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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BY MORTIMER SLOPER HOWELL,
H. M.'S BENGAL CIVIL SERVICE,
Member of the Asiatic Society of Bengal, and Fellow of the University of Calcutta, and of
Anjuman-i-Punjab

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

IN AN INTRODUCTION AND FOUR PARTS.


Book 4

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1900.
NOTICE.

The present Fasciculus (the fourth) completes Part I on the Introduction and the Noun. Part II on the Verb and Part III on the Particle have been previously published. These three Parts deal with the accidence (inflection), the syntax, and such etymological processes as are peculiar to one of the three parts of speech, noun, verb and particle. Part IV, treating of processes common to two or three parts of speech, still remains.

15th August 1900. M. S. HOWELL.
NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

ADDITIONS AND CORRECTIONS TO CHRONOLOGICAL LIST.
Additions and Corrections to the Abbreviations of References.

Last Prefatory Note. Whenever S says "I have heard the trustworthy person", he means AZ (NA. 173).

[This addition should be inserted after "(Nw. 210)"]


CU. The commentary of IM upon his own Primer, the U.

IAI. For "Yazīd al-Ḥadramī" read "Zaid az-Ziyādi al-Ḥadrami", and for "127" read "117 or 127".

IA. After "Ghālib" insert "al-Muḥāribī, of the Muḥārib of Ka'īs"; and read "541 or 542 or 546"; and dele "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the Mughnī (c. 952) by the Shaikh Muḥammad Ṭāhir aṣ-Ṣiddīkī, al-Fatani (d. 981), author of the Majma' al-Bihār, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bhk."
IMkrm. The Kādi Jamāl ad-Dīn Abū-Ifādī Muḥammad Ibn Muḥarram al-Abnārī al-Khazrajī an-Najjārī ar-Ruwayfī al-Ifrijī al-Misrī, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (b. 630, d. 711), author of the LA.

[He was a descendant of the Companion Ruwayfī Ibn Thābit al-Abnārī an-Najjārī, one of the Banū Mālik Ibn An-Najjār al-Madani al-Misrī, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Muʿāwiyah in 46, and died in 56.]

IT. Insert “asSabaʿī” after “ʿAbd Allāh”, and “of AlMarī야” after “Grammatician”.

ITT. The Sharīf Abū Muḥammad, or Abu-Immaṭμammar, Yahiyā Ibn Muḥammad Ibn Ṭabar-Ṭabar al-ʿAlawī al-Ḥusainī, the Grammarian and Philologist (d. 478).

* Jh. The Ṣaḥāḥ, often called the Ṣiḥāḥ, of the Shaikh Abū Naṣr Ismāʿīl Ibn Ḥammād al-Jauhari at-Turkī al-Farābī, the Lexicologist (d. 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

[See * MAJh in the Additions and Corrections issued with the last preceding Fasciculus, where this correction also should have been included.]

LA. The great Lexicon entitled the Lisān al-ʿArab, by IMkrm.

* MAR. Add “* Also the Marginal Annotation upon the Cawnpore edition of the Commentary by the same Author upon the SH.”
Rk. Insert "b. 371".

*T* A. The *Tahdhīb alAlfāż*, being the *Kitāb alAlfāż* of ISk, with the *Tahdhīb*, or Critical Annotations, of T, edited, with the Glosses of IK on the text of ISk, by Father Louis Cheikho, S. J., in 1896-8 A. D.

* Tsr. In l. 3 read "the MAAd, from a MS, and from the edition lithographed in Persia in 1285".

U. The *Umdat alḤāfīz wa ‘Uddat alLāfīz*, a Grammatical Primer, by IM.
Additions and Corrections to the Chronological List.

No. 4. IAI died in 127 (MAB, ITB, BW): in 117 (NA, AKB). The prayer at his funeral was offered by Bital Ibn Abi Burda, Kādi of AlBaṣra, who was removed from office in 120, and died soon afterwards (AKB. r. 115, 452). If so, the proper date seems to be 117.

No. 5. Add "IAI (4)" as a master of IAI.

No. 8. Insert "IAI (4)" as a master of Akh.

No. 10. Insert "IAI (4)" as a master of Y.

No. 13. Read "AASh, pupil of MD (12), lived".


Nos. 19, 20. Transpose these two numbers, making the necessary alteration in number wherever MI or AZ is mentioned. Add "AZ (19)" as a master of MIA.

No. 23. After "74 years" add "or a few years more than 100". The former estimate of AMYd's age is found in the INr, and the latter in the IKhn. If, as the NA states, he was a pupil of IAI (4), who died in 117 or 127, the latter estimate must be adopted.

No. 27. He first learnt from the masters of S (NA); but not from Khl (BW).

No. 28. Insert "pupil of AZ (19)."

No. 29. Insert "Abmr (18)" among the masters of Fr.
No. 30. Insert "Almr (18)" and "Fr (29)" among the masters of Lh.

No. 33. Insert "Nr (21)" among the masters of AUd.

No. 34. MIS died in 231 (IAth, BW, HKh): in 232 (NA), at the age of 92, according to a story told in the NA, in which case he was born in 140, and should therefore be entered before Fr (29), who was born in 144.

No. 48. Insert "Zd (41)" among the masters of Mb.

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. ix. 208) seems to class him among the KK.

No. 50. IKb was a Kūfī (NA); but this observation appears, from its context, to mean that he was Kūfī by birth, not in doctrine.

Insert

57A | M | IW (father), pupil of Th (47) and Mb (48), lived 50 years ... ... ... | 298

No. 61. Add "MYd (53)" to the masters of Sul.

Insert

64A | M | I.W. (son), pupil of Zj (54) and IW (57A) | 332

No. 71. Insert "Zj (54)" among the masters of Kl.

No. 72. Sf was born before 270 (INr, BW), probably a mistake for 290. Even if his age, at his death in 368, was only 84 years, as is stated in the IAth, IKhn, MAB, and TKh, in which case he was born in 284, he was senior to Kl, who was born in 288; and therefore Nos. 71 and 72 should be transposed, the necessary alteration in number being made wherever Sf or Kl is
mentioned. In the INr. II. 225, 233, the dates above mentioned (b. before 270, d. 368) are erroneously assigned to Muḥammad Ibn Sa‘id asSirāfī alFāli, author of a commentary on the Lubāb, as to whom the author of the INr. says in the BW "I have not come upon any life of him."

Insert

75A | Bd | Amd, pupil of ID (51), Zj (54), Akh (55), Nf (57), and IS (66) ... ... | 371

No. 88. AAS died at a great age (BM, AWM).

No. 100. Read "371—450".

No. 101. Insert "ASB (84)" as a master of IB.

No. 104, note 3. Add "He studied in Egypt under Abū Ya‘kūb Yusuf Ibn Ya‘kūb alBaṣrī, known as Ibn Khurrazādh anNajīramī, from Najīram, a ward in AlBaṣra, and known also as alBuḥturi, the Grammarians and Lexicologist (b. 345, d. 423), who settled in Egypt and learnt from Abu-Iḥṣān ‘Alī Ibn Aḥmad alMuhallabī (d. 335), who was a pupil of IKb’s son Abū Jaʿfar Aḥmad Ibn ‘Abī Allāh adDinawarī alMalikī, Kāḍī of Miṣr (d. 322), who was born at Baghdād, and studied there under his father IKb (50)’.

No. 106. ISd was a pupil also of his own father, who was a pupil of ABz (79).

Insert

107 A | Bd | ITT, pupil of Rb (86) and Thm (98) ... | 478

and

109 A | A | * ABk, pupil of Mkk (95) ... ... | 494
No. 112. Read "431" for "531".

No. 116. Insert "pupil of ABk (109A)".

No. 119. Insert "ITT (107A)" as a master of ISh.

No. 120. To nearly 90 (BM). If so, IT should precede Md (115).

No. 121. Insert "pupil of ISB (116)".

No. 123. Add "H (118)" to the masters of Jk.

No. 126, note 1. Add "He studied in Spain under Abu -Iţāsim 'Abd Arţāmān Ibn Muţammed Ibn Aţḩmad an-Naţţa, of Naţţa (a town in Africa), known as Ibn AşSa'īgh, who entered Spain, and became a pupil of IAţrb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Naţţa."

No. 128. Insert "pupil of IBsh (117)".

No. 197. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:

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<thead>
<tr>
<th></th>
<th>IS (66)</th>
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<tbody>
<tr>
<td>F  (73)</td>
<td>Rm (76)</td>
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<tr>
<td>Rb (86)</td>
<td>Rk (8k9)</td>
<td>HIDn (99)</td>
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<tr>
<td>ITT (107A)</td>
<td>IB (101)</td>
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<tr>
<td>ISh (119)</td>
<td>IDS (112)</td>
<td>Jk (123)</td>
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<td>KIAmb</td>
<td>SKht (122)</td>
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<td>(NA. 488)</td>
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<td>(NA. 433)</td>
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</tbody>
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( ix )

Insert

137A | A | IMda, pupil of IAt (128) ... | 513—592
and

147A | A | ITlh, pupil of Suh (135) and IMu (136) | 545—618
and

152A | Bd | ALB, pupil of KIAmb (137) ... | 557—629

No. 156. Add “ITlh (147A)” to the masters of Shl.

No. 183. For “172” read “171”.

Insert

185A | | * Jrb, pupil of B (172) ... | 746

No. 190. After “723” put “1”, the number of the first

Note below.

Dele No. 196 and Note 2.

No. 199. Insert “lived nearly 88 years”.

No. 201. Read “*FA and *MN (Author of the)”.

Insert

202A | M | * IHjr ... ... ... | 773—852

IHjr was pupil of IHsh’s son Muḥibb ad-Dīn Muḥammad Ibn ‘Abd Allāh Ibn Yūsuf al-Ḥambatf, the Grammarian (b. 750, d. 799), who studied under his father IHsh (194), and received diplomas from Sb (192) and IA (193).
A GRAMMAR OF THE
CLASSICAL ARABIC LANGUAGE
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— افْعَل as inf. n. of فَعَل — فعل as inf. n.
of فَعَل — Fr's opinion on فعل
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— فعلُ — فعل — فعل
— فعلُ — فعل — فعل
— فعل — فعل
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two hundred and two thousand: (2) pluralization, like عشرون twenty (R, Jm) and its fellows, which are co-ordinated with the pl. [234] (R); and like مئة hundreds and اربعة thousands (Jm): (3) coupling, like أحاد ومائة three and twenty [320] (R, Jm), a hundred and one, and مائة ونحوئ thousand one hundred; and similarly [below] and its fellows, because they are orig. coupled (R): (4) prothetic composition, like ترثیدا three thousand (R): (5) synthetic composition, like خمسة عشر [210, 308]: (6) affixion of the s of feminization, like癔ات and ابنت [below]: (7) rejection of it, like تسع [314] (Jm). [322] is a n. occurring in the language in two ways, (1) as a substantive, being a proper name for this quantity, like the rest of the nums.: (2) as an ep., derived from وحدة unity; occurring as a genuine ep., as IV. 169. [2]; and made fem., when it follows a fem., as إلأ كنتي. And they use أحاد [322] in the sense of the substantive أحاد وعشرون, and أحاد eleven [above], i.e. أحاد وعشرون one and twenty and أحاد وعشرون one and ten [210, 308]. As for
it is curtailed of the ل, like ل بنان, its being a ي, because it is from تَنْتَبَّى. I bent the thing; while the Hamza at its beginning is a quasi-compensation for the elided. And the 'fem.' is بنان [307], like بنان; or بنان, like بنان [277,667] (IY). The nums. are generally conjoined with ns. denoting the [genera (IY)] numbered [265], in order to indicate the genera and their quantities, as عشرة درهم ten dirhams, عشرة دينار eleven dinars, عشرة رجل ten men, عشرة ألف ثوب a hundred dirhams [314], and عشرة آلاف ثوب a thousand garments: except واحد and بنان; for you do not say واحد بنان, nor واحد رجل, but express the generic n. in the sing. or du., as رجل a man [in the sing. (IY)] and رجلان two men [in the du. (IY)], effecting the two indications together by means of one expression (M). For a man imports genus and unity, and رجلان two men imports genus and making one into a pair; so that there is no need to combine the num. and the numbered: whereas, in the case of the rest, number and genus are not imported, except from the num. and the numbered together, because تَنْتَبَّى three imports number without genus, and رجلان men imports genus without num-
ber; so that, if you intend to import both, you combine the
two words (Aud). And he that says طَلَّ رَأْسَهُ قَدْ خَضِمَ [229,315] acts upon the discarded rule (M). People say I met them two, the two of them, by analogy to لَقَيْتُهُمَا أَنتِهِمَا I met them, the three of them, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of two, لَقَيْتُهُم I met them two, without expounding the pron.; but, in the case of many, لَقَيْتُهُمُ الْمَعْتَضَرَّهُمْ I saw them, the five of them, the like, expounding the pron. The difference between the two cases is that the du. does not vary in number, and is therefore independent of [numerical] exponent: while the pl. is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§. 314. We now proceed to discuss the predicament of the nums. in respect of two matters, gender [below] and sp. [315]. As regards the first matter, they are of three kinds, (1) what is always made masc. with the masc., and fem. with the fem., as analogy requires, vid. وَاحِدْ one and إِثْنيَانِ two [313], as إِلَهُكُمْ إِلَهَ وَاحِدٌ II. 158. And your God is one God and هُوَ الَّذِى خَلَقَكُمْ مِنْ نَفْسِ وَاحِدَةٍ VII. 189. He is the God that hath created you from one being,
Our Lord, Thou hast made us to die twice, and made us to live twice, [i.e., and إِبَاَتْنِيُّ (K,B) or خَيَاتِيُّ (K,ṣ) ]; and similarly the num. that is in the form of the act. part., like قَالَ تَاَّلِثُ third and رَابِعَةُ fourth, fems. and تَناََّسُ tenth in the masc., and عَشَرَةُ in the fem. [324], as سَيَقُولُنَّ ثَلَاثَةٌ رَأِيْعُهُم XVIII. 21. [539] and XXIV. 9. [34, 167, 525]: (2) what is always made fem. with the masc., and masc. with the fem., vid. ثَلَاثَةٌ three [265] to تسعة nine, whether they be compounded with عَشَرَةَ ten [318], as عَشَرَةُ رَجُالٍ thirteen men with the s [expressed] in عَشَرَةٌ , and عَشَرَةُ أُمَّةَ اثْرِثِينَ women [below] with the s elided from عَشَرَةٌ , whence LXXIV. 30. [87], i.e., مَلَكَاءِ angels or warders, [the sp. being elided (MAd)] ; or not compounded, as قَلْتُ نِسْوَةِ three men and قَلْتُ نِسْوَةِ three women, whence آيَتُكَ أَلَا تَكُلِمَ الْمَلَأِ قَلْتُ آيَامِ III. 36. Thy sign shall be that thou speak not unto men for three days, and آيَتُكَ أَلَا تَكُلِمَ الْمَلَأِ قَلْتُ لَيْلَ XIX. 11. Thy sign shall be that thou speak not unto men for three nights: (3) what requires distinction, vid. عَشَرَةُ ten, which, if uncompounded, is like قَلْتُ [above] , being made masc. with the fem., and fem. with the masc. ; and, if
compounded [318], is conformable to analogy, being made masc. with the masc., and fem. with the fem., as إِنَّ رَأَيْتُ أَحَدَ عَشَرَ كُتُبًا XII. 4.[85,211,315,442] and II.57.[211] Sh. تَسَعَتُ تَمْلِئةً to the un compounded عَشَرَةُ لَمْلَةً, and the un compounded, have three states, (1) that unrestricted number should be intended by them, as كَلِينَةٌ نَصْفُ سَتَةٌ Three is the half of six [below]; (2) that a numbered should be intended by them, but not mentioned, as صَغَّرتُ حَمْسَةٌ I fasted five, meaning days [below], and سَهَرْتُ حَمْسَا I lay awake five, meaning nights; (3) that a numbered should be intended by them, and be mentioned, which is what IHsh mentions here (MAd). Various reasons have been assigned for the abnormal genders of the nums. from 3 to 10; but, in my opinion, [says R.,] the most probable is the following. The num. above 2 is constituted fem. in its original application, i.e., when it serves to express unrestricted number, as سَتَةٌ سَتِةً [8]; before it is used in the sense of the numbered, as in جَانَيني كَلِينَةُ رَجَالٍ Three men came to me: so that, in the case of unrestricted number, كَلِينَةٌ فَعْلُ كَلِينَةٌ is not said. The reason why it is constituted fem. in the original application is that every pl. becomes fem. in their language, because it is indicative of number above two [234]; so that, when the masc. in such as رَجَالٍ men [270] becomes fem. because of the super-
vention of this accident, still more ought the accident itself to be fem. As for the num.'s being an accident, it is because the num. belongs to the cat. of كم [217], which is an accident. Afterwards the nums. are commonly used to express the numbered; and are then invaded by the sense of qualification [322], which is the sense of deriv. ns. [142], since ثلاثة رجال three men means numbered by this num. But, though the sense of qualification is predominant in them, they are more commonly not put in apposition to their qualified, ثلاثة رجال being more common in usage than ثلاثة رجال [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwin is attained by prefixing them to their numbereds. According to this rule, then, the whole of the nums. are orig. pre. to their numbereds; while such as are not pre., vid. 11 to 99 [315], are [aprothetic] for a [special] cause [316]. The prefixion in ثلاثة رجال [316] and جردة تقريبة [313] is like the prefixion in أَخْلَانَى تَيَبَ [121], according to the different opinions held by the GG of the two cities: for the ep. is pre. to what is its qualified; but as to whether the post. now remains a qualified, as the KK hold, or the qualified of the pre. is suppressed, a general [expression] explained by the post., as the BB hold, there is the dispute men-
tioned in the *cat.* of prothesis. Since, however, the sense of *qualification* exists in the *nums.*, and they often occur in apposition to the expressions denoting the *objects numbered*, as رَجَالُ ثَلَثَةٍ [above] and آَلِنَانَسُ كَثَلَثَةٍ مَانَّةَ [142], and, when they do not follow the qualified, what is qualified is put after them, either *post.*, as ثَلَثَةٍ رَجَالٍ and مَائَتَةٍ رَجَالٍ, or governed by مِنَ الرَّجَالِ, or put into the *acc.*, as عُشْرُونَ دَرَهَمًا, they may be treated like *deriv. eps.* in having the *fem.* regularly distinguished from the *masc.* by the ی, this distinction being regular in *deriv. eps.*, like ضَارِبٌ and ضَارِبَةٌ [265]. Other quantities also than *nums.* are used as *eps.*, as ثَمْبُ ذَرَاعٍ *an ell of cloth* and ثَمْبُ برْقَاعٍ *a bushel of wheat*; but not so often as the *nums.*. When, therefore, the *nums.* from 3 to 10 are *eps.* of the *pl.* of the *masc.*, they retain their constitutional feminization, because they are *eps.* of the *pl.* [316], which is *fem.*; so that رَجَالُ ثَلَثَةٍ is said, like رَجَالُ ضَارِبَةٍ [270]. And, when what is qualified by them is *post.*, as ثَلَثَةٍ رَجَالٍ, the *nums.* remain *fem.* in apposition to the *post.*, because the *sp.* is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the *nums.* as substantives, and intention to lighten them (MAR). As for the *num.* whose *sp.* is *sing.* [315], vid. what
is above 10, it is not made fem., because the same fem. qualified does not remain. Moreover, though عشرون درهمًا is orig. ألف رجل مائة درهم and similarly دراهيم عشرون are orig. رجل ألف دراهيم مائة, still these nums., even when they follow their pl. qualifieds, do not agree with them in fem. gender, because the ن and the are inseparable from the terminations of عشرون and its cat. [234,320], and the 5 from the termination of مائة; while ألف follows them in abandoning the agreement, because the breach of the custom is established by the two first: and, since the nums., when they follow their qualifieds, do not agree with them, therefore, when pre. to them also, they do not agree with them; so that ألف أغرا رجل, and مائة أغرا رجل and ألف أغرا are said. And the reason why to عشرة تسع عشرة, when compounded with عشرة, remain in the same state as before the composition, although they have neither a pl. sp. nor a pl. qualified, is that their pl. sp. is suppressed, the last sp. being considered sufficient, because the custom of the nums., when they follow one another, is to be satisfied with the sp. of the last num. of their aggregate, as مائة وثلاثة ورجل a hundred and thirty-three men, orig. مائة رجل وثلاثة رجل a hundred men and three men and thirty men; so that, since their pl. sp. is supplied, they are
treated in the same way as when the sp. is expressed. Since, then, the Arabs intend to treat the nums. like deriv. eps., by expressing the $s$ in them when their qualified is fem., and eliding it from them when their qualified is masc.; while they have no masc. qualified, because they are not applicable as eps. to anything but the pl., which is fem., whether it be pl. of a masc. or a fem.: and since, if the $s$ were expressed in them with the two pls., the intention to treat them as deriv. eps. would not be plain; and you would think the $s$ to be the one used to make the unrestricted num. fem. in the original state [of substantive], not to be put on account of the qualified’s being fem., because the $s$, when not denoting unity, is mostly inseparable from the substantives containing it, like $\text{غَرَفَة} [238,263]$: therefore the Arabs drop the $s$ with the pl. of the fem., because its femininization is faint, in comparison with that of the pl. of the masc., so that it is quasi-masc. [below]. For the femininization regarded in the pl. of the fem. is that which supervenes because of the plurality, like the femininization in the pl. of the masc., not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, $\text{نَسَبة}$ XII. 30. [21,270] would not be allowable in a case of choice, as $\text{مُّرَأَة}$ is not allowable in such a case. As, then, the adventitious femininization removes the original masculinization in $\text{رَجَال}$ and $\text{مَدَام}$
[270], so also it removes the original feminization in نَسْوَةٌ; but this adventitious [feminization] is apparent, notorious, in جَالِل, faint in نَسْوَةٌ, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its opp.; so that نَسْوَةٌ becomes quasi-masc. [above], because its feminization is faint. One says, therefore, نَسْوَةٌ جَالِلٍ and نَسْوَةٌ جَالِلٌ ٌ, where the ُّ, which, in the original state [of substantive], denoted the feminization of the abstract num., becomes denotative of the feminization of the numbered. The gender of these ten expressions, جَالِلٌ to عَشْرَةٌ, having been thus settled, we say that their predicament is what we have mentioned, vid. that جَالِلٌ and جَالِلٌ are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as. ٌثلْثُ عَشْرَةٌ جَالِلٌ [324], ٌثلْثُ وَمِثْلَةٌ جَالِلٌ, except عَشْرَةٌ, ٌثلْثُ وَمِثْلَةٌ جَالِلٌ, which, in composition, reverts to analogy, the ُّ being expressed in it in the fem., and dropped in the masc., as جَالِلٌ عَشْرَةٌ جَالِلٌ [above], because its sp. is not a pl. [316], from regard to which the num. might be made fem. And the reason why, when combined with a unit, عَشْرَةٌ ten, alone among decimal numbers, agrees with its sp. in gender is that, when without a unit also, it agrees with its sp. in gender, as عَشْرَةٌ جَالِلٌ ten men and عَشْرَةٌ نَسْوَةِ ten women, [جَالِلٌ}
being *fem.*, and *nuṣṣa* quasi-masc.] (R). As for *mān jāe* "the tenth is feminine. VI. 161. *Whoso doeth a good thing shall have ten good things like it [below], it means* [by suppression of a qualified (Fk),] otherwise would be said, because *muṣṭal* is masc. (Aud, Fk); and, with the *pl.*, the gender regarded is that of its *sing.* [below], as [IM states] in the Alfiya and the Tashīl (Fk). So [says IHsh] in the Aud; but whether *uṣr* would necessarily be said requires consideration, because some justify the masc. gender in *uṣr* by the argument that the *muṣṭal* are *ḥusna* and others on the ground that the *pre.* gains femininization from the *post.* [111] (YS). This is [the rule] when the numbered is mentioned (A, Fk). *Sfw,* in his Commentary on the IH, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the *num.* : and that, if the numbered be put first (YS, Sn), and the *num.* made an *op.,” the rule may be enforced or neglected (Sn); [so that] the *ṣ* may be affixed to the *num.* or elided, with both the masc. and the *fem.* (YS), as if the numbered were suppressed [below], as *māṣa‘al tis‘a* nine questions and *rājul tis‘a* nine men, or conversely (Sn). But, in opposition to *Sfw* upon this restriction, which is not mentioned by IM in the Tashīl, nor by AH in the Ir, nor by IHsh in any
of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A,] Fk, and others, vid. that the num. is made fem. with the masc. when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A)] not mentioned [literally (A)], then [the chaste construction is to give the num. the same gender as if the numbered were mentioned, as ٱلَّذِٰٰنِمُّ خَمْسَةٍ ۖ ٱلَّذِٰٰنِمُّ خَمْسَةٍ ۖ I fasted five, meaning days, and I journeyed five, meaning nights; but (A)] the ٱ is may be elided with the masc. (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk)] And then follows it up with six days of Shawwal (A, Fk). Apparently Fk [also] means that expression of the ٱ [with the masc.] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the ٱ] between the numbered's being ٱيَلَمٌ or any other expression, as is laid down, without any restriction, by many, and among them I{H}sh in the Jami', who hold ٱيَلَمٌ ٱلَّذِٰٰنِمُّ عَلَى خَمْسٍ Islām has been founded upon five principles or essentials [339], i.e. ٱرْكَانٌ or ٱأَصُولٌ, to be an instance of that (YS). But Sb restricts the elision of the ٱ to the case where the numbered is [the expression (Sn)] ٱيَلَمٌ (YS, Sn) exclusively, not any other masc. (YS); and holds it to be the [only]
practice agreeable with the speech of the Arabs (Sn). He discusses that at great length; but the sum of it is this:— When the numbered consists of days and nights, as I journeyed five, meaning both [above], or of days alone, as I fasted five days, because fasting is only in the days, the is elided in the num., in the first case, because the nights predominate over the days, which are subordinate to them [325. B], so that the predicament of the nights is applied to the days; and, in the second, because the day, becoming, as it were, included under, and part of, the night, is indicated by the same name: and, since the predicament belongs to the nights; elision of the is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to the same effect (YS). [For Z says on II. 234.,] is said from regard to nights, with which the days are included; and you never see the Arabs use the masc. in the num. from regard to days: you say I fasted ten days; and, if you used the masc., you would deviate from their speech, as is clear from the text ën ténìj ën ël‘ù SUV 103. Ye have not tarried on the earth, or in the grave, save ten days, and then
XX. 104. Ye have not tarried save a day (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the masc. \([num.]\) with the fem. numbered, and the fem. with the masc. must be observed, there being no reason to the contrary (YS). As to whether the \(s\) may be expressed with the fem. when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sfw necessarily implies its allowability (Sn). As for the \(nums.\) whereby a numbered is not intended, but only unrestricted number, all of them are with the \(s\), as \(تَلْتَنَة \ نَصَفُ سَتَة \) [above]; and are diptote, because \([fem. (Sn)]\) proper names \([8]\), contrary to the opinion of some; while the prefixion of \(اللَّ \) to them, as \(تَلْتَنَة \ نَصَفُ سَتَة\), is like its prefixion to some proper names, as \(اللَّ الْأَلَّاٰخَة\), a name of the Sun, when they say \(اللَّ الْأَلَّاٰخَة\), and similarly \(الشُّعَرَب\) for Fate \([8]\) (A). The gender regarded [with the pl. (Aud)] is that of the sing. [above] (Aud, A), not of the pl. (A), as \(تَلْتَنَةُ حَمَامَاتٍ\) three hot baths (Aud, A), with the \(s\), from regard to \(حَمَام\), which is masc. (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say \(تَلْتُ حَمَامَاتٍ\), regarding the form of the pl.: while Ks,
[like the Bdd (Sn).] says "You say I passed by three hot baths, without a -widget, though the sing. [261] is masc."; and he constructs what is like it by analogy to it: but Fr does not say this. The gender regarded in the sing., (1) if the numbered be a substantive, is the gender of its form, as three persons, meaning women [or men (Sn)], because شخص is masc. ; and three beings, meaning men [or women (Sn)], because عين is fem. [263,264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the num. (Sn)]; for, if that be attached to it, the sense may be observed:— the first is like the saying [of 'Umar Ibn Abi Rabia (MN, EC) alMakhzumi (MN)]

[And my shield against him that I was afraid of was three persons, two of them having swelling breasts, and the third just entering upon the time of puberty, where نسية means women (EC),] and the saying [of An Nawwah alKilabi (EC)]

[And verily this Kilab is ten sub-tribes, and thou art quit of its ten clans, where أبطني means (EC); and IM in the CK makes  دأنتين عشرة أسباطاً أضباً]
VII. 160. *And We divided them into twelve tribes, nations,* an instance of it, saying that by the mention of أَمَّة أَمَّة the predicament of the *fem.* becomes preponderant, [otherwise, says IUK, إنَّيْ عَشَرَ أَسْبَاطًا] would be said, because سَبْطُ is masc. (Sn)]; but in the CT he makes أَسْبَاطًا a *subst.* for [the *sp.* فَرْقَة divisions being suppressed (Sn)], which is the right construction, as will be seen [316]: and the second is like the saying [of an Arab of the desert, afflicted by drought (EC).]

*We are reduced to three souls, and we have but three camels. Hard indeed has the time been upon my household!* (EC)], نَفْسُ being often used when إِنَّسَانُ a *human being* is intended by it: (2) if the numbered be an *ep.*, is the gender of its qualified meant to be understood, not its own, as VI. 161. [above], i. e., عَشَرٌ حَسَنَاتٍ; and as تَلَّثُثُ رَبَاب three *middle-sized [240]*, when you intend *men*; and similarly تَلَّثُثُ دَوَابُ three *beasts*, when you intend *males*, because دَاوَابُ is *orig.* an *ep.* (A); though some of the Arabs, says IUK, say دَوَابُ، because دَوَابُ is treated as a substantive (Sn). It is only with the *pl.*, however, that the gender of the *sing.* is regarded (A). As for the *[collective (Sn)] generic *n.* and the *quasi-pl. *n.**, what is regarded with them is their actual gender, so
that the gender given to the *num.* is the converse of what their *pron.* requires. You say (1) three *men* and (A) three *sheep*, with the *m*, because you say many *men* and (A) many *sheep* with [the *ep.* in] the *masc.* (Aud, A): (a) so in the Aud: but BD says "In my opinion you say three *men* because *men* is *fem.*" [271]; and this is what Jh and others mention: and by it is refuted the language of A, like that of the Aud; and it is proved by XXI. 78. When the men’s *sheep* had strayed into it: while some say that is both *masc.* and *fem.*; and this is necessarily implied by what Dm transmits from IHshb, vid. that the *fem.* generic *ns.* are *bees* and *ducks*, which have no third, because the rest are either necessarily *masc.*, vid. *six,* *bananas,* *grapes,* *lota-trees,* *fresh ripe dates,* *wheat,* and *words,* or of both genders, vid. the remaining expressions (Sn): (2) three *ducks* [271], with omission of the *m*, because you say *ducks* with [the *ep.* in] the *fem.*: (3) three head of *cattle* or , because *cattle* has two *dial. vars. masc.* [from regard to the form, or to the sense (Sn)], and *fem.* [from regard to the sense (Sn)], as En *the *bqrs* Tshabbah *Ullyn* as read (Aud, A). This holds
good so long as the generic \( n \) or quasi-pl. \( n \) is neither separated from the \( num. \) by an \( ep. \) indicative of the sense, [the \( ep. \) being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a \( pl. \) of a masc.; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:—

the first is like your saying three female sheep and three male ducks; but the posterior \( ep. \) has no effect, as three mountain goats and three deer \( 271 \) (A); and similarly the \( ep. \) not indicative of the sense, as three pretty ducks, being common to males and females (Dm): and the second is such as three pedestrians, being a fem. quasi-pl. \( n \), but used as a substitute for as a broken \( pl. \) of \( \text{\textbar } \), so that its \( num. \) is made [to indicate by the expression of the \( \overline{5} \) in it that the numbered is (Sn)] masc., as would be done with the \( pl. \) for which it is used as a substitute (A); and similarly, says IUK, three things, being orig. on the measure of \( \text{\textbar } \) [273], but used as a substitute for the \( pl. \), so that, though it is fem., still, since it is used as a substitute for a \( pl. \) of a masc., the \( \overline{5} \) must be expressed in it (Sn). And, [as the form of the sing. is not regarded
in the generic and quasi-pl. ns., so (Sn)] also the form of the sing. is not regarded when it is a proper name, [but its sense is regarded (Sn),] as تَلَّةٌ أَلسْلَحَاتِ the three Talhas and خَمِسُ الْهُنْدَاتِ the five Hinds [264]. When the numbered has two dial. vars., masc. and fem., like حَالَٰلٰ state, elision and expression [of the ٰ] are allowable [in its num.], as تَلَّةٌ أَحْوَالٌ three states (A).

§. 315. As regards the second matter, i. e., the sp. [314], the nums. are of four kinds, (1) what does not need a sp. at all, vid. وَاحِدٌ one and وَاحِدَٰنِ two: for you do not say وَاحِدٌ حُنَّظْلِي إِنْتَانِ, nor وَاحِدُ رَجُلٍ إِنْتَانِ رَجُلْ, while وَاحِدُ رَجُلٍ [228,313] is a poetic license: (2) what needs a sp. in the gen. pl., vid. تَلَّةٌ عَشَرِ three to عَشَرٌ ten [below], as عَشَرٌ مُّبَالِكٌ Räl̲a' and عَشَرٌ نَسْوَى With me are three men and ten women, except when the sp. is the word مَائَةٌ a hundred, which must be in the sing., as مَائَةٌ تَلَّيْتَبِاكُهُ With me are three hundred, not مَائَةٌ عَشَرٌ مُّبَالِكٌ, nor مَائَةٌ عَشَرٌ مَائَةٌ, except in poetic license (Sh), as مَائَةٌ عَشَرٌ مَائَةٌ عَشَرٌ مَائَةٌ مَائَةٌ مَائَةٌ مَائَةٌ مَائَاتٌ [316] (MAdj): (3) what needs a sp. in the acc. sing., vid. عَشَرٌ عَشَرْ عَشَرٌ eleven to عَشَرْ عَشَرٌ سَتَّةٌ وَعَسَرَنِ nineti-nine, as X. 4. [85, 211, 314, 442], V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]: (4) what needs a sp. in the gen. sing., vid. مَائَةٌ a hundred
and a thousand [below], as عَمَّدٌ مَائَةٌ رَجُلٍ: With me are a hundred men and a thousand men (Sh). The nums. pre. to the numbered are ten, consisting of two sorts, (1) عَشرَةٌ [above], which ought to be pre. to a broken pl. of paucity [316, 317], as سَبعةٌ أَبْحَرِ XXXI. 26. [79, 235, 585]; (2) مَائَةٌ [above], which ought to be pre. to a sing., as مَائَةٌ جَلْدَةٌ XXIV. 2. [62] and مَائَةٌ سَنَنَةٌ II. 90. For a thousand years (Aud).

§. 316. The sp. of عَشرَةٌ to مَائَةٌ is [only (A)] a gen. pl. (IH, IM) in form or sense, except in تَسْعَى بَيْنَائَتْ [below] (IH); and mostly an expression of paucity [315, 317] (IM). The id. pl. is either a generic n., like دَمَر [254]; or a quasi-pl. n., like رَهْطٌ [257] (R). If the sp. be a generic n. or quasi-pl. n., it is (1) [mostly (R)] governed by مَنْ (R, A), as فُنُضَتْ أَرْبَعَةُ مِنَ الْقَلِيدَ II. 262. Then take thou four birds and مَرَتْ بَنَالَتَةَ مِنَ الْرِّهْطِ I passed by three persons (A), because, though they are in the sense of the pl., still they are in the form of the sing., so that prefixion of the num. to them is disliked after the arrangement made for prefixing it to the pl. (R): (2) sometimes governed by prefixion of the num., as in وَكَانَ فِي الْمَدِينَةِ تَسْعَى رَهْطٍ XXVII. 49. And there were in the city nine persons, the tradition لَيْسَ فَيْيَا دُونُ حَسَبٍ كَوْدِ صَكَدَةٍ There is no poor-
rate on what is below five camels, and [314] (A). Akh says that the num. may not be pre. to them; but this rule is broken by XXVII. 9, and [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the sp. be something else, it is governed by prefixion of the num. to it; and ought then to be a broken pl. of paucity [315, 317], as three slaves and three handmaids (A).

As for its being governed in the gen. by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the num. is aprothetic, [and pronounced with Tanwin (IY),] in which case the exponent is either [in apposition to it as (IY)] a subst., as three fathers; or in the acc. [as a sp. (IY)], as three fathers, which is a poetic license (IY,R). The acc. is anomalous, because the numbered, as before shown [314], is orig. qualified, which is the [word] intended; so that, if they put it into the acc., the intended is in the semblance of a complement [19]. And, as for the prefixion [of the num.] to the pl., it is because the post. is orig. qualified, the num. being afterwards pre. to it for the sake of lightness; while the qualified of three and upwards is orig. pl. [314] (R). But, when the sp. [post. to the num. from 3 to 10 (R)] is a hundred, it is sing. (R, Aud, A), as [313] (Aud, A), (A), and [above]
(Aud); not pl. (R). By analogy مَيْئِين or مَيْئِين [in the pl. (IY, Jm)] should be said (IY, IH), because مَيْئِين has twopls., one in the semblance of the perf. pl. masc., vid. مَيْئِين [234, 244] (R, Jm); and the other in the semblance of the perf. pl. fem., vid. مَيْئِين [234] (Jm). But the num. is not pre. to the perf. pl. masc. [317]; so that only مَيْئِين remains (R, Jm), to which the num. might be pre. in default of the broken pl., as in قَلْتُ عَمْوَاتٍ XXIV. 57. [240, 317] (R); and, disliking that the sp. should follow the pl. with the and تَسْعُون of عَمْوَات, they confine themselves to the sing., which besides is shorter (R, Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be sing., and the sense pl. (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is كُلُوا فِي بَعْضٍ بَطَنِكُمُ الْحَي [233] (S, IY), cited by S (IY). But مَيْئِين, as (IY, R)] مَيْئِين لِلْمُلْكٍ فَقَيْ بِهَا رَدَّتْ وَجَلَّتْ عَنْ وَجُرْهُ الآمَّامِ [By AlFarazdak, Three hundred camels as bloodwits for the slaughter of the three kings has the pawning of my cloak paid for, and it has cleared away this shame from
the faces of the Ahtams, i.e., the sons of Sinān al-Ahtam Ibn Sumayy (AKB), or تَلَتْ مِتَابٍ (TY),] occurs in poetic license [315] (TY, R, Aud, A), because the poets are allowed ample liberty in reverting to obsolete o. fs.; but this, though agreeable with analogy, is still anomalous in usage (TY). Some say مورون with ذِمَم‍م of the م [244] for ممَّم [234]: and some make the م of ممَّم smack somewhat of ذِمَم in the sing. also, but do not make the ذِمَم plain; and that is [called] “stifling”: while Akh says that, if you pronounced the م of ممَّم with ذِمَم, saying ممَّم, like مورون, it would be allowable. And some make the م of ممَّم the seat of inflection, like [the م of ممَّم] [236]: while Akh says that ممَّم is ار. ممَّم, like ممَّم, the ل being elided; so that, according to him, it is sing.: but this is of no account, since, if it were sing., ممَّم would be said of a single hundred; though perhaps, according to him, it is a quasi-pl. n.: and some say that it is [a broken pl., on the measure of] فعَبَل, like عصي [243], the last ي being changed into ن [688]. And in the saying

وَحَاتِمَ الْفَلاَيِّي رَهَابَ الْبَيْتِي [234], (1) according to Akh, is ار. الْبَيْتِي, the ن being elided by poetic license: (2) as is transmitted from Y, is curtailed of the s, like تَمَر from تَمَّر [254]; but this is
not correct, since the regular form would then be مَأَيٌّ, like as you say لَنْتَى [Note on p. 900, l. 21], and from طَبْبَى [244]: (3) is sometimes said to be orig. كَلِيب [237, 255, 257], the ف being pronounced with Kasr, as in شِعْرٍ and رَغِيف [368], because the م is a guttural letter; and to be then contracted [into الْيَي] on account of the rhyme: but مَيّ has not been heard; so that this requires consideration (R). IM says in the Tashil "And الْيَلْف is peculiar in being used as a sp. [for any num.] without restriction; whereas مَكْتَب is used as a sp. for only إِحَدَ عَشْرَةٌ and their cats."

as a hundred thousand, eleven thousand, eleven thousand, twenty thousand, and twenty-one thousand; and as three hundred, five hundred, eleven hundred, and fifteen hundred (Su). and must be written united, because the ال of [the pre. n. in] is elided, and the union is made a compensation for the elision: while the ال of [the pre. n. in] is سَسَس [307, 689, 758], the س having been converted into ث; and the union is made a compensation for the incorporation (D). The sp. of إِحَدَ عَشْرَهِ eleven to
ninety-nine is an acc. sing. (III). It is put into the acc. because of the impossibility of prefixing [the num.] to it. In the case of [the nums.] from 

\text{أحد عشر} \quad \text{تسعة عشر} \quad \text{nineteen} \text{, this impossibility is because the Arabs dislike three things to be made like one.} \quad \text{[110]. For, though they say} \quad \text{أحد عشر زيد} \quad \text{Zaid's eleven}

\text{خمسة عشر} \quad \text{fifteen}, \text{prefixion being allowable except in the case of} \quad \text{أنا عشر} \quad \text{[210, 318], still this is not like that, because the post., when a sp., is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the post. in} \quad \text{خمسة عشر زيد} \quad \text{Zaid's fifteen}

\text{is different from the first, so that this is not like making three things to be ideally one. And, in the case of} \quad \text{عشرون} \quad \text{twenty} \text{ and its cat., the impossibility is because the} \quad \text{ن} \text{ may not be elided on account of the prothesis, since it is not really the} \quad \text{ن} \text{ of the} \quad \text{pl.}, \text{but is assimilated to it; while prefixion is not possible with retention of the} \quad \text{ن} \text{, because of its resemblance to the} \quad \text{ن} \text{ of the} \quad \text{pl.} \text{[110]. Sometimes such [phrases] as} \quad \text{عشرون درهم} \quad \text{twenty dirhams} \text{ and} \quad \text{أربعة ثوب} \text{ forty garments occur; but they are rare. And the sp. is}

\text{in the sing. because, when governed in the acc. as a sp., and therefore in the semblance of the obj., which is a complement, it does not remain like the}
qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]; and, since the plurality is intelligible from the preceding num., and the sing. is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its o. f., when it was qualified, is still observed; so that, in most cases, only it, and not the num., is qualified, as

\[\text{عندَي بِعَشْرَةٍ رَجُلٌ شُجَاعًا}\]

*With me are twenty brave men*, because it is the [word] intended as respects the sense, while the num., though made to precede it, is like a qualification of it; just as it is qualified when it is *post.*, as

\[\text{إِنَّى أَرَى سَبْعَةَ بَقَارَةٍ بَيْنَى سَبَابِيٍّ}\]

XII. 43 *Verily I see seven fat kine* [317]; but qualification of the num. is also allowable, though rare (R).

As for VII.160. [314], in it is [not a sp.; but (Sh)] a subst. for pl. the sp. being suppressed, i.e., *فَرْتِي عَشْرَةَ* [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if were a sp., the two nums. would be made masc., because [sing. of *اسباطا* (Tsr)] is masc. (Aud, A); while the sp. would be made sing. (A), because it is the sp. of a comp. [num.] (Su). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that *اسباطا* is a sp.; but that the mention of *مُعَبرة* makes the predicament of feminization preponderate (Aud, A) in *اسباطا* (Tsr), as the mention of *كُتابان* and *مُعَبرة* makes it preponderate in
[314] (Aud), because is qualified by pl. of َنَّمَة a nation. And Hf says that may be ep. of فُرْتَة, the qualified having been suppressed, and the ep. put into its place [149]; and that the num., when applied to َسَبْاطًا, is made fem. because is i. q. فُرْتَة divisions. But Fr holds that the sp. may be in the pl.; and the text appears to be evidence for him (Tsr). This sp. may not be separated [from the num.], [86] being a poetic license (A). The sp. of َمَا تَمَائَة a hundred and َأَفَّ a thousand, of their du., and of the pl. of َمَا تَمَائَة, is a gen. sing. (II). َمَا تَمَائَة, when post. to and its cat., is not pluralized in the num., as above shown. But, if not post. to َتَلْتَ and its cat., it is pluralized; and that pl. is pre. to the sing., as مَكَات بُرْجِلِ hundreds of men. The sp. is put into the gen. because this is the o. f., as we mentioned in the case of such as َتَلْتَة بُرْجِلاً [314]. And it is made sing. because they are emboldened to this by the fact that the sp. governed in the acc. is in the sing.; while the sing. is lighter than the pl., and the num. is sufficient indication of the plurality, the multitude and plurality being greater and more notorious in this scale than in the scale of the units, because [the pl. appropriate to] the scale of the units is the pl. of paucity [235, 315, 317], the predicament of which, according to them, is that
of the sing. in many things, such as their making its dim. according to its form [285], and developing another broken pl. from it [256]; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the sp. of مَائَتْة is (1) a [gen.] pl. (R, Aud, A), by assimilation of مَائَتْة to عشرة, since it is ten times ten (Sn), as in the reading of Ḥamza and Ks رَبَّثُوا فِي كَهْفِهِمْ قُلُّت مَائَتْ سَبِينَ XVIII. 24. And they tarried in their cave three hundred years [below] (Aud, A), where Ubayy reads سنَة (K): (2) an acc. sing., [anomalously (A)], as

إِذَا عَاشَ الْفَتْنُ مَائَتْيَ عَامًا ✦ فَقَدْ كَبَّرَ الْبَذَّةَ وَ الْفَتْنَةَ (R, Aud, A), by Rabī' Ibn Dabū' al-Fazārī, When the young man lives twr hundred years, pleasure and youth have gone (MN, AKB). And IK allows الْبَذَّةُ دِرْهَمًا the hundred dirhams and الْأَلْف دِينَارًا the thousand dinārs (A). IH says very happily "قدّرت سَبِينَ مائّة سَبِينَ " XVIII. 24. [above], with Tanwīn, which "is transmitted from others than Ḥamza and Ks [and "Ubayy], is a subst. [for قدّرت مائّة (B)], not a sp., otherwise "two anomalies, putting the sp. of مَائَة into the pl., "and governing it in the acc., would ensue; so that it is "as though رَبَّثُوا سَبِينَ were said [151]. And أَسْبَاطًا in "VII. 160. [above] is similar, otherwise the anomaly
"of putting the sp. into the pl. would ensue. Zj says
"that, if سَيِّئَينَ were governed in the acc. as a sp., it would
"be necessary that they should have tarried nine hundred
"years, because it is understood that the sp. of مَائَةٌ is one
"of a hundred, as جُئَلٌ a hundred men, where جُئَلٌ is
"one of the مَائَةٌ; so that, if سَيِّئَينَ were a sp., it would be
"one of تَلَعْبُ مَائَةٌ; and, سَيِّئَينَ being at least three [234],
"it would be as though three hundred times three years,
"which are nine hundred years, were said. And this is
"equally applicable to VII. 160, where, if أَصَابَانَ tribes
"were a sp., they would be thirty-six, according to his
"opinion. This, however, which Zj mentions, is also an ob-
"jection to the reading of حَمْزَةِ and كَس سَيِّئَينَ
"with prefixion, سَيِّئَينَ being, according to them, nothing
"but a sp., although it is not governed in the acc.; while
"there is no doubt that the reading of the majority
"is more regular, according to the G.G., than the
"reading of these two. But what Zj mentions does not
"necessarily follow, because what he mentions is peculiar
"to the case where the sp. is sing.; whereas, when it is a
"pl., the intention in it is like the intention in the sp.
"occurring as a pl. in تَلَعْبُ أَنْوَابِ [314]. Moreover the o. f.
"in the whole is the pl., the sing. being deviated to only
"for a [special] cause, as before shown; so that, when the
"sp. is used in the pl., it is used according to the o. f.;
"while what Zj says would necessarily follow only if "what is used in the pl. were used as the sing. is used, and "does not hold good when the pl. is used according to its "o. f. in what the num. is applied to." This is the end of IH's remarks. When you qualify the sing. sp., you may observe the form or sense [of the qualified] in [regulating the number of] the sp., as ٌنَّالٌةَ عَشْرٌ طَوْلُ بَلٌّ a hundred tall men or مَائْةُ رَجُلٍ طَوْلُ بَلٌّ, whence طَوْلُ B [78] (R). And, if the rest of the appos. be like the ep., then سْيَنَّ أَثْنَاءَ آخِرِ الْعُمُود [above], by observance of the sense (Sn). Fr allows سْيَنَّ to be a sp. on the principle of فِئَةٍ [above], where which is a pl., occurs as [ep. of the sing. (AKB)] sp. حَمْلُ بَلَّ (AKB), because the ep. and the qualified are one thing. But the [correct] opinion is the first, because what is not allowable in firsts is allowable in seconds [538], as يَا رَبُّ الْبَلَّ O tall Zaid [49], while بَلُّ الْبَلَّ would not be allowable [52] (IY). S and many of the GG dislike the sp. of the num., in any scale whatever, to be an ep. [317], as مَائَةُ عَشْرٍ طَوْلُ بَلٌّ and and أَحَدُ عَشْرٍ طَوْلُ بَلٌّ, because what is intended from the sp. is unequivocal designation, which is non-existent in such eps. as these. But, if the ep. be peculiar to some genera, it is not dis-
liked, as مَائَةُ فَاضِلٍ three learned men and a hundred crudite men. This is like what we said on هُدَا العَالِمُ and هَذَا الأَبْيَضُ [148] (R).

§ 317. The sp. of [the num. from] 3 to 10 is mostly a broken pl. [315,316]. As for the sound pl., (1) if it be an ep. [316], it does not occur as a sp. of the num., according to S, except extraordinarily, كَلِّتْ مُسْلِمِينَ not being said, nor كَلِّتْ مُسْلِمَاتِ, since the object of the sp. is particularization of the genus, while the eps. are deficient in this meaning, because most of them denote generality, for which reason you do not say in the broken pl., when an ep., كَلِّتْ طَرْفَةُ: (2) if it be not an ep., then, (a) if it be a proper name, it seldom occurs as a sp., because the pl. of the proper name must contain the ل [13]; while, the most important object of the sp. of the num. being explanation of the genus, not individuation, the sp. of the num. is mostly indet., even if it be a gen., for which reason كَلِّتْ الرَّيْبَيْنِ the three Zaits and كَلِّتْ الزَّيْنَبَاتِ the three Zainabs are rare: (b) if it be not a proper name, then, (a) if it have a broken pl., the sound is not used as a sp. in most cases, كَلِّتٌ كَسِرَاتٌ [238] not being said, but كَلِّتٌ كَسِرٍّ [238,239], because the sound is seldom used as a sp. of the num. in any other position than this; but وَسَبَعَ سَنَبَاتَ عَضْرٍ XII. 43. And seven green ears of corn
[below] occurs, notwithstanding the existence of سَنَابِلِ: (b) if it have no broken pl., the sound is used as a sp., as XXIV. 57. [240,316] (R). The num. from 3 to 10 is pre. to the sound pl. [in three cases (A)], (1) when the broken pl. of the word is neglected, as سَعَى سَمَوَاتِ II. 27. Seven heavens and XII. 43. [316]; (2) when the pl. is in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, as وَسَعَى سَنِيبَاتٍ XII. 43. [above], which is in the vicinity of سَعَى بَقَراتٍ XII. 43. [316] (Aud, A); (3) when the other [pl.] is seldom used, as ثِلْثُ سُعَادَاتِ three Su'āds, which is allowable because سَعَاذِدُ is rare; but ثِلْثُ سُعَاذِدَ also is allowable. The sound pl. is preferable in these two last [cases]; and is necessary in the first, because the other [pl.] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, the num. is not pre. to the sound pl., except rarely, as ثِلْثَةُ أَحْمَدِينَ three Ahmads and ثِلْثَةُ زَيْنِبَاتِ three Zainabs (A), more often ثِلْثَةُ أَحْمَدَمَانَ and ثِلْثَةَ زَيْنِبَانَ (Sn). But prefixion to the sound pl., when an ep., is weak, as ثِلْثَةُ صَالِحِينَ three righteous men, the best [construction] being apposition as an ep., and next the acc. as a d. s. (A). The sp. of 10 and what is below it [to 3 (IY)] ought to be a pl. of paucity [235,
315, 316], in order that it may correspond to the *num.* of paucity (M), because the exponent is according to the expounded (IY). If the numbered have only a *pl.* of paucity, or only a *pl.* of multitude, the *num.* is *pre.* to it, as 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

three pens [237, 242] and 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

four men [235, 237]. If however, it have both *pls.*, the *num.* is mostly *pre.* to the *pl.* of paucity, in order that the numbered may correspond to the *num.* in paucity, as 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

three mountains [237]. But 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

II. 228. [below] occurs, notwithstanding the existence of 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

though it is not regular. Mb indeed says that such as 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

three dogs is regularly allowable, as being renderable by 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

*but* this is not well-known (R). The *num.* from 3 to 10 is *pre.* to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

three girls, 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

four men, 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

and 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

five dirhams: (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{ثال خُمْسَةٌ أَجَيْالٍ} \]

is anomalous as *pl.* of 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \]

with Fath [below]; and the second as in 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \]

three shoe-latchets, since 

\[ \text{ثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \quad \text{مثال خُمْسَةٌ أَجَيْالٍ} \]

is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,
vid. that some mention ٌّ نَالْ نَاقْرَآ ٍّ as pl. of قَرْنُ ُّ with Damm of the ق, in which case it is not anomalous; and (2) that قَرْنُ ُّ with Fath [above] has a regular formation of paucity, vid. قَرْنُ ُّ, because *قَرْنُ ُّ* is regular in [عَلْلَ] with Fath of the ف, and quiescence of the ع, when sound in the ع, as here. And the language of [R and] BD is that, if the sing. of the sp. has a pl. of paucity not neglected, the sp. is mostly put in the pl. of paucity, as تَلْثِتْ أَجْبِلْ three mountains [237] and خَمْسُ آكِمْ five mounds [238, 254]; but is sometimes put in the pl. of multitude, as in II. 223., notwithstanding the occurrence of اَّكْرَآ [above] (Sn).

§. 318. When you go beyond 10, you put two words, (1) the unit, vid. تَسَعْهَا nine and what is below it, which are all uninf. upon Fath, except (a) تَسْتَنَالِي and تَسْتَنَالِي [below], these being inf. like the du.; and (b) تَسْتَنَالِي [319]: (2) عَشَرْهَا ten [319], which is uninf. upon Fath unrestrictedly (Aud). As for the last member [of the comp. num. (Sn)], the cause of its uninflectedness is its implying the sense of the con. (A), i. e., the ٍّ [209, 210] (Sn). And, as for the first, the cause of its uninflectedness is the last member's standing towards it in the place of the ُّ of femininization, [or rather its own standing in the place of what precedes the ُّ of femininization (Sn),] in respect of inseparability from Fath. For that reason the
first member of افنتنا عشر [below] and افنتنا عشرة is infl., [since the cause of uninflectedness is wanting (Sn),] because their last member stands in the place of the ن [290, 308], and what precedes the ن is the seat of inflection, not of uninflectedness (A). Some say that the first member is uninf. because it is like part of the word (Sn). It is plain, from what we have mentioned [314], that you say افنتنا عشر رجل افنتنا عشر عبذا eleven male slaves and افنتنا عشر عشر عبذا twelve men, with both [members of the comp.] in the masc.; and افنتنا عشر عشر عبذا thirteen male slaves, with the first in the fem., and the second in the masc.: and افنتنا عشر عشر عبذا eleven female slaves and افنتنا عشر عشر عبذا twelve girls, with both in the fem.; and افنتنا عشر عشر عبذا thirteen girls, with the first in the masc., [and the second in the fem.] (Aud). The KK allow the first member to be pre. to the last member of the comp., [the first being then infl. according to the ops., and the last always in the gen. (Sn),] as This are fifteen (A), whence كلف هذه خمسة عشر من الله [below] (Sn); and approve of that when [the last member of (Sn)] the comp. is pre., as in خمسة عشرteen thy fifteenten [below]. The num. is sometimes pre. to the owner of the numbered; and then dispenses with a sp., as هذه افنتنا عشر رجل افنتنا عشر عبذا These are Zaid's eleven (A), because, when you say عشر عشرون thy twenty, you address him that knows the
twenty attributed to him, while you do not say 
Zaid's twenty to any but those who know Zaid and his twenty (Dm). That is done with all the comp. nums., except [316] (A) and ٥٠:٠٠; and similarly with the uncompounded, as مائة زيد Zai-l's hundred (Sn).

One says ٥٠:٠٠ [210] and III, ٥٠:٠٠ thy thirteen: but not ٥٠:٠٠, because the of ٥٠:٠٠ [above], being equivalent to the ٥٠:٠٠ of the du. [290], is not combined with prothesis [110]; nor ٥٠:٠٠, lest it be mistaken for the prefixion of ٥٠:٠٠ two without composition (A). And, if a comp. num. be pre., the uninflexedness remains (IM) unaltered in both members, as ٥٠:٠٠ مع ٥٠:٠٠ أ٠٠٠:

Thy eleven are with Zaid's eleven, with Fath of both members. This is the most frequent method, because the uninflexedness remains with the l and b, by common consent, and so therefore with prothesis [210]. The second method is that the last member should be infl., the composition remaining, as in ٥٠:٠٠ (A), though is diptote [4,215], because of the presence of the two causes [18], contrary to ٥٠:٠٠, because it is not a proper name (Sn). This method is transmitted by S from some of the Arabs, as ٥٠:٠٠ [with Fath of the of in both cases, and Damm of the r in the first , and Kasr of the r in the second (Sn)]; and is indi-
rated by IM's saying (A), but the last member is sometimes infl. (IM); and it is approved by Akh; and preferred by IU, who asserts that it is the chastest, giving as his reason that prothesis restores things to their o.f. in inflection (A). This reason is not said to require inflection of the first member also, because the pre. is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the pre. aggregate, the inflection appears in it (Sn). In the Tashīl, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the uninfl. is sometimes pre., as كم رجل عندك How many a man is with thee! [225] and من لدك حكيم خبير XI. 1. From a wise, knowing One [205] (A). But IUK remarks that it is said by some to be, according to S, a weak dial.; and that, since it is authorized as a dial., to copy it is not forbidden, even if it be weak (Sn). And there is a third method, vid. that the first member should be pre. to the last, the uninfl. of both being removed, as ما فعلت خمسة عشرة What have thy fifteen done?, transmitted by Fr; though IM mentions in the Tashīl that it is not to be copied, contrary to the opinion of Fr. "But ثمانية عشرة", says IM in the Tashīl, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN, Sn)], as كلف من عناكة وشوقته ينت ثمانية عشرة من حبّيَّة
[above], i.e. [He was overtaken, on account of his weariness and distress, with a girl of eighteen of his years (MN).] "is not allowable, by common consent". His assertion, however, of "common consent" requires consideration; for [others transmit that (MN)] the KK allow the first member to be pre. to the last member of the comp., unrestrictedly, [i.e., in poetry or elsewhere (MN), whether the aggregate be pre. or not (Sn),] as before noticed (A).

§. 319. The of عشرة, [when compounded (R), in the fem. (IH, IA, A),] is pronounced with (1) Kasr by [the Banu (M)] Tamim (M, IH, IM), as إحداث عشرة eleven (IV, A), and تسع عشرة nineteen (IV), with Kasr of the ش (A): (2) quiescence (M, R, IA, Aud, A) by the Hijazis (M, R, Aud, A); which is the chasest dial. (R, A): (a) since they dislike the succession of four Fathas in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fatha, the Tamimis deviate from Fath to Kasr of its medial; while the Hijazis deviate from mobility to quiescence of the medial, in order that one heaviness may not be removed by another (R): (b) that is because the customs are broken in many of the nums., whence their saying إحداث, but upon the measure of [322]; and عشرة, but عشرحة, with Kasr of its initial
[234, 320]; and not to صِعْبَة, nor ِّّلسْمِكَة, except anomalously [316] (IY): (3) Fath (IY, R, A) by some (A), which is the o. f. (IY, A), and is read by Al'A'mash in II. 57, [211] (IY), because the composition is accidental; but this is rare (R). In the masc., however, the ش is pronounced with Fath (A). The عُشَر of عُشَر in the masc., as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatḥa on the final of the unit (R), in what is virtually one n. (K on XII. 4.),] as أَحْدَ عُشَر (R, A) and ثلَّثة عُشَر (R), and so on (A), to تُسْعَة عُشَر (K); contrary to إِنَّا عُشَر 1210] (R), lest two quiescents be combined (K); and so Abū Ja'far reads أَحْدَ عُشَر in XII. 4. (442), for lightness (K); while Hubaira, the companion of Hafṣ, reads إِنَّا عُشَرَ شَهْرًا IX. 36. [83], though it involves a combination of two quiescents (A). Dm says "If it be said 'How may the ف of the n. be made quiescent?,' we say that, when the ِّّلسْمِكَة هُوَ and ف may be made quiescent after the ، and the [670], this is more fitting." (Sn). The ى [of تَسَلَّنِي (Aud, A) occurring in the num. of the fem. (Sn), when compounded (A) in تَسَلَّنِي عُشَرَة (M, IH),] is (1) pronounced
with Fath (M, IH, Aud, A) by most of the Arabs (M), who treat like أربعة عشرة for ثمانية عشرة, because the cause [209] is one (IY): (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the comp. is heavy by reason of the composition (R), as the ی is [necessarily (R)] made quiescent in معيدي قرب (IY, R, Sn), [215] (IY, R), and [208, 213] (R): (3) seldom (Aud), anomalously (IH), elided; while the ین is pronounced with Fath (IH, Aud, A), because of the composition (Sn), since the ی tolerates Fatha on account of its lightness, as in رأيت القاضى I saw the judge [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] ی (R, Sn): and hence the saying [of A1A'sha (KF)]

وَلَقَدْ شَرِبْتُ ثَمَانِيًا وَثَمَانِيًا اَ رَبَعًا

And assuredly I have drunk eight cups of wine and eight and eighteen and two and four [below] (A), properly the ی being elided according to the dial. of those who say طوال أَلْلَادِ long in the hands (Jh, KF), as says the poet [Muṣarris Ibn Ribʿ alAsadī (Jsh)]

قطرت بِنَحْصُلي فِي يَمَلاَتِ دَوْمَيِ آلَيْدِ يُخْبِطُن السَّيْقَةَ

[below] (Jh) And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground (Jsh). But, after elision of the ی, Fath is better than Kasr of the ین, in order that ہُبَان may agree

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with its sisters, because, when compounded with ٨ُعْشَرَةٌ they are pronounced with Fath of the finals (R). And sometimes also, when ُتَمَلَّيْنَ is not compounded, its ى is elided, its inflection being placed upon the ُنَ, as in the saying of the poet

لَهَا نَتَّنَانِي أَرْبَعٌ حِسَانٌ وَأَرْبَعٌ نَتَّنََّانِهَا نَبَانُ [below] (R, A) She has four beautiful central incisors, two above, and two below, and four lateral incisors, two on the right, one above, and one below, and similarly on the left, so that her front-teeth are eight (AKB), and the tradition ِصَلَّى تَمَانَ رَكَعَانِ [below] with Fath of the ُنَ (R). That is like the reading of someLV. 24. And His are the ships with sails raised aloft, with [elision of the ى and (K, B)] Damm of the ُرَ (A). But H in the D disapproves the elision of this ى (AKB). The correct method, [says he,] is to retain it, because the ى in ُتَنَانِ is the ى of the defective, which is expressed in prothesis and in the acc., like the ى of قَافَضٌ [16]. And, as for AlA‘ṣhâ’s saying َلَوْلَدَ شُرَبَتْ آلَحَرَ [above], he elides the ى in it by poetic license, as it is elided from the det. defective in َنَفَّرَتُ يُضْنِصُلي آلَحَرَ [above], i.e., ُالْآَيِّدَيِّ; while, in cases of poetic license [below], one is allowed to elide the ىs from the finals of words, contenting oneself with the kasra indicative of them, as in the saying of the Rajiz
Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword (D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this ى in poetry; and that Th cites لَهًُا كَنَايَا آللَّه (above) as an instance of it (CD, AKB). But this [restriction of the elision to poetry] requires consideration; and H’s saying “in cases of poetic license” [above] is open to the objection that the elision occurs in the Kur, as لَوْلَيْلِ إِذًا يُسَرَّ LXXXIX. 3.

And by the night when it goes away, and cannot therefore be reckoned a poetic license (CD); and the truth is that it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the Sahih of Muslim in the chapter of Eclipse, on the authority of Ibn 'Abbás, who says صلى الله عليه وسلم *حَسَنَّ الْشَّمْسُ تَمَانَّ رَجَعَبَ فِي أَرَبَعِ سَجَدَاتٍ* The Apostle of God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations (AKB). And sometimes that is done with رَجَعَب shedding the lateral incisor tooth, جَوَارِش ships [above], and their like (R).

§ 320. The num. to whose end the ٰن and ٰن are affixed, as ٰعَشْرُون ٰن twenty and [its cat., vid. (IY)] تَلْفُونٰn
thirty [and forty to ninety, which are in the form of the pl. (IY)], are of common gender, by predominance [of the side of the masc. (IY)], as in

(M), by 'Abd ArRahmān Ibn AlḤakam (CD), She called me her brother after that there had been between us that matter which brother and sister do not do (AAz). It is a rule [of Arabic (D)] that, when the masc. and fem. are combined (D, IY), the predicament of (D) the masc. predominates (D, IY, BS) over the fem. (D, BS), as in AlFarazdak’s saying [247] (BS), because it is the o.f. [263] (D, IY), the fem. being a deriv. from it. This rule is universally observed except in two cases, (1) two hyenas, when you mean a male and a female; for you form the du. from the fem., not the masc., in order to escape from the combination of augs.: (2) the cat. of the date [below] (D). They say that the fem. predominates over the masc. in two cases, (1) as du. of for the fem. and for the masc.; for the Arabs do not say [228]; (2) the date, for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be
combined [in existence, as in the first *ex.*, or in expression, as in the coming *ex.* (DM)]; and that the predicament of one should then be applied to the other: whereas *night* and *day* are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the *fem.* over the *masc.* in dating (DM)] is your saying: 

\[
\text{كتبت لي ثلاثي بين يوم وليلة}.
\]

*I wrote it after three nights and days* (ML), meaning that some of the three were *days*, and some *nights* (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a *num.* specified by a *masc.* and a *fem.*, both irrational, and separated from the *num.* by the word [below] (ML). The *num.* specified by a *masc.* and a *fem.* together is (1) separated from them by the word [or both combined (AKB)], in which case predominance is given to the *masc.*, as 

\[
\text{عشتريت عشرة بين عبد وامة}.
\]

*I brought ten male and female slaves* [below] and 

\[
\text{رأيت خمسة عشرة من الدومي و المجمال}.
\]

*I saw fifteen she-
camels and he-camels; unless the two sps. be  لَيلَةٌ  يومٌ and [314], in which case predominance is given to the fem., as نَطَاقَتُ فَكَانَا بَيْنَ يَومٍ وَلَيْلَةٍ  وكانَ الكُبْرُ أُن تُصِيفُ وُتُجَالِرُ  [By AnNābigha alJa'dī, describing a wild cow, whose young one had been devoured by a wild beast, Then she went round about, for three days and nights, seeking for him, and the display of grief was that she yearned and lowed (AKB)], since dating is based upon nights, as will be seen [326.B], for which reason, when you speak vaguely, and do not mention the days and nights, the expression follows the fem., as أَقَامُ فَكَانَ خَمْسَةٌ. Such a one abode five days, whence يَتَرَبَّصُ بُنْفَسِهِنَّ أَرْبَعَةٌ أَشْهُرٍ وَعَشْرَةٌ II. 234. They shall compel themselves to wait four months and ten days [314]: (a) you make the fem. predominate only for that reason, and because of the separation, since, with separation, the sp. is, as it were, not mentioned: S says (R), خَمْسَةَ عَشْرَ مِنْ بَيْنِ يَومٍ وَلَيْلَةٍ, is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two sps.] by these two words, in which case, (a) if the num. be pre. to the numbered, predominance is given to the foremost, as خَمْسَةَ خَمْسُ أَمْ وَأَعْبِدُ وَمَا رُبَّضُ خَمْسُ أَمْ وَأَعْبِدُ  وَمَا رُبَّضُ خَمْسُ أَمْ وَأَعْبِدُ  وَمَا رُبَّضُ خَمْسُ أَمْ وَأَعْبِدُ  and five male and femaleslaves and five females and male slaves, since the prefixion to it imports an excess of peculiarity [to it]; and so in the num. to which this pre. num. is coupled, as  رَجْعَيِّ وَأَمَرَىْ.
a hundred and three men and women and a thousand and three she-camels and he-camels:

(b) if the numbered be in the acc. as a sp., then,

(a) if the masc. sp. be rational, whether the fem. be rational or not, the masc. is regarded, as

fifteen women and men and five and twenty she-camels and men, from respect for the masc. gender conjoined with reason; (b) if the masc. be not rational, the foremost is regarded, as

thirteen he-camels and she-camels,

fourteen houses and porches, and

four and twenty days and nights. When

I journeyed fourteen days and nights, what is meant is fourteen days and fourteen nights, because with the nights are days equal to them in number: whereas [the sps. in]

fifteen he-camels and she-camels are not like that; but the sense is that the aggregate number of male and female slaves is ten, some of the ten being male and some female slaves; and they may be equal, five male and five female, or unequal. The indet. post. to بَيْنٌ in such a case as this, i. e., in the position of division, is intended to denote genus; and the word بَيْنٌ is metaphorically adapted
from the local adv.: so that \( \text{القوم بين رجل وامرأة} \). The people are men and women means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is between two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with 
[\( \text{عشرون} \)] and its cat., but that coupling is necessary, as 
[\( \text{خمسة عشرين} \) \( \text{313} \)], not 
[\( \text{خمسة عشرون} \) \( \text{325} \)], perhaps because of the ambiguity in such as 
[\( \text{رايت خمسة عشرين} \) \( \text{رجل} \)], which might mean I saw the five of, i.e., belonging to, twenty men (A). 
它是 pronounced with Kasr, but by some of the Arabs with Fath, of the ب, means from three to nine (Jh, R). IM says in the CK that 
[\( \text{بضعة} \)] and 
[\( \text{بضع} \)], have the predicant of 
[\( \text{بضعة} \) and 
[\( \text{بضع} \)], whether uncompounded or compounded, and have 
[\( \text{عشرون} \) and its cat. coupled to them, as 
[\( \text{ليست بضعة أعمى} \)]. I tarried some odd years and 
[\( \text{عندى بضعة عشر غلاما} \)], and 
[\( \text{بضع سبعين} \) I have ten and odd men-servants and 
[\( \text{بضع عشرة أمة} \) ten and odd maid-servants, and 
[\( \text{بضعة وعشرون كتابا} \) twenty and odd books and 
[\( \text{بضع وعشرون صكيفة} \) twenty and odd volumes; and that 
[\( \text{سنتين} \) means from 
[\( \text{ثلثة} \) to 
[\( \text{بضعة} \)], and 
[\( \text{بضع} \) from 
[\( \text{ثلاثة} \) to 
[\( \text{بضعة} \)]. (A). Jh says (R), When you pass beyond 
[\( \text{عشرة} \), away goes 
[\( \text{بضع} \) (Jh,
the well-known opinion is that it may be used with
call the decimal numbers (R); and the saying that it does
not accompany any but ten is refuted by the words of
the Prophet Ḥuṣayn b. ʿAbdullāh. Faith is composed
of sixty and odd parts, or in one version ḍuḥuy ʿesūd: ʿeṣūd.
seventy and odd (Sn).

§. 321. The numas., [when you enumerate them (IY),] are uninfl. upon quiescence, as ṣawāʿīn ʿeṯmān ẓalghā one-two-
three [159,647], because the meanings necessitating inflec-
tion [19] are wanting (M), since these numas. do not
occupy the place of ns., so as to be ags., obj., or inches;
but correspond to ejs., like ẓawād and ẓawādd [187, 200]. That is
confirmed by the saying ẓalghā ẓawād three-four transmitted
by S, where the ṣ, though mobilized by the Fatha of the
Hamza in ẓawād, is left in its state [as a ṣ], not restored
to the ṣ, as an indication that it is constitutionally quies-
cent in the num. (IY). Similarly the names of the letters
of the alphabet, and what resembles that, [are quiescent
in the finals (IY),] when simply enumerated (M), not
coupled, nor occupying the place of ns., as ẓawād
[159]. The ṣ then has two dial. vars., ẓawād with a ẓ after
the l [720, 723], like ṭawād with a ẓ after the l; and ẓawād
upon the measure of ẓawād and ẓawād: while ẓawād [with the l] prolonged
or abbreviated [234] is transmitted. Thus [the names of]
these letters cease not to be uninfl., because they are ejs. corresponding to م [above], م, and م, until you make them occupy the place of ns., in which case you put them into the nom., gen., and acc., as you do with ns., saying أَوْلُ الْجِيْبِمُ جَجُمُ The initial of the word جَجُمُ is ج, and أَحْرِ الْصَّادِ دَالُ The final of the word دَالُ is د, and كَتَبْ جَجُمًا حَسْنَةً I wrote a beautiful جَجُمًا: and similarly in coupling, because it is equivalent to dualization [228], as when you say "what is the spelling of Bahr?", and the answerer says بَاْ رَكَفَ وَرَرِ اُ بَارْ and a ل and a ر, inflecting them because he couples; whereas, if he does not couple, he makes them uninfl., saying يَا كَافُ رَا: Yazid Ibn Al Ḥakam [ath-Thākaff al Baṣrī, the celebrated poet (AKB),] says, satirizing the GG,

إِذَا أَجَتَمَعُوا عَلَى الْبِلَاءِ وَرَبَّاهُمْ جَدَالٌ [below] (IY) When they get together over an ا and a ب and a د, a wrangle arises among them (AKB). The o. f. of ns. is inflection; and, whenever you find any of them uninfl., you must seek a cause for its uninflectedness, like what we have mentioned for the prons. [16], the vague ns. [171, 176], the verbal ns. [187], the mets. [216], and some of the advs. [201]. But, as for the ejs. and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-
tion in such as [above] is caused by their being constructed, which is contrary to the o. f. (R on Inflection). If that be contested on the strength of the Fath of the \(\text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{ب} \text{م} \text{b
s. cond is a letter of prolongation and softness, therefore (a) you add to the ٌ of ِنا, ٌنا, and ٌ ِنا another ٌ, in order that they may become tril.; and then you convert the [second] ٌ into Hamza, because of its quiescence and the quiescence of the first ٌ, as in ِئد ٌ and ِئد ٌ [683, 721, 723]; and (b) you add to the ٌ of ِو ٌ and ِو ٌ another ٌ, into which you incorporate the first, as you do in the case of ps. when you transfer them to the cat. of ns., as in لَبَت شَعْرِي آخُ [191, 200], where the poet doubles the ٌ, لَبَت, when he treats it as a n. by predicating of it [275, 306] (IY). When you say هذَا رَابِئ I saw three, then inflection [is necessary], as you say هذَا كَاف This is a ل and كَبَت ٌ ٌ I wrote a ج (M).

§. 322. ٌواِجِدٌ [313] is an act. part. from ِأَحَدٌ, aor. ِيِعُدٌ, inf. n. ِوُحِدٌ, i. q. ِعُدُر was single [324]. Therefore ٌواِجِدٌ means ِعُدِر the single (number); and is used in [qualifying] the number-ed [314], like the rest of the nums., as ِرَجُلٌ وُجِدٌ a single man and ِقُرْمٌ وُجِدُون ِأَحَدُون a single people. The broken pl. is ِشَابٌ [325. A] or ِأَحْدَان ِشَبَان from ِشَبَان, youthful, the Hamza being a substitute for the ٌ, [below]. And the assimilate ep. is ِوُجِدٌ with Fath or Kasr of the ح, and ِعُجِدٌ also. The ٌ is changed into Hamza, (1) in
[above], where the change is regular, since the, pronounced with Damm may be changed into Hamza in the beginning, as جُرَة and جُرَة, for كَتَب [683]; or the middle, as كُرَس [243]: (2) in أَحَد, where it is anomalous, according to all: (3) in أَحِدَي, where the change of the, pronounced with Kasr in the beginning, as أَشَّاح и أَشَّاح, is regular according to Mz, and anomalous according to others. When used in the nums. between two decimal numbers, the forms أَحَد and أَحَد are preferred to أَحَد and أَحِدَي, for the sake of lightness. But sometimes, though rarely, أَحَد and أَحَد also occur, as أَحِدَ عِشْر and أَحِدَ عِشْر, eleven, and أَحِدَ عِشْرُون and أَحِدَ عِشْرُون twenty-one (R). And sometimes, [though rarely (A).] أَحِدَ عِشْرُ eleven is said (R, A), according to the o.f. (A). When pre., أَحَد and أَحَد are regularly used otherwise than in the nums. between two decimal numbers, as أَحَدَهُم and أَحَدَهُم one of them. When not pre., أَحِدَي is not used except in the nums. between two decimal numbers. But أَحَد is regularly used to denote generality of beings having knowledge after negation, prohibition, interrogation, or condition, as مَا كَبَّرْنَى أَحَدُ [499]; and keeps to the sing. masc., as كَأَحَدٌ مِّنْ الْمَسْأَلَ XXXIII. 32. Ye are not like any others
of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its pron., as إن أحدها لا يقول ذلك Verily not any one says that. But احده does not occur in affirmation, when it is meant to denote generality; so that لقيت أحدها I met any one but Zaid is not said, contrary to the opinion of Mb. And احده also is used in the non-aff. to denote generality of rational beings; but is made fém., as ما لقيت واحدا منهم I have not met one of them (masc.), nor one of them (fém.). F says that the Hamza of the أخذ used in the non-aff. to denote totality is rad., not a substitute for the , whereas in the aff., as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of unity in such as ما جاءني أحد [above], and therefore to hazard the conjecture that the Hamza is rad.; but you ought rather to say that, in every case, its Hamza is a substitute for the , the sense of ما جاءني أحد being One has not come to me: how then can any more have come? Sometimes, but rarely, أحد is used in the aff., not in a num. between two decimal numbers, nor pre., but like واحد , as CXII. 1. [160]. And sometimes in praising, and negating
[the existence of] a like, they say هو أحد الأحزين and هو إحدى الأحاد, giving the pl. إحدى الأحاد, by assimilation to إحدى الأحاد. [238, 254]. The meaning of هو إحدى الأحاد is He is a calamity that is one of the ones. The poet [AlMarrār Ibn Sa'id alFak'asī (AKB)] says

(R) They reckoned me to be the fox at the muster of the heroes, thinking that I should elude, and not face them, until they roused in me, the ب being abstractive [1], one of the calamities. Dām says in his Commentary on the Tashrīl "إحدى الأحاد, though "fem." is applied to the masc., because it means one of "the calamities, an expression applicable to the masc., "as هو داعية من الذاهبي He is one of the calamities: and هو أحد الأحزين also means one of the calamities; but they give the pl. of the rational to what they deem great, "even though it be not rational. He, then, who says هو أحد الأحزين observes agreement with the form "of هو, and therefore makes both the words masc.; "while he who says إحدى الأحاد observes the sense, and therefore puts إحدى, prefixing it to the pl. of the fem. "And there is another dial. var. of الأحاد, vid. [الأحد with]
"Damm of the и and Fath of the Ĥ" (AKB). And some words [peculiar to negation (AKB)] are used like ٠٠٠٠٠٠٠ in the non-aff. to denote totality (R). R mentions twenty-one, which are mistranscribed in most of the MSS, so that we think it a kindness to spell and explain them (AKB), vid. (1) عَرِيضَ (R), as مَا يُهَمَّ عَرِيضَ There is not in it any one speaking plainly, i. e., says ISB, مَعْرِيضُ, which they sometimes say in this sense; and so says the author of the KF (AKB) : [499] : (3) دَارِي (R) : (2) دَارِي (R), a rel. n. from دُرَي a house (AKB) : (4) دُرَي (R) : (a) ISk says that it is not pronounced with Hamza; and ISB says that it is a rel. n., by rule دُرَي دَارِي, because دُرَي is pl. of دُرَي [310] : (b) Abû 'Amr adDûrî is so called not in relation to دُرَي pl. of دُرَي دَارِي, but to a place in Al'Irâk called دُرَي : (c) some add دُرَي دُرَي with Hamz of the دُرَي, which, says KI, is said by Lh to be a blunder; and the KF adds دُرَي (AKB) : (5) طُرَي (R), a rel. n., said by ISB to be from طُرَي a moun-
tain'; and by KI to be from طُرَي a dial. var. of طِبْرَة an omen, which is improbable, the correct opinion being the first: and like it is طُرَي with the addition of the и and ن with an и and a دُرَي : this is transmitted from Lh by KI, who says that it is without Hamza; but the author of the KF spells it [طُرَي, like جَهَنُيّ (KF),]
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with دامم of the ل، فتح of the حمزة، which is the غ of the ع، and كسر of the ح، which is the ل of the ع: and the كف gives two other dial. vars., both mentioned by كل، دامم of the ل and quiescence of the ح، and with دامم of the ل and quiescence of the ح، the form to which جح restricts himself: and طوفي with دامم of the ل and quiescence of the ح، the only form mentioned by إسک، which is said by إسب in his Commentary to be from طوفي aor. بطر، like طوفى aor. طوفى، meaning went away in the earth، but transposed، its regular form being طوفى، like طوفى [above]: while most of the مس of the ر have (أكب) طوفى (ر)، which is authorised by إسغ (مسب) 7 أرم (ر)، cited in the فاسِف by ث، whose Commentators say "with لفتح of the حمزة، and كسر of the ح، " (أكب) 8 أرم (ر)، like أرم (كفر)، by addition of the ي to the foregoing (أكب): one says ما بالدا أرم There is not in the house any one، or أرم by elision of the ي، i. e. أرم، as says ذوهبر

A dwelling of أميد’s in ألمشرا، effaced like writing، wherein is not any one of its inhabitants (جح): أبجع أكثَر (ر)، which is said by إسب to be from أبجع أكثَر ل الأخذ.
[139] (AKB): 9ْ كَرَاب (R), with Fath of the ل and a double ر, being from 9ْ كَرَاب turning the soil over for tillage; but this word is not mentioned by ISk (AKB): 2ْ ٨ دُعَوِي (R), which, ISk says, is from 3ْ دَعَوت I called (AKB): 12ْ شَفَر, pronounced [with Fath, and (AKB)], sometimes with Damm of the ش (R), both transmitted by Kl from Lh: ISB says that 9ْ مَلَأْ يَا شَفَر means There are not in it few nor many from شَفَر meaning became few; while Sgh transmits from Fr 8ْ شَفَرة with Fath and the أ (AKB): but sometimes it does not accompany negation (R), i.e., occurs in affirmation (AKB): 2ْ ٩ ذَيْب (R), with Damm of the د: Sgh says that it is said by Ks to be from ذَيْب I crept, meaning مَنْ يَكَب ت one that creeps; but ISB says that this is irregular, the regular form being 9ْ ذَيْب, because it is a rel. n. from 9ْ ذَيْب creeping (AKB): 14ْ ذَيْب (R), with Kasr of the أ and of the double ب: ISB says that it is from 9ْ ذَيْج meaning decoration and adornment; but that some transmit it as 9ْ ذَيْج with the undotted ج, which is inexplicable, unless it be 7ْ ذَيْج أَرْجَل The man stooped his head: 3ْ ٨ أَبَر (R), which, ISB says, may mean 9ْ دُوْر possessor of camels' fur, i.e., owner of camels; or may mean dweller in a tent of camel's fur: but most of the MSS have (AKB) 15ْ أَبَر (R), an act. part. from 3ْ أَبَر أَنْخَلَة.
I fecundated the palm-tree; and in the Tashil also ٍأَبَسْر occurs, though Dm says that it is a mistranscription of the copyists, the correct form being ٍأَبَسْر with the و, because ٍأَبَسْر is used in affirmation (AKB): (16) ٍأَبَسْر (R), says R, which is an cat. part. from ٍأَبَسْر which is in the Tashil, and is transmitted by Kl from IAr, being, says Dm, the act. part. of ٍأَفْتَنَت found fault with him, i. e. ٍمَن يَعَيب one that finds fault, that being the genus man; or for ٍأَبَسْر, which is transmitted by Kl from Lh, being derived, says the KF, from ٍأَبَسْر hunger (AKB): (17) ٍتَأَمُّنَر (R); ISB says that AZ transmits ٍأَبَسْر There is not in it any one, i. e. ٍأَحَد, with Hamza; and that ٍأَبَسْر There is not in the well anything also is said, meaning water: and so Kl transmits from AZ (AKB): (18) ٍتَأَمُّنَر (R), with Damm of the ت, and with Hamza, as ٍأَبَسْر ٍتَأَمُّنَر, i. e. ٍأَحَد, transmitted by Kl from Lh: (19) ٍتَأَمُّنَر without Hamza (AKB): (20) ٍتَأَمُّنَر (R), with Damm of the ت and ٍأَبَسْر, m. ISk says that ٍأَبَسْر in ٍأَبَسْر There is not in it any creature is a rel. n. from ٍأَبَسْر; and that ٍأَبَسْر I have not seen any crea-
true more beautiful than her is said of a fair woman, i.e., خُلُقًا: and his Commentator ISB says that تَمَّرُ is a rel. n. irregularly formed from تَمَّرُ, which is heart's blood: these four are from the crude-form تَمَرُ (AKB): بَنَيَ (R), with Damm of the ن and with a double م; the author of the KF says مَأْيِهَانِ نِئي: There is not in it any one, i.e., أَحْدَى; and K1 says that it is an irregular rel. n. from نَمِهُ a louse, meaning lousy: but this word is not found in the Iṣlaḥ [al-Manṭık of ISk (HKh)], though it is mentioned in the Tashil. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. (22) صَابِرٌ, which, ISB says, is an act. part. from صَفْرُ الرَّجلُ The man whistled; هَلْ نَأْخُ الصَّرْحَةِ (23) with Fath of the ه and ر, i.e., says ISB, a blower of a piece of wood having fire in it; صَوْاتُ السَّرْحَةِ (24) which is سَرْحَةُ نَأْخُ, i.e., says ISB, a licker of a dog's platter, as though it meant There is not in it a dog, nor a wolf; نَأِخُ (25) a snorter or snorer: نَأِخُ, i.e., says ISB, a dog: (28) أَنْيَسُ, which, says ISB, is familiar with the thing; but is not used except in denial, as وَبَلَدَةٌ لَيْسَ يَهَا أَنْيَسُ [88]; whereas the saying of Al-Hujta'i'a
Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be cited to the contrary: There is not in it any caller, nor any answerer; but this is obviously not peculiar to negation: There is not in it any one, which, says ISB, are sometimes used otherwise than in negation, because the ثُغَاء is the bleating of the goat, and the رُجا is the grumbling of the camel [328]. And here are some other words from the Amālī of Kh, i. e., says Jh, There is not in it any inhabitant of the دُر desert [302]: مَاء يَبِها دُرِّى, i. e., says Jh, أَحْدَث ٰعَلَيْهْنِ had been called ٰعَطَيْهْنِ by AUd on the authority of Fr, and ٰعَالَيْهْنِ by Lh: but مَاءٰ عَائِشَة and ٰعَائِشَة are not inseparable from negation, whereas مَاءٰ عَائِشَة is not used in affirmation: طِائِفَ a looker from يِطْرِفِ ٰعَيَنِهِ He looks with his eye, i. e., يَنْظِر (AKB).

§ 323. When the num. is intended to be det., then, (1) if it be single, i. e., neither pre, nor comp., the art. is prefixed to it, whether it be one, as the ٰعَشْرُونِ رَجَلا the twenty men; or more, as ٰعَشْرُونِ رَجَلا the forty-three men; (2) if it be pre., the art. is prefixed to the post,
as the three dirhams, the hundred dirhams, the three hundred, and the four thousand; and, if it be pre. to the pre., then to the last post., as the three hundred thousand, the three hundred thousand thousand dirhams, and the three garments [112,599], which [prefixion] is said by the KK to be regular: (3) if it be comp., the art. is prefixed to the first [member], as the eleven dirhams [210]; not to the sp., because it must be indet. [83]; nor to the second member of the comp., because that would be like the introduction of the p. into the middle of the word [210]: but the art. is sometimes, though with weak authority, prefixed to both members, as the eleven dirhams, which [prefixion], according to the KK and Akh, is regular; and sometimes, though inelegantly, to both members and the sp., as the eleven dirhams, which [prefixion], according to some of the KK, is regular (R).
§. 324. You say [of one out of a number (IH), with regard to numerical order (R),] \textit{the first}, \textit{fem.}\footnote{357} \textit{the second}, \textit{fem.} \textit{the third}, \textit{fem.} \textit{the tenth}, \textit{fem.} and so on (Jm), to \textit{the eleventh}, \textit{fem.} \textit{the twelfth}, \textit{fem.} \textit{the thirteenth} \textit{below} (M); and so on (WIH,Jm), to \textit{the nineteenth} (M, IH), making the \textit{mudhib-i-kubr} \textit{of} \textit{the} \textit{twelfth} and \textit{the} \textit{thirteenth} (R) quiescent (M, R), notwithstanding that they are compounded, as in [215] (R), or pronouncing it with Fath; \textit{the} \textit{eighteenth} \textit{below} (M); and so on (WIH,Jm), to \textit{the} \textit{nineteenth} (M, IH), \textit{fem.} \textit{the} \textit{twenty-first} (IH), keeping the two \textit{ns. uninfl.} upon Fath, as in [209, 210, 318] (M). As for \textit{the} \textit{twentieth}, \textit{the} \textit{third}, and so on, to \textit{the} \textit{ninetieth,} \textit{the} \textit{hundredth,} and \textit{the} \textit{thousandth,} the ordinals here are uniform with their cardinals, though \textit{the} \textit{twenty-first} \textit{and the} \textit{nineteenth} are required by analogy. But in the coupled they say \textit{the} \textit{twenty-third,} \textit{the} \textit{hundred and third,} and \textit{the} \textit{thousand and fourth} (R). This section comprises the act.
part: derived from the nums. (IY). You form an act. part. from two, عشرة ten, and the intervening nums., as you form one from قال third, and رابع fourth, to sitting. [343] (Aud). But [357] is not an instance of that (IY). And, as for [what is below two, i.e. (Aud)], one [and (Aud,Sn)], it is [not an ep., but a substantive (A)] constituted in that [formation] from the first (Aud,A). A here follows the Aud; but R says that is an act. part. from [322] (Sn). The predicament of this in respect of gender is the same as that of act. parts. [265]. You say in the fem. [above] and so in all the scales, comp. and coupled, as the thirteenth, where you make both ns. fem., as you make both masc. in above, because it is a n. denoting a single masc., so that feminization in it would have no meaning, contrary to [the cardinal num. in] thirteen men [314], which denotes the [270]; and as the twenty-third (R,Jm).

§. 325. You may use this act. part., according to the sense that you mean, in seven ways:—(1) you may use
it singly, to import qualifiability by its sense unrestricted [by conjunction with ten (YS),] as third and fourth, whence the saying [of AnNabigha adhDhubyani (MN)]

I have imagined marks of her, and recognized them after six years, when this year is the seventh (MN): (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the n.] qualified by it is nothing else than one of that specified number, as خَامِسُ خَمْسَةٌ a fifth of five, i.e. one of a collection comprised in five; and in that case it must be pre. to its cardinal number, as a part must be pre. to its whole, whence IX. 40. [204] and لقد كفر الذين كانوا إبن الله V. 77. Assuredly they have disbelieved who have said “Verily God is one of three” (Aud): (a) the reason why it then does not govern the acc. is that it is not i. q. what governs, [like جَاعِلٌ and مَصَيرٌ (Sn),] nor is derived from a v., [but from the num. (Sn)]; so that it must be pre., because the meaning is one of two and one of ten: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the first may be pre. to the second, or, [when in the sense of the present or future (Sn),] may govern it in the acc., as in
(Aud, A); so that they say قَلَّةُ ثَلَاثَةٍ and تَلَّاثِي أَثْنَانِ (A): (c) IM asserts that this is allowable in تَلَّاثِي only (Aud): [for] some make a distinction, saying that تَلَّاثِي governs, but not قَلَّةُ and the subsequent ordinals; and this opinion is adopted by IM in the Tashil, because, says he, the Arabs say تَلَّاثُ الرَّجُلِينَ I have made the two men to be two, when the speaker is the second of the two; so that he who says تَلَّاثِي أَثْنَانِ making two to be two in this sense is excusable, because it has a v.; but he who says قَلَّةُ is not excusable, because it has no v. (A), meaning that you do not say قَلَّةُ التَّلَاثَة when you are the third (Sn): (3) you may use it together with what is below its cardinal number, to import a factitive [and transmutative (Fk)] sense, as, as عدد أربع تَلَّاثِي meaning This is a maker of three to be four (with himself), whence ما يَكُونُ مِن نَجِرَى تَلَّاثِي إلاَّ هَوَّ رَابِعُهُمُ ۚ وَلاَ حُسْنَى إِلاَّ هُوَ سَادِسُهُمُ LVIII. 8. There is not any privy communing of three but He maketh them to be four, nor of five but He maketh them to be six; and, in that case, it may be pre. or made to govern [the acc.], as both constructions are allowable with مُصِبَرٍ، جَعَلُ، and the like (Aud): (a) if in the sense of the past, it must be pre.; but, if in the sense of the
present or future, it may [be pre., as ﴾ ﴾, or (A)] be pronounced with Tanwin, and made to govern (A, Fk) the acc., on the condition [of support upon one of the things (Fk)] prescribed for the act. part. [346] (Fk, Sn), as ﴾ [like ﴾ (Fk),] because it is really an act. part. (A, Fk), since you say ﴾ I have made the two men to be three, when you join yourself to them, so that you [all] become three, and similarly I have made the three to become four, to ﴾ I have made the nine to become ten, the here being i. q. جَالِلُ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a v., contrary to the ﴾ meant to denote one of what it is pre. to, which [نَامِلُ (Sn)], having no government nor derivation from a v., must be pre., as before said: (b) the ep. then, [i. e., when i. q. جَالِلُ (Sn),] is not formed from the nums., but from ﴾, upon the measure of ضْرَبِ, inf. ns. of ﴾, رَبَعٌ, and ﴾, upon the measure of ضْرَبِ, the aors. of which are on the measure of ضَرِبُ, except those whose ل is an إ, vid. ﴾, and ﴾ which are on the measure of شَغَعَ aor. (A): (c) ﴾ is excepted from the rule loosely laid down by IHsh (Fk): [for ﴾ is not
used in this way (Aud,A); and therefore it may not be pre. to, nor be made to govern, what is below it (Fk); so that is not said, nor (Aud,A): this is unequivocally declared by S (Fk); but it is allowed by one Grammarian, [Ks (Fk),] who transmits it from the Arabs (Aud,A,Fk); and is preferred by Dm, who impugns the validity of the first [opinion] with the argument that there is nothing to prevent your saying , i.e., is making one to become two (with himself) (Sn): (d) IM’s language implies that the ep. mentioned may be formed from the num. to which a decimal number is coupled, to denote the two senses [last] mentioned, [i. q. (Sn,)] as .

This is one of twenty-three with prefixion; and [i. q. (Sn,)] as .

This is making twenty-three to be twenty-four with government, or .

a maker of twenty-three to be twenty-four with prefixion (A); but this is open to the objection that the ep. denoting the second sense in A’s [last] two exs. is not formed from the num. to which the decimal number is coupled (Sn): (4) you may use it together with ten to import qualiﬁability by its sense restricted by the accompaniment of ten, as eleventh, fem. , and similarly the rest, as .
the fifteenth part and the sixteenth discourse (Aud): (a) when they form قَاعِلٌ and قَاعِلٌ from قَاعِلٌ[322], they invariably transpose, putting the ف, [i.e., the و (Sn),] after the ل, [i.e., the د (Sn),] so that it becomes حَادِيَةٌ and حَادِيَةٌ, the of which is then converted into ﮔ, because [it is final, the ٍ of femininization being virtually separate, and (Sn)] the preceding letter is pronounced with Kasr [685]; so that their measure is حَادِيَةٌ and حَادِيَةٌ: (b) as for the saying رَاحِدٌ عَشْرٌ eleventh transmitted by Ks, it is anomalous, serving to give notice of the obsolete o. f.: (c) IM says in the CK that this transposition is not practised in رَاحِدٌ [and رَاحِدٌ] except with ten, or with twenty and its cat. (A): [for] حَادِيَةٌ is not used except with مَعْشَرٌ, nor except with عَشْرَةٌ, but both are also used with مَعْشَرٌ and its cat., as حَادِيَةٌ دِيَسْعَونَ ninety-first, fem حَادِيَةٌ دِيَسْعَونَ (IA): (5) you may use it with ten to import the sense of دَانِي أَنْتَيْنِي [above], vid. the number's being comprised in what is mentioned; and, in this case, you have three courses, (a) to put four words, which is the o. f., the first word being the ep., compounded with ten, and the third what the ep. is derived from, also compounded with ten; and to prefix the aggregate of the first
comp. to the aggregate of the second comp., as ثالث عشر
ثلثة عشر a thirteenth, i.e., one of thirteen: (b) to suppress عشر from the first, contenting yourself with the عشر in the second; and to inflect the first, because the composition is removed; and prefix it to the second comp., [as ثلاث ثلثة عشر]: (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (a) to inflect both, because the cause exacting uninflectedness is removed in both; so that you put the first into the case required by the ops., and govern the second in the gen. by prothesis, [as ثلاث عشر]: (b) to inflect the first, and keep the second uninfl. [as ثلاث عشر]; but this alternative, though transmitted by Ks, ISk, and IK, and explained by supplying what is suppressed from the second, so that the uninflectedness remains unaltered, should not be adopted, because of its rarity: (a) some assert that both may be uninfl. [as ثلاث عشر], because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two ns. were detached from two comps., contrary to the case when the first is infl. : (b) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first comp., its first member
remaining uninfl., [as three] [three] [three]; or being infl. by some of the Arabs, [as three] [three] [three]: (6) you may use it with ten to import the sense of [above], in which case also you put four words, but the third of them is below what the ep. is derived from, as [four] [four] [four] [four] a maker of thirteen to be fourteen [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the act. part. from the comp. to denote i. q. جَعَلْ, because it has not been heard: but S and many of the ancients allow it by analogy; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud, A), you may [keep the two comp. entire, as above, or] suppress the ten from the first (Aud); [so that] you say [four] [four] [four] [four] if [by prefixing the first comp. in its entirety to the second comp. in its entirety, and keeping the four words uninfl. upon Fath (Sn)]; or [four] [four] [four] (A), by suppressing the ten from the first comp., the ep. being then apparently infl. according to the ops. (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying [four] [four] [four] [four] [four] [four] because of the liability [of the ep. i. q. مَصْبَر] to confusion (Aud, A) with the ep. i. q. بَعْضٌ, this [explanation] being better than the say-
ing of the Tsr "because of the liability to confusion with what is not orig. two comp."; since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn): (c) the second comp. must be in the position of a gen., [by prefix of the first comp., or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow This is making eleven to be twelve and making twelve to be thirteen, with Tanwin, which conflicts with the story of common consent (A): (7) you may use it with عشرون and its cat., in which case you put it first, and couple the decimal number to it with the و [539] (Aud): (a) [IHsh following] IM means that عشرون and its cat. to are coupled to the act. part. in its two states, as الكادي والعشرون the twenty-first, fem.، للنسب و التسعون to the ninety-ninth, fem.؛ and that you may not suppress the و، and compound [the ep. on the measure of كاهل] عشرون and its cat. (Sn)], saying حادى عشر، جادى عشر، as you say حادى عشر [324], because every deriv. is co-ordinated with its original, and أحد عشر with composition is allowable, but not أحد عشر [320]. They do not mention any n. derived from عشرون.
and its cat.: but some Lexicologists say *عَشَرَانَ made to be twenty* [from *عَشَرَانَ], *عَشَرَوْنَ made to be thirty* [from *عَشَرَوْنَ*], and so on, to *تِسْعَونَ made to be ninety* from *تِسْعَونَ*; and the act. part. from this is *مَعَشَرَانَ* and [so on, to] *مَتَعَسَّسٍ* (A).

§. 325A. They say *فَقَدْ أُلْهَجَ وَاحِدًا وَاحِدًا* The pilgrims arrived one by one and *اثْنَيْنِ أَثْنَيْنِ* two and two and *ثُلْثَةَ كَلِيلَةَ* three and three and *أَرْبَعَةَ كَلِيلَةَ* four and four: but the correct phrase is [said by H to be] *أَحَدَ أَحَدَ* and *ثُلْثَةَ كَلِيلَةَ* and *رَبَاعَةَ كَلِيلَةَ* and *مَتَعَسَّسٍ* and *ذِبْرَاءَ* and *ذِبْرَاءَ* and *مَرْيَعَ* [18], because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the *n.* may be dispensed with (D). It is an error, however, to tax people with making a mistake in using *وَاحِدًا وَاحِدًا* etc., to indicate repetition, because this phrase is regular, frequent in their language, as says the poet

إِذَا شَربْنَا أَربَعَةَ أَرْبَعَةَ *فَقَدْ لَيْسَنَا أَلَفْرَوْ مِنْ دَاخِلٍ*

*When we drink four cups of wine apiece, we have put on fur from inside;* and, if it were not a common *o. f.*, *أَحَدَ* would not be made to deviate from it, and the deviation in *أَحَدَُو* would be constructive, which no one says. Some add *وَرَخْدَاُنَُو* with *Ḍamm*, citing in evidence the saying [of *Kurait* Ibn Uneif (T)]

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Qūm, ʾiḏa al-muḥrābātī ḏaḡḏaṭī līḥām, * ʿṭārā ʾl-ʾilūm ʿrābāt ʾwāḥdānā [Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one (T)]; but the truth is that it is pl. of ʿwāḥdī [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two ns. indicates; and therefore the Arabs abstain from saying ḥāma mātīni of one, or ḥāma ʾāḥār of two, because of an excess of meaning in ʿwāḥdī ʾāḥār over one, and in ṣnāḥa over two. The text IV. 3. [180] is expounded as meaning Let every one of you marry what women please him, two each, or three each, or four each, the coupling of some of these nums. to others not being a coupling of union [539]; and similarly XXXV. 1. [18], i. e., some of them having two wings, and some three wings, and some four wings. Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond ṣnāḥa, except to ṣnāḥa only, as in the verse of AlKumait [praising Abān Ibn AlWalid Ibn ʿAbd AlMalik Ibn Marwān (AKB)]

(Ｄ) And they found thee not slow, so that thou didst increase above men in ten qualities each (AKB), where, however, some interpret ṣnāḥa by ḥībīda praiseworthy
(CD). The use of these two measures has been heard in the case of one, two, three, and four, as instances thereof; and some assert, of ten also, as instances thereof. KhA relates that they make this formation in serial order to form a chain; and cites, as instances thereof, some lines, which are attributed to forgery on his part,

\[
\begin{align*}
\text{ومشي الناس إلى البيت} & \text{ م أحادى و مثنى} \\
\text{ثلاة ربعاء} & \text{ و خمسة قاطعنة} \\
\text{سداس سبعاء} & \text{ و ثمانى فأجهذننا} \\
\text{وتساعا و عشرا} & \text{ فأصابنا وأصيننا}
\end{align*}
\]

(D) And the men marched towards the men, one by one, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten, these verses being redolent of forgery (CD). Abu-† Tayyib [al-Mutanabbi (W)] is blamed for his saying
in place of ٓرَجِّدَةٌ (D), meaning ٓسُتُّ (W). But IBr says that ٓتَأَهَّدَ occurs in the speech of the Arabs in the sense of ٓرَجِّدَةٌ, as

It was sweet to thee that the fates should meet us, one by one, in the lawful month (CD).

§ 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm). Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, كُتِبَ لَأَؤْلَى لَيْلَةٌ مِنْ شَهْرِ جُمَادٌ Written on the first night of such a month, or لَفَرْتُ "on the night of its new moon, or لَمْ يَضُهِّلُ لِعُتُورِ "at the time of the observation of its new moon, or لَمْ يُسْتَهْلَكُ "at the time of the appearance of its new moon (R,A), the ٓتَأَهَّدَ being
i. q., or [504] (Dm), as it is in 
لِنَصْفِهِ [below] (Sn); and [on the first day (R)] 
after a night that had passed (R, A), the ٌ being i. q. 
[504] (Sn): (a) [according to R,] the ٌ is the one importing peculiarity [504], which is its original meaning; but the peculiarity here is of three kinds, the act being peculiar to the time, because occurring in it, as كُتِّبَ لِفَرْعَةَ كَذَا I wrote on the night of the new moon of such a month; or after it, as لَلْيَلَّةِ حَلْتُ after a night that had passed; or before it, as لَلْيَلَّةِ بَقِيتُ before a night that remained [below]: and that is according to the context; for, without restriction, the peculiarity is because of the act's occurring in the time; but, with such a context as حَلْتُ, it is because of the act's occurring after the time; and, with such a context as بَقِيتُ, it is because of the act's occurring before the time: (2) on the 2nd night, لِلْيَلَّةِ سَبْعَيَةَ مِنْ كَذَا on the second night of such a month; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring there-in, you may write what is written in days, vid., on the 2nd day (R),] لِلْيَلَّاتِيْيِ حَلْتًا after two nights that had passed (R, A): (3) on the 3rd (R), لِنَلَّاتِ حَلْتَنَّ after three
nights that had passed: (4—10) and so on, to لعشر ليالي
after ten nights that had passed (R,A): (a) لتكف
is allowable, and so on, to لعشر ليالي حلت
but the first [construction] is better, in order that the ن, which
is a pron. of the pl., may relate to the pl.[270](R): (11) then,
[on the 11th (R),] after eleven nights that had passed (R,A): (12—14) and so on, to the
14th, when you write لآربع عشرة ليئة حلت
after fourteen nights that had passed: (a) حلون
is allowable, by agreement with the sense; but the first [construction] is better,
by observance of the form (R): (15) then, [on the 15th (R),] للنصف من كذا
in the middle of such a month (R,A) or لانتصادف
or لليتنصفه [above] (A), which is better, [because
shorter (R,Sn),] than لخمس عشرة ليئة حلت
or بقيت (R, A), though they also are allowable (R): (16) then, [on
the 16th (R),] لآربع عشرة بقيت before fourteen nights that
remained (R,A); or بقين, as we said: (a) some say بقيت
from the 15th to the end, because the month may prove
to be defective (R):(b) some say لست عشرة ليئة مضت
after sixteen nights that had passed, dating by what is
past, because of its certainty; while the first [idiom] is
explained by regard for the smaller number (Dm):
(17—19) and so on, to the 19th (A), when you say لاحدى
before eleven nights that remained (Sn): (20) then, [on the 20th (R),] [above] (R,A), which is better, as we mentioned, than بَقَيَتْ, though this also is allowable: (21—28) and so on, to the 28th, when you write لِلَّيْلَتِينَ بَقَيَتَا before two nights that remained (R): (29) on the 29th (R,Dm), [above] (R,A): (30) and, on the 30th (Dm), [i. e.] on the last night [of the complete month] (R), لَآخِرُ لَيْلَةٍ مَنْهُ on the last night of it (R,A), or لَسْلُخْهُ at its end or لَانْسَلَخَهُ [below] (R,Sn), or لَسْرَاهُ on its last night or لَسْرِهِ (A), with Fath of the and [first] ر in both, or Kasr of the س in the first (Sn): and then, [on the last day (R),] لَآخِرِ يَوْمٍ مِنْ كَذَا on the last day of such a month, or لَسْلُخْهُ or لَانْسَلَخَهُ [above] (R,A). When you write لَآخِرِ يَوْمٍ or لَآخِرِ لَيْلَةٍ [above], we know that the month is complete (Dm). [As above shown,] the ﴿ is sometimes replaced by the ﴿, and conversely (A).
CHAPTER XIII.

THE ABBREVIATED NOUN AND THE PROLONGED.

§. 326. The abbreviated is that [decl. n. (Sn)] whose letter of inflection is an inseparable ٌ [16] (A). The final of ns. like حَمْرَأ and ٌ حَطَأ is not an ٌ, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final ٌ is of two kinds, converted and aug., being never rad. in a decl. n. [300]. The converted is from a و or ي, as قَتَأ and قُفَأ, du. قَتْيَاء and قَفْوَانِ [229,300]; and sometimes from a Hamza, as آيَدَي سَيَا [214]. And the aug. is of three kinds, (1) for coordination, as أَرْطَي; (2) for feminization, as حُبْلَي; (3) for multiplication of the word, and amplification of its form, as قُبْعَرَي [272]. When one of these ٌs occurs at the end of the decl. n., the letter is named abbreviated (IY). And the prolonged is that [decl. n. (Sn)] whose letter of inflection is a Hamza preceded by an aug. ٍ [230] (A). The ٍ before the [final] Hamza is of two kinds, (1) converted from a [rad.] و or ي, which is an َع; but this is rare, as َمَ and َشَ [278,304,683]: (2) aug., unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) rad., as قُرَ [230,304]: (2) converted from (a) a rad., or ي,
as ٰ٠ٞٞ and ٰ٠ٞٞ : (b) an aug. (a) ى of co-ordination, as ٰ٠ٞٞٞٞٞٞٞ. (b) ى of feminization, as ٰ٠ٞٞٞٞ[683] (IY). A's definition excludes what ends in a Hamza after an ى substituted for a rad., as ٰ٠ٞٞٞٞ [above], orig. ٰ٠ٞٞٞٞ, which is not named prolonged, as F distinctly declares, on account of the prolongation supervening in it, because its ى is orig. ٰ٠ٞٞٞٞ [683] (Sn). [Similarly] such as ٰ٠ٞٞٞٞٞٞ [321] and ٰ٠ٞٞٞٞ [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of decl. ns., since vs., ps., and indecl. ns. are not called abbreviated or prolonged (IY, Jrb), even if they end in an ى, or in a Hamza preceded by an ى (Jrb). Only the decl. n. is conventionally named abbreviated or prolonged (R). As for their calling ٰ٠ٞٞٞٞٞٞٞ [174] abbreviated, and ٰ٠ٞٞٞٞٞprolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, R, Jrb), intended for distinction between the two dial. vars. of this word (R). The abbreviation and prolongation of ns. are of two kinds, regular, which is the province of the Grammarian; and known by hearsay, which is the province of the Lexicologist.

§ 327. According to the G-G, the unsound ى. ending in ى is of three kinds [327–329]. The first is what has a sound counterpart, whose penultimate must be pronounced with Fath. This sort is regularly abbreviated. It may be exemplified by (1) the inf. n. of the intrans. ٰٞٞٞٞٞٞٞٞٞ, as ٰٞٞٞٞٞٞٞٞٞٞ was violently moved by love or grief, inf.
n. عَیَّىٰ [331], جُرِّىٰ loved, inf. n. عَیَّىٰ ٰفُرِّىٰ, and was blind, inf. n. عَیَّىٰ; for their sound counterparts are فُرِّىٰ was glad, inf. n. فُرِّىٰ, and was exulted, inf. n. فُرِّىٰ [331]: (a) IU and others say that غَرَىٰ with prolongation, inf. n. of غَرَىٰ was fond, occurs anomalously; and they cite

إِنَّ أَقْلُ مُهَلَّاغَارَتِ اللَّعْبِ بَالْبَكَا غَرَىٰ وَمَدَّتُهَا مَدَّاً مَعْ نُهْلُ [by the Kuthayyir of ‘Azza, When I say “Softly!”; the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it (MN)]: but what they say requires consideration, because AU transmits غَرَىٰ بَيْنِ الشَّيْتَانِ I made the two things consecutive, inf. n. غَرَىٰ, like قَاتَلُتُ غَرَىٰ I fought, inf. n. غَرَىٰ [332] (Aud); and then cites the verse mentioned, with غَرَىٰ incessantly (MN): 2 pl. of فَعْلَةٍ [238], as فَعْلَةٍ فَعْلَ a lie, pl. فَرِىٰ, and مُرِىٰ a quarrel, pl. مُرِىٰ; for their [sound] counterpart is قَرْبَةٍ a water-skin, pl. قَرْبَةٌ فَعْلُ [238], as فَعْلَةٍ فَعْلَ a lie, pl. فَعْلَةٍ دَمَيٌّ an image, pl. دَمَيٌّ فَعْلُ a butcher’s knife, pl. دَمَيٌّ فَعْلُ a pitfall, pl. دَمَيٌّ فَعْلُ a garment, pl. دَمَيٌّ فَعْلُ; for their [sound] counterparts are فَعْلُ حَكْمَةٍ an argument, pl. فَعْلُ حَكْمَةٍ فَعْلُ a good work, pl. فَعْلُ قَرْبَةٍ (4) a pass. part. of what exceeds three [letters], as مَعْطَىٰ مُسْتَدْعَيٰ added, and مُسْتَجْمَعٰر, مُسْتَخْبَرٰل, 공명, honored and extracted [347]
And similarly (5) أَفْعَلُ, when an ep., whether denoting superiority [351], as the uttermost; or anything else, like أَفْعَلَblind and أَفْعَلَblind by night: for their sound counterparts are أَلْفُ العَدُدُthe farthest and أَفْعَلَweak-eyed: (6) a pl. of fem. of أَفْعَلُ [248], like pl. of أَلْدِنيَا[725] and pl. of أَلْدِنيَا [359, 725]; for their sound counterparts are أَلْفُ البَرْءُ pl. of أَلْفُ البَرْءُ and أَلْفُ البَرْءُ pl. of أَلْفُ البَرْءُ [18, 358] (A): contrary to such as أَلْفُ البَرْءُ حَبَّلٌ [258, 272] and أَلْفُ البَرْءُ [248, 272], whose abbreviation is derived from hearsay (Dm): (7) a generic n. on the measure of أَفْعَلُ, indicating collectivity by the absence, and unity by the accompaniment, of the s [254], like حَصْصَةٌ n. un. حَسْصَةٌ; for their sound counterparts are مَدْرَةٌ n. un. مَدْرَةٌ and مَدْرَةٌ clay, n. un.

مَدْرَةٍ used as an inf. n. [333], or as a n. of time or place [361], like مَلَأَ act or time or place of playing and مَسْتَعِي act or time or place of running or working; for their sound counterparts are مَلَأَ act or time or place of going [333] and مَسْرَحُ act or time or place of pasturing or grazing: (9) used as an instrumental n. [366], like مَرْقَى an instrument, or engine, for throwing or shooting and مَهْدَى a bag in which a present is offered; for their sound counterparts are مَخْصَفُ an awl and مَغْفَرَ a spindle (A).
§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [aug.] ] [326]. This sort is regularly prolonged. It may be exemplified by (1) the inf. n. of اَعْطَى, أَعْطُ أَعْطَى gave, inf. n. إِعْطَاةٍ; or of a v. beginning with a conj. Hamza, as اَزْتَقَى considered, inf. n. إِزْتَقَى, and اَزْتَقَى went to extremes, inf. n. إِزْتَقَى: for their [sound] counterparts are أَكْرَمُ honored, inf. n. أَكْرَمُ, and اَكْتُبُ strove to earn [492], inf. n. اَكْتُبُ, and اَكْتُبُ extracted, inf. n. اَكْتُبُ[332]: (2) the sing. of كَاشَةٌ اَكَسَّةٌ a wrapper, pl. كَاشَّةٌ, and كَاشَّةٌ a cloak, pl. كَاشَةٌ; for their [sound] counterparts are كَبَارٌ a he-ass, pl. كَبَارٌ, and كَبَارٌ a weapon, pl. كَبَارٌ: (a) for this reason Akh says that كَبَارٌ and كَبَارٌ من أَفْرَيق [Note on p. 898, l. 16] are post-classical, because كَبَارٌ is كَبَارٌ that is كَبَارٌ and كَبَارٌ back of the neck are abbreviated: and, as for the saying [of Murra Ibn Maḥkān at-Tamīmī (T)]

[In a rainy night of Jumādā̀ (one of the cold months), wherein the dog sees not the tent-rope on account of its darkness (T)], the sing. being كَنْدَى rain with abbreviation, it is a poetic license, [the pl. being كَنْدَى (Jh, T)]: or, it is said, كَنْدَى takes the pl. كَنْدَى, like pl. جُبْلَ كَنُدْلَ [237, 256], and then كَنْدَى takes the pl. كَنُدْلَ; but this is impro-
bable, because نَدَى has not been heard as a pl. (Aud): while F says that the poet may have given نَدَى the pl. as [sometimes] given the pl. فَعَلُ, like رَمَسْ آَنِلْ pl. [237]; and then have affixed to it the sign of feminization, which is affixed to the pl. in such as ذِكْرَة أنَّيدْ جِمَالَة [237,265]; so that it then becomes آَنِدْيَة: and Mb holds it to be pl. of نَدَي an assembly, not of نَدَى (D):

(3) an inf. n. of فَعَلُ when indicative of (a) a sound, as صَرَّأَخ and فَغَاء [322]; for their [sound] counterpart is Screaming [331]: (b) an ailment, as مُسَعْمَة diarrhea [331]; for its [sound] counterparts are دُوار giddiness and a cold in the head [331] (Aud). And similarly (4) فَعَلُ inf. n. of ضَلَّة as was next to, inf. n. وَلَأْى, and عَادِى ran down in succession, inf. n. عَدَى; for their sound counterparts are ضَرَب exchanged blows, inf. n. ضَرْب, and قَتَالُ fought, inf. n. قَتَالُ: (5—7) the inf. n. on the measure of فَعَلُ [334], as تَفَعَّل running; and intensive eps. on the measure of فَعَلْ or مَفَعَل [252,269, 312], as مَفَعَل running hard or much and giving much or often [343]: for their sound counterparts are تُذَكَّر remember, حَبَّار a baker [312], and مِهْدَار [252, 269] (A).
§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fath, its abbreviation is known by hearsay; and, if its penultimate be invariably an aug. ١, its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified by a youth, sing. of سَنَانٍ light, كَرْى earth, and حِجَّاجا intelligence. And the prolonged known by hearsay is exemplified by قَطَاثا youthfulness, سَنَاتا nobility, كَرَاتا wealth, and جَدَالا a sandal (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i.e., putting only the ١ (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the o.f., since the o. f. is abbreviation (A), as is proved by the fact that the ١ of the prolonged is only aug.[326], whereas the ١ of the abbreviated is sometimes rad.; and that augmentation is contrary to the o. f. (Sn) : and hence the saying

لا بد من صنعا وإن طال السفر # وإن تُحَمَّل كُل عَوْدٍ ودَيْر [There is no escape from journeying to San'â, even if the journey be long, and if every old camel be doubled up, and galled on the back (MN)] ; and the saying

فهم مثل الناس الذي يعرفونه # وأهل ألوة من حاده وتد़ييم
(Aud, A) Then they are the proverb of mankind, which they know, in every sort of good deed, and are keepers of faith in covenants, both new and old (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the فَعَلْ فَعَلَّ; so that IM's saying “Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]” means “in general” (A). But [the opinion of (A)] Fr is refuted by the saying [of AlUkhaishir alAsadî (AKB)]

(US, A) She says, O old man, art thou not ashamed [728] of thy drinking wine notwithstanding old age? Then said I, If thou hadst betaken thyself at early morning to cooled wine, yellow like the color of the sorrel horse, thou wouldst have come home at evening having that unsteadiness in thy two legs which would have been in them, and having thy thing, i. e., vulva [Note on p. 18, l. 9], appearing from the waist cloth (AKB); and by the saying [of AlA'sha (AKB)]

(A) And of the hard-running five-year-old horse, and every long-legged mare, whose crest the two hands of the tall man do not reach (Sn), the کُتْبُ, being in the gen., coupled
to AKB]. And the converse, [vid. prolongation of the abbreviated, by poetic license (A),] occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

\[
\text{َيَا لَّهُ مَنْ فَتَرْ وَمِنْ شِيْسَاءَ يَنْشُبُ فِي الْمَسْعَلِ وَالْلُّهَاء}
\]

[below] (IA) O my wonder at you as dried dates, and as stoneless dates, that stick in the throat and the uvulas! (J), orig. (MN), pl. of لَّهَةَة (MN, J), like pl. of حَصَّةٍ [254,327] (J); and laying hold of the saying

\[
\text{سُيُقْنِينِي الَّذِي أَغْنَانَ عَنِّي} \text{ فَلاَ فَتَرْ يُذْرِمُ وَلاَ غَنَّاء}
\]

[below] (Aud) He that has made thee independent of me will surely make me independent of thee. For neither poverty lasts, nor wealth (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations: so that he allows prolongation of مَقْلَلٍ a frying-pan, saying مَقْلَلْا, because مَفْتَاحٍ a key exists; but disallows prolongation of مَولَى a freedman, because مَفْعَالْ does not exist: and similarly he prolongs لَحْشٍ beards [238], saying لَحَشْا, because جَبَالْ mountains [256] exists; but disallows prolongation in لَحْشٍ [238, Note on p. 903, ll.
because فعال is not found among the formations of the pls., except extraordinarily [253, 255, 257] (A). And [the majority of (A)] the BB disallow it (IA, Aud, A), unrestrictedly (A), holding غناة in the [last] verse to be inf. n. of غانیت I was independent, which is far-fetched (Aud). Apparently, however, it is allowable, unrestrictedly, because it occurs, whence the saying [of Al‘Ajjaj, the Rājiz (MN),]

وَأَلْهَمَّهُ بُسْتِلِیَهِ بِلَاءُ السَّرِیْلَان ✈ تعانُبُ الْامَلُ فَبَعْدِ الْأَحْلَلُ

[And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out (MN)]; and سِیَفَنَیبِی أَلْح وَعَانِیتْهُ فِنْنَاء [above], where فننة is not from غانیت meaning I vied with him in boasting of wealth, and is not with Fath meaning profit, because it is contrasted with فقر poverty; and يَا لَک مِنْ أَلْح [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs اللهماء by poetic license, notwithstanding that the prolongation makes it unprecedented [as a pl. formation], since there is no فعال with Fath among pls. [253] (Sn, J). And among those who agree with [the majority of] the KK as to the allowability of that are IW and IKh (A).
CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§ 330. Z means, by his saying "connected with us.", that these ns. are attached to us. in respect of their derivation, and of their containing the letters of the v.; so that between them and us. there exist an attachment and a connection in respect of form, since they take after one o. f.: and he does not mean that they are derived from us. (IY). They are eight ns., (1) the inf. n. [331], (2) the act. part. [343], (3) the pass. part. [347], (4) the assimilate ep. [348], (5) the n. of superiority [351], (6—7) the two ns. of time and place [361], (8) the instrumental n. [366] (M).
§ 331. The inf. n. is the n. indicative of accident [402] (IH, IA, Sh, Fk), and conformable to the v. (IH, Sh, Fk), as ضَرِّبَ إِكْرَامُ honoring (Sh). The accident is (1) subsisting in an ag., as زَيْدُ فَرَحَ Zaid was glad, inf. n. فَرَحَ gladness [327]: (2) proceeding from him, (a) really, as قَعَدَ he sat, inf. n. قَعَدَ sitting; (b) tropically, as مِرَضَ he ailed, inf. n. مِرَضَ ailing: (3) falling upon an obj., like the inf. n. of the pass. v., as رُضِعَ being conceited and جَنَّ رُوحَ being possessed by a devil. (YS, MAd). Conformability in their language is used in various ways: one says “This inf. n. is conformable to this v.,” i. e., is its origin, and the source of its derivation, as the inf. n. in حَبِّيْتُ حَبَّائِي I praised fervently is said to be conformable to its v., but not the inf. n. in LXXIII. 8 [40,332]; and one says “The act. part. is conformable to the aor. [343],” i. e., is commensurable with it in vowels and quiescences (R). What is meant by the inf. n.’s conformability to the v. is that it should occur, after the derivation of the v. from it, as corrob. of the v., or as explanatory of its mode or number [39]; so that ns. from which the v. is not derived, like قَادِرَةً
omnipotence and عَلَّمٍة omnisci-ence, and like لَهُ إِيَّاكَ [41], are not inf. ns., although the two last are unrestricted objs. (Jm, YS). So in the Jm: but the conformability to the v. may mean inclusion of the whole of its letters (YS); and by “conformable to the v.” I intend to exclude the quasi-inf. n. [342. A], which, though a n. indicative of accident, is not conformable to the v., as أعْطَيْتُ عَطَاءً I gave liberally, since what is conformable to the v. is only عَطَاءٌ, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions; and, if IH [and his followers, 1Hsh and Fk.] had said “the n. that is indicative of accident, and that the v. is derived from”, it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the inf. n. is original, the v. and qual. being derived from it [Note on p. 30, l. 14]; while the KK hold that the v. is original, the inf. n. [and similarly the qual. (MKh)] being derived from it; and some hold that the inf. n. is original, the v. being derived from it, and the qual. derived from the v.; and ITlh holds that the inf. n. and the v. are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every deriv. implies the original and an addition; while the v. and the qual., in relation to the
inf. n., are like that, because each of them indicates the inf. n. and an addition, the v. indicating the inf. n. and time [402], and the qual. indicating the inf. n. and the ag. [142] (I A). The [BB say that the (R)] inf. n. is named مَسْتَر (M on §. 39, R) as being the place of the v.'s proceeding (R), because the v. proceeds, [i.e., is derived (I Y.),] from it (M). But the KK say that مَسْتَر is مَفْعَل i. q. the inf. n., as in تَعْلَتُ مَقْعَدًا حَسَنًا I sat beautifully, i.e. فُؤَدًا [333]; and that the inf. n. here is i. q., the act. part., meaning proceeding from the v., like عَدُّل i. q. عَدِل [143]. And the KK adduce, as evidence of the v.'s originality, its government of the inf. n., as تَعْلَتُ فَعْلًا, the op. being before the reg.: but this is a mistake, because the op. is before the reg. in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the inf. n. is anterior to that of the v. (R). And S names the inf. n. حَدَّثُ and حَدَّثَ (M, R), because it is the accident of the ag. (I Y); and [sometimes (M)] فُعْلُ (M, R), as being the action of the ag. (I Y). Its form is dependent upon hearsay in the [unaugmented (Jm)] tril. (I H) v.[482] (WIH). The formations of the inf. n. in the unaugmented tril. are many (M, SH) and various (M), the [prevalent (R)] formations [mentioned by S (M)] amount-
ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) قَلِلَ (1), فَعَلَةٌ (7), فَعَلَةٌ (6), فَعَلَةٌ (5), فَعَلَةٌ (4), فَعَلَةٌ (3), فَعَلَةٌ (2), فَعَلَةٌ (1), فَعَلَةٌ (12), فَعَلَةٌ (11), فَعَلَةٌ (10), فَعَلَةٌ (9), فَعَلَةٌ (8), فَعَلَةٌ (13), فَعَلَةٌ (14), فَعَلَةٌ (15), فَعَلَةٌ (16), فَعَلَةٌ (17), فَعَلَةٌ (18), فَعَلَةٌ (19), فَعَلَةٌ (20), فَعَلَةٌ (21), فَعَلَةٌ (22), فَعَلَةٌ (23), فَعَلَةٌ (24), فَعَلَةٌ (25), فَعَلَةٌ (26), فَعَلَةٌ (27), فَعَلَةٌ (28), فَعَلَةٌ (29), فَعَلَةٌ (30), فَعَلَةٌ (31), فَعَلَةٌ (32), فَعَلَةٌ (33), فَعَلَةٌ (34), فَعَلَةٌ (35), Fَعَلَةٌ (36), Fَعَلَةٌ (M), as (1) Killing, (2) دَضَّ (3) صَلَّ (4) رَحْمَةٌ (5) نَبَتَةٌ (6) كَزْرَةٌ (7) دَعَوَى (8) صَلُّ (9) ذَكْرَى (10) لِبَانٌ (11) حُرُمَانٌ (12) فَجَرَانٌ (13) طَلْبٌ (14) يَمِينٌ (15) خَنْقٌ (16) صَفَرٌ (17) هُدَى (18) عُلَبةٌ (19) سَرْقَةٌ (20) ذَهَابٌ (21) صَرَافِ (22) سُوَالٌ (23) اسْتَبْكَ (24) دِرَايَةٌ (25) بَعْظَةٌ (26) دُخُولٌ (27) تَبْوَلٌ (28) صَهُوفٌ (29) being reddish [below], young, (17) guiding [below], (18) overcoming [below], (19) stealing, (20) going away [below], (21) being in heat, (22) asking, (23) abstinence, (24) knowing [336] (M, SH), (25) seeking, desiring [below] (SH), (26) entering [336] (M, SH), (27) accepting [below] (M), (28) being small, (29) beating of the heart,
entering, entering, enduring, {مـُسَعَة} (32), {مـُرْجَع} (31), {مـُدـَخَل} (30) {endeavouring}, {praising} (33), {مـُخْيَة} (34), {disliking} (256). The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like (35) {سُوْدَان}, {مُفعَّل} as {being lord}; (36) {مُعْلَب} (37), {مُتَفَعَّل} as {being haughty} (385, 678); (39), {مُفَعَّل} (37), {مُتَفَعَّل} as {ability to repel foes} (372); (40), {مُفَعَّل} (39) as {being, orig.} {مُذَكَّرة} (716) as {مُفَعَّل} (39). {مُذَكَّرة} (716); (41), {مُفَعَّل} (39) as {becoming adolescent and disgracing}; (42), {مُفَعَّل} as {ease} (248, 677); (43) as {disgracing}; (44) as {being, orig.} {ضَرَر} as {harm, affliction}; (45), {مُفَعَّل} (39) as {displeasing, orig.} {مَسَاكِيَة}, but transposed, [because they dislike the and with the Hamza (Jh)]; (46), {مُفَعَّل} (39) as {being, orig.} {غَلَب} (Jh) and {مُفَعَّل} (39) as {being, orig.} {ضَرَر} as {harm, affliction}; (47) and others besides (R). The poet says {أَخْذَوْا السُّكَّاَٰدُ آلَّة} (499) (IY). The [prevalent (R, A), regular (Aud),] inf. n. of [what indicates (Aud, A)] craft [or office (Aud, A) or the like (SH), of whatever conjug. it be (R)] is {مـُفَعَّل} (SH, Aud, A), as {كتَّاب} {wrote}, inf. n. art of writing [below] (SH), like خِيَال art of sewing, تَجَّارِيَّة trading (R, Aud, A), E مـُدـَخَل office of commander (R, A), صِيَافَة
art of casting in a mould, جِبَاكَةُ art of weaving (R), whence mediated between them, inf. n. سَفَّرُ بينهمِ office of mediator, ambassador (Aud, A). IU mentions that it is regular in offices and handicrafts (A). And the initial may be pronounced with Fath in some cases, as profession of agent or advocate, زِكَالَةُ business of broker, and زِلاْيَةُ office of governor [below]. The inf. n. prevalent in taking fright and running off, and in being excited, and the like, is فَرَأُ فِؤَالُ نَعَالُ [below], ُنَعَالُ lying with a woman, ُقُرِّبُ covering, حَمَّاحُ being in heat, and حَمَّاحُ ُدِقَّاتُ being refractory (R), like حَمَّاحُ [below], says AMYd (Jh); while ُعَرَى ُحَرَّانُ stopping short in a gallop is like ُسُمَّاسُ [above] and ُحَرَّانُ [below], all being combined in refusal of what is desired. And ُنَعَالُ (1) occurs in sounds also, but less often than ُنَعَالُ and ُنَعَالُ [below], as ُرَمَّارُ crying of the she-ostich and ُعِرَى ُفُقَاءُ crying of the he-ostich: (2) is regular in non-inf. ns. denoting the time of the accident’s drawing near, as ُقِطَافُ ُقُوَّامُ ُحَدَّانُ season for gathering the crop of grapes, ُقِطَافُ and ُحَدَّانُ season for cutting off the fruit of palm-trees, ُحُصَانُ ُنُعَأْلُ season for reaping, and ُنُعَأْلُ season for carrying the corn when reaped; while ُنَعَلُ shares with it, [as
though and نَعَالُ were universally used in all that contains the sense of time of the act, thus resembling أَرَوَانُ and أَوَرَانُ time or season in alternating one with the other: (a) the inf. n. of all such is نَعَالُ, like and صَرْمُ جَدٌّ and قَطْفُ قَطْفَ cutting off the fruit of palm-trees and gathering the crop of grapes (Jh)]: (3) is prevalent in brands also, as عَرَاضُ عِلاجًا and عَرَاصُ جَنَابٍ on the side, and عَلَةٌ جَنَابٍ on the flank. The inf. n. prevalent in ailments, of any conjug. other than نَعَالُ [below], is نَعَالُ coughing [below], صَدَاعُ عَطَالَسٍ [328] دُوارُ and سَرَافِ سُرايف murrain, because Damm before the مَّ is deemed heavy. And the inf. n. prevalent in sounds also is نَعَالُ screaming [below], عْوَارِ بَعْقَامٍ and عْوَارَ call for help; and while نَعَالُ shares with it in the word ضَحِيحَةِ شُتَاةُ نَعَالُ shouting, شُتَاةُ نَعَالُ groaning, and نَعَالُ [below]. And, in non-inf. ns., نَعَالُ occurs i. q. the pass. part., as دُقَانٌ chips, حُطَام fragments, رَنَاتٌ broken bits, and نَعْالُ أَمْمُi crumbs; and نَعَالُ denotes a small quantity severed from a large, as شَلْفَةٌ مُنَافَادَةٌ parings, رَمَزْةٌ cuttings, مُقْلَمَةٌ choice part, and بَعَالَةٌ بَعَالَةٌ a stray beast sought for. The regular, universal inf. n. of shifting about and violent motion is نَزَرُ نَزَرَانُ, leaping [below] bounding, حَسَّالُ حَسَّالٍ.
quivering, and sometimes occurs in this sense, as leaping and prancing. But hating is anomalous, because it is not a commotion.

The most prevalent inf. n. in colors is grayness [below] and dinginess [above], even if they be from dark sorrel and pale yellow; while [above] and dinginess also occur; and, says S, they say whiteness and blackness by assimilation to morning and evening, because these are colors like those. But, as for the occurrence of defects [below] on the measure of scrotal hernia and inflation of the belly, it is rare. and often denote the position of the act in the limbs, as and position of amputation, and similarly and and bald patch, and and bald place on the side of the forehead.

And denotes the superfluity also, as foreskin, prepuce. The inf. n. prevalent in ailments of the conjug. of [above] is being swollen, falling sick, and feeling pain (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] inf. n. of the trans. (SH,IM) tril. (IM) v.
(IA,Sn), of whichever conjug. it be (R), نَعُلُ [482] (SH, Aud, A), whether sound, unsound in the ف or ع or ِل, reduplicated, or pronounced with Hamza (Sn), in senses other than those mentioned (R), is نَعُلُ (SH,IM), as ضَرَّبَ (SH, IA, Aud, A), like رَّكَبَ repelled, inf. n. ضَرَّبَ (IM), and أمَّلَ ate, inf. n. أمَّلَ (Aud, A); and as جَهَلَ was ignorant of, inf. n. جَهَلُ (SH), جَهَدَ praised, inf. n. جَهَدُ (R), أمَّنَ was safe from, inf. n. أمَّنَ (Aud, A), شَربَ drank, inf. n. شَرَبَ, and لَقَمَ gobbled, inf. n. لَقَمُ (A).

That is unequivocally declared by S in several places; but some assert that it is not regular, which is not right (IA). What is meant by “regular” here is that, when a v. occurs, and you do not know how they pronounce its inf. n., you form it by analogy to this, unless some thing else has been heard. So say S and Akh (A). But Fr [below] holds that نَعُلُ may be formed by analogy, notwithstanding that something else has been heard: while Syt transmits in the Ham‘ from one authority that you do not attain to knowledge of the inf. ns. of tril. vs. except by hearsay; so that you do not form نَعُلُ by analogy; even if nothing have been heard (Sn). IM prescribes in the Tashil, as the condition of نَعُلُ’s being regular in the inf. n. of نَعُلُ, that it should import action with the mouth, as in the two last exs.: whereas S and Akh do
not prescribe that; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] inf. n. of the intrans. فَعَلَ, [whether sound, unsound, or re-duplicated (A),] is فعل, as فَرَحٍ فَرَحٍ [327] (SH, IM), and تَرَبّ was dusty, inf. n. تَرَبّ (R), like جَوَّى [327] (IM), inf. n. of جَوَّى. His hand, or arm, withered (IA, A), orig. أَشْرُكَ (A), and أُشُرُّ [327] (Aud), unless it indicate a color (SH, A), or defect [above] (SH), in which case its [prevalent (R, A)] inf. n. is فعلّة as سَيرٍ was tawny, inf. n. سَيرٍ (SH, A), أَدَمٌ was brown, inf. n. أَدَمٌ (SH), شُهُبٌ was gray, inf. n. شُهُبٍ [above], and كَهْبَ was purple or violet, inf. n. كَهْبَ, which is a color between blue and red; and, according to IHsh in the Aud (A), unless it indicate a craft, [of which he gives no ex. (A),] or an office, in which case its regular inf. n. is [said by him to be (A)] فَعَلَّة as زَلَّى عَلَيْهِمْ was governor over them, inf. n. زَلَّى [above] (Aud, A): but what he says requires consideration, because that [regular inf. n. فَعَلَّة, in the case of what indicates a craft or an office (Sn),] is known only in [the trans. or intrans. (Sn)] فَعَلَ [below] (A), as كَتَبَ, inf. n. كَتَبَ [above], خَاطَأ, sewed, inf. n. خَاطَأ, and قَبِعُ was overseer over them, inf. n. قَبِعُ office of
overseer (Su); and, as for لا يَعْلِمُهمُ، inf. n. it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] inf. n. of the intrans. فُعُولُ is دُعَلُ (SH,IM), as رُكْعَ, bowed, inf. n. رُكْعَ, entered [336], inf. n. دَخَلُ (R), whether it be sound or unsound (A), as فُعُولِ sat, [inf. n. فُعُولِ (IA, Aud, A),] and فُعُولِ went in the early morning, [inf. n. فُعُولِ (IA, A),] so long as it does not require [its inf. n. to be (IA)] فُعُولُ or فُعُولُ (IM) or فُعُولُ (Aud, A). Fr [above] says "When a فُعُولُ, whose inf. n. has not been heard, comes to you, then make it فُعُولُ for AlHijaz", [whether it be trans. or intrans. (R),] “and فُعُولُ for Najd” (SH), whether it be intrans. or trans.: but the well-known opinion is that the inf. n. of the trans. [tril.] is فُعُولُ, unrestrictedly, [i.e., whether the v. be فُعُولُ or فُعُولُ], and that the inf. n. of the intrans. is فُعُولُ from فُعُولُ [above], فُعُولُ from فُعُولُ, and فُعُولُ from فُعُولُ [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). فُعُولُ belongs [regularly (Aud, A)] to what indicates refusal, like أَبَى refused (IM), inf. n. فُنَأَرُ إِبْنَاء, shied away, inf. n. فُنَأَرُ (IA, Aud, A), شَرَحُ took fright, and ran off, inf. n. شَرَحُ [above] (IA, A), جَمَحُ was restive, refractory, inf. n. جَمَحُ [above], and أَبَى ran away, inf. n.
belongs [regularly (Aud)] to what requires violent motion (IM), as جَالَ went round about, 
inf. n. جَولَان (IA, Aud, A), تَطَّاف circumambulated, inf. n. طَرْقَان (IA, A) The pot boiled, inf. n. عَلْيَان (Aud, A), and leaped, inf. n. تَرَا [above] (IA). فَعَالٌ belongs [regularly (Aud, A)] to [what indicates (IA, Aud, A)] (1) ailment (IM), as مَشَى بَطَنْهُ His belly moved, inf. n. سُعَال [above] سُعَال (IA, Aud, A) coughed, inf. n. سُعَال [above], and was troubled with a cold in the head, inf. n. رَكِّم [328] (IA, A); (2) sound (IM), as صَرَخ screamed, inf. n. صَرَخ [above] (Aud, A), نَبَّه barked, inf. n. نَبَّه [below] (A), and نَوَى howled, inf. n. نَوَى (Aud, A). فَعَيلٌ [regularly (Aud)] comprises (1) journeying (IM), as رَحَّل departed, inf. n. رَحَّل, رَحِيل went a gentle pace, inf. n. كَمْيَل (IA, Aud, A); (2) sound, as صَهِيل (IM), inf. n. صَهِيل [below] (IA, Aud, A), تَهْيَق brayed, inf. n. تَهْيَق [below] (Aud, A), and زَرَّ أَرَيَ roared, inf. n. زَرَّ أَرَيَ (Aud). In what indicates sound (Sn), sometimes فَعَيلٌ and فَعَالٌ are combined (R, A), as نُعَالُ تَعَبَ عَلَّمْ The raven croaked, inf. ns. تَعَبُ [above] and تَعَبُ screamed, inf. ns. تَعَبُ صَرَخ and صَرَخَ (Sn), ] نَعَابَ the herdsman called out, inf. ns. نَعَابَ and أَرَيَ the pot made a noise in boiling, inf.
neighed, inf. n. The horse neighed, inf. n. [above], and 

The sparrow-hawk cried, inf. n. 

The gazelle uttered a plaintive cry, inf. n. 

The fox barked, inf. n. 

as the first stands alone in journeying, and the second in ailments (A). [And is described above.] The inf. n. of 

which is always intrans. (R,IA),] is [regularly (Aud, A)] 

Zaid was endowed with good judgment (IM), inf. n. 

like was generous, 

inf. n. was eloquent, inf. n. 

was bulky, inf. n. 

was genuine, inf. n. 

was smart, witty, inf. n. 

The matter was easy (IM), inf. n. 

was sweet, inf. n. 

was salt, inf. n. 

is more prevalent than any other [measure] in the inf. n. of: but some say that the most prevalent [measures] are three, (1) , like being comely; (2) , like [above]; (3) , like [below].
What is before mentioned is the established rule in the
\textit{inf. } n. of the \textit{tril. v. } (IA). And whatever occurs contra-
ry to the preceding [is not regular, but (IA)] belongs
to the \textit{cat. } of transmission [from the Arabs (Sn)], like
\textit{displeasure, anger, }رضي \textit{pleasure, satisfaction (IM),}
\textit{desire } (Aud), \textit{grief } (A), and \textit{bُخَلْلَ }\textit{niggardliness}
(Aud, A), in the \textit{intrans. } (Aud), where the regular
\textit{inf. } n. is \textit{شُكُر } (A); and \textit{شُكُر }\textit{ denial, }جُكَّر }\textit{ (Aud, A) and}
\textit{شُكْر }\textit{ thanking } (IA, Aud), and \textit{رُكْب }\textit{ riding } (A), in the
\textit{trans. } (Aud), where the regular \textit{inf. } n.
is \textit{شُكَّر } (A); and \textit{مَرت }\textit{ dying, }قرَز \textit{succeeding, prospering}
(Aud, A), \textit{مشي }\textit{ walking } (A), \textit{حكم }\textit{ deciding, }شُيُخوُخة \textit{being}
\textit{elderly } [above], \textit{نِيبَة }\textit{ creating discord, and }ذَهَاب \textit{going}
\textit{away, } in the \textit{intrans. } (Aud), where the regular \textit{inf. } n.
is \textit{فَعُول } (A); and \textit{حسن }\textit{ beauty } [below],
\textit{نِيبَة }\textit{ ugliness } (Aud, A), \textit{عَظَم }\textit{ greatness } (IA), and
\textit{كِبْر }\textit{ being big, old } (A), in the \textit{intrans. } (Aud), where the regu-
lar \textit{inf. } n. is \textit{نَفَع }\textit{ or }\textit{نَفَع }\textit{ (A). But Zj and IU mention}
that \textit{حسن }\textit{, like }\textit{حسن }\textit{, is a regular \textit{inf. } n. of }\textit{نَفَع }, [like
\textit{حسن } (A),] which is contrary to what S says (Aud, A);
and [IH points out that (Jrb)] the \textit{inf. } n. of \textit{نَفَع } is often
[on the measure of \textit{نَفَع } or \textit{نَفَع } (Jrb), like \textit{عَظَم }\textit{ [above]}
and \textit{كِبْر }\textit{ being generous } (SH). They say that (R) there
is no inf. n. on the measure of فعل، except فعل [above] and سرٌ journeying by night (IY, R): and, because of their rarity among inf. ns., the Banu Asad make them fem., imagining them to be pl. of سربة and هدى، though these have not been heard, because فعل as pl. of فعلة is frequent [238]. As for تَقْيَّة fear of God, Zj says that it is فعل، the ط being a substitute for the ت، as in تَقْرِي [689]; while Mb says that its measure is ف تَقْلَ، the ف being elided, as in the v., where ف تَقْيَّة is said for ت القيّة، aor. يَتْقَيّ، is said for ت القيّة [759]. Nor does occur in the inf. n. فعل except in the defective, as شرِى selling, buying، لله entertaining, and تَقْيَّة hating; and it also is rare. No inf. n. on the measure of فعل occurs in the conjug. of فعل، except when its aor. is فعل، as جلب جلب (1) from الجرح The wound healed, which is not peculiar to فعل، its aor. being يَجَلِب and يَجَلِب (2) from غلب overcome, aor. يَغْلِب، as XXX. 2. [502]. Fr says that the o. f. may have been من بعث علَّبهم with the س، which was then elided, as in the saying [of Abû Umayya Al Faqîl Ibn Al Abbâs Ibn Abî Lahab (MN)]

إن أطلَّبْتُمْ أبداً لِأَهْلِبِينَ نَاتِجَرَوْا # وأَحَدَّكُمْ عِدَّةً أَمْرٌ أَلَّذِي وَعَدَّوا

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[Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised (MN)], i.e., عَدَةُ إِلَّاءٌ [338].

As for نُعُلَّقَ, it is extraordinary, as لَوْي delayed payment, inf. n. لُيْيَلِان [above], which is said by some to be orig. with Kasr, but pronounced with Fath because deemed heavy; and is mentioned by AZ with Kasr of the J: while شَنَّان also is allowable, with quiescence [as well as Fath of the ع], both being read in the Revelation (R), where لَا يُضْرِجِهِمْ شَنَّان with quiescence of the ن is read in V. 3.

And do not ye let hatred of a people induce you by Ibn 'Āmir, Ismā'īl on the authority of Naṣīr, and Ibn 'Ayyash on the authority of 'Āsim (B). فَعَرَّل occurs as an inf. n. in only five words, رَضُو inf. n. of تَضَرَّعْت I performed ablution, [342A]. تَظَهُّرْت inf. n. of I purified myself, وَلَعْت inf. n. of I was eagerly desirous, وَقُدَّثَ النَّار The fire blazed, and above inf. n. of قُدِّر accepted, as S transmits. فعل occurs i. q. مُفْعَوُل, like ذُبْع animal slaughtered, and سَفَر and writing book. And also, like حَبْط leaves knocked off a tree with a stick and تَقَصَّد़ débris. And often occurs i. q. لَعْنَةُ ridiculed, and فُعَلْتُ [265]; and لَعْنَةُ i. q. فَعَّل [265]: while both are intensive.
occurs denoting the *cause of the act*, as in the Prophet's saying *children are a cause of cowardice, hoarding, and niggardliness*. And occurs denoting *what the thing is done with*, like *medicine poured into the mouth, an infusion, and an emetic*. But some of the measures mentioned are not *inf. ns.* (R).

§ 332. The *inf. n.* of the non-tril [v. (Aud, A), i.e., of the augmented *tril.* and the unaugmented and augmented *quad.* (Jm)], is regular (IH, IM). Thus you say, [e.g. (R),] that the *inf. n.* of every *v.* whose *pret.* is on the measure of *فعل* (R, Jm), that the *inf. n.* of every *v.* whose *pret.* is on the measure of *فعل* is on the measure of *فعل* (R), that the *inf. n.* of every *v.* whose *pret.* is on the measure of *استفعل* is on the measure of *فعل* (Jm), and that the *inf. n.* of every *v.* whose *pret.* is on the measure of * فعل* is on the measure of *فعل* (R), and so on (Jm). And one rule may also be hazarded for the whole of the *quad.* and augmented [tril.], vid. that you should look at the *pret.*, and add an *l* before its final: and then, if there be two mobiles [anywhere] before the final in the *pret.*, you should pronounce only the first of them with *Kasr*, as (a) *فعل*, *inf. n.* (b) *فعل*, *inf. n.* (c) *فعل*, *inf. n.* [482],

inf. n. مَعَالَةٌ [below]; and (e) فَعَلٌ, inf. n. مَعَالَ [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (a) إِنَفَعَالٌ, inf. n. إِنَفَعَالَ; (b) إِثْنَافَعَالٌ, inf. n. إِثْنَافَعَالَ; (c) إِفْعَالٌ, inf. n. إِفْعَالَ; (d) إِنَفُعَالٌ, inf. n. إِنَفُعَالَ; (e) orِ. مَعَالَ, inf. n. مَعَالَ; and (f) تْفَعَالٌ, inf. n. تْفَعَالَ [below]. What I have mentioned is not founded upon the assumption that the inf. n. is derived from the v. [331]; but is intended to explain how the inf. n. occurs regular, if one happens to have a previous knowledge of the v. The most notorious inf. ns. however, of فَعَال, and تَفْعَالَ, تَفْعَالَ, مَعَالَةٍ, and تَفْعَالَ, are contrary to the rule mentioned. But, as for فَعَالٌ, inf. n. of فَعَالٌ, like فَعَالٌ تْفَعَالٌ, it is contracted from the regular, being orِ. مَعَالَ (R on the IH). مَعَالَ inf. n. of تْفَعَالٌ [above], مَعَالَ تْفَعَالٌ and inf. ns. of فَعَالٌ, and مَعَالَ تْفَعَالٌ, though regular, have become confined to hearsay; and such intances of them as occur are not to be copied (R on the SH). And the only inf. n. تْفَعَالَ, تَفْعَالَ, and of what is co-ordinated with تْفَعَالَ, تَفْعَالَ, and the like, is contrary to the rule, as تْفَعَالٌ تْفَعَالٌ and تْفَعَالٌ [below]. The predicaments of [all] these inf. ns. will [now] be explained [in detail](R on the IH). The vs. that exceed three letters are of two kinds, (1)
composed solely of *rad.* letters, which kind is only *quad.*; (2) containing an augment, which kind is of three sorts, (a) commensurable with the *quad.* by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the *quad.* is the same as that of the *quad.* in the *pret.*, *aor.*, and *inf.* n., as *شَبْلَلْ* [483], *aor.* *يَشَبْلَلَْ*, *inf.n.* *شَبْلَلْةَ*; *شَبْلَلْةً* *حَرِّجَْ* [482], *aor.* *بُيِّبَتْرَْ*, *inf.n.* *بُيِّبَتْرَةً*; and *بُيِّبَتْرَ** [274, 482]. *aor.* *بُيِّبَتْرَْ*, *inf.n.* *بُيِّبَتْرَةً* [below]; like *دُحْرُجَْ* [495], *aor.* *دُحْرُجَْ*, *inf.n.* *دُحْرُجَةً* [336]. The sort commensurable [with the *quad.*] without co-ordination has three formations, *نَعْلَْ*, *نَعْلَْ*; and, though these formations are on the measure of *دُحْرُجَْ* in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their *inf.* ns. are not like *دُحْرُجَةَ* (IY). The *inf.* n. of *نَعْلَْ* is *نَعْلَْ* (S, M, WIH, L, IA, Aud, A), regularly, when *نَعْلَْ* is sound in the *إِنْعَلَُْ* [338] (IA, Aud, A) as *إِنْعَلَُْ* honored, *inf.* n. *إِكْرَّثَُْ* [below] (IY, L, IA, Aud, A), whence *إِعْطَنَاءَ* gave, *inf.n.* *إِعْطَنَاءَ* [342] (S, IY, L, IA). For the *quad.* has two *inf.* ns., *نَعْلَْ* and *نَعْلَْ* [below]: and, the first being more prevalent and inseparable, whereas *نَعْلَْ* sometimes does not occur, the *inf.* n. of the co-ordinated accords with the more prevalent, as *بُيِّبَتْرَْ* [above] and *جَهَرَةَ* [482]; while the *inf.* n.
of what is commensurable without being co-ordinated accords with فَعَلْ, as [above], in order that it may enjoy a share in [the predicament of] the quad. on account of the resemblance and commensurability (IY). The inf. n. of فَعَلُ is (1) تَفَعَّلْ (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when فَعَلَ is sound (L, IA, Aud, A) in the ج [338] (L, Aud, A), as كَسَّرَتْ [252, 486], inf. n. تَكُسِّرِ, and كَعَبْتُهُ I punished him, inf. n. تَعْذِيبُ (S, IY), whence IV. 162.[39] (IY, IA), as though they made the ب at its beginning a substitute for the aug. ع in فَعَلَ, and the ي [before the final (IY)] an equivalent for the л in فَعَلَ; thus altering its beginning as well as its ending (S, IY), as they do in إِفَعَالٍ (IY): (2) تَفَعَّلْ (M, WIH, A), as بَصَرُ, inf. n. تَبَصِّرَ [338] (WIH), (a) seldom in the case of such as جَرَبَ [489], inf. n. تَجَرِّبَةٌ: (b) prevalently in the case of the v. whose ج is a همزة, as جَرَّ divided into parts, inf. n. تَجَّرِبَةٌ; though here the inf. n. occurs according to the o. f. also (A), as تَجَّرِي (Sn): (c) necessarily in the case of the unsound (A) in the ج [338] (Sn): (3) تَفَعَّلَ (WIH, L), when multiplication is intended [334, 489] (L), as كَرَرَ repeated, inf. n. تَجَّرِي [334] (WIH), like جَرَّ journeys much, or often, inf. n. تَسْتَيْرَ [below], طَيَّبٍ travelled round about much, or often, inf. n. جُرَّ, جرَّ, and want
round about much, or often, inf. n. نعَالٍ (4) (L) : ّتَجْرَّاَل (S, M, WIH, L, IA), said by some (S, M) of the Arabs (M), as كَلِّامٍ [below] (S, M, L), and لَحْمَةٍ I burdened him, inf. n. حُمَالٍ (S), whence وَكَذَّبَنا لَا يَكُونَا كَذَّابِا LXXVIII. 28. And they have utterly denied Our signs. (S, M, WIH, IA), as though they followed the same method as in انعَالٍ inf. n. of انعَالٍ, pronouncing the initial with Kasr, and adding ﴿ before the final (S, IY) letter (S) : ّعَالٍ (5) with a single ع, as كَذَّابًا read in the text with a single ذ [below] (IA). In the non-defective, تَفْعِيلٍ is universal, regular; while تَفْعِيلٍ is frequent, but confined to hearsay. And so, when the ل is a Hamza, as تَخْطِيطٍ charging with error and تَخْطِيطٍ, according to AZ and the rest of the GG. But S appears to say that تَفْعِيلٍ is necessary when the ل is a Hamza, as in the defective [338]; so that تَخْطِيطٍ is not said (R on the SH). نعَالٍ in the conj. of نعَال is common in the language of the elegant speakers among the Arabs: for they use nothing else; and one of them, hearing me expound a text, said لَقَدْ نَسْرَتَهَا فَسَأَرَّا ما سُبِّعَ بِيثْلِيِّ Assuredly thou hast expounded it with an exposition whose like has not been heard of (K). But نعَال does not occur in the non-inf. n., except with a غ substituted for the first of its double letter, as تَيْرَاطٍ [278],
whereas in the inf. n. the ی is not substituted, in order that the inf. n. may be like the v. (R on the SH). [According however, to BD, IHsh, and A,] نعَل, like (L) کدَاب as inf. n. of کدَاب [with a double ى in both (Sn)] is anomalous (L, Aud, A); and, [according to BD, ] so is تفعال in multiplication, like تَسِيَار [334] (L). But, as for کدَاب with a single ى [above], as inf. n. of کدَاب, I have not heard of it. And کدَاب in the reading of LXXVIII. 28. is best explained as the inf. n. of کدَاب put in place of the inf. n. of کدَاب, as تَبْتَلَ (K, B) in LXXIII. 8. [40, 331] (R on the SH). It is [said by Z to be] (1) the inf. n. of کدَاب, on the evidence of the saying

\[\text{Then I spoke truth to her, and lied to her: and man is profited by his lying, and similarly}\]

وَإِنْ ضَيْعَ اَلْنَّاسِ حَقُّ وَبَاطِلُ ۖ وَمَدْحُ حَقُّ لِيْسَ فِيِّرَكَابُ

And verily the praise of men is true and false; while thy praise is true, there is no lie in it (N)]; being then [governed] like [the inf. n. in] LXXI. 16. [40]: for it either means فَكَدَبْنا کدَاباً and have falsely lied, [like and ye have grown vigorously, one of the two constructions of LXXI. 16. given in the K]; or
is governed in the acc. by ُكَذَبْتُ, because it implies the sense of ُكَذَبْتُ, since every denier of the truth is lying:
(2) i. e. ُكَذَبْتُ, the sense being ُكَذَبْتُ and have banded charges of lying, or ُكَذَبْتُ banded charges of lying, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a banded charges of lying between them (K). The inf. n. of ُكَذَلَكُهُ ُمُقَاطَعَةُ is (1) ُمُقَاطَعَةُ (S, M, WIH, IM, L), regularly (S, Aud), as ُقَاتِلَةُ [490], inf. n. ُمُقَاطَعَةُ (IY, WIH, IA, Aud), like ُضَارِبُ [490], inf. n. ُمُضَارِبَةُ (L, IA, Aud): (2) ُدِيَّعَالِلْ [above] (S, M) and ُذَحَّمَلْ [below] (S), [or] the people of AlYaman (WIH), say ُذِيِتَالْ (S, M, WIH) and ُضِيْرَبُ [278, 685], adding an ُل before the final, and pronouncing the initial with Kasr, as in ُإِكْرَامُ (IY): (3) ُفَعَالُ [328] (S, M, WIH, IM, L), often (S, L), as though this ُي were elided (S, IY) for lightness (IY), as ُمُكَارِبَةُ [342A] (S, IY, WIH, L, IA, Aud), whence ُمُكَارِبَةُ disputed with him, inf. n. ُمَرَأَةُ (S, IY): (4) ُفَعَالُ, for they say ُمُكَارِبَةُ, inf. n. ُمَرَأَةُ, and ُقَاتِلَةُ, inf n. ُتَمَالُ (M). And sometimes the simple substantive from it occurs on the measure of ُفَعَالَةُ, as ُمُرَأَةُ disputation, i. e., ُمَرَأَةُ, from ُمَرَأَةُ He disputed with him (L). According to S (Dm), the inf. n. inseparable from ُقَاتِلَةُ ُمُقَاطَعَةُ is (S, IY, Dm),
like استفاد from استفاد (S); for they sometimes discard فعال (IY, Dm) and فيعال (IY), but not مقععة and مقععة, as جالسة and جالسة (IY, Dm), 

I sat with him, inf. n. جالسة, not جالسة (IY, Dm), nor فعال (IY). is disallowed, [and requisite (A);] in [the inf. n. of (Sn)] the whose ف is a ی, as took the left side (R, Aud A), and یامن took the right side (Aud, A), inf. n. یامن and یامن (A), where یامن is not said (R), because of the heaviness (R, Sn) of a ی pronounced with Kasr at the beginning of a word (Sn); while contracted with him by the day, inf. n. یامن, [not یامن (A),] is anomalous (Aud,A). is not anomalous; and some MSS have " and "مکبتة", according to which [version] the [reproach of] anomalousness is poured upon یامن only. IM does not except the فعال whose ف is a ی, because it is extraordinary: nay, the very v., whose ف is a ی, is rare (Sn). But مرأ with a double ر (R) is anomalous (SH), the regular form being مرأ with a single ر; and the reason why in inf. ns. they add something more than in vs. is that ns. are lighter than vs., and more tolerant of burdens (R). فيعال, as فيعال, is regular, according to those who say فيعال as inf. n. of فيعال (AAz): but, [according to A,] فيعال is anomalous (A).

The incommensurable sort has ten formations, two not
beginning with a Hamza, vid. تَفَعَّلَ and تَفَعَّلَ and: eight invariably beginning with a conj. Hamza, three quin., vid. قَتَلَّ, and: تَفَعَّلَ, and five sex., vid. استَفَعَّلَ, فَتَعَلَّا, إِفَعَّلَ, إِفْعَلَ, إِفَعَّلَ, إِفْعَلَ (IY). The inf. n. of every v. beginning with an aug. ثُ is formed by pronouncing its penultimate with Damma, if it be sound in the final, as learned, inf. n. تَعَلَّمَ [below], تَغَفَّلَ [below], and تَذْهَرَ [below]; and with Kasr, if it be unsound, as turned away, inf. n. تَوَّلَى, تَوَّلَى, followed consecutively, inf. n. تَوَّلَى, تَوَّلَى, and تسُقَى [below], orig. تَوَّلَى, تَوَّلَى, and تسُقَى, by analogy to their sound counterparts, the Damma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [decl.] n. should be a, preceded by a Damma, may not be produced. And vs. beginning with an aug. ثُ have no inf. ns. formed differently from what has been mentioned, except such as are extraordinary, vid. تَفَعَّلَ (1) inf. n. of تَفَعَّلَ, as تَحَمَّلَ [below] inf. n. of تَحَمَّلَ, and تَحَمَّلَ inf. n. of تَشَلَّقَ, whence تَشَلَّقَ [below]; (2) رَمَيَّا تَفَعَّلَ inf. n. of تَرَمَّمَا They shot, or threw, one at another [below], i. e. تَرَمَّمَا [335] (L). The inf. n. of تَفَعَّلَ is (1) تَفَعَّلَ (S,M, WIH, IA, A), regul-
larly (S, IA, A), as ِتَكَلَّمْ (S, IY), whence ِتَكَلَّمْ, ِتَعَلَّمْ [above], and ِتَكَلَّمْ [below] (IA, A), the ِإْبْنُ being pronounced with ِدَامَم (S, IY, IA) because there is no ِنَى [in the language (S)] on the measure of ِتَفَعَّلُ (S, IY) with ِفَاتِحُ of the ِإْبْنُ, while ِتَفَعَّلُ with ِدَامَم of the ِإْبْنُ is found among ِنَى, as ِتَفَعَّلُ a certain bird [379] (IY): ِتَفَعَّلُ (M, WIH), according to those who say ِكَلَمْ [above] (M), as ِتَسْلِقَ, ِتَكَلَّمْ, ِتَبَلَّقَ [below] (WIH). They [that say ِكَذَابُ (S, IY)] say ِتَكَلَّمْ ِبَأَبُ I burdened myself with it, ِتَعَلَّمْ [above] (S, M); and the poet says ِتَلَّمْ ِأَحَبَّبُ فَحْبٍ عَلَى ِعَلَى ِحْبٍ ِتَبَلَّقُ ِوَحْبٍ ِتَقَنْلُ [above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (IY). There are three loves; for there is a love that is attachment, [like the tie between father and child (Jsh),] and a love that is affection[,] like the love of friends (Jsh),[ and a love that is murder (AAZ), Jsh], like the love of the lover and the beloved (Jsh). But ِتَفَعَّلُ is [said by some to be] anomalous (L, IA, Aud, A).

The ِتَعَلَّمْ of ِتَفَعَّلُ (S, M), as the ِتَعَلَّمْ of ِتَفَعَّلَ (S, M) is ِتَفَعَّلُ, because the measure and the number of letters are one, and ِتَفَعَّلُ from ِتَفَعَّلُ corresponds to ِتَفَعَّلُ from ِتَفَعَّلُ: while they pronounce the ِإْبْنُ with ِدَامَم (S,
IY), in order that the inf. n. may not resemble the pl. (S), because, if they pronounced it with Kasr, the inf. n. would resemble the pl., as ذَناَسِبُ [253,376] (IY); and they do not pronounce it with Fath, because there is no تَفَاعَلُ [in the language (S)] among ns. (S, IY). But [فعَقِيلِي] [253,376] (IY), تَفَاعَلَ, like (L) رَمَيَا [above], is anomalous (L, Aud, A). The inf. n. of every v. beginning with a conj. Hamza is formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an | before its final (IY, L, IA, Aud, A), except in the إِسْتَفْعَالِ whose إِعْلَامٍ is unsound [338] (L). Thus, (1) in the quin. (IY), the inf. n. (a) of إِفْتَلَأْ (S, M, WIH), as إِنِّيُلَأْ departed, inf. n. إِنْتَرَقْ [336] (S, IY, WIH); (b) of إِفْتَعَالَ (S, M, WIH), as إِحْتَسَبْ reckoned, inf. n. إِحْسَانُ (S, IY); and (c) of إِخْبَارُ (S, M, WIH), as إِخْبَرَ [482], inf. n. إِجْمَعْ (S, IY, WIH): (2) in the sex. (IY), the inf. n. (a) of إِسْتَفْعَالْ is إِسْتَفْعَال, extracted, inf. n. إِسْتِخْرَاجُ (S, IY, WIH); (b) of إِسْتِبْعَالَ (S, M, WIH), as إِجْبَرَ [482], inf. n. إِجْبَرَ (WIH); (c) of إِسْتُرَأْ (M, WIH), as إِفْتَرَدُ [482], inf. n. إِفْتَرَدْ (IY, WIH); and (e) of إِفْتَعَالَ (S, M), as إِفْتَنَسْ [496], inf. n. إِفْتَنَاسُ [283] (S, IY). And
no v. beginning with a conj. Hamza has its inf. n. formed
differently from what has been mentioned, except [the
augmented quad.] [below] (L). But from the v.
beginning with a conj. Hamza is excepted that which is
orig. تفَعَّل or تفَعَّل, as flew about, was dishevel-
led and اطَّبَر augured ill, orig. اطَّبَر and
عُلْلَت [757]:
for the third [letter] of their inf. n. is not pronounced
with Kasr, nor is an l added before their final (A); but
the penultimate is pronounced with Damm, from regard
to the o. f., as اطَّبَر and اطَّبَر (Tsr). What is meant, how-
ever, by IM [and others] is said to be the v. orig. begin-
ning with a conj. Hamza, whereas the Hamza in what A
mentions is imported for an accidental cause; so that there
is no exception (Dm). The inf. n. of تفَعَّل [and of what
is co-ordinated with it (S, L, Aud, A), like تفَعَّل
(Sn.) is (1) تفَعَّلَت (S, M, WIH, IM, L), regularly (IM, L),
as دَحْرَة [495], inf. n. دَحْرَة [above] (S, IY, WIH, L,
IA, Aud, A), and سَرْفَة I pampered him, inf. n.
سَرْفَة (IY, IA); and as زَلْفَة I made it quake, inf. n.
زَلْفَة (S, IY, L, Aud), and تَلْقَّلَتة I shook it, inf. n.
تَلْقَلَتة (IY); and as حَوَّل [above], inf. n. حَوَّل (S, L, Aud, A), and
بَطَر [above], inf. n. بَطَر (L, Aud): the s being affixed
as a compensation for the l [added (IY)] before the final
(S, IY) letter (S) in such as اعْطَأ اعْطَأ (IY): (2)
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(S, M, WIH, IM, L), regularly in the reduplicated (Aud), as رَازَلُ (S, M, L, Aud), مَنْقَالُ (S, M, L), and تَسْوَاسُ (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as دُحْرَاجُ [below] (WIH, IA, A), like سَرُّهاءُ (S, IX, L, IA, Aud) and جَيْقَالُ [above] (L, IA, A). The poet [Al‘Ajjāj, father of (AAz) Ru‘ba (M),] says

سَرُّهاءُ وَرَازَلُ سَرُّهاءُ (M,L) That I pampered with what a pampering!, i.e., greatly, the, being red. (AAz); and the poet [Ru‘ba Ibn Al‘Ajjāj Ihn Ru‘ba atTamīmī, complaining of hoariness (Jsh),] says

يا قومٌ قد حُوتلْتُ أو دَنْوَتُ وَبَعْدَ جَيْقَالِ الْرَجَالِ الأَلْمَرْتُ [below] (L, IA) O my people, I have grown old and impotent, or hav ecome near to it, i.e., to growing old and impotent; and after men’s growing old and impotent is death (Jsh). But دُحْرَاجُ [below] is reported in the Tar, on the authority of Sm and others, not to have been heard (Sn). And جَيْقَالُ is anomalous (IA, Aud).}

فعَّلْتُ here corresponds to مُفَعَّلْتُ, and فَعَّلْتُ [here] to فَعَّلْتُ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the
whole of these vs., whereas sometimes does not occur: you say, while [above] has not been heard (IY). But, according to some, both of them are regular; and this seems to be the language of the Tashil (A). The initial of ٌٍل is sometimes pronounced with Fath (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of ْقَال, ْقَالَ (S, L), as ْقَالَ (S, M, L, A): but not in anything else, so that they do not say; as though their not pronouncing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no ٌٍل with Fath [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K, A). But in [above] there is a version, the being pronounced with Fath from fear of the ‘s becoming a (MN). Kasr is the o. f., ٌٍل being pronounced with Fath only by assimilation to ْقَالَ, all of which is with Fath, except ْبِيَانَ and ْقَالَ [334]; while they, according to S, are simple substantives put into the place of the inf. n. (A). ْقَالَ with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an inf. n., and ْقَالَ with Fath a simple substantive (K, A): and similarly ْقَالَ with Fath is one that clatters, while ْقَالَ clanging, clashing, clattering, rattling with
Kasr is an *inf. n.*; and وَسْوَسْ with Fath is a simple substantive denoting *what the devil whispers*, while وَسْوَسْ whispering [above] with Kasr is an *inf. n.* (A). Fath, [as is said in the Aud and Dm (Sn),] mostly means the *act. part., as من شَرَّ الوَسْوَسْ CXIV. 4. From the mischief of the whisperer (Aud, Sn), and صَلَصَالْ i. q. مُصَلَّصَلْ [396] (Sn). Some, however, allow both [ فعلُ with Fath and فعلُ with Kasr (Sn)] to be *inf. ns.* (A), which is the opinion first mentioned by A [and others] (Sn). But تَقَرَّة retreating backwards, *inf. n.* of تَقَرَّر, تَقَرَّر, are anomalous (A). As above shown, the fourth [letter] in [the *inf. n.* of (Sn)] the v. beginning with the أ of quasi-passivity or its like (A), such as the أ in [486] and تَكَرَّر [487] (Sn), is pronounced with Damm, when the v. is sound in the أ, whether it belong to the *conjug.* of تَفَعَّلْ or تَفَعَّلْ or تَفَعَّلْ [below], or be co-ordinated with the last (A). The *inf. n.* of [what is on the measure of (IA)] تَفَعَّلْ [in vowels, quiescences, and number of letters, and in beginning with the أ of quasi-passivity or its like, even though it be not of the *conjug.* of تَفَعَّلْ (MKh),] is [on the measure of (IA)] تَدَخَّرْ (M, IA), with Damm of its fourth, as تَدَخَّرْ [495. A], *inf. n.* تَدَخَّرْ [below] (IA). That comprises ten formations, (1) فَعَلْ (Sn, MKh), as تَجَبَّرْ showed 199
resignation, inf. n. تَفْعَلَ (2) [above] (MKh); [above] (Sn, MKh), as تَفْعَالَ [487], inf. n. تَفْعَالَ [above] (MKh); (3) تَذَهَّرَ (Sn, MKh), as تَذَهَّرَ, inf. n. تَذَهَّرَ [above] (MKh); (4) تَفْعَلَ (Sn, MKh), as تَفْعَلَ, inf. n. تَفْعَلَ (MKh); (5) تَفْعَلَ, inf. n. تَفْعَلَ (MKh), as [482] تَفْعَلَ (Sn, MKh), inf. n. تَفْعَلَ (MKh); (6) تَفْعَلَ, inf. n. تَفْعَلَ (MKh); (7) تَفْعَلَ, as تَفْعَلَ [485] (Sn, MKh), inf. n. تَفْعَلَ (MKh); (8) تَفْعَلَ, as تَفْعَلَ [485] (Sn, MKh), inf. n. تَفْعَلَ (MKh); (9) تَفْعَلَ, as تَفْعَلَ [485] (Sn, MKh), inf. n. تَفْعَلَ (MKh); (10) تَفْعَلَ (Sn, MKh), inf. n. تَفْعَلَ [below] (MKh): But, if the v. be not sound in the l, [which is then only a ی, either rad. or converted from a , (Sn),] the ِDamma must be charged into Kasra, [for affinity to the ی (Sn),] as تَذَلَّلَى hung down, inf. n. تَذَلَّلَ; and as تَذَلَّلَى hung down, inf. n. تَذَلَّلَ [256]; and as تَذَلَّلَى [482], inf. n. تَذَلَّلَ [above (A). As for the augmented quad. upon the measure of اِسْتَفْعَالَ, its inf. n. is upon the measure of اِسْتَفْعَالَ, as اِسْتَفْعَالَ [495, 496], inf. n. اِسْتَفْعَالَ; and as اِسْتَفْعَالَ [432, 496], inf. n. اِسْتَفْعَالَ (S, IY), and as اِسْتَفْعَالَ [below] اِسْتَفْعَالَ (IY). The inf. n. of اِسْتَفْعَالَ [above] is (1) اِسْتَفْعَالَ (M, L),
as [above], and 

\[432, 495\], inf. n. اْمِتْرَأ [432, 496], inf. n. فُعُلْلَةٌ (2); اْمِتْبَنُانْ [283] (L). But, [according to S and IY,] ُمُبَنَّةٌ and ُعِرَة are [simple substantives (IY),] not inf. ns. conformable to اْمِتْرَأ and اْمِتْبَنُان, but only like ُبَنَانٍ in relation to ُمُبَنَّةٌ (S, IY). And, [according to IHsh and A,] ُعِرَة (A), [like] ُعِرَة (Aud), is anomalous (Aud, A).

§. 333. A [n.] commensurable with (Su) مُفَعَّل is formed from [the inf. n. of (Sn)] every [unaugmented] tril. v. (L, A), to indicate its inf. n., and the time and place in which [the accident denoted by] it occurs [361] (L). And sometimes the 丝绸 of feminization is affixed to it [362] (L, Sn), as مَرَّةٌ [below] (Sn). The inf. n. of the unaugmented tril. occurs on the measure of مُفَعَّل [with Fath [Jrb]], like مُقَتَل killing[342]. A, مُضْرَب* striking, and مَسْرَب* drinking, with universal regularity (SH). The rule is for the inf. n. to be pronounced with Fath of the e without any restriction [as to the vowel of the e in its aor. and the soundness of its ل (ARf)], except when it is formed from such as َعَدِّ, aor. َعَدُ, in which case it is pronounced with Kasr, as مَعْدُ [below] (BY). Jh says in the ُتْنَفِيق that, if its ف be an unsound letter, which drops off in its future, as in ُتْنَفِيق [482, 699], its inf. n. is pronounced with
Kasr [of the ع], like مَوْجَلٍ; but, if its ف be retained in its future, as in يَوَجَلٍ [700], or its ل also be an unsound letter, even if its ف drop off in the future, as in نَقِي [699], its inf. n. is pronounced with Fath of the ع, as مَوْجَلٍ [below] and مَوْجَلٌ (Jrb). The مَفْعَلٌ of the quasi-sound belonging to the cat. of the ج is pronounced with Kasr of the ع, like مَوْعَدٌ [above] and مَوْجَلٌ [below], whether it be an inf. n. or a n. of time or place [361], according to what S mentions; but, if the quasi-sound be unsound in the ل, then with Fath of the ع, like مَوْلَى, whether it be an inf. n. or anything else. S, however, says, on the authority of Y [and others (S)], that some of the Arabs say مَوْجَلٍ [below] with Fath, from يَوَجَلٍ, aor. (S) يَوَجَلٍ, whether it be an inf. n. or anything else. And, says S, the reason why the majority say مَوْجَلٌ [above] with Kasr is that they sometimes alter the ج in يَوَجَلٍ, saying يَكَجَلٍ and يَبَكَجَلٍ [701]; so that, since they alter it by conversion [into س at one time, and ٍ at another (S)], they assimilate it to the ج of مَوْعَدٍ [482,699], which is altered by elision; and therefore, as they say مَوْجَلٍ مَوْعَدٍ there, so they say مَوْجَلٍ مَوْعَدٍ here. And, as for those who say مَوْجَلٍ [above] with Fath, it is as though they said يَوَجَلٍ [701], preserving the ج (R). But they say مَوْعَدٌ loving [above] (S,R), with Fath, by common consent (R), because the ج is preserved (S,R) in the
future, by common consent (R), and not converted (S). The whose is a ی is like the sound in that its rule is to have مَعَلَ in the inf. n., as passing life; and what occurs contrary to that is reckoned anomalous, like نَعَسَلَكَ عَنِ الْبَكْيِضٍ II. 222 And they will ask thee about menstruation, which is an inf. n., as is proved by the [next] words قُلْ هُوَ أَدَّى Say thou, It is a nuisance. Some, however, do not hold the inf. n. of that [formation] to be regular, but confine it to hearsay (L). But مَعَلَ sometimes occurs in the defective, on condition [of affixion] of the ُس, as مَخْيَةٍ and مَعَيْشَةٌ [below]. And مَعَيْشَةٌ [below] occurs in the hollow (R). Fath and Kasr occur in (1) مَثْلَةٍ (R,L), inf. n. of ظَلَّ 잘못ed, Fath being regular, and Kasr anomalous (L); (2) مَحْبَّةٍ [331,342. A] (R,L), inf. n of حَبَّ praised (L); (3) مَلَمةٍ (R,L), inf. n. of دَمْ blamed (L); (4) مَعَيْشَةٍ (R,L), inf. n. of عَجَرْ was powerless (L); (5) مَصَّةٍ (R,L), inf. n. of ضَنّ was niggardly, aor. يَضَنّ (L); (6) مَكَسِبَةٍ (R,L), inf. n. of عَتَبْ was angry (L); (7) مُكَسِبَةٍ accounting (R); (8) مَكَسِبَةٍ, inf. n. of ضَلْ strayed; (9) مُلْكَةٍ [below], inf. n. of هَلْكَ perished. And similarly in مَلْعَبٍ The sun rose, Fath being according to the Hijāzīs, and Kasr according to the Banū
Tamim (L). S says that مَتَلِعِ الْفَجْرِ خِصْبِی XCVII. 5. Until the rising of the dawn, [read by Ks (B)] with Kasr, means حَتَّى طِلْعُهُ; but one may say that مَتَلِعِ is a n. of time, meaning the time of its rising [501]. Kasr and Damm occur in مُسْرِة [below]. Fath and Damm in مَسْرِة being in easy circumstances (R). And all three vowels in (1) مَسْرِة [below] (R, L) and مَسْرِة [above] (R), inf. n. of مَسْرِة perished (L); (2) مَسْرِة (R, L), inf. n. of قَدَر had power, ability (L); (3) كَرْجُل The man wanted, needed (L). And Kasr [alone (R), anomalously (L),] in (1) مَكَرْب (R,L), inf. n. of كَرْجُل became old (L); (2) مَرَجُع [331] (R, L), inf. n. of رَجَع returned, as V. 53. [498]; (3) مُرْقَق, inf. n. of رَقَق was gentle (L); (4) مُسِرْب playing at hazard with unfeathered and headless arrows (R); (5) مُعْصِبَة [above] (R,L), inf. n. of عَصَى disobeyed; (6) مَكَرْبَیة [above] (R,L),inf. n. of حَبَیى scorned (L); (7) مَبْرِیة (R, L), inf. p. of لْوَ أَوْى لَهُ pitied him (L); (8) مَعْفَرْة (R,L), inf. n. of غَفَر pardoned; (9) مَعْرِفة [above], inf. n. of عَدَر excused (L); (10) مَعْرِنة knowing (R); (11) مَکَسْرَیة, inf. n. of رَذَا affirmed him (L); (12) مَکَسْرَیة [above]; مَسِیب (15) مُکَسْرَیة coming; (14) مُکَسْرَیة مَسِیب (16) مَسِیب passing the night; (17) مُسِیرَب becoming hoary;
finding fault; (18) **mbīyya** (19) **mseer** eventually becoming; (20) mibīyya (21) **mseer** journeying; (22) mīshīka wishing. The inf. n. is anomalous, (1) in one respect, (a) when pronounced with Fath of the ع, but containing the س; (b) when pronounced with Kasr or Damm of the ع, but not containing a س: (2) in two respects, when pronounced with Kasr or Damm of the ع, and containing the س (R). There is no مفعل in the language, except لَيْبِّنَ رَعَةُ أوَّلِفَاعِلِ مَكْرِمَ [above], مَكْرِمَ [below], مَعْوِنَ, مَلَكَ, as

For a day of battle or deeds of generosity,

[by Jamīl (Jh),] Buthaina, keep to “No.” Verily “No,” if thou keep to it, against the multitude of slanderers is what a help!, and

أَبْلَغْ أَخَا النَّعْمَانِ عَنِيَّ مَالِكًا

Convey thou to the brother of AnNu'mān a message from me. But some assert that مفعل is abandoned; and that the exts. [of it] mentioned have the finals elided, being curtailed by poetic license [58], *orig. مَعْوِنَةٍ, مَكْرَمَةُ, and مَالِكَة* (L). S says *مفعل does not occur in the language of the Arabs,* meaning *as a sing. or as a pl.* while [his Commentator] Sf says that بَتِّيْنِ آلِهَ in
is orig. \( \text{مَكَّرِمُ،} \) the \( \text{s} \) being elided by poetic license; and similarly \( \text{مَكَّرِمُ} \) (R). And [IH says that] 
and \( \text{مَعْوَنُ} \), while there is no other [inf. n. on the 
measure of \( \text{مَعْوَنُ} \), according to the chastest usage (Jrb)], 
are so extraordinary that Fr even holds them to be \( \text{pl}s. 
of \text{مَكَّرِمُ} \) and \( \text{مَعْوَنُ} \) (SH), like \( \text{مَكَّرِمُ} \) (R, Jrb) \( \text{pl}s. 
of \text{مَكَّرِمُ} \) (Jrb), according to his opinion [254] (R), because of the 
strangeness of \( \text{مَعْوَنُ} \) in the inf. n. (Jrb). Thus Fr 
allows \( \text{مَكَّرِمُ} \) and \( \text{مَعْوَنُ} \) otherwise than by poetic license; 
and, according to him, \( \text{مَعْوَنُ} \) occurs as a \( \text{pl.} \) (R). And [the 
reason why we employed the restriction “according to the 
chastest usage” is that (Jrb)] \( \text{مَهْدُوك} \) occurs (R, Jrb), with 
\( \text{ضَمْم} \) of the \( \text{ج} \), as inf. n. of \( \text{ضَمْم} \) (Jrb), i. q. \( \text{ضَمْم} \) (R) ; and \( \text{مَلْكُ} \) (R, Jrb) , mentioned by IKtt, with \( \text{ضَمْم} 
of the \( \text{ج} \), i. q. \( \text{ضَمْم} \) a message ; and \( \text{مَيْسَرُ} \), with \( \text{ضَمْم} \) of the 
\( \text{s} \), i. q. \( \text{ضَمْم} \) easiness of circumstances and \( \text{ضَمْم} \) competence, 
wealth (Jrb). And some read \( \text{ضَمْم} \) II. 280. \( \text{ضَمْم} \) is not allowable , because there is no \( \text{ضَمْم} \) without the \( \text{s} \) in the language (Jh) ; [while Z, followed by B,
explains it] by elision of the $s$ on prefixion, as in $\text{مَغْلُوَبٌ}$ [331] (K, B). According to others than S (Sn), the inf. n. [of the tril. (A) sometimes (M)] occurs on the measure of the pass. part., like $\text{مَغْلُوَبَة}$ fortitude (M, A) and $\text{مَعْقُولَة}$ understanding, reason (M), as the inf. n. sometimes occurs when the pass. part. is meant, like $\text{مَدَّرَم}$ $\text{ضَرب}$ $\text{الْأَمْيِر}$ a dirham of the governor's coining, i.e., $\text{مَضْرُوبَة}$ coined by him, XXXI. 10. This is the creation of God, the dem. referring to the created, and $\text{مَضْرُوبَة}$ [76], i.e., $\text{مَضْرُوبَة}$ (IY); but seldom, [being confined to hearsay (Sn),] as

$\text{لَمْ يَتُبُّوا لِعَظَامِهِ لَهُمْ وَلَنْ يُفْلِحَا مَعْقُولاً}$

They have not left flesh to his bones, nor understanding to his mind (A), $\text{مَعْسُور}$ $\text{مَيْسِر}$ [below], $\text{مَرْفوع}$ and $\text{مَضْوَع}$ [below], and $\text{الْمَفْتَوَن}$ in LXVIII. 6. [below]; and hence $\text{مَضْرُوبَة}$ and $\text{مَضْرُوبَة}$ [below], and $\text{مَمْرَوَى}$ $\text{مَكْرُوهة}$ [below], and $\text{مَيْسِر}$ $\text{مَيْسِر}$ (M), as in $\text{عَقْل}$ [247], i. e., $\text{عِقَل}$, is one of the inf. ns. that occur in the shape of the pass. part.; and like it are $\text{مَعْسُور}$ and $\text{مَيْسِر}$ [below], and $\text{الْمَفْتَوَن}$ in LXVIII. 6. [below]: so say Akh and Fr (BS). And the inf. n. of any thing else [than the unaugmented tril. (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the pass. part. (SH, A), which is therefore applicable to the inf. n., the pass.
part., and the ns. of time and place [363] (R, Jrb). And hence

الْحَسَدُ لَهُ مَسْأَلَةٌ وَمَضْبُكَةَ (M, A), by Umayya Ibn Abis-Salt (IY, AAz), Praise be to God at our entering upon the evening, and at our entering upon the morning! May my Lord make us pass the morning, and make us pass the evening, in weal. (AAz), XXIII. 30. Make Thou me to disembark with a blessed disembarking (IY), بِنَاسٍ اللَّهِ مُنْذَرًا وَمُرْسَاهَا XI. 43 In the name of God be its sailing and its anchoring! (IY, A), أَظْلِمُ إِنَّ مُصْبَكَمُ ] (342. A.) [A],

وَقَدْ دَقَّتْنَا مَرَّةً بَعْدَ مَرَّةٍ * وَعَلَمُ بِبَيْنِي أَلْحَرُ عَنْدَ الْمُجِبِّ (M, A), by a man of the Banū Māzin (IY), And ye have tried us time and after time, and the knowledge of the quality of the man is acquired on the occasion of experience (T),

فَأَرَدَّتْهَا مَاةَ كَانَ جَمَامًا * مِنَ الْأَجِينَ جَنَّةٌ مَعَا وَصَبِيبٌ تُرُدَّدُ عَلَى رِمَيِّ الْحِبَاغِ فَأَن تَعَفَ * فَانَّ الْبَنَادِى رَحْلَةً فَرُكْبُ [by 'Alḵama Ibn 'Abada (IY, AAz), Then I brought her (my riding-beast) to water, as though its pools from foulness were red as henna and the juice of the leaves of sesame together. She is coaxed to the dung of the troughs, and desired to drink of the water dunged into,
and, if she loathe it, then verily the feeding between two drinkings is a starting and riding (AAz),

يَارَبِّ إِنِّي أَخَطَأْتَ أَوْ نَسيتُُ فَأَنتَ لا تَنسى وَلَا تَبْوَتْ

إِنَّ الْأَلْجِيَ مَثْلَ مَا رَأَيْتُ (M), by Ru’ba (IY, AAz) Ibn Al‘Ajjāj (IY), O my Lord, if I do amiss, or forget, Thou wilt not forget, nor die. Verily the preservation shall be like my having been preserved, i.e., like my preservation, mā being infinital (AAz), وَمَرْتَناَهُمْ كَلْ مَرْتِيَ XXIV. 18. And dispersed them with every dispersion [below] (A),

فَنَبَأْلَ هِتْنَى لا أُرِى إِلَى مَعَالٍ كَأَنِّي مَأْسُمٌ إِلَّا الْمَكْيِّس (M, A), by Zaid AlKhail (IY, AAz) atTa’i, I fight until I see not for me any fighting, because of the enemy’s overcoming, and I escape when not any but the sharp-witted escapes (AAz), and

كَأَنَّ صُرَتَ الصَّنْمَ في مُصَلَّسٍ (M) As though the sound of the cymbal were in his (the horse’s) champing the bit (IY, AAz), or neighing (IY). The shape of the pass. part. of what exceeds three [letters] occurs as (1) an inf. n., as XXXIV. 18. [above], i.e., ٰكَلْ تَرْضِيٍّ, (2) a n. of time, as

الْحَمْدُ لِلَّهِ مُمَساَنَى وَمُضْبَسْنَا [above], i.e., at the time of our entering upon the evening, and of our entering upon the morning; (3)
a n. of place, as دِيَّلَتِي مَدْخَلٌ صَدَقٌ "أَخْرِجَۡنِي مَعْرِجٌ صَدِقٌ. XVII. 82. My Lord, bring me in, i. e., into AlMadina, at a good place of bringing in; and take me out, i. e., from Makka, at a good place of taking out (BS). But, as for what occurs on the measure of مَفْعُولٌ (R, Jrb,), like being in easy circumstances, [i. e., (R, Jrb,)] and مَيِسْرُ being in difficult circumstances, [i. e., غَسَرٌ (R, Jrb), as in their saying دَعَةٌ إِلَى مَيِسْرُهُ. Leave him alone until his b*ring in easy circumstances and مَجْلَوْنَ [fortitude, [i. e., جَلَّ (R),] and مَفْتُونَ madness, [i. e., فَتْنَة (R), as بَأَيْكَمْ الْمَفْتُونَ LXVIII. 6. In which of you is the madness (R, Jrb), i. e., الْفَتَنَّهُ, according to one saying (R), i. e., when the ب is not made red. (Jrb,)] it is rare (SH). S, however, [differing from others (R,)] disallows the occurrence of the inf. n. upon the measure of مَفْعُول (M,R,BS,Sn); and explains these things according to their apparent form (IV). He holds مَيِسْرُ and مَيِسْرُ to be e*ps. (R, Jrb) of حاَلَ يُوسُرْ فِيهَا (a state) wherein easy circumstances are experienced [and يُعَسَّرْ فِيهَا where difficult circumstances are experienced] (R); [or rather, of أَمِّ a case,] as though one said يُعَسَّرْ فِيهَا or دَعَةٌ إِلَى أَمِّ يُوسُرْ فِيهَا Leave him alone
until (a case) wherein easy circumstances, or difficult circumstances, are experienced (S; [or رَمَانِ a time,] the sense being يَعُسْرُ فِيهِ and إِلَيْ رَمَانِ يُوَسْرِيْهِ until (a time) wherein easy circumstances, and difficult circumstances, are experienced (Jrb); by suppression of the prep., as in their saying مَحْصُولٌ عَلَيْهِ obtained, i.e., مَفْعُولٌ (R); because the occurrence of the inf. n. upon the measure of مَفْعُولٌ is impossible, according to him (Jrb); and so he says that مَوْضُوعٌ and مَرْتَعُ, which are two sorts of سَيْر pace, are (a pace) raised, and lowered, i.e., strengthened and weakened, by the mare; and so he holds مَفْعُولٌ to mean confined, tightened, i.e., (an understanding) tightened and strengthened; and مَجْلُودٌ to be صَبْر يُجْلِدُ فِيهِ meaning (patience) wherein fortitude is practised; and the ب in بَيْكَمْ to be red. (R), الْمَفْتَرُنَ being a pass. part. when the ب is made red. [184, 503] Jrb). As for مَكْرُوْهَة, it is obviously not an inf. n., but is the thing disliked, the ب being the indication of substantivity; and similarly بَيِّن لِي مَسْدُورَةَة مَسْدُورَةَةَ حَالَةُ Explain thou to me the true tale of his state, i.e., حَقِيقَتَهَا its reality, from their saying صَدَقْتِي مِنْ سَيْنَ He told me truly the age of his young camel, meaning Explain thou to me his state, which thou hast told me truly (R). And [the inf. n. that occurs upon the
measure of (Jrb) [نَفَسُ ُباقِية*], like forgiving, restoring to health, [i. q. مَعَانَةُ (R, Jrb), inf. n of عَانَانِي forgave me, restored me to health (R)]. ending [below], باقِية* remaining, [i. q. بقَأَهُ, as بقَأُهُ باقِية* LXIX. 8. Then shalt thou see any remaining for them? (R, Jrb).] lying, [i. q. كِذَبُبُ كاذِبَة*, ُباقِية كاذِبَة* LVI. 2. While there shall be no lying at its coming to pass (R, Jrb), and دَالَّةً coquetting and ogling, i. q. كُلَّلَ غُنْجُ (R).] is rarer (SH) than what occurs upon the measure of مَفْعُولُ (Jrb). As for ُباقِية*, it is obviously an act. part., because it is i. q. آخرته* last: for one says عَقِبُ أَخَرَهُ آشِئَ. The thing succeeded the thing, i. e., took its place; while the s is the indication of substantivity, or [is affixed because ُباقِية* is orig. ep. of نهَيَةُ end, extremity. And ُباقِية* in LXIX. 8. may be نفسُ ُباقِية* (soul) remaining; or شيءُ بَالِي thing remaining, the s denoting substantivity. And similarly ُعَطِيَّة* ُعَطِيَّة* excellent thing, the s denoting substantivity; or ُعَطِيَّة* ُعَطِيَّة* excellent gift. And ُباقِية* in LVI. 2. may be i. q. نفسُ ُباقِية* [204], the sense being that the soul shall then be believing, truthful. All of this is with the s (R). And [it is said that (R) ]
the inf. n. [of the tril. (A) sometimes (M, A)] occurs on the measure of the act. part. (M, R, A), \( \text{قُمُ فَاطِمَةٌ} \) (M, R, Sn), i.e., قِيَامًا (IY, R, Sn), as the inf. n. [sometimes (IY)] occurs in place of the act. part., as رَجَلُ عَذَّلٌ [142, 143] (IY, R), i.e. عَذَّلٌ, and مَآ غَفَّرْ [247, 312], i.e., غَفِّرَ [below] (IY). And hence فُلِيَّمُ فَالِحَجَا he was struck with paralysis (A); and \( \text{وَلَا خَارِجًا مِنْ فِي الْلَّهِ} \) [76] (M, R), i.e., \( \text{لا أَشْتَمُّ شَنَّا} \) ولَا يُخْرِجُ خَروجًا (IY, R), according to S [below] (R);

كَنَّى بِالنَّاْلِي مِنْ أَسْسَاءَ كَانَى * وَلَيِّسُ لَحْيَهَا إِنّ طَالِ شَنَى [below] (M, A), by Bishr Ibn Abi Kházim, praising Aus Ibn Ḥarátha Ibn La‘m at-Ta‘i, Sufficient indeed for me as a trial is the distance, the ب being red., from Asmá; and there is no healer for the love of her, since it has lasted long (AKB), i.e. كَفَيْةً (IY), meaning كَايِبًا (A), the ى being made quiescent by poetic license, which often occurs, whence

وَلُوْلَأَنْ رَأَى بِالنَّاْلِي مَدْرَةً * وَدَارِي يُأْلِعُٰ حَضُرَّ مَرَّتْ أَوَّلَدَيْ لَيْا \( \text{ومَا ذَا لَهُمْ لا أَحْسَنُ الْلَّهُ حَفْظُهُمْ} \) مِنْ أَلْحَظِّ يُفْتَرِي لَيْلَيْ جِبَالَيْا (IY), by the Majnūn of the Banū ʻĀmir, And, if it were the case that a slanderer had his home in Al Yamāma, while my home was on the highest peak of Ḥadramaut, he would find his way to me. And what good do they get (God keep them not well!) in Laila's severing my
ties?; by rule (AKB); and (A KB); and LXIX. 5. Then, as for Thumud, they were destroyed for [their (K, B)] rebelliousness, i.e., بِالْفُطُوفَةِ; and LXIX. 8. [above], i.e., بَقَآهِ (A). But قَآبَة may be a corrob. d. s. [79]; and similarly كَفَّى بِالْفُطُوفَةِ الحَمْلُ كَفَّى [above], i.e., كَفَّيَة, like in [above]: for, as the pass. part. in جَعَلَ الْمُسْتَفْرَجَاتِ XVI. 12. [79], with the acc., is a corrob. d. s., not i. q. the inf. n., so is the act. part. in what we are considering (R). And IIU says that لَأْ خَارِجَةِ الحَمْلِ [above] is a d. s. coupled to لَأْ ٱشْتَهِمَ which is [in the position of (IY)] a d. s. (IY, R), like LXVII. 19. [538] (R), the op. of both being عَاهَدَتُ رَبۡيَ لَأْ خَارِجَةِ, and the phrase being constructively عَاهَدَتُ ٰشَانِبَا لَأْ خَارِجَةِ مِنْ نَتِى زُرْرُ كَلِم covenant with my Lord, not reviling, nor in such a state that a lie of speech was proceeding out of my mouth (IY), what he covenanted [with God (R)] not being mentioned (IY, R), because indicated by the sentence, since it is like the correl. of the oath, which is suppressed with an explanatory context [650]; while, according to S [above], لَأْ ٱشْتَهِمَ is the correl. of عَاهَدَتُ (R). And the inf. n. is used in the sense of (1) the act. part., as مَلَأُ غَرْر, i.e., غَرْر [above]; (2) the pass. part., as
§ 334. 

like ֠תְֻרָדָא [below], ֚תּוֹרֲדָא [332] (M, Jrb), ֖תּוֹרֲדָא [below], ֑תּוֹרֲדָא (IY), ֐תּוֹרֲדָא, ֔תּוֹרֲדָא, ֕תּוֹרֲדָא, ֖תּוֹרֲדָא (IY), and ֑תּוֹרֲדָא (M), in the sense of much ֤רְדַּא rejecting, ֣רְדַּא going round about (M, Jrb), ֖רְדַּא fermenting, ֐רְדַּא sporting, ֕רְדַּא clapping, (IY), ֔רְדַּא killing, and ֓רְדַּא journeying (M), is formed to denote multiplication, ֔רְדַּא repetition (IY), and intensification of the act (M, Jrb). When you intend to make the inf. n. of the [unaugmented] tril. intensive, you form it upon the measure ֞רְדַּא; and this is the saying of S; like ֖רְדַּא for ֖רְדַּא much fermentation, and ֖רְדַּא and ֖רְדַּא [above]. Notwithstanding its frequency, however, ֞רְדַּא is not regular. The KK say that ֞רְדַּא is orig. the ֞רְדַּא.
importing multiplication [489], its being converted into \( \text{تکبر} \) [332]. But the saying of \( \text{تلمعاب} \) [above], while \( \text{تلعيب} \) does not occur, though the KK may say that it is one of those words whose o.f. is obsolete (R). When \( \text{تفعال} \) is an inf. n., it is pronounced with Fath of the initial, like \( \text{تتهجوال} \) [above] and \( \text{تطراف} \) [332], not otherwise, except in two words, \( \text{تينبانا تلد} \) and \( \text{تلقاءة} \) [332], as \( \text{تينبان} \) \( \text{شيء} \) XVI. 91. For explanation of every thing and \( \text{لتقاءة} \) I met him face to face, i. e., \( \text{لقاأ} \); whereas in \( \text{لتقاءة أصحاب النار} \) V. 45. Towards the inmates of the fire, it is a simple substantive, which is governed in the acc. as an adv. (BS). There is [thus] no \( \text{تفعال} \), with Kasr of the \( \text{ت} \), among inf. ns., except these two (TY).

And some say \( \text{تنضال} \) also (D) from \( \text{مناصلة} \) competing in archery, and \( \text{شرب الاحمر} \) drunk wine (CD).

But, as for \( \text{تينبان} \), says S, it is not an intensive formation, otherwise its \( \text{ت} \) would be pronounced with Fath; but is a simple substantive put in place of the inf. n. of \( \text{بين} \), as \( \text{غارة} \), which is a simple substantive is put in place of \( \text{عناب} \) and \( \text{فطاء} \) and \( \text{نبات} \) and \( \text{غاءة} \) are put in place of \( \text{ينبات} \) and \( \text{إلابة} \) [342. A] (R). And its counterpart is \( \text{تلقاءة} \), by which they mean only \( \text{لتقاءة} \) meeting, as says ArRāf
I have hoped for thy bounty. Will its promises come? For to-day hope has fallen short of meeting thee (S). And in Fath also has been heard, to which Jh and others restrict themselves (CD); while those who recite the saying [of Tarafa (Ahl)]

And my tippling wines ceased not, and my pleasure; and my selling and my expending my property new and old with Kasr of the  are taxed with a mistake (BS). They say that with Kasr of the occurs in only sixteen ns., two i. q. the inf. n., vid.  (2, 1, and [332]: and [fourteen non-inf. ns., vid.] (3)  as, as  An hour of the night passed;  (4) and  (5) a crocodile, and also a great liar; (7) two pieces of cloth sewn together; quick at swallowing; an effigy [379];  (10) a [small (D)] pigeon-house; (13) a  (12) as The she-camel arrived at her time for being covered; playing; a [short (D)] necklace; short (R).
§ 335. And [the of which is doubled to denote intensification and multiplication (IY),] is similar, as [they] Between them much shooting one at another; and as much incitement (M, Jrb), and much prevention (M), on both sides (Jrb). It does not proceed from [only] one [side] (IY, R); because [below], and are intensive forms of [487] and (R); since the meaning is shooting one at another, and inciting, and preventing, one another (IY). But sometimes this measure occurs (IY, R) as an intensive inf. n. of the [unaugmented] tril. (R), denoting [an act proceeding from only] one [side] (IY). Thus is much [knowledge of, and skill in (M),] guiding, much mischief-making (M, R), much evil-speaking (IY, R), and being much engrossed with the business of the Khilāfa (R). , then, occurs as an inf. n. of (1) , as (2) the [unaugmented] tril., to denote intensiveness, as [above], inf. n. of incited him, and [below], inf. n. of part particularized him (L). 'Umar says [in tradition (L)] being too much engrossed with the business of the Khilāfa, [and
too forgetful by reason of it (Jrb.),] to mind the times of the
call to prayer, I would chant the call to prayer (IY, Jrb),
thereby indicating the excellence of the call to prayer (IY).

also [334] is not regular (R); [though Jrb declares
that] Z, being asked whether it was regular or confined to
hearsay, is said to have replied "This cat. is so frequent-
ly used that it ought to be regular" (Jrb). These
inf. ns. are made fem. with the I, which only occurs
abbreviated, as خِصْصَير [above] (IY). Prolongation is
allowed by some in the whole of them; but is better
disallowed (R). Ks transmits خَصْصَير [272] (IY, R);
and allows prolongation in the whole cat., regularly
(IY). But [all the BB differ from him in that; and (IY)]
Fr (IY, R), of his own school (IY), disapproves of it
(R).

§. 336. The n. un. [formed (R, Jrb.),] (1) from the
unaugmented tril. [v., the inf. n. of (Jrb)] which does not
contain a ء, is on the measure of ثَعلَة [with Fath (R, Jrb)
of the ل (R)], as ضْرَبة a stroke [265] (SH); the
augs. being elided, if any be in it, as خَرْجة [below] from
I went out, and دَخَلتْ [below] from I went in
[331] (R): and, (2) from everything else (SH), which con-
ists of [three (R),] the [unaugmented (Jrb)] tril., [the inf.
ns. of] which contains a ء [according to the opinion held
by IH (R),] the augmented [tril. (Jrb)], and the [unaug-
mented and augmented (Jrb)] quad. (R, Jrb), is on the
measure of the inf. n. used, as ٓلاـة making a camel
kneel once; a ٓ being added, if there be none (SH), as
انثـالـتـة a departure and ٓدـجـرة a being rolled down once;
and the distinctive being the context, if the inf. n. contain a
ٓ, as ٓشـِّدـة ٞأـٓحـذة [below], ٓشـِّدـة ٞأـٓحـذة [below] (Jrb). And [two words (R),] ٓإٓتٓيـانة and
ٓلـقـاء (SH, L), from the [unaugmented (Jrb.) tril. (R, Jrb),
whose inf. n. does not contain a ٓ, their inf. ns. being
ٓإٓتٓيـان coming and ٓلـقـاء meeting (Jrb), are anomalous (SH,
L), because the augs. are not elided from them, nor are
they reduced to the formation ٓنـعـبـة, but the ٓ is affixed
to them as they are (R). The regular form is ٓأـٓتيـانة and
ٓلـقـاء [below] (R, Jrb), which are allowable: AlMutananabbi
says

ٓلـقـبـتـ مـبـرـع الـقـلـة الـفـجـر لـقـبـة ٓشـقـت كـدـيـ وٓآلـلـيـل فيـه قـتـيـلٌ
(R) I met the dawn, when the night was slain in it,
because the night passes away with the rising of the
dawn, at Darb al-Kulla, [which, I think, is in the lands
of the Greeks (MI),] with a single meeting that healed
my deep grief (W). When the inf. n. of the unaugment-
ed tril. [v.] contains the ٓ, you let it remain unaltered,
as ٓشـِّدـة [331] and ٓشـِّدـة [above], not ٓشـِّدـة [below].
So says IH: but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the n. un. from [the inf. n. of] the unaugmented tril. [v.] is on the measure of ْفَعَّلَةٌ (R). For [S says that (R)], when you mean the n. un. of the inf. n., you always put it on the measure of ْفَعَّلَةٌ, according to the o. f., because the o. f. [of the inf. ns. (R)] is ْفَعَّلٌ [below] (S, R). And [Z says that] the formation of the n. un. from [the inf. n. of (IY)] the unaugmented [tril. v. (IY)] is on the measure of ْفَعَّلَةٌ, [the augment, if the inf. n. contain any, being dropped (IY),] as ُقُوِّمَةٌ a standing and ُشَرْبَةٌ a drink (M), and ُلَقِيَةٌ and ُقُيَّةٌ [above] (IY). And [IM says that] ْفَعَّلَةٌ [with Fath (A)] denotes unity, like ُجَلْسَةٌ a sitting (IM), ُمَكْبَةٌ a walk, and ُشَرِّدةٌ [above] (A), whether the unrestricted inf. n. be on the measure of ْفَعَّلٌ, as in ْمَرْبَةٌ [from ْمَرَّبَةٍ]; or not, as in ُخَرْجَةٌ [above] from ٌخُرْجٌ [331]: so [says Syt] in the Ham ' (Sn). And [BD and IHsh say that] the n. un. from [the inf. n. of (Aud)] every tril. v. is indicated by [the paradigm (L)] ْفَعَّلَةٌ (L, Aud), with Fath (Aud). And what I think is that, when the inf. n. of the [unaugmented] tril. [v.] contains the š, you reduce it also to ْفَعَّلَةٌ, saying ُتَشَدُّى [above], with Fath of the ن (R). This is when the [general (Aud, A), i.e., unrestricted (Sn),] inf. n., [applicable to the few and the many (Sn),] is not [formed (L, Aud)] upon the measure
of *نَعْلَة* [337]; for, if so, the *n. un.* [from it (L)] is indicated (L, Aud, Α) only (Α) by an *ep.* (Aud, Α), or (Α) by some [other] context (L, Α), as *رَحْمَةَ وَاحِدَةَ a single act of mercy* (L, Aud, Α) and *عَبْيَةَ وَاحِدَةَ a single craving for milk* (L). You leave [the *inf. n.* of] every thing else than the unaugmented *tril.* unaltered, whether it be [an unaugmented] *quad.*, like *ذَحْرِجَة* [332]; or an augmented [*tril.* or *quad.*], like *قَلْفَة*، *إِطْلَاقَينَ، إِخْرَاجَ وَاحِدَة* [332], and *ذَحْرِجَة*، *إِطْلَاقَينَ، إِخْرَاجَ وَاحِدَة* [332]: and then, if the *ٌ* be not there, you add it, as *كَرَمَة*، *إِطْلَاقَينَ، إِخْرَاجَ وَاحِدَة* [332], i. e., *إِطْلَاقَينَ، إِخْرَاجَ وَاحِدَة* [below]; though, in such cases, the *n. un.* is mostly qualified by *وَاحِدَة*، to avert ambiguity, as *تَعْرِيْةَ وَاحِدة*، *أَحَدَة*، *أَحَدَة*، *خَرَجة*، *ذَخْلِة* a single consolation; and, if we held the *ٌ* [of compensation] to be elided, and the *ٌ* of unity put, there would be no harm. *ٌ* refers to the formation of unity as evidence that the *o. f.* of the *inf. ns.* in the whole of the *tril.*, *trans.* or *intrans.*, is *فَعَّل* [above], saying that, the generic *n.* of such as *تَمْرَة* and *تَفَاحَة* [254] being undoubtedly [formed] by elision of the *ٌ*, analogy requires the generic, i. e., unrestricted, *inf. n.* of such as *خَرَجة*، *ذَخْلِة* [above] to be *خَرَجَ and ذَخْلِة*، not *خَرَجَ and ذَخْلِة* [331]; but that they vary the *inf. ns.* of the [unaugmented] *tril.* by adding letters, and altering the composition, because the [unaugmented] *tril.* is light,
contrary to the *quad.* and the augmented [tril.]. If the *quad.* or augmented [tril.] have two *inf. ns.,* one of which is more notorious [than the other], the n. un. is on the measure of that more notorious, not of the strange one: *you say* ْمَذَلَتْ َِّإِلَيْهَا [above], not ْمَذَلَتْ ِمَذَلَتْ, from ْمَذَلَتْ ْمَذَلَتْ; and similarly you do not say ْمَذَلَتْ ْمَذَلَتْ, nor ْمَذَلَتْ ْمَذَلَتْ [332] (R). The n. un. and the n. mod. [337] are really sorts of *inf. n.,* because the *inf. n.* indicates the genus of the act [254], comprising once, twice, and several times, and the whole of its modes (Jrb). But the n. un. *نَعْلَة* belongs only to what indicates an act of the physical organs, like the *exs.* given by IM and A: not to what indicates an internal act, like علم knowledge, ُجِنْس ignorance, ْجَبْن cowardice, and ْبِخْل niggardliness; or a permanent quality, like ْحَسْن beauty and ْعُكْرُت smartness, wit (Sn).

§ 337. The n. mod. from [the *inf. n. of (IA, Aud)] every [unaugmented] *tril. v.* is indicated by [the paradigm (La)] *نَعْلَة* (L, IA, Aud), with Kasr (IA, Aud) of the *F* (IA), as ْحَسْنُ َالْجِلْدَة and ْبُبْسَتْ َالْبَيْعَة and ْبُبْسَتْ َالْبَيْعَة, meaning the mode of the act, not the act itself, considered as such, the sense being *He is good in the fashion of sitting and walking and eating,* that he keeps to, and *Most evil is*
that fashion of dying and killing (L). This is when the [general (Aud), unrestricted (MKh),] inf. n. is not formed upon the measure of [below]; for, if so, the n. mod [from it (L)] is indicated (L, Aud, MKh) by some context (L), [i.e.,] by an ep. (Aud, MKh) or the like (Aud), or by something else (MKh), as

I enjoined him to abstain, as one enjoins the sick man to abstain or with a certain mode of injunction to abstain, and I searched for it, as one searches for the precious object or with a certain mode of search (L), whence The search for the stray beast is a great search (Aud, MKh). And similarly when the v. is not [an un-augmented] tril., as I honored him as one honors the friend or with a certain mode of honoring (L). No inf. n. mod. is formed from the non-tril., except anomalously (IA, Aud), as

She is pretty in the fashion of putting on the muffler, where they form from put on a muffler; and He is beautiful in the style of putting on the turban, where they form from put on a turban (IA); and hence from She
veiled her face, and He put on a shirt (Aud). ṣeṣṭ al-lūya [with Kasr (SH, A) of the F (SH)] denotes the mode (SH, IM), and quality (MKh), of the accident (Sn, MKh), as ṣeṣṭa (SH), i.e., a striking qualified by an ép., either mentioned, as in ṣeṣṭ al-lūya. He is beautiful in his style of riding; or known by the circumstances of the case, as in ʿad-dīr bil-iṣṣa [551], i.e., an effectual excuse. Sometimes ʿad-dīr [336] is not a n. un., like ṣeṣṭa [332]; nor [above] a n. mod., like ṣeṣṭa (R).

§. 338. The inf. n. of the ʿad-dīr unsound in the J is [only (R)] ʿad-dīr [332] (R on the SH, L), as ʿad-dīr purifed him, inf. n. ʿad-dīr, and ʿad-dīr strengthened him, inf. n. ṣeṣṭa (L). That is by elision of the first ʿ, and substitution of the ʾ for it [265], because the double ʿ is deemed heavy (R). No inf. n. of the ʿad-dīr unsound in the J occurs on any measure other than ṣeṣṭa, except what is extraordinary (L), [where] the double ʿ occurs by poetic license (R), as

[below] (R, L) She passed the night continually lifting her bucket, as an old woman dandles a boy, by rule ṣeṣṭa (MN). This is by assimilation of the unsound to
the sound, as the sound is assimilated to the unsound in \(\text{نَكَر} \) reminded him, inf. n. \(\text{نُكَرَة} \), and made him understand, inf. n. \(\text{تَبَصَّرُ} \) [332] (L). The language of Z is plain that the elided is the \(\text{j} \); but, in my opinion, the elided is more probably the aug. \(\text{ي} \), because the \(\text{j} \) remains in the sound, as \(\text{تَكْرُمَة} \) honoring [below], and similarly therefore in the unsound (IY). We said that the elided was the \(\text{ي} \) of the \(\text{تَفْعِيل} \) [above]: (1) on the analogy of \(\text{تَكْرُمَة} \) [above]; (2) because the \(\text{ي} \) of the \(\text{تَفْعِيل} \) is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the \(\text{س} \) of feminization (L). The inf. n. of the \(\text{أَعْنَاء} \) and \(\text{أَسْتَفْعَل} \) unsound in the \(\text{ع} \), as \(\text{هاَلَد} \) and \(\text{سَوْقَتَ} \) \(\text{سُهْلَ} \), is analogous to the inf. n. of their sound counterparts (L). As for such as \(\text{iَجْاَرَة} \) permitting and \(\text{إِسْتَهْجَاَرَة} \) seeking permission, they are orig. \(\text{إِجْوَار} \) and \(\text{إِسْتَهْجَاَر} \); but, the inf. n. being altered by reason of the v.'s. being altered [713], the \(\text{ع} \) is converted into \(\text{l} \) [below] (R). And two quiescents (L), [vid.] two \(\text{s} \) (R), the \(\text{l} \) substituted for the \(\text{ع} \) of the v., and the \(\text{l} \) of the inf. n. (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the \(\text{s} \) of feminization put as a compensation for it [265], as \(\text{إِسْتَعْعَانَة} \) and \(\text{إِمَانَة} \), orig.
and خَلَفَانَ, the vowel of the خ being transferred to the ف, and the خ converted into ل [above]; so that, two لs meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and س, is (IY, ر) the second (R), [i.e.,] the ل of استفَعَال [and افْعَال] (IY), (a) by analogy to the elision of the letter of prolongation in such as دَخَلَةٍ [336] (R); (b) because it is aug. (IY, ر), and therefore more fit for elision (IY): (2) according to Akh and فر, is (IY, ر) the first (R), [i.e.,] the ل substituted for the خ; and this opinion, being agreeable with analogy, is adopted by ز (IY); because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in خَلَفَ and دَخَلَ [663] (R). The compensation is anomalously omitted in دَخَلَ inf. n. of دَخَلَةٍ showed him, and دَخَلَ inf. n. of دَخَلَةٍ performed, as رَأَى الْأَصْلُورةٍ XXIV. 37. And performance of prayer (L). Omission of the compensation in such as رَأَى [and استَجَارَ (R)] is allowed (1) by س, on the evidence of XXIV. 37. (IY, ر); while no distinction is made by him between what is, and what is not, pre. (IY): (2) by فر, in the state of prefixion [exclusively (R)], because the post. then, [as it were (IY),] supplies the place of the ل (IY, ر), which is therefore dropped (K), as in رَأَى الْأَصْلُورةٍ [331] (K, ب); and this opinion is better, because no authentic instance has been
heard except with prefixion (R). Elision of the ی from
such as ُتفریظة [above], however, is not allowed (IY, R)
by S in any case (R); so that ُتفریظة is not said (IY), as
ُقائم is (IY, R), since it has not been heard (R). The
difference between them is that, such as ُتفریظة and
ُستحضراء being sometimes used complete, according to the
o. f. [707], it is allowable not to put the compensation;
whereas, the o. f. of such as ُتفریظة being never found,
the compensation is inseparable. In poetry, indeed,
ُبانیة ُتفریظة [above], by rule ُتفریظة تفعیل;
but the poet is allowed to revert to obsolete o. f's (IY).

§ 339. The ns. that govern like the v. are [ten (Sh,
Fk),] (1) the i nf. n. [below]; (2, 3) the act. part. and
intensive paradigm [343] (Sh, KN), even in the du. or
[sound or broken (YS)] pl. [344] (Fk); (4) the pass.
part. [347] (Sh, KN), even in the du. or pl. (Fk); (5)
the assimilate cp. [348]; (6) the verbal n. [187] (Sh,
KN); (7, 8) the supported a dv. and [prep and (MAd)]
gen. [498]; (9) the quasi-inf. n. [342. 3] (Sh, Fk);
(10) the n. of superiority [351, 360] (Sh, KN). IHsh's
saying "ns." is a case of predominance [320], because
the prep. and gen. are not a n. (MAd). I begin with the
inf. n. because the v. is derived from it, according to the
sound opinion [331] (Sh). The inf. n. governs like its
v., which is derived from it (Fk). If the v. derived
from it be intrans., it is intrans.; and, if its v be trans., it is trans. to what its v. is trans. to, by means of itself or of a prep. (A). It therefore governs the ag. in the nom.; and is trans. to an obj. with or without a medium, and sometimes to two or more objs. [432]. And the augmented inf. n., as عَرَبٌ [332], governs like the unaugmented, as عَرَب [331] (Fk). The inf. n., however, differs from its v. in two matters (A):—(1) its ag. may be suppressed (M, IH, A, Fk), contrary to the ag. of the v. [21] (A), whether the inf. n. be aprotethic, as XC. 14, 15. [below]; or pre., as XXX. 2. [below] (M): for relation to some ag. or other is not comprised in the idea intelligible from the inf. n.; so that the conception of that idea does not depend upon the existence of an ag., contrary to [the conception of the idea intelligible from] the v., the act. and pass. parts., and the assimilate ep. (Jm): (a) when the ag. is suppressed, the inf. n. does not assume its pron. [342], contrary to the opinion of some (A), except the inf. n. acting as a substitute for its v., as in عَرَبًا زَبَدًا [below], where the inf. n. assumes the pron., because the pron. is latent (Sn): (2) as to its governing the pro-ag. in the nom. [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashil (A); but Akh, Shl, and others disallow it, on account of the ambiguity in it, because, when you say, e. g. عَكَبَتْ مِن صَرْبٍ عَمَرُ I wondered at ‘Amr’s beating; or being beaten, the act. sense instinctively
presents itself to the mind; while AH says that it is allowable, when the 
voice, like زَكُّمٌ [331], because there is no ambiguity 
then, so that. Zaid's being troubled with a cold surprised me is allowable. Thus there are 
three opinions, transmitted by Syt in the Ham': while 
Dm adds a fourth, as being held by IKh, vid. that it is 
allowable when no ambiguity occurs, as in The Kur'an's being recited in the hot bath surprised me [below]; and in bread's being 
water's being drunk, where the pro-ag 
is post. to the inf. n., but in sense is believed to be in the nom. (Sn). And, when attributed to the pro-ag., the inf. n. 
is not altered [436] (Fk). The inf. n. governs [only 
(IY, A) on two conditions, (1) positive, i. e. (Fk),] if it be 
(a) replaceable by the v. with [the infinitival (A, Fk) 
p. (A) ] أَنْ (IY, IM, Sh, KN), when the past or future 
is meant (IA, A, Fk), as II. 252. [16, 29, 503], i. e., 
أَنْ يَدْعَى اللَّهُ or أَنْ دَعْ اللَّهُ النَّاسَ (Sh); or مَا (IM, Sh, KN), 
when the present is meant (IA, A, Fk), as تَحْفَائُونَهُمْ 
كَيْبَةَ يَتَحَفَّائُونَ أَنْفَسُكُمْ XXX. 27. Ye fearing them as ye 
fear yourselves, i. e., (Sh): (a) you 
may render the inf. n. by أَنْ and the act. v., as Aَعَمَّكَني 
فَرَّكَ زِيدًا Thy beating, i. e. That thou didst beat,
Zaid surprised me, i.e., آن ضربت زيدا; or the pass. v., as سالني ضربك Thy being beaten, i.e., That thou wast beaten, vexed me, i.e. آن ضربت: the two being distinguishable by the contexts (IY): (b) their rendering the inf. n. by آن and the v. is not quite accurate when it is in the sense of the present, because آن, when prefixed to the aor., makes it a pure future; but [some of] the G.G render it by آن to the exclusion of ما, even in the present, as ضربت آن زيدا شديد Thy beating Zaid now is severe, because آن is more frequent and notorious in usage than ما; and, because of their rendering it by آن and the v., some of them fall into the error of supposing that it does not govern when in the present [341], from the impossibility of then rendering it by آن (R): (c) ما is made peculiar to the present, notwithstanding that it is applicable to the past and future also, in order to give the preference to the p. more indicative of the past with the pret., and of the future with the aor., vid. آن, which denotes the past with the pret., and the future with the aor., contrary to ما, which is applicable to the three times. unrestrictedly (Sn): (d) IM in the Tashil mentions the contracted آن آن[525] together with these two ps., as علقت ضربك زيدا I knew thy having beaten Zaid, i.e., آن قد ضربت that (the case was this,) thou hadst 203
beaten, where ُنَّ is contracted, because it occurs after knowledge [525, 526], and the position is not suitable for the infinitival (A), which does not occur after knowledge [571], nor supply the place of its two objs. (Sn): (e) the inf. n. resembles the v. only when it is renderable by the infinitival p. and the v., i. e., when it is not an unrestricted obj. (R): [so that] when it is corrob. of its op., or is governed in some way by the v. derived from it, as in ُضَرَبَتُ الضرَبَ أَلْلِصَّ يُ زِدَّ أَنْ ضَرَبَ or ُضَرَبَتْ أَنْ ضَرَبَتْ I beat Zaid well, or with severe beating, it does not govern (IY), because, [when it is an unrestricted obj. (R),] it is not renderable by ُضَرَبَتْ ضَرَبَ or ُضَرَبَ أَلْلِصَّ (R); and, when it is not replaceable by that, its government is impossible (Fk); and, as for the saying ُضَرَبَتْ ضَرَبَ أَلْلِصَّ I beat him as the governor beats the robber, the op. inf. n. is not really an unrestricted obj.; but the unrestricted obj. is suppressed, the full phrase being ُضَرَبُ أَلْلِصَّ (R): while in ُضَرَبَ أَلْلِصَّ [below] (I'k), where the inf. n. is a substitute for its v. (YS), and in ُضَرَبَتْ ضَرَبَ أَلْلِصَّ, [where the inf. n. is corrob. of its op. (YS),] may not be governed in the acc. by the inf. n. (Aud, Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the inf. n. here is replace-
able by the v. alone without ِن َّا and ِمَا; and by common consent in the second (YS), because of the absence of this condition (Aud): and for this reason the second [صوت (Sh)] in [their saying (Sh)] صَوْتُ ِبِىٰ فَلَدَأَ لُجْنَ صَوْتٍ [41] is held to be governed in the acc. by a suppressed v., not by (Sh, Fk) the inf. n. (Fk), [i. e.,] the first صوت (Sh); (f) IM seems to say that this condition is inseparable: but in the Tashil he makes it general, saying, in the CT, "The inf. n.'s being render-
derable by one of the three, [the contracted ِن َّا or the "infinitival ِن َّا or its sister ِمَا (Sn),] is not a condition "of its government; but it generally is so; while an "instance of its occurrence not renderable by any of "them is the saying of the Arabs سَعَى أَدْنَى أَخَاكَ يَقُولُ "ذَلِكَ my ear's hearing thy brother (was, or will "be, realized, when he existed, or exists), saying that" [below] (A), a d. s. like the d. s. in صَرَبَى الْعَبْد مُسِيِّنًا [29], i. e., "إِذَا كَانَ سَعَى أَدْنَى أَخَاكَ حَاصِلٌ إِن كَاَنَ the s. s. being the pron. [latent as ag.] of the suppressed v., not the brother (Sn): or (b) a substitute for [the expression of (A)] the v. [342], as ضِربًا ِزَدَا [below], (IA, A), َفَنَّدِلَا زِيَّقَ الْمَالَ الْأَخَ (A) O Acceptor of repentance, forgive sins that I have
already committed. I am afraid on account of them, terrified (Sn), where زیدتا, [ like ال‌کل and مکَّم (A),] is governed in the acc. by the inf. n. (IA, A), because acting as a substitute for the v. (IA); not by the suppressed v., according to the soundest opinion (A): while the inf. n. contains a latent pron. governed by it in the nom, as the v. docs (IA): (a) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (b) as for their saying in command, ضربًا زیدًا Beat Zaid [above], many of the GG say that the op. of زیدًا is ضربًا; but critical judges hold that the op. is the [suppressed] v. that governs the inf. n. in the acc., the full phrase being ضربًا ضربًا زیدًا: while, in my opinion, it is not improbable that the inf. n. may govern زیدًا, because of its acting as a substitute for the v., not by virtue of its being an inf. n.; whereas, if you expressed the v., saying ضربًا ضربًا زیدًا Beat Zaid well, the op. of زیدًا would be only the v., not the inf. n. (IY): (c) it appears from the language of the GG that there is a dispute about the language of the unrestricted obj. whose v. is necessarily or allowably suppressed [41], as to whether it or the v. be the op.: but it is best to say that, in either case, the government belongs to the v., because the
inf. n. is not really a substitute for the v., since, if it were, the v. would not be supplied before it, so that it would not be governed in the acc.; but is like a substitute for the v., since it and the v. may not be expressed together, as the substitute and original are not combined (R): (2) negative, i.e., (Fk), if it be not (a) a dim. (Sh, KN, A); so that ﺍُﻉَﻛَﺑَرْبِيَّ صَرَبَتْكُ زَيْدًا [292] is not said, because the resemblance of the inf. n. to the v. is remote, by reason of the dim. formation, which is a peculiarity of ns. [274, 288] (Fk); or rather, because the dim. is not the formation that the v. is derived from (YS): (b) a pron. (KN, A), contrary to the opinion of the KK (A, YS); so that ﺍُﺽَرَبْتُ ﺍُﻉَﻛَﺑَرْبِيَّ حَسَنُ رَهَوْ ﺍُﻝُبْﺣَيْسَن ﻀَﻳْبَيْعُ is not said (Fk), because the letters of the v. are wanting (Fk, Sn): (a) the opinion of the KK is attested by the saying ﻰُﻫُوُ ﻰُﻥَﺎَْ ﺍًﻝَﻫَرْبِ إِﻻ ﺍًﻝُﻫَ ﻰُﻫُوُ [342], where ﻰُﻫُوُ is dependent on the pron. relating to ﺍًﻝُﻫَدَيْبِيَّ; but here it governs only the prep. and gen. (YS): while IJ and Rm allow it to govern the [prep. and] gen.; and should, by analogy, allow it to govern the adv. (A): (c) limited (Sh, KN, A) by the ﺅ (Sh, A, Fk), i.e., indicative of unity [336] (Sn); so that ﺍُﻉَﻛَﺑَرْبِيَّ صَرَبَتْكُ زَيْدًا is not said, because the formation of unity is not the one that the v. is derived from (Fk, Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]
The strong, who is prudent, by the stroke of his two palms on the dust, revives with it, i.e., the water, a soul of a rider, who was almost dying of thirst (MN), is anomalous (A), because the limited inf. n. does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [ep. or other (A, Fk)] appos. before [the completion of (A, Fk)] its government [147] (Sh, KN, A) by the mention of all its regs. (Sn); so that

Thy severe beating Zaid surprised me is not said (A), because, the inf. n. with its reg. being like the conjunct with its conj., they may not be separated (A, Fk) by the ep. or other appos. (Sn); and, if any supposed instance of that occur, then, after the ep. [or other appos.], a v. is supplied, on which the post-pos. reg. depends (A); but the inf. n. may be followed by an appos. after the completion of its government (A, Fk), as

إن هَـجَرُك إِبَاهُ يُمَّرَطُ لَنُهْلِكَ Verily thy excessive desertion of me is destructive (Fk): (e) suppressed [342] (KN), because the letters of the v. would be non-existent (Fk): (f) separated from its reg. (KN) by an extraneous expression [342], because its reg. [in relation to it] corresponds to the conj. in relation to the conjunct, so that they may not be separated (Fk): (g) posterior to it (KN), i.e., to its reg., even if it be an adv.
[342], because its *reg.* corresponds to the *conj.*, which does not precede the conjunct [177] (Fk). The *op. inf. n.* must also be a *sing.* (A, Fk); and, as for the saying

قَدْ جُرِّبَتْ فَمَا زَادَتْ تَجْهَرَنَّهُمُ # أَبَا نَذَاةَ إِلاَّ الْمَهْدُ وَ الْفَنْعَا

[below] They have tried him, and their trials of Abū Kudāma have not increased aught but his glory and prosperity; it is anomalous (A). This condition, though apparently not laid down by IHsh, is prescribed by some, who disallow the government of the *du.* and *pl.*; and is decidedly adopted by IM, because, says he, their form is different from the form of the *inf. n.*, which is the origin of the *v.*; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as قَدْ جُرِّبَتْ أَلْحَمْ [above], where the *pl.* is made to govern (YS). The *inf. n.* governs [in three states (*IY, IA*)], (1) when *pre. (*M, IM, Fk*) to the *ag. or obj.*, as أَفْتَحَجَ الْمَلِكُ الْأَمْيَرُ The governor's beating the robber pleased me and ضَرَبَ الْلِّثْقِ الْأَمِيرُ The beating of the robber by the governor (M): (2) when aprothetic (*M, IM*) and anarthrous (IM), pronounced with Tanwīn (*IY, IA, Aud, Fk*), as أَوْ أَطْعَامُُ فَيَيَوْمَ ذِي مَسْفَةٍ يَتِيقَبَا *XC.14, 15.*

*Or feeding, on a day of hunger, an orphan* [above] and

بِصَرِبِ اللَّهْسَيْنِ وَرُوسَ عَمَّٰمٍ # أَرْنَأَا هَامِهِنَّ عَيْنِ الْمَقِيلِ (IY, IA), by AlMarrār Ibn Munkidh atTamīmī (MN,
EC, J), By smiting with the swords the heads of men we removed their skulls from the resting-place, i.e., the necks (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

ضَعَيفُ الْنَّكَايَةِ أُعَدَّاءٌ * يَحَلُّ الْفَرَائِشَ الْأَجْلُ

[below] (M, IA) Feeble in making havoc among his foes, fancying flight will defer death (Jsh, AKB),

فَانَكَ وَالْتَأْيِينَ عُرْظَةً بَعْدَ مَا * دُمَّانِكَ يَلْبَدِيَ إِلَيْهِ شَوَارِعُ

[below] (IA) For verily thou and the praising ‘Urwa when dead, after that he called thee to save him from us, when our hands were stretched out towards him to slay him, but thou didst not save him, so that he died, the pred. of An being in the next verse

لَكَالْخَلْقِ الْعَصِيِّ وَقَدْ تَلَعَّبَ الْفَصْحَى * وَطَيْرُ الْفَلْمْ أَنْتَهِيَ أَوