for how many a pain-}
\text{stricken wretch has had his ease decreed after distress!}
\]

(\text{Jsh}) and

\[
\text{And how many favors and obligations have we conferred}
\text{upon you aforetime! And ye know not what obligations}
\text{a benefactor has conferred! (Jsh)}: (3) it does not oc-
\text{cur as an interrog., according to the majority, as shown}
\text{above: (4) it does not occur governed in the gen., con-
}\text{trary to the opinion of IKb and IU, who allow \( \text{ك} \) as in the texts, contrary to}
\text{For how much wilt thou sell this garment?}
\]

(\text{ML}, A), where it is interrog. (\text{DM}): (5) its enunco.
\text{does not occur as a single term (ML); but as a prop.,}
\text{as in the texts, contrary to}
\text{How many}
\text{a man is standing! (DM): (6) its sp. occurs only sing.}

(\text{A}). It has 5 dial. vars. [transmitted by Th (IY)], (1)
the original and chastest one (IY, A), which is 
read by the Seven except Ibn Kathir (A)]; (2) 
upon the measure of كاَم, [the next best, which 
is read by Ibn Kathir, and (A)] is most frequent in poetry (IY, A), 
as in the 2 preceding verses and (A)]; (3) 
upon the measure of كاَم, [which is 
read by AlA'mash and Ibn Mu'aisin (A)]; (4) 
upon the measure of كاَم; (5) 
upon the measure of كاَم (M, A).

§ 227. كيِعَةٌ and دَيِّتٌ are contracted from كَيِعَةٌ and 
ذِيَةٌ [689]. They are pronounced with Fath, Kasr (M, 
R, A), and Damm (M, R, Sn) of the م, Fath being the 
best known (A). Pause upon them is [with the م (R),] 
as in دَيِّتٌ (M, R) and دَيِّتٌ (M). They are used [by 
many of the Arabs (M)] according to the o. f. (M, R, A), 
as دَيِّتٌ وذِيَةٌ and كاَم مِنِ الْأَلْمَرَ كَيِعَةٍ وذِيَةٌ (IY, A): and 
then are pronounced only with Fath (R, A), because of 
the heaviness of the reduplication; and are paused upon 
with the ذ [646]. And AU transmits كَيِعَةٌ with the ذ pronounce with Fath and Kasr in place of the م of
They are uninfl., because each of them is a word occurring in the place of the sentence, while the prop., as such, is not entitled to either inflection or uninflcedness (R). They are always repeated (M, R, A) with the con. As such, they are always referred (M, R, A) with the con. Likewise, such circumstances of the matter took place (R), in order that they may not be imagined to be mets. for single words (IY). It is a mistake to say: because the Arabs say: and making a met. for deeds, and for speech (D).
CHAPTER VI.

THE DUAL NOUN.

§ 228. Dualization is the addition of one \( n \) to another like it (IY). The \( du \) is that [\( n. (IY) \)] to whose final 2 augments, (1) an \( i \) [in the nom. (IY)], or a \( ی \) [in the acc. and gen. (IY)] preceded by a letter pronounced with Fath, and (2) a \( ی \) pronounced with Kasr, are affixed, in order that the 1st [aug. (IY)] may be a sign of the addition of sing. to sing., [and a compensation for the suppressed \( n \). (IY),] and the other may be a compensation for what is prevented [by the addition of another \( n \). (IY)], vid. the vowel and Tanwin existing in the sing. (M). The o. f. of the \( du \). [and pl. (R)] is [said to be (R)] coupling (IY, R) with the \( ع \) [539] (R). The \( du \) is that [\( n. (YS) \)] which indicates two [things (YS)] and serves instead of 2 [\( n.s. \)] coupled together, like The two Zaid, its o. f. being زید زید Zaid and Zaid, from which they deviate out of dislike to the prolixity and tautology (Fk). This is shown by the fact that the poet, when constrained, reverts to coupling (IY, R), which is frequent in poetry (IY); and that coupling sometimes occurs anomalously in prose (R): and it is confirmed by the fact that you do not put the \( du \).
in the case of different *ns.*, as جاودي زيد و عمر، because one of the 2 expressions does not indicate the other (IY). But, when *multiplication* is intended, as

Lo عدي قبر و تبيع كنت اكرمهم *ميتا* و ابدينهم من منزل الدام [by *Iṣām* Ibn ‘Ubaid azZimmānī, *If grave and grave were reckoned, I should be the noblest of them when dead, and the farthest of them from the abode of blame* (T)], or the 2 *ns.* are separated by a separative either expressed, as جاودي رجل طويل و رجل قصير A tall man and a short man came to me, or supplied, as جاودي رجل فاكرمملك الرجل والرجل الذي ضربته A man came to me, and I honored the (coming) man and the man that thou didst beat, i.e. الجالذالجائي, coupling is allowable, as you see, without anomaly or exigency. And, in order to denote *multiplication*, the *n.* is sometimes repeated without coupling, as LXXXIX. 22. [132]; or dualized, as ثم أرجع البصر كربني [115]

LXVII. 4. *Then repeat the gaze twice* and لببک [115] (R). For every *n.* that is dualized 8 conditions are prescribed [234]:— (1) sing. number; (2) inflection; (3) absence of composition; (4) indeterminateness; (5) agreement in letter; (6) agreement in sense; (7) objective existence of a second to it; (8) that the place of its *du.* should not be supplied by the *du.* of another word (Fk), or rather by another word. The following *ns.*
therefore are not dualized:— (1) the du. and perfect pl. [232]; (2) the uninfl., contrary to the opinion of Mb: (3) the att. comp., by common consent [234]; and the synthetic, contrary to the opinion of the KK and their followers; and the n. ending in و, contrary to the opinion of some, which is adopted by Syt: (4) the proper name, while it retains its quality of proper name [171]: (5) ع. applied to denote what has no second in existence, like sun and مَنْوار, when the proper [not tropical] signification is intended: (6) the trope and homonym with respect to their different significations: (7) such as شمس and قمر [above]; but this condition can be dispensed with, its place being supplied by the condition of agreement in letter: (8) سواراً, بعض, and ضبعانى the name of the male hyena, because the place of their du. is supplied by the du. of جزء, and ضبعانى the name of the female, though ضبعانان and ضبعان ن are transmitted; and the nouns. other than مائة and الف, contrary to the opinion of Akh, because the place of the du. of سنتة Three is supplied by سنتة Six; and أجمع and أجمع, according to the opinion of the BB, because the place of their du. is supplied by لا and كلا (YS). But they say أبُب بكر meaning Abū Bakr and وَلَّامَار, and
meaning *The sun and moon*, because here the matter is plain and free from dubiety. The *du.* is of 2 kinds, (1) that in which the letter of dualization is affixed to the *n.*, while the latter is constructively separate, as عَصَوَانٍ [229] زَجَالِنٍ, and all that precede; (2) that which is formed as a *du.*, but in which the *sing.* is not constructively separate, as مَنْزِرْانِ [229] and

*I knee-haltered him with two ends of a rope* [230],

neither nor having a *sing.* (IY). When the *du.* is not that of an abbreviated *n.* [229], the form of the *sing.* remains in it preserved (M), as XX. 66. [525] and

XXVIII. 14. *And he found in it two men fighting together* (AAz). The *š* of femininization is elided (1) in [only 2 words (M),] خُصَبَانِ and الْيَبْابِ (M, IH), by analogy خَصِيَتَانِ and الْيَبْابِ (IY, R), which also are allowable, by common consent, as

بَلِ الْأَبِ إِلَى الْحَمِارَ وَخَصِيَتَانِ أَحْبَبَ إِلَى نَزَّارَةٍ مِّنْ نَزَّارٍ

*Yes, the penis of the he-ass and his 2 testicles are dearer to Fazāra than Fazāra or a Fazarī* and مَتَّىماً تَلْقَنَى إِلَى الغَ[74]; while خُصِبَانِ and الْيَبْابِ are said by some to be poetic licenses, because they do not occur except in poetry, as
by Khitam al-Mujashiri, quoting from a woman who said it of her husband (AAz), As though his two testicles from dangling were an old woman’s pot wherein were 2 colocynths, properly (IY, AAz),] and

(M, R) He is like a woman’s camel-litter standing still among the camel-riders: his two buttocks quiver with the quivering of the milk-skin [85]: (2) sometimes in other words, as ِنَّمِّرَ اللَّه [582] (AAz). The of the du. is elided an account of (1) prothesis [110] (M, IH), as in the saying of the Prophet AlHasan and AlHusain are the two chiefs of the youth of the people of Paradise (AAz); (2) poetic license [233], as in ُهُمَا حَطَّتا العْ [44]; (3) abridgment of the conj., as in the of thy son came to me and (IY) because of meeting a quiescent, as in The two menservants of thy son came to me and (IY) [610, 633] (M).

§ 229. If the decl. n. be sound in the final or defective [16], the sign of the du. is affixed to it without
alteration; as تَعْضِيَّانِ, جَارِيَتَانِ [228] رُجُلَانِ and تَعْضِيَّانِ جَارِيَةً, رُجُلٌ (IA). The word is altered in the 
du. in 3 sorts [of n.], the abbreviated [16], the prolonged [230], and the [n.] arbitrarily curtailed of its final [231] (R). The f of the abbreviated is either 3rd or upwards. If it be 3rd, then, (1) if an o. f. of it in the ﺑَرَاءَة or ﺑَرَاءَة be known, it is restored to its o. f. in the du.; ﺑَرَاءَة and ﺑَرَاءَة (M) from ﺑَرَاءَة and ﺑَرَاءَة (IY): the poet says

ْمَلَأْتُ ﺻِدْرَاءَنِي وَأُصُدِّرَتِ ﺟَنَبَيْنِ

And I have made ready, for the upbraiders beside me, a staff on whose head are two mandā-weights of iron (A); and the Kur has دَخَلْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

And two young men entered the prison with him (IY, A): while ﺑَرَاءَة is anomalous (A), because its f is a substitute for a ﺑَرَاءَة (Snj): (2) if its o. f. be unknown, then, (a) if it be pronounced with Imāla, it is converted into ﺑَرَاءَة, as ﺑَرَاءَة and ﺑَرَاءَة [639] when used as names; (b) if not, it is converted into ﻢَلَأْتُ ﺻِدْرَاءَنِي وَأُصُدِّرَتِ ﺟَنَبَيْنِ. And to the 2 fs that are not sub-
all, or substituted for an o. f. whose identity is unknown (Sn), vid. the rad. ɪ, i. e. that which is in a p., [as بی (Sn),] or its like, [as مَتِّي (Sn),] and the ɪ whose o. f. is unknown, [which 1UK exemplifies by such as الدا play, because, says he, one does not know whether its ɪ be from a ی or و (Sn),] there are 3 [or rather 4 (Sn)] opinions:— (1) the well known one, that their state with respect to Imāla is regarded, so that, if pronounced with Imāla, they are dualized with the ی; and, if not, with the و: this is the opinion of S, and is decisively asserted by IM here: (2) that, if pronounced with Imāla or converted into ی in any position, they are dualized with the ی; and, if not, with the و: this opinion is preferred by IU, and is decisively asserted by IM in the Kāfiya: and, according to this, أَلِی عَلَی, and مَفَسَّر are dualized with the ی, because their ɪ is converted into ی with the pron. [129, 205]; while, according to the 1st, they are dualized with the و; both of which sayings are transmitted from Akh: (3) that the rad. and unknown ɪ are converted into ی unrestrictedly, [i. e. whether they be pronounced with Imāla or not, and whether they be converted into ی in any position or not: (4) that they are converted into و, whether they be pronounced with Imāla or not, as in the هَمّ (Sn)]. The ɪ sometimes has 2 o. f. with respect to 2 dials, in
which case 2 modes are allowable, as ٍٍۚۚ, which belongs to the ی in the dial. that says ُۚہً, and to the ۚ ی in the dial. that says ُۚہً; so that the du. may be ُۚہً and ٍٍۚۚۚ, though the ی is more frequent (A). If, however, the ۚ be above the 3rd, it is converted into ۚ only, [because, when the abbreviated exceeds 3 letters, its ۚ is either converted from a ی or assimilated to what is converted from it (IY),] as مُرَّٰیٰ [from مُرَّٰیٰ، where the ۚ is orig. converted from the ی (IY); [from مُرَّٰیٰ، where the ۚ is converted from a ی, and the ی is a substitute for the ۚ (685, 727) (IY)]; and حبیلیٰ، حبیلیٰ]، ارطیٰلیٰ، [جرعیٰ، where the ۚ is converted from ۚ and the ۚ is a substitute for the ۚ, (685, 727); and حبیلیٰ (263), حبیلیٰ (18, 497), and حبیلیٰ (401), where the ۚ is not converted from any thing, but is in the predicament of what is converted from the ی (727), since the ۚ does not occur as a final when 4th (or upwards) (IY)]. As for مُنَرُوٰلیٰ [721], it is because the dualization in it is inseparable, like the feminization in شقّارة [266] (M), so that it has no sing. [228], as has no masc. (IY): 'Antara says

اورلی تنفسی استی مذروویہا لتقننی فِیها انّا ذا عماراً 

(Mb, IY), satirizing 'Umāra Ibn Ziyād al'Absi, What!
round me does thy rump shake its two buttocks, that thou mayst slay me? Then, mark, I am this hero [552], 'Umāra! (AAs); whereas, if it had a sing., you would say مَنْثَرْيَانِ in the du. (Mb). This is the opinion of the BB about the abbreviated that exceeds 3 letters, whether its letters be few or many; but the KK relate that, when the abbreviated transcends 4 letters, and its letters are many, the Arabs elide its l in the du. (Mb).

and خُرْزُولِی, with elision [of the ی (Sn)], in the du. of the quin. and خُرْزُولِی are anomalous (A). In short, the l of the abbreviated is converted into (1) ی in 3 positions, (a) when it is 4th or upwards; (b) when it is 3rd, a substitute for a ی; (c) when it is 3rd, unknown in q.f. and pronounced with Imāla: (2) ژ in 2 positions, (a) when it is 3rd, a substitute for a ژ; (b) when it is 3rd, unknown in q.f., and not pronounced with Imāla (IA). The whole of the anomalies in the abbreviated one 3, (1) مَنْثَرْوُانِ and خُرْزُولِی (2) مَنْثَرْوُانِ which the KK hold to be regular: (3) رُضْیُانِ, which KS holds to be regular; so that he allows عَلَی رَضْی and which belong to the cat. of the ژ, but are pronounced with Kasr or Damm of the 1st, to be dualized with the ی (A).

§ 230. The ns. whose final is a Hamza are of 2
kinds, prolonged and unprolonged. The prolonged [229] is every n. whose final is a Hamza preceded by an aug.

1, as ردا (683, 723) (Y). The Hamza of the prolonged is [of 4 kinds (R)], (1) substituted for the สง of femininization, as حمارة [263]; (2) denotative of coordination, as علت [273]; (3) converted from a rad. [ور or س (R)], as كسا (IA); (4) rad., as حمارة (R, IA). The Hamza [substituted for the สง (IA, A)] of femininization is usually converted into حمارة (R, IA, A), as حمارة (IA, A); and is rarely sounded true, as حمارة; or, [as Mb transmits from Mz (R)], converted into حمارة, as حمارة (R, A); but Sf asserts that, when its สง is preceded by a ف, as عشوا, the Hamza must be sounded true, as عشوا, not عشوا, in order that 2 is having only an สง between them may not be combined; and the KK in that case allow both methods (A). The rad. Hamza is [usually (R)] preserved [in the du. (R, A), as حمارة and حمارة (IA, A); but F transmits from some of the Arabs that it is converted into حمارة, as حمارة (R)]. The Hamza denotative of coordination, or converted from a rad. [ود or س (R, A)], may be converted into حمارة, as حمارة (IA, A); or
preserved, [as حیادان, کسْائیان, علیسان (IA, A)]; but conversion is better in the Hamza denotative of coordination, and preservation in the one converted from a rad. (R, IA, A): so IM mentions, agreeably with the opinion of some; but S and Akh, followed by Jz, declare that preservation is better unrestrictedly, though S mentions that conversion is more frequent in the Hamza denotative of coordination than in the one converted from a rad., while it is rare in both (A). The Hamza [substituted for a rad. (R)] is sometimes converted into ی, [as کسْائیان (A)]; though this is anomalous (R, A), contrary to the opinion of Ks: and they treat ثناَیان as sound [721], because they convert only the final ی or ی into Hamza after the ی, as کسْائ and رَداة; whereas here the ی is not final, since the sing. is not used [228]. The 2 augs. of feminization [273] (R), the ی and Hamza (A), when they follow 4 or more letters (R), are sometimes elided [together (A)], as قاصعْاني [and عاشْرْاناَي (A), by analogy عاشْرْاناَي and قاصعْاناَي (A)], because of the length (R); though this is anomalous (R, A); contrary to the opinion of the KK (R). The anomalies in the prolonged are 5, حمراءَان, which, as Ns relates, is allowed by the KK; حمراءَان, which, as some relate, is the dial. of Fazāra; قاصعْاني (3), which
is held by the KK to be regular; (4) كُسْاَبَٰنِ which is held by Ks to be regular, and is transmitted by AZ from the dial. of Fazāra; (5) دَأْرَانِ, though the language of some GG implies that it has not been heard (A). The unprolonged is every n. whose final is a Hamza not preceded by an ٰ, as ُقَارِقَة, حَدَا, رَّشَا, and it admits of only one method, vid. retention of the Hamza, as ُرُشَاٰبِ, because the Hamza in it is rad. (IY).

§ 231. As for the n. [arbitrarily (R)] curtailed of its final, [it is of 2 kinds (IY):—] (1) if the elided [ل (IY)] be restored in prothesis, as in ُعَبَبَابَابَاب (16), أَبَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَабَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَابَاب*
by AlFarazdak, They two have spat into my mouth from their two mouths (233) a most severe reviling against the barker, the howler (Dw); and which is stranger: (d) the ل of ذات is restored in the du., not the ل of ذا, as ذا مال, ذو also occurs, though it is rare (R): (2) if the [elided (IY)] ل be not restored in prothesis, as in [ع، (R), ] يد, and يد, it is not restored in the du. [also (R), as يد (R) and د،: دم (a) as for [ديب (R)] the saying of the poet

[Two noble hands belonging to Muḥallim (a king of Al Yaman) do hinder thee from being wronged and oppressed (AAz), it is explained by our school as rare and anomalous, and is held by them to be a poetic license; but, in my opinion (IY), it is according to the dial. of those who say يدنى, [treating it as abbreviated (IY),] like رنى: (b) [similarly دم is used abbreviated, so that (IY) [or دم (R)] is said, as in the saying of the poet [Mirdas Ibn 'Amr, or, as is said AlAkhṭal (IY), orSuḥaim Ibn Wathil arRiyahi (N).]
(IY, R) So that, if we were slaughtered on a single stone, the 2 bloods would flow apart with the certain tidings of enmity and hate (IY): Jh says that its ل is a دملياً, so that is anomalous according to him; but Mb says that its ل is a دمقرن, so that is anomalous according to him. But, as for the n. whose ل is elided for a necessitating cause, it is either abbreviated or defective [229] (R).

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

[We have two herds of camels, wherein is what ye have known for the entertainment of guests. Then, from whichever of them ye will, shoulder what ye will, carrying it to your tents (N), cited by AZ; and in tradition is {the saying of the Prophet (IY)} مثل المنافق كالشاة العائرة بين الطيبين The similitude of the hypocrite is like the sheep going to and fro between the two flocks (M); and the poet ['Amr Ibn Al'Addá (AAz)] says

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

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

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

As though it were the face of 2 Turks, who had become angry and حُيَا الَّذِي الْزَّيدِي يَسْتَبْنَا الإِلَهُ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ لَنْ تَنْبَذَ LXXVI. 4. If ye turn again unto God, your hearts have swerved, [an address to Hafsa,
and 'A'isha (K, B)]. That is because in lit. prothesis, which is frequently used, they dislike the combination of 2 dus. united in letter by the prothesis, and in sense, since the intention is that the pre. should be part of the post., while no ambiguity is produced by the omission of dualization; and id. [prothesis] is made to accord with the lit.: but, if the omission lead to ambiguity, only the du. is allowable according to the KK, which is the truth: [below], as you say

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

فَقَطْرَ أَيْدِيْهِمَا

V. 42. Cut off their hands means their right hands by tradition and common consent, and is so read by Ibn Mas'ūd, [for which reason the pl. may be put in place of the du., as in LXVI. 4., because the dualization of the post. is deemed sufficient (B)]. And the pl. is preferred to the sing. because of its affinity to the du. in being an addition of a sing. to another thing [234]. S makes no distinction between the first's being single in each of the two [seconds], as in أَيْدِيْهِمَا and its not being so, as in أَيْدِيْهِمَا, relying upon the evidence of V. 42.; but the truth is what the KK hold [above], vid. that the pl. in the like of it is not allowable except with a plain indication, as in the text. The 2 idioms are combined in the saying [of Khiṭām alMujāshi'ī, says S, or Hīnāyān Ibn ʿUḥfā, says F (FA),]
And many two deserts distant, bare of vegetation, whose 2 backs were like the backs of 2 bucklers, have I come to by the single description, not by the two descriptions I, i.e. have I traversed by hearing that road described a single time! (AAz, N); and the o.f. is used in (231) (AAz). If, however, the 2 wholes be separated by a con., the sing. is preferred to the du. and pl., as نفیس زید و عمر The person of Zaid and 'Amr, in order that the apparent pre. may agree [in number] with the apparent post.: and, if the pre. be not part of the post., but they be separate, then, if there be danger of ambiguity, as in The person of the Zaid's: I met the 2 menservants of the 2 Zaid's, the pre. must be in the du.; whereas, if there be no danger, it may be regularly in the pl., agreeably with the opinion of Fr and Y, contrary to the opinion of others, who allow it as matter of hearsay, as in Put down their saddles, where there is no danger of ambiguity, because 2 camels have only 2 saddles. In the pron. relating to every n. that we have mentioned, whose letter differs from its sense, the letter or sense may be observed, as or The
persons of you two pleased me; and similarly in the qual., dem., and the like (R). The sing. sometimes occurs in the place of (1) the *du* (R, BS), in the case of those 2 things which accompany one another and do not separate, like the two legs and two eyes, as

> Mine eye sleeps not (R), whence

> And my two eyes revel in gardens of beauty, [for *ترتع] :

(2) the pl., [when there is no danger of ambiguity (K on II. 6),] as

> And they shall be adversaries to them, whence

> Eat ye in part of your bellies: [if ye eat little (AAz),] ye will be abstinent. For verily your time is a hungry time (AAz, N), i. e. *بطركم* (SL), and

> [18] *جلب* in the sing. (N). Conversely the *du* acts as a substitute for the sing., as
Then they put the watercourse of 'Akil on the rights, and put the hard ground of Ramatān on the left, i.e. 'A`d; which is a mountain; and Fr allows لَمْ يُخَافَ which is a mountain; and Fr allows لَمْ يُخَافَ مقام رئة جنتان L.V. 46. And he that feareth the bar of his Lord shall have a garden to be an instance of this; and IKhz states in the Nihāya [fi-nNahw (HKh)] that they say مات حتف أنيفة. He died [a natural death, literally] the death of his nose, [orig. He died upon his bed, and his soul came forth from his nose (Md),] and that يا حبذنا عينا سليمي و الفما

O most lovely are the two eyes of Sulaimā and the mouth is an instance of this construction, the o.f. being والمامي, and the ن elided by poetic license [228] (BS): and إنعل sometimes acts as a substitute for إنعل, as L. 23. [193], either because dualization of the ag. is made a substitute for repetition of the v., as XXIII. 101. [598, 607] is explained; or because most travelling-companions are 3 in number, and each of them usually addresses his 2 companions, so that a single person also is addressed as two, because their tongues are accustomed to it (R). The pl. sometimes occurs in the place of the [sing. or (R)]
du. (R, BS), a synecdoche being meant to be understood,

as جَبْ مُذَاكِبَةٍ He cut off his penis and قُطِعَ اللَّهُ خَصَائِصُ

God cut off his testicles! (R); and the substitution of the sing. and pl. for the du. are combined in the saying of the Hudhalī [Abū Dhū‘aib (N)]

فا لعينين بعدهم كان حداتها سملت بشوك نهى اور تدمع

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

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

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

P. 465, l. 20. It is named subst. in the conventional language of the BB: and, as for the KK, Akh says that they name it interpretation [of what is meant by the ant. (Sn)], and explanation [of it (Sn)]; while Ik says that they name it repetition (A) of what is meant by the ant.; but the propriety of these 3 names is not evident in the case of the subst. distinct [from the ant.] (Sn).

P. 468, l. 17. Because the enunciative prop. would remain without a rel. (IY).

P. 469, ll. 6-7. By AlAkh'tal (Akh).

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

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

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

P. 473, l. 5. He satirized AlHa'llaj (T)—l. 10. A heathen poet (FA).

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

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

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

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


P. 486, l. 7. بغضٍ is governed in the acc. by an understood v. indicated by رضى, as though he said كفرا بغضٍ (T).

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

P. 492, l. 14. Maslama Ibn Dhuhl, Zayyāba being his mother (Jsh), one of the Banū Taim Allāh Ibn Thaʿlabā (JAth), a heathen poet—l. 15. Al Ḥaritī Ibn Hammām ashShaibānī (T,Jsh).

P. 494, l. 17. Read “Umar”.

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

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

P. 503, l. 7. Some of the BB, according to R (see p. 743, l. 19)—l. 16. Abu Ṣakhr ʿAbd Allāh Ibn Salīm asSahmī alHudhail, an Islāmī poet of the Umayy dynasty (AKB). The Banū Sahm were his tribe (T)—l. 19. By Mirbāl Ibn Jahm alMadhījīt (MN, FA, Jsh) or Mubashshir Ibn alHudhail alFasārī (MN).

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

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

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

is abbreviated (MN, FA, N), by poetic license (FA, N), because its o. f. is with the Hamza (MN).

For "XXVIII" and "511" read "XXVII" and "612".

Humaid or praesideworthy. The verse is attributed to Humaid Ibn Huraith Ibn Bahdal [alKalbt (IAth)], of the Banu Kalb Ibn Wabra, whose pedigree reaches to Kuja'a. Humaid was an Islami poet; and Maisun Bint Bahdal, the mother of Yazid Ibn Mu'awiya, was his paternal aunt (AKB).

The verse is by AlMukhallab alHila'il, of whose pedigree and history I know nothing; and has been plagiarized by Al'Ujair asSaluli alHila'il, a freedman of the Banu Hilal, whose name was 'Umar Ibn 'Abd Allah, a minor Islami poet of the Umayy dynasty. Sgh says "The piece is Laminya; but occurs in the Book of S in place of tractable, and the GG have followed him in the mistranscription" (AKB)—l. 7. Hamdan is a tribe of AlYaman (AKB).

An elegant, excellent poet of the Umay dynasty (AKB). 'Abd AlMalik Ibn Marwan asked him for his daughter in marriage for one of his sons (Mb). The Khalifa 'Abd AlMalik Ibn Marwan [alKurashi alUmawi, l. 26 (ITB), a. 65 (MDh)], d. 86 (MDh, ITB). He was proclaimed Khalifa in succession to his father Marwan Ibn AlHakam after 'Abd Allah Ibn AsZubair had laid claim to the Khilafa; and his undisputed Khilafa, i.e., after the slaughter of 'Abd Allah Ibn AsZubair, was from the middle of 73 (ITB). The Khalifa Marwan Ibn AlHakam alKurashi alUmawi, [nephew and (Nw,ITB)
private (TKh)] secretary of 'Uthmān [Ibn 'Affān (Nw, ITB), d. 2, (Nw), a 64 (ITB, TKH)], d. 65 (Nw, ITB, TKh). Ibn AzZubair was proclaimed Khalīfa (AGh, Is, TKh) at Makka (TKh) in 64 (Is, TKh) in the days of Yazīd Ibn Muʿāwiya (TKh), [or] after the death of Yazīd (AGh, Is) Ibn Muʿāwiya (Is); or in 64 or 65 after the death of Muʿāwiya Ibn Yazīd (TKh).

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

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

Properly [446] (AKB)—l. 10. He was named Dhu-l-Īṣba' because a serpent bit his finger (ID, AKB), so that it withered away. He is said to have lived 270 years; and AHm says that he lived 300 years. And he was one of the judges of the Arabs in heathenism (AKB). The question of 'Abd AlMalik Ibn Marwān "Who is he?" in Tr. II. 815 and I Ath. IV. 270 (see the Note on p. 44, l. 11), to which Ma'bad Ibn Khālid alJadalī answered "He is Dhu-l-Īṣba'", did not refer to the man put forward by Ādwan as their spokesman with the Khalīfa, but to the author of the verses quoted by 'Abd AlMalik, as is clear from the var. "Who says this?" in Tr. II. 815, note 2, and AKB, II. 409. Cf.
KA. III. 3—I. 11. Bk says (AKB), Kurra is a place in the countries of the Banu-Harith (Bk, AKB) Ibn Ka'b (AKB).

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


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

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

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

P. 549, ll. 13-14. Muḥammad Ibn Marwān [Ibn AlḤakam, brother of the Khalifa ' Abd AlMalik (IAth, ITB)], one of the Readers of AlMadīna, [d. 101 (IAth) or 103 (ITB)]. IAI says "Ibn Marwān wraps himself up in his solecism", i.e. by making the distinctive occur between the d. s. and s. s. (R)—l. 15. Zaid Ibn ' Ali [Zain al'Abidin (ITB)] Ibn alḤusain Ibn ' Ali Ibn Abi Ṭalib alḤashimī [alMadānī, d. 80 (IHjr)], k. [121 (IKb, MDh, MAB, TKh), 122 (IKb, MDh, IAth, MAB, IHjr, ITB), or.] 123 at the age of [42 (MAB) or] 44 (FW).

P. 555, l. 10. Ibn Abi-l'Āṣ athThakāfī alBaqrī, the celebrated poet, reproofing his cousin ' Abd ArRahmān Ibn ' Uthmān Ibn Abi-l'Āṣ (AKB).

P. 556, l. 2. D. 84 (Is, IHjr, AKB); d. 89 (ITB).
By Şakhr Ibn AlJa'ad alMuḥāribī alKhuḍrī, an elegant poet contemporary with the Umawī and ʿAbbāsī dynasties (KA). The forms or the word and the play in the MN. II. 227, FA. 95, SM. 197, and Shaḥ, seem to be erroneous—l. 10. Şakhr Ibn AlJa'ad was enamoured of Ka's, daughter of Bujair Ibn Jundab (KA); not, as Lane supposes (p. 2049, col. 1), "of El-Kelḥabeh El-'Oranee".

Shadan is a place in AlYaman (BK).

Zaid Ibn Muhāhil aṣTāṭ anNaḥāfī, known as Zaid AlKhail, who came to the Prophet with the embassy from Ṭayyi in the year 9, and was named by the Prophet Zaid AlKhail. He was a good poet. On his departure from the Prophet, he was seized with fever; and, when he reached his family, he died; but some say that he died at the end of the Khilāfa of ʿUmar (AGh)—l. 16. Kās is the father of a tribe of Muḍar (AKB, J) called Kās ʿAilān, a prophetic comp., [meaning The Kās of ʿAilān (AKB)]—l. 19. Ḥumaid Ibn Malik............Ibn Zaid Manāṭ Ibn Tamīm, an Islāmī poet of the Umawī dynasty, contemporary with AlḤajjāj. He was named AlArḳat [The spotted or speckled] because of some marks that were on his face (AKB). Jh says the verse is by Ḥumaid (MN, FA); but IY says (MN, FA, AKB) it is by Abū Bahḍāla (IY, MN, FA, AKB), whom I do not know (AKB).

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

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

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

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

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

P. 583, l. 2. Its author is Ru'ba Ibn Al'Ajjaj: but is said by AZ and IAr to be a heathen man of the Banû 'Ukail; though they differ about his name, which AZ says is Abû Ḥarb AlA'lam, while IAr says something else. And Sgh says that the author is Lailû alAkhâyaltîya (MN).

P. 583, l. 20. with Tanwin from regard to its being a name of a place (AKB). Either form suits the metre—ll. The verse is by Umayya Ibn AlAskar, or, as is said by [ID and] the author of the
KA, Ibn Ḥurthān Ibn AlAskar [or AlAshkar (AGh, Is)], alKīnānī [al-Laithi alJundaʿ (AGh, Is)], a converted poet (AKB).

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

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

P. 587, l. 9. Kais Ibn Jirwa (ID, T, AKB), a heathen poet (AKB), named Ārika because of this verse (T, AKB)—l. 15. An Islāmī poet of the Marwānī dynasty (AKB)—l. 20. Whence

(94A)

(P), by Kāwwāl atTaʿī (T, AKB), an Islāmī poet, who lived at the end of the Ummāt, and reached the ʿAbbāsī dynasty. Say ye two to this man, who has come collecting the poor-rate, 'Come on; for verify the sword (called Ӏ .marketī] in relation to the Mashārīf, which were certain towns where swords used to be forged) is with us instead of the camels fit to be taken in payment of the poor-rate (AKB). The Mashārīf were near Ḥaurān; Buṣrā was one of them (MI).

P. 588, ll. 18-19. Then he [the Fazārī mentioned in the story told in the Note to p. 845, l. 18] said to one of them, whose name was Mirkāma “Eat of it”; but he refused. Than he smote him, and cut off his head. Then said the other “Mirkāma has perished!.” Then said the Fazārī And thou if thou swallow it not! IHb says “He
meant ...; but, having discarded the \( \text{f} \), he threw the \( \text{Fath} \) on the \( \text{s} \), as they said \( \text{Woe to al'Hira} \) and whatever men be in it!": he \([\text{IHF}]\) supplies \( \text{m} \) in \( \text{f} \) as meaning the \( \text{morsel} \) or \( \text{piece} \); otherwise \([\text{he would not supply it, because}]\) there is no fem. in the preceding speech that the \( \text{m} \) may relate to \([\text{Md. I. 97-98}]\).

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

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

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

\begin{equation}
\text{I am shooting a shot, i.e. glance, at her (of whom I say), Perhaps I, even if it, i.e. the shot, be hard for me, shall get her (AKB)—l. 14}
\end{equation}

\( \text{Perhaps I shall visit her} \) is an originate prop., because it does not admit of being pronounced true or false \([1]\)—l. 15. \text{R ought to say} \( \text{Perhaps I, even of her destination be far, shall visit her, in order that the rel. of the conjunct may be obtained (AKB).} \)

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


P. 599, ll. 6-7. And by the Bdd (Maḍ. II. 233, l. 6)—l. 16. AlHudbhāl (AKB)—l. 20. In full \( \text{لاَ تُنْسَى البَيْتَ } \text{لِسْنَى أَكْرِمُ } \text{إِلَهَةً} \) (AKB).

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

(R) From those women (that have asserted etc.), and (from) that woman (that has asserted etc.), and (from) those women that have asserted that I, verily my contemporaries have grown old, the conj. of the first two conjuncts being suppressed, because indicated by the conj. of the third (AKB)—l. 7. Addressing Imra alKais Ibn Ḥujr alKindi (Jsh)—l. 17. Ish says, ḫawāsin and ḫāsin are made fem. here because calumty is fem. (AKB). They are [proper (Md)] names for [Great and Small (T)] Calamity, and therefore dispense with the conj., [and are transferred from being conjuncts (T).] as

(T, Md), by Sulmi [or Salmâ (AKB)] Ibn Rab'a [asSidi (AKB)], of the Banu-sSidi [Ibn Malik Ibn Bakr Ibn Sa'd (AKB)] Ibn Ḥabba (T, AKB), a heathen poet, And assuredly I have reconciled the discord of the community among themselves, and have sufficed its wrong-doer against the great and small calamity that he has brought upon himself (AKB); but some say that their conj. are suppressed, because indicated by [the circumstances of] the case (T).
P. 605, l. 1. By Al'Uryān Ibn Sahla alJarml, a heathen poet. This verse is one of three verses cited by AZ in his Na'vādir; but his version is not like that of the majority (AKB). The other two verses are the 1st and 4th of the poem by Al'Uryān cited at p. 712 of the T and p. 181 of the Calcutta ed. of the Ḥamāsa, where the unmeaning wordsymbat do not seem to be a mistranscription for بن سهلة الفرخ. This verse, which is the 3rd in AZ's version, is not given in either ed. of the Ḥamāsa—l. 5. F says that here may signify (1) the Ka'ba, being made masc. as meaning the House, in which case the [acc.] pron. in is suppressed, because this v. is trans., as is shown by the text II. 153. Then whose performeth the pilgrimage to the House, or visiteth it; and the sense is that (which) Ḥātim has performed the pilgrimage to: (2) God, in which case the full phrase is His that) Ḥātim has performed the pilgrimage (for the sake of). But LJ says on

[by Ziyād Ibn Ḥanāl, or Ibn Munkidh, one of the Bal 'Adawiyā, of the Banū Tamīm (T)], Ruwaika, verily I, I swear by that House which the pilgrims perform the pilgrimage to, or by that House (which) the pilgrims perform the pilgrimage to for the sake of obedience to Him, i.e. God, and by the raising of the shout لبيك [115] on the two sides of Nakhtā, [a place near the city of the Prophet (11) (T),] by the enterers into the Sacred territory, the 2nd being infinitival, that, when the 1st is held to be an expression for the House, the 3 in Ḥātim may denote (1) the House, being i.q. لبيك, as in XCIX. 5. [504], i.e. لبيك, [as though he said لبيك لبيك (T)]; (2) God, i.e. حسبه لبيك حسبه لبيك حسبه لبيك, [i.e. حسبه لبيك, L.] Thus it is known that R's language is [derived from] one of F's 2 explanations, لبيك being con-
sturred to signify God (AKB). But, if so, R would supply ُام instead of ُام: and I think that he construes ُام to signify the House, but supplies ُام in accordance with the construction ُام allowed by IJ and T—\textit{l. 1.} Ya'\textsuperscript{sur} or A'\textsuperscript{sur} was father of a tribe, that Bahlila belonged to (MN). See p. 27A.

\textit{P. 616, \textit{l. 22.}} The Banu Khalaf were AzZibri\textsuperscript{kan}'s kinsfolk, Khalaf being his great-grandfather, because he was AzZibri\textsuperscript{kan} Ibn Badr Ibn Imra al\textsuperscript{K}ais Ibn Khalaf……….. Ibn Sa'd Ibn Zaid Manat Ibn Tamim (AKB).

\textit{P. 617, \textit{l. 10.}} Hudba was an elegant superior poet from the desert of Al\textsuperscript{H}ij\textsuperscript{as} (AKB). He had killed Ziy\textsuperscript{a}da Ibn Zaid al\textsuperscript{U}dhr\textsuperscript{i} ; and, when he was carried to Mu\textsuperscript{\'a}wiya, 'Abd Ar\textsuperscript{R}ah\textsuperscript{m}an, brother of Ziy\textsuperscript{a}da Ibn Zaid, advanced with him, and prosecuted him. Then said Mu\textsuperscript{\'a}wiya to him, "What sayest thou?" He said "Likest thou that the answer be in poetry or prose?" He said "Nay, in poetry; for verily it is pleasantest." Then said Hudba (Mb). Here follow some verses, of which this is one.

\textit{P. 618, \textit{l. 6.}} Praising Al\textsuperscript{J}arr\textsuperscript{ah} Ibn 'Abd Allah [al\textsuperscript{\H}akamf (IAth, ITB)], Governor of Khur\textsuperscript{\a}s\textsuperscript{\a}n. He was Commander of Al\textsuperscript{B}as\textsuperscript{ra}, and afterwards became Governor of Armenia. He penetrated into the lands of the Khazar, and was martyred there (Dw) in 112 (IAth, ITB)—\textit{ul. 14-15.} Ka\textsuperscript{\c{s}}ir Ibn Sa'd (ID, IAth, KF) of Lakhm (ID, IAth) Ibn 'Ad\textsuperscript{i} (ID). See Md. II. 123 and P. II. 450.

\textit{P. 621, \textit{l. 18.}} Mawiya is one of the names of women, among them Mawiya, the wife of ฮ\textsuperscript{A}tim of Tayyi; and this verse is similar to his poetry, but I have not known it attributed to him (AKB). It is not in his \textit{Diwan} as given in the FDw.

\textit{P. 622, \textit{l. 18.}} ฮ\textsuperscript{A}tim Ibn 'Abd Allah a\textsuperscript{\T}a'\textsuperscript{t}, celebrated for his munificence, and one of the poets of heathenism (AKB).

\textit{P. 623, \textit{l. 16.}} And ى\textsuperscript{\r}a\textsuperscript{i} \textsuperscript{\s} is transmitted (ML). This verse is part of a \textit{Dau\textsuperscript{\i}ya} ode by Hassan Ibn Thabit (MN, AKB) al\textsuperscript{\A}n\textsuperscript{\s}r\textsuperscript{i} (MN) al\textsuperscript{\r}al\textsuperscript{\l}abi: but its rhyme has been perverted by IJ, who transmit
and he is followed by many, among them IHsh in the ML, who says “And Jus min is like Jus in measure and meaning” (AKB)—l. 17. Ibn Dirār, cousin and contemporary of Zaid alFawāris Ibn Ḥujayr Ibn Ḥujayr alDabbā (T. 279), who was a heathen (AKB)—l. 18. Ath says that Ḥassān composed this poem upon Rufai' Ibn Ṣaif Ibn 'Ābid, who was killed as an unbeliever on the day of Badr (AKB) in the year 2 (Tr, LM, TKh)—l. 23. The poets called AlKumait are 3 of the Banu Asad Ibn Khuzayma, (1) AlKumait alAkbar Ibn Thālabah.......... Ibn Jaḥwān Ibn Faq'as [Ibn Ṭarf]..... Ibn AlHarith Ibn Thālabah Ibn Ḍudān Ibn Asad Ibn Khuzayma alAsadi, a Convert, says AU, as AlMarzubān mentions (Is)]; (2) AlKumait Ibn Ma'rūf Ibn AlKumait alAkbar [alFaq'ast, a Convert, says AlMarzubān (Is)]; (3) AlKumait Ibn Zaid.......... Ibn Sa'd Ibn Thālabah Ibn Ḍudān Ibn Asad (AKB), a poet of the Umawi dynasty, d. 122 (Is) [or] 126 (ITB). The verses at p. 616 of vol. II and pp. 297 and 367 of this vol. are all from one ode by AlKumait Ibn Zaid alAsadi (MN. III. 111); and the verse at p. 112 of this vol. is by the same poet (MN. I. 534); while the verses at pp. 623 and 712 of vol. II are by AlKumait Ibn Ma'rūf (MN. IV. 109, 320, Jah); though IAR says that the last verse is by AlKumait Ibn Thālabah alFak'ast (MN. IV. 321). P. 624, l. 20. D. [104 (Nw),] 105 (IKb, IAth, IKhn, Nw, TH), 106 (IKhn, Nw, TH), 107 (IKhn, Nw, TH, IHjr, TKh), 108 (ITB), or 115 (IKhn), at the age of 80 (IKb, IKhn) or 84 (IKhn)—l. 23. D. 156 (IHjr). Not [to be confounded with 'Īsā Ibn 'Umar] athThāqafi, the Baṣrī Grammarian, who also is one of the leading Readers (DM). P. 625, l. 3. The last word is ʾayār speech, which IAm has mis-spelt slaughter. The verse is from an ode composed by Ka'b Ibn Mālik, poet of the Apostle of God, in answer to 3 pieces that Ibn AzZība'rā and 'Amr Ibn Al'Aṣ had glorified themselves with on the day of Uhud (AKB) in the year 3 (Tr, IAth, LM). Ka'b Ibn Mālik [asSaḥābi (Nw)] alAnṣārī (AGh, Nw, AKB) alKhazrajī asSalāmī (AGh, Nw), of the Banu Salima (AGh) Ibn Sa'd (IHb, Dh) Ibn 'Alı............ Ibn AlKhazraj (IHb),
one of the poets of the Apostle of God (AGh, AKB), d. 50 or 53 (Nw, AKB) at the age of 77 (AKB). The Prophet's poets were Ḥassān Ibn Thabit, Ka'b Ibn Malik, and ‘Abd Allāh Ibn Rawāha (AGh). See SR, pp. 623-625 for the ode. Read ُلاقیم — U. 5-6. For “then......” (DM) read “then for what does speech abound? (AKB)” — l. 12. Insert “knew” before “that”—l. 13. Or conjunct, knew that which my Lord hath forgiven me (K, B). The ب depends upon فجر if ما be interrog., and upon ِیعَتْلُون if ما be infinitival or conjunct (B).

P. 639, l. 1. Suwaid Ibn Abī Kahl [‘Utaif or (Is, AKB)] Shabib alYashkurta, a converted poet (KA, Is, AKB), who lived some time in heathenism, and [for 60 years after the Hijra (AKB)] in AlIslam until the time of AlHajjāj (Is, AKB) : so in the Is (AKB).

P. 631, l. 5. AlKurashi alAsadī (Nw, Is) alMadani asṢaḥābi (Nw), [treacherously (Is)] on the day of the Camel, in the year 36, at the age of (IKb, Nw, Is) 60 (IKb), 64 (IKb, Nw), 66, or 67 (Nw, Is), by [‘Amr (Is)] Ibn Jumāz (IKb, Is), a man of the Banū Tamīm (Is).

P. 636, l. 2. جَعَز may be in the gen., governed by َرْب understood after َبَل; or in the acc., coupled to َدَارَا (AAs). On the form ُهَجْسِدْت see § 646.

P. 637, l. 2. Shumair, so spelt by AZ, or Sumair, so spelt by Akh and Sgh, Ibn AlHārith aṣDabbī, a heathen poet, author of the verse ُهَجْسَدْت [153] (AKB)—l. 3. This is one of 4 verses transmitted by AZ, and attributed by him to Shumair Ibn AlHārith aṣDabbī, or, as Akh says, Sumair (AKB). [The next verse is cited in vol. II, p. 296.] It is also transmitted, with the version ُعَمْراِ ِصَبَاحًا May your life be pleasant at morn!, as part of a poem rhyming in ج; and is then attributed [without dispute (N)] to Jidh’ Ibn Sinān alGhassānī (N, AKB), a heathen poet (AKB). The poem rhyming in ج is also attributed to Ta’abba Sharā (N).
P. 639, ll. 8-9. See the 2nd explanation in the Note on p. 169, l. 17, where the qualified, when treated as compounded with the qua. into one n., is considered to be uninf. upon Fath, not inf. in the acc., as R here says.

P. 640, l. 7. The disconnection is produced by the repetition of  \( \mathbf{\text{\textless}} \), which makes a fresh prop.

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

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

P. 645, l. 21. By Ghassān Ibn 'Ula (MN, FA, J, Jsh) Ibn Murra (MN, Jsh) Ibn 'Ubad (MN). Murra Ibn 'Ubad was of Ḵaṣ Ibn Tha'labah (IKb). [There was a poet named] Ghassān Ibn Wa'a, one of the Banū Murra Ibn 'Ubad (T). [The name of] the author of this verse has not reached me: IAMb says "AASh transmits it with Damm of \( \mathbf{\text{\textless}} \) on the authority of Ghassān, who is one of those on whose authority, "the classical language is derived from the Arabs"; so that Ghassān is the author of the verse: but IHaṣ asserts that it is by a man of Ghassān; and God knows best! (AKB).

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

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

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

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

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

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

P. 656, l. 13. Read “197”.

P. 657, l. 10. فطَحُ (Th, IY, KF, MA) or فطَحُ (Th, KF) or فطَحُ (MA).

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

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

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

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

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

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

P. 673, l. 19. I. e. AlFaḍl Ibn Ḫudāma (ID, KA, SM, AKB), who contended with AlʿAjjāj in reciting poetry of the Rajas metre, and was contemporary with [the Khalifa (NW, ITB)] Hishām Ibn ʿAbd AlMalik (AKB) alKurashi alUmawī adDimashqī (ITB), b. 72 (NW), a. 105, d. 125 (NW, ITB).

P. 673, l. 2. By Zaid Ibn ʿAmr Ibn Nufayl alKurashi alʿAdawi, d. 5 years before the Mission: but attributed to his son Saʿīd Ibn Zaid [asSaḥābī (NW)], d. 50 or 51 or 52, at the age of 70 and odd, or of 73, years; and to Nubaih Ibn AlḤajjāj. Nubaih and his brother Munabbih were chiefs [of the Banū Sahm (ID)] of Kuraish; and were killed, [with AlʿAṣ son of Munabbih (SB),] on the day of Badr as unbelievers (AKB) —l. 20. The Khalifa Sulaimān Ibn ʿAbd AlMalik [alUmawī (ITB), b. 60 (FW, TKh)], a. 96, d. 99 (MDh, FW, ITB, TKh) at the age of [39 (MDh),] 45 (MDh, ITB), or 53 (MDh).

P. 674, ll. 6-7. The verbal and inf. as. may both be said to act as substitutes for the v.; but with the latter the v. is, and with the former it is not, supplied—l. 11. Of Khumāʾa Ibn Saʿīd Ibn Hudhail (DH)—l. 15. ʿAlī Ibn Masʿūd alAzdī [alGhassānī (TR, IAth)] was brother of ʿAbd Manāt Ibn Kinnāna on the side of his mother [ Fukaiha Bint Ḥanī (TR, IAth)]; and, when ʿAbd Manāt died, he brought up ʿAbd Manāt’s children, whose origin was therefore traced to him (DH), so that the Banū ʿAbd Manāt were called Banū ʿAlī (TR, IAth).

P. 675, l. 3. ʿJourney thou (R)—l. 5. ʿJourney gs (R)—ll. 17-19. It is sometimes pre. to the ag., as [161, 187, 560].

P. 676, l. 6. ʿYūbī (T): ʿYūbī (MD). ʿYūbī is in the ind., the prop. being supposed to be anacoluthic and in cepTvei [423], an answer to
an assumed question "Why should I leave it alone?" [1]; and 

is in the apoc., as correl. of the command, there being no 

Lane (p. 2221, col. 2) apparently considers فُغَبٍ to be in the subj.: for he says "being understood, according to the explanation of Meyd", i. e. Leave it alone until etc. (see the next Note) are an explanation of the sense, not of the syntax; for the subj. is not governed by حَتَّى [410], but by أن necessarily understood after it [411, 413, 501]; while the subj. governed by أن understood after حَتَّى understood is a thing unheard of. Moreover, even with the ف, the subj. does not occur in the correl. of the requisite verbal أ. [187, 411, 421]: and, without the ف, the subj. is impossible after a requisite v. [420], such instances as حُدَّرها being anomalous, not to be taken as precedents [418. A]; and much more then after a requisite verbal أ. 7. غَبَتْ عَنْنَا He remained a night with us, i. q. يَبَّاتُ, like غَبَّ أَحُبَّ; and hence their saying رُيدَ الشَّعْرُ يَغِبُ (KF), i. e. Leave it alone until some days pass over it, so that thou mayst see how its end will be, whether it will be praised or blamed; or it may mean Leave the poetry alone: it will keep back from the people, from The fever intermitted, when it keeps back for a day, i. e. Repeat not thy poetry to them incessantly, so that they weary of it (Md). See Md. I. 253 and P. I. 523.

P. 677, l. 5. يُسْمَعَ (IY. 507) (IY. 511).

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

P. 683, l. 4. مُذْهِبُمُمْ بِنَ أَلْفَارِيْث, or, as the author of the KA considers more correct, Ibn 'Amr Ibn Murra Ibn AlHarith, al'Ukail, of the Banū 'Ukail Ibn Ka'b Ibn Rabī' Ibn 'Amir Ibn Sa'qa'a, an ele-
gant İslami poet of the desert, contemporary with Jarîr and AlFarazdak (AKB)—l. 10. Ḥarmala Ibn AlMundhir, or, as is said (KA, Is), AlMundhir Ibn Ḥarmala, [the former being correct (KA).] atṬāʿī, a Christian poet [in the beginning of Allslam (AKB)], who is said to have lived 150 years (KA, Is, AKB), and remained till the days of Muʿawiya (Is, AKB).

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

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

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

P. 685, l. 8. In the year 5 (SR, Tr, LM)—l. 9. See the ode in SR. 705-706—l. 17 and l. 21. Jahn (IV. 513) prints من بَلّاهك and من بلّاهك; but, بلة being uninfl. when i.q. كفّ, Fatha, as in من ابن, seems correct; and is said to be so in the tradition (p. 686, ll. 12-14). See, however, the Note on p. 686, ll. 14-15—l. 22. The SB. III. 309, followed by the K and B, gives this tradition in the exposition of the text. فلّا تعلم نفس ما أخفى لئم، فمن فرّ فلّا (ll. 17. Then not a soul shall know what delight of eyes hath been hidden for them, not of the اسم; so that Lane is wrong in inserting "[by these three letters]" after "God says" (p. 686, l. 1).

P. 686, l. 3. بلة[without من] (SB, K, B); [and so in the Sahih of Muslim:] but بلة occurs in most of the MSS of the SB; and IHjr
saying that, according to Sgb, the MSS of the SB agree upon
(AKB). ye have been acquainted with (SB): (K, B, KF); and so in l. 22 below—ll. 7-10. Shm says, In the version with the gen. 
may be an inf. n., i.e. on account of their abandoning what ye have become acquainted with, vid. sins; and in this case it is not excluded from the preceding [meanings] (Amr, DM). The prep. and gen. have been interpreted by the phrase "It is as though He said, Let alone what ye have become acquainted with; (for it is easy by the side of what has been treasured up for them)"; but this is appropriate only to the exposition of not preceded by ; whereas, when it is preceded by , it is said to be i.q. [not , as in the
or or and (AKB). The in this version, as explained by IHsh, seems to be expl., as in XXXII. 17. (Note on p. 685, l. 22)—ll. 14-15. The Kasra of may be a Kasra of uninflectedness, which is corroborated by what AH says in the Fr, vid. that Fath and Kasr of the have been heard in (AKB)—l. 15. in DM. I. 168, l. 23 appears to be a mistake for —l. 22. This is a piece of a tradition, vid. "God says, [above]" (AKB).

P. 687, l. 8. The poet says

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

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

P. 688, l. 3. By Abu-n-Najm al'Ijīlī, an Islāmī Rajiz (AKB).

P. 689, l. 15. R has followed the author of the Sīhāḥ in his relating the verse thus. It is compounded of 2 verses: for the verse containing ḍurū'it Ṧulayl, which is by Zuhair Ibn Abī Sulmā, has for its 1st hemistich

And assuredly most excellent is the padding, i.e. wearer, of the coat of mail, thou, when; while ʿūd maʿṣūm al-ʿalā is the 1st hemistich of a verse by AlMusayyab Ibn ʿAlī, the 2nd hemistich of which is

the cry for help occurs, and etc. The latter verse, which is from an ode praising Kāīs Ibn Maʿdīkarib al-Kindī, who died in heathenism, whence [80], is attributed by As to AlMusayyab Ibn ʿAlī al-Jumātī, who was maternal uncle of Alʿāʾishah Maimūn, and was a heathen poet, who did not reach Allṣām; but by AU, ID, and others to his sister's son Alʿāʾishah Maimūn (AKB).

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

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


P. 693, ll. 5-10. See the Note on p. 38, ll. 3-4; and see p. 698, ll. 10-18—l. 21. Read "أَطْلُحُ آَلَٰمٍ [497]."

P. 694, l. 15. Mb does not say "used in the non-voc."; but implies these words by the form of his exs., حَلَقَتُ يَا فَتِيّ and جَعَّارُ يَا فَتِيّ, the voc. phrase being added to show that حَلَقَتُ and جَعَّارُ are not vocs. themselves.

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

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

P. 697, l. 1. Sajāḥ Bint AlḤārith [Ibn Suwaid (MDh, IAth)] at Tamīmṭya, [of the Banū Yarbaʿ (IKb),] who set up as a Prophetess in the Apostacy, and was followed by some people [of the Banū Tamīm (IKb)]. She afterwards made peace with Musailima, and married him; but, after his death, she returned to Al-Islām. She lived till the Khilāfa of Muʿāwiyā (Is)—l. 2. Musailima [Ibn Ḥabīb (SR, IKb) alḤanafī (SR) of the Banū ʿAdī Ibn Ḥanīfa Ibn Lujām (IKb)], the Impostor of
AliYamâma, k. 11 (MDh)—ll. 5-6. See Md. I. 161, P. l. 32g—ll. 17
King of AlHira, commonly called AlMundhir Ibn Mâ asSamâ after his
mother Mâwiya Bint 'Auf Ibn Jusham, who received the cognomen of
Mâ asSamâ [Water of Heaven] on account of her beauty (AF)—ll. 14.
See Md. I. 79, P. l. 151—ll. 16-17. Sgh says, Lasâf is the name of a
water in a place between Makka and AlBasra belonging to the Banû
Yarbû' of the tribe of Tamîm; Bk says (AKB), Lasâf, says Athb, is a
water belonging to the Banû Yarbû' (Bk, AKB).

P. 698, l. 3. By Abû Muhawwish Rabî'a, or Hanî, Ibn Ri'ab alAsadî
[alFak'asî (Mb)], mentioned by IHjr in the Is among the Converts
who reached the Prophet, but did not see him. The poet is satirizing
Nahshal Ibn Harri (AKB)—ll. 7. The version فیه , [which occurs in the
ID. 137,] is transmitted by Jh and Sgh; and the version فیها by many, among
them ISk, Kl, AAMr, and Bk (AKB)—ll. 15. The reference is to p.
693, ll. 5-10. See the Note on p. 38, ll. 3-4—ll. 18. "like تاشیر "
means "governed by the rules laid down in p. 699, ll. 20—p. 701, l. 3."

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

P. 701, l. 1. Iram is the name of a tribe; and 'Ad too is a tribe, vid. the people of [the Prophet (IBd)] Hûd (peace be upon him !) (AAz). He was Hûd Ibn 'Abd Allâh.............Ibn 'Ad Ibn 'Aus Ibn Iram Ibn Sam Ibn Nûh (IKb, Tr; IBd, B on VII. 63); or, as is said (Tr, B) by some genealogists (Tr), Hûd was [''Abar (Tr)] Ibn Shâlakh Ibn Arfakhshâd Ibn Sam (Tr, K on VII. 63, B) Ibn Nûh (Tr, K), [grand] son of the uncle of the father of 'Ad (B). These two tribes, 'Ad Ibn 'Aus Ibn Iram and Thamâd Ibn Jâthar Ibn Iram, were descended from Iram; and they were the indigenous Arabs (Tr). Historians, however, divide the Arabs into 3 kinds, (1) extinct, i. e. the first Arabs, the details of whose histories have gone from us on account of the antiquity of their epoch, vid. 'Ad, Thamâd, Jadfa, Tasm, and the 1st Jurhum, who were in the time of 'Ad; whereas the 2nd Jurhum were among the children of Kahtân: (a). Noah carried [in the Ark] those that God had commanded him to carry: and among them were the 3 sons of Noah, vid. Shem, Ham and Japheth, and their wives; and some say that he carried 6 [other] persons also, and some say 80 men [and women (NW)], one of whom was [the 1st] Jurhum, all of the children of Seth (MAB): (b) 'Ad son of 'Aus Ibn Iram (SR), Thamâd and Jadfa, sons of [Jâthar or] 'Athar Ibn Iram, and Tasm, [Imlîk or (KF)] 'Imlîk, and Umai', sons of Lâwadh Ibn Sam Ibn Nûh, were all of them Arabs (SR, TKh): so in the SR (TKh): (2) indigenous, i. e., the Arabs of AlYaman, vid. the Banû Kahtân Ibn 'Abar Ibn [Shâlakh or] Shala'h Ibn Arfakhshâd Ibn Sam Ibn Nûh, whence the Banû Jurhum Ibn Kahtân and the Banû Saba Ibn Yashjub Ibn Ya'rub Ibn Kahtân: (3) insitious, i. e., the children of Ismâ'il Ibn Ibrâ'hîm, who, when Abraham had settled him at Makka, joined the 2nd Jurhum, who were residing in the neighbourhood of Makka, and took a wife from them, [vid. Ra'fa (SK KA. XIII. 108, TKh) asSayyida (Tr), daughter of Muqâd Ibn 'Amr alJurhumî (SR, Tr, KA, TKh)]: so that he and his children are called insitious Arabs, because Ishmael's origin and language were Hebrew
(113A)

(MAB), and he [and his children (IAth)] learnt Arabic from Jurhum (IAth, IKhld, TKh): (a) Ka'idhar Ibn Isma'il was the father of the [insititious] Arabs (KF); and the tribes of the children of Ishmael branched out from 'Adnan (SR, TKh), who, according to the pedigree preferred, was 'Adnan Ibn Udd Ibn Udad.............Ibn Ka'idhar Ibn Isma'il (MAB). 

jā' Ar [the name of Abraham's father (K)] is most probably [a foreign proper name (B)] upon [the measure of (K)] یاً , like [حَبَّ (K), حِبَّ (K, B on VI. 74)], یٰاٰ, یٰاٰ (K) [or] یٰاٰ (B), یٰاٰ , and similar names of theirs (K)—l. 2. Khl says (Bk), Wabār was a country [193] belonging to 'Ad (Bk, AAz), between AlYaman and the sands of Yabrin (Bk): so in the Sibāh: but some say that Wabār [Ibn Ummaim (Tr, MDh)] is the name [of the progenitor] of an ancient people of the indigenous Arabs, that perished like 'Ad and Thamūd (AAz)—l. 13. Humaid Ibn Kais [alAsad, their freedman (NW),] alMakkī alA'rāj (NW, IHjr), the Reader, d. in or after 130 (IHjr). The A'rāj celebrated for reporting Abū Huraira is 'Abd ArRahman Ibn Hurmuz alA'rāj, a Madani Follower, a Kuraishi, freedman of Rabī'a Ibn AlHarith Ibn 'Abd AlMut'allib or of 'Umar Ibn Abī Rabī'a, d. 117, or, as is said, 110, the former being the true [date] (NW)—l. 16. The Mu'adhhdhin Abū Saiwa Shurāf Ibn Yazīd alHādrāmī alHīmṣī, d. 203 (IHjr)—l. 17. Ka'īmab alTammāt alKufī, of the 6th class of Traditionists, vid. those who were contemporary with the 5th, but are not authentically recorded as having met any of the Companions, like [the Follower of the Followers (NW)] 'Abd AlMālik Ibn 'Abd Al'Azīz Ibn Juraj [alKuraishī (NW)] alUmayrī, their freedman, alMakkī, the Jurist, d. [149 (NW),] 150, [151, or 160 (NW),] being then past 70, or, as is said, past 100, which is not authentic (IHjr).

P. 703, l. 11. In some MSS ۷۵ day is found instead of ۷۵ in both places (MA). So too in the M, IY, AAz, and AKB. III. 56. The Sh, Mr. I. 152, YS. II. 205, MA, and MKh. II. 105 have ۷۵.
P. 704, l. 1. Alâ'ishâ Maimân (AKB)—l. 2. ISB says that Ḥayyân and Jâbir were sons of 'Amîra of the Banû Ḥaunfû, and that Ḥayyân was a boon companion of Alâ'ishâ (AKB)—l. 7. A freedman of [the Banû (IKhn)] Sulaim (IKhn, AKB), as is said (IKhn); or, as is said, one of the Banû Jadîma Ibn Mâlik Ibn Naṣr Ibn Ḫu'ain (AKB), of the Banû Asad Ibn Khuzaima (IKb, ID): and God knows! (IKhn). He was a born poet. The cause of the ode was that Rabî‘a had praised Yazid Ibn 'Usaid, who was then Governor of Armenia, in an excellent poem; but Yazid failed to reward him properly: whereas, when he praised Yazid Ibn Ḫâtîm, the latter was extremely liberal to him (AKB).

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

(IIY, AKB) Go on, let the people, or mankind, ransom thee, OFa’dâla / Make him trail the spear, and be not dismayed, where fa’dâ has literally no ag., but the ag. is understood from the context, i.e. fi’dâk al-nâss and the like (AKB)—l. 17-19. fi’dâ is a verbal n. transferred from the inf. n [187]. F says "It is uninf. because it implies the sense of the p., vid. "the imp. l, since fi’dâk âk is constructively fi’dâk; it is uninf. "upon Kasr, because it denotes the imp., and the imp., when vocalized, "is vocalized with Kasr [664]; and they pronounce it with Tauwîn, "because it is indec." (AKB).

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

P. 710, l. 22. makkâk means keep thy place (R); [and so] makkâk X. 29. means keep your places (K, B): but these are explanations of the sense, not of the construction, otherwise the pre.n. in makkâk and makkâk would be a direct obj., an notadv.
(115a)

P. 712, l. 16 and l. 17. "what" means "the state of the pron. a 
ag., obj., or gen."

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

P. 715, ll. 5-6. The [whole] verse occurs in the poems of 2 poets, 
(1) 'Uwaif al-Kawafi, i.e. 'Uwaif Ibn Mu'awiya [al-Fazari (KA)], a minor poet of the Umayyad dynasty: (2) Suha'im, or, as some name him, Hayya, the black Abyssinian slave of the Banu-l-Hashas, who, says Ibn Hisham in the SR, were of Asad Ibn Khuzaima, a [celebrated (Is)] converted poet, who reached heathenism and Al-Islam, and was killed in the 
Khilafa of 'Utbman; but in his poem the version is .And he 
that rode behind me cried (to the camels). And the 1st hemistich occurs 
in the beginning of a verse in an ode by Muqarris Ibn Rib'i...... Ibn 
Fakas...... Ibn Asad Ibn Khuzaima, a good heathen poet, describing 
camels; and is followed by

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

P. 722, l. 17. I am not acquainted with the name of the author of 
this verse (MN). Fr say?, It was recited to me by one of the Banu 
'Ukail (AKB)—l. 18. AlAzd, or AlAsd, was the father of a tribe of 
AlYama'n, vid. AlAzd Ibn AlGhauth Ibn Nabt Ibn Malik [Ibn Zaid 
(IAb, KAb, Dh)] Ibn Kahtan Ibn Suba, one of whose branches was 
called Asd Shan'a, from meaning keeping aloof from
pollutions; and sometimes, says ISk, 

This is the last of 5 verses by Yazid Ibn 'Amr Ibn Khuwailid, 

as Sa'ik alKilabi; but Al'Amir says its author is 'Abd Allah Ibn Ya'rub 

Ibn Mu'awiya Ibn 'Ubada Ibn AlBakkâ [Rabi'a (IKh)] Ibn 'Amir [Ibn 

Rab'i'a Ibn 'Amir Ibn Sa'â'â (Ikb, IKh)]. It is generally related, 

[as by Al'Amir in the MN and FA,] with ḫūl with ḥūl, [or as 

some say, cold (MN, FA),] water; but Thi and Z relate it with 

which perhaps is from another poem (AKB).

P. 723, 1. 6. According to R, قبِيل and قبِيل mean the same, e.g. 

before (that), both being intended to be understood as pre.: but 

is uninfl. because the post. is suppressed; while قبِيل is infl. because 

the post. is, as it were, expressed by means of the compensatoryTanwîn.

P. 724, 1. 15. Part of a poem recited by Ma'n Ibn Aus alMuzaff 

in the presence of Mu'awiya and 'Abd Allah Ibn AzZuhair (Mb. 357).

P. 725, 1. 1. There is another version مَلَائِم تَسُرُّونَ 

Musâhim (MN)—II. 4-5. Read "with ُمَلَائِم. [for ُمَلَائِم] making it 

indet., like ُمَلَائِم [above], ُمَلَائِم [below], and the like; but" 

—II. 14. "[the sign of] the nom. and acc." here (R. II. 81, l. 5) is a loose 

expression for "Damm or the sign of the acc."

P. 726, 1. 15. And also, if it were pre., ُمَلَائِم meaning from 

above me would be said, because the sense requires that, not ُمَلَائِم (DM).

P. 728, 1. 6. IBr says that this Rajaz is by Ghailân Ibn Haraith 

arRaba'î; but I have not met with any information about Ghailân 

(AKB)—II. 7. The A'shâ of Bähila was 'Amir Ibn AlHarith, a celebrat-

ed heathen poet, author of theology on his half-brother by his mother's
side, AlMuntashir Ibn Wahb, as AU says, or Ibn Hubaira Ibn Wahb, as As says (AKB).

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

P. 733, l. 18. The dem. "this", as appears from the Sn, may include the two usages of ۪حَسِبٌ, as an indet. ep. and as a prim. substantive.

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

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

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

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

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

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

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

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

P. 747, l. 6-7. كذا represents the 2 regs. of ان, e.g. زيدا فلما; and كذا with its 2 regs. is renderable by a single term, e.g. كذا زيد. post. to حيث, From the place, i.e. circumstance or fact, that Zaid is standing, i.e. of Zaid's standing, i.e. Whereas Zaid is standing, حيّث place in the similar Persian expression جا place in 

لأ ينجبك From that place, i.e., circumstance or
Fact, that, i.e., Whereas—l. 11. An [excellent (KA, MN) İslami (AKB)] poet, contemporary with the Umawi and 'Abbāsī dynasties (KA, MN, AKB), d. in the year 180 odd (AKB).

P. 755, l. l. Insert "but the 2 doctrines [of redundancy and verification (DM)] are of no account, [because they involve the assertion of exclusion of a word from its well known meaning without any evidence (DM)]" before "while."

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

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

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

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

P. 759, l. 16. I. c. Having already the sense, َلَذَ لَنَّا now acquires the government, of َني though the affixion of َءا (see p. 771, l. l)—l. 19. The argument is that, the government of the apoc. by َءا not being explicable on the ground of composition, َءا must be an apocopative َء. The author of the 2 verses [cited in § 589] is said [by S and others (AKB)] to be 'Abd Allah Ibn Hammām asSalullī (S, AKB), of the Banū Murra Ibn Sa'ṣa'ā of Kais 'Ailān, who are known as the Banū Salūl, their mother being Salūl Bint Dhuhil Ibn Shabān Ibn Tha'labā, wife of Murra Ibn Sa'ṣa'ā. This 'Abd Allah was an İslami poet of the Followers. The poet traces his lineage to Fāhm [Ibn 'Amr Ibn Kais Ibn 'Ailān (1Hb, 1Kb)] and Ashja' [Ibn Raith Ibn Ghaṣafān Ibn Sa'd
Ibn Ka'is (IHb, IKb)], though he was of Salāl, because they were all of Ka'is [Ibn] 'Ailān Ibn Muṣār (AKB).

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

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

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

P. 765, l. 18. This verse is from an ode containing more than 10 verses by 'Abd Ka'is Ibn Khufāf, of the Barajīm, [a people of the children of Ḥanẓala Ibn Mālik (KF),] an Islāmī [poet]; but I have seen these verses attributed to Ḥāritha Ibn Badr al-Ghūdānī at Tāmīmī (SM).

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

P. 769, l. 7. After "the J" insert "of inception". Z and B also hold the J in this text to be the J of inception, for the same reason as in LXXV. 1. (see the Note on Vol. II, p. 116, l. 2); and they meet the objection that the J of inception, when prefixed to the aor., gives the sense of the present with the reply that, when combined with
it is divested of the sense of the present, and denotes were cor-

roboration [404], as the art. in هـ [52] is divested of the sense of
determination, and becomes a more compensation for the Hamza of ء
but IHsh declares that this is an unnecessary elaboration; and asserts
that the ل of the oath is sometimes necessary when the ن is disallow-
ed, vid. when the aor. is conjoined with the p. of amplification, as in
XIX. 67. (see the K and B on XIX. 67., and the ML on the ل).

P. 771, l. 10. The Banu Fa'kas were a clan of the Banu Asad
(T, AKB) Ibn Khuzaima. These verses are attributed also to 'Amr
Ibn Asad al-Fa'kasí; and God knows! (AKB).

P. 772, l. 7. Abu Laila is the surname of AlHarith Ibn Zalim alMurrí,
a heathen (AKB)—ibid. The sense is لؤجصر (AKB).

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

P. 774, l. 7. I. e. the full phrase in ُبَسِبَبْتُ يَأْتِيُ النَّافِعَ (see p. 776, l. 3).

P. 776, l. 13. After "ps.," insert "[While etc., to, he saw Hind,]" — l. 21. alJurabi, of Juraib Ibn Sa'd Ibn Hudhail, a heathen poet (AKB)— l. 23. كُتُبِ'ا da, [as is said (MI, AKB) by ISB (AKB):] is a [well known (ZJ, MI, N) narrow (AKB)] mountain-road (ZJ, MI, N, AKB): but A says that every mountain-road is a ُبَسِبَبْتُ; and, according to his saying, its triptote declension [in the verse] is not due to poetic license (AKB).

P. 779, l. 8. A minor İslami poet (KA), reckoned by MIS in the 2nd class of the Poets of All İslâm (AKB). He was a Christian (KA, AKB), and then became a Muslim; and he was the sister's son of AlAkhtal (AKB). IAl says that the first thing mentioned of him is that he arrived at Damascus in the Khilafa of AlWalid Ibn 'Abd AlMalik, or, as is said, of 'Umar Ibn 'Abd Al'Aziz (KA)— l. 14. Of the Banu-Ḥārith Ibn Hammām [Ibn Murra Ibn Dhuhl Ibn Shaibān ash-Shaibānī (T)], a Şahlābī poet, mentioned by IHjr in the Is (AKB).

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

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

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

P. 787, l. 11. For "bears" read "hears"—l. 20. Read "the Ranku Tamim".

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

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

P. 794, l. 3. 'Isfak Ibn Murnyy [alKusairi, who had taken up his abode in the neighbourhood of Bahila (AKB),] was seized in a famine by AlArab Ibn 'Amr AlBahili, who roasted and ate him (KF, AKB).

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

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

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

P. 798, l. 18. By ['Abd Allāh] Ibn Hammām asSalālī (S).

P. 800, l. 22. Abū Abd ArRahmān 'Abd Allāh Ibn Ḥabīb asSulāmī (IKb, IAth, IHjr, TH, TKh) alKhāfī (IKb, IHjr, TH), the Reader (IKb, IHjr, TH, TKh) of AlIrāk (TKh), one of the companions of 'Alī (IKb), studied under 'Uthmān and Ibn Mas'ud (TKh), taught Reading 40 years (TH, TKh), d. after 70 (IHjr, TH), in 74 (TKh), in 92 (TH), or in 105 at the age of 90 (IAth, TH).

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

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

According to S, \( \text{عَدَّلَ} \) is an adv.; but, according to Akh and Sf, it is a non-adverbial n. (ML).

\[ \text{I will assuredly make for the daughter of 'Uthmān a sort (of altercation), or a wonderful matter. From where has she twenty (camels), from where?} \]

This verse is from a poem in the Rajaz metre transmitted from Th by Akh in the Exposition of the Dīwān of AZ. Akh says, Mb and Th say that by \( \text{عَدَّلَ} \) he means \( \text{عُمْرَةُ} \); but elides the \( \text{ت} \) and \( \text{ن} \) by poetic license, and pronounces its initial with Fath to indicate what is elided; and Th says that by \( \text{عَدَّلَ} \) he means a sort (of altercation). ISk says that these verses were a satire on a Collector of the poor-rate. And Sf says, Tho Rajaz is by Mudrik Ibn Ḥuṣain; \( \text{عَدَّلَ} \) means a wonderful matter; and \( \text{عَشَرَةُ} \) means twenty (camels) (AKB).

\[ \text{And (c) \( \text{أَرَمَأَنَّ} \) times (and) times, says IJ (AKB. III. 346), as in the hemistich cited in the Note on p. 757, l. 12—l. 18. Ibn Ḥuṣir alKindī (Jsh). The poets named Imra alKāis are many, among them Imra alKāis Ibn Ḥuṣir alKindī, Imra alKās Ibn 'Ānis alKindī, and Imra alKās Ibn Mālik alNumairī (Mr).} \]

\[ \text{By Dābi Ibn AlFārith [atTanīf (AKB)] alBurjumī (Lane, p. 1380, col. 3), of the Banū Ghālib Ibn Ḥanṣala, who reached the Prophet, and died in prison in the time of 'Uthmān. AlBurjumī is a rel. n. to the Barājīm, who are 6 clans of the children of Ḥanṣala Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, vid. Kāis, 'Amr, Ghālib, Kūfā, Zulaim, [sons of Ḥanṣala (IKb, ID),] and Mukāshir, who received the cognomen of AlBarajim because a man of them named Ḥarītha Ibn 'Amīr said to them \"Come; then let us combine like the \( \text{فَنِّيِّحَرِّاجَ} \).} \]
joints, [the sing.] of which is لَكُنْ (ID),] of this my hand;" whereupon they did so, and were then named َذُرْعُجمٍ, which are the joints of the fingers, 3 in each finger (AKB).

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

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

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

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

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

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

P. 829, l. l. This verse, where the sp. of َبَاذِرْنُ جِلْبُ occurs pl. and sing., combines both constructions (DM); and, but for the pluralization of the pron. in the enunc. َبَاذِرْنُ جِلْبُ [222], I should have translated the 2nd hemistich and how many a prosperous subject (literally a prosperous man, a subject) has perished!
P. 830, l. 22. After "riding-beast" insert an Italicized note of admiration—l. 24. The sp. of مَدَمْدَمَيْوُبُ (AAz, MN); and the phrase is constructively مَدَمْدَمَيْوُبُ غَارَهَا مِنَ الْأَرْضِ دُونَهُ (AAz): or rather, as I suppose, the sp. is بَقَعَة or the like suppressed, qualified by مَدَمْدَمَيْوُبُ غَارَهَا, the full phrase being مَدَمْدَمَيْوُبُ غَارَهَا, otherwise it is difficult to account for the gender of the prom. attached to غَارُ, which is the ag. of مَدَمْدَمَيْوُبُ.

P. 831, l. 7. Its author is said to be Dhu-rRumma; but I have not found it in his دَوَان (MN)—l. 12. The verse occurs anonymously in the S and M; and not one of their Commentators [except IY] has attributed it to its author: but [IY followed by] Al‘Aini says it is by AlFarazdak; and God knows! (AKB)—l. 15. This is one of some verses attributed by the author of the KA to Anas Ibn Zunaim alKinant, a Şahabi poet, who said them to ‘Ubaid Allâh Ibn Ziyád Ibn Sumayya, Governor of Al‘Irâk, [l. 67 (IKb, IAth)]: so say the author of the KA, the Expositors of the verses of S, and the Commentators of the Jumal. And the 1st verse [with a different version] is cited by R in the Commentary on the SH to show that لَدَّ عَدَتْ pret. of لَدَّ عَدَتْ has been heard [482]. The verses have also been attributed to ‘Abd Allâh Ibn Kuraiz, and to Abu-lAswad adDu‘alî; and God knows! (AKB)—l. 23-25. This means that, when the sp. of the interrog. أَ لَيْنَكَ would, if أَ لَيْنَكَ were not separated from it, be governed in the gen. [224], it is treated, when أَ لَيْنَكَ is separated from it, in the same way as the sp. of the separated enunciatory لَدَّ.

P. 834, l. 7. Read "Banû".

P. 840, l. 7. ‘Umar, or Muḥammad; [or ‘Abd Allâh (Dh).] Ibn ‘Abd ArRahmân Ibn Muḥaiṣîn [asSahîr (IHjr)], the Reader [of the people (IHjr)] of Makka (Dh, IHjr), who studied reading under
Mujahid (Dh), d. 123 (IHjr)—l. 16. The IY (p. 587, l. 14) has ۪ذِه* and ۪ذِه* without repetition.

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

P. 842, l. 20-21. As

کان بین فیها، و النگ، فارة مَسْکِ نِبیِتْ فِی سَک

(IY, R), by Manṣūr Ibn Marthad al-Asadī, praising a woman for fragrnce of the mouth, As though between her jaw and the jaw were a bag of musk slit open in perfume of the kind called سَکُ (AKB), meaning بین دَکِهَا beeen her two jaws (IY, AKB). Manṣūr Ibn Marthad, also called Ibn Ḥabba, Ḥabba being his mother, was a Rājīz of the Banū Asad Ibn Khuzaima (AKB). سَکُ (IY): سَکُ with Damm of the سَکُ (AKB). In vol. II, p. 690, l. 1, read "Ḥabba".

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


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

P. 850, I. 20. ٌٔ (A).

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

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

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

P. 855, l. 12. Attributed by Sgh to Shu’ba Ibn ['Umair (Is) or] Kumair [alTuhawi, a heathen (Is), or] a converted poet, who [reached Allālam (Is), and] believed in the time of Prophet, but did not see him
mentioned by IHjr in tho Is among tho Converts (AKB). One of tho verses is red., as in [62:540] (AAz)—l. 20. alKalbi, an Islimi poet (AKB).

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

P. 857, l. 25-26. The truth is that these 2 verses are from a Rājūs by Khiṭām al-Mujāshi, an Islāmi poet; not by Ḥimyān Ibn Ḥuṣayn (AKB) the Rājīz (ID).

P. 859, l. 8. Abū 'Atā was a contemporary of the 2 dynasties: he praised the Banū Umayya and the Banū Ḥāshim (KA). Yazīd Ibn 'Umar Ibn Hubaira [al-Fazzār (ITB), d. 87 (IKhn),] governor of the 2 'Irāq for Marwān Ibn Muḥammad Ibn Marwān Ibn Al-Ḥakam [al-Kūrašāf (TKh) al-Umawī (IKhn, TKh) ad-Dimashqī (TKh), known as al-Ja'fī, and nicknamed Al-Ḥimār (IKhn), the last Khalīf of the Banū 'Umayya (IKhn, TKh), d. 72 (TKh) or 76 (Tr, IAth, ITB)], a. 127, k. 132 at the age of [58 (MDh),] 59, [62 (IAth, MAB), 69 (MDh, IAth), or 70 (MDh)], was put to death by Abū Ja'far al-Mansūr, [afterwards Khalīfa,] at Wāṣṭ in 132 in violation of a capitulation (IKb). The advice of Abū Ja'far was to keep faith with him; but Abū Ja’far’s brother Abū-'Abbās ‘Abd Allāh as-Saffāḥ Ibn Muḥammad [al-Kūrašāf (TKh) al-Ḥāshimi (ITB) al-'Abbāsī (ITB, TKh), the 1st Khalīfa of the Banu-'Abbās (FW, ITB), d. 108 (FW, TKh)], a. 132, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, IAth, FW, TKh), 29 (MDh), 32 (TKh), 33 (Tr, MDh, IAth, MAB, ITB, TKh), or 36 (Tr, IAth)], insisted upon Abū
Ja'far's putting him to death (IKhn). Marwan was called AlJa'd (because he had learnt (IAth, MAB) from [his preceptor and master (TKh)] AlJa'd Ibn Dirham (IAth, MAB, TKh) the doctrines of the Creation of the Kur'an and of Predestination (IAth, MAB), etc. (IAth) : and he was known as AlHimär because of his bravery, from the saying ۳۷۸۳ أَصْرُ سَمِنٌ حِمْرُ فِي النَّحْرِ Such a one is more patient than a he-ass in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banu Umayya (TKh). It is said that AlJa'd Ibn Dirham published his doctrine of the Creation of the Kur'an in the days of Hisham Ibn 'Abd AlMalik, under whose order he was put to death by Khulid alKhari, governor of Al'Iraq (IAth). The Wasit of Al'Iraq was founded by AlHajjaj Ibn Yusuf athThakast between AlKufa and AlBasra; and for that reason was named Wasit, because it was intermediate between the 2 cities, [the distance from it to each being 50 parasangs (MI), i.e. leagues]: it was begun by him in 84, and finished in 86 (Mk)—l. 12. The 1st hemistic is

My heart in on glowing embers of the wood called ۳۷۸۴ فَضَّا ; and the verse is from an ode by AlMutananabbi : W says (AKB), He says My heart is on glowing embers from passion, i.e. on account of their bidding farewell and their departing; and mine eye is revelling in the face of the beloved in a garden of beauty (W, AKB). مرَّ أَنَّىْ أَلفَ (W) for مرَّ أَلفَ (W) for مرَّ أَلفَ .

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

P. 361, l. 1. *سمية جزء بإسم كلي* naming a part by the name of a whole (R), i.e., putting a whole for a part, as penes for penis and testicles for two testicles in the exa. given—l. 3. Read "two testicles" and "substitutions."
A GRAMMAR OF THE
CLASSICAL ARABIC LANGUAGE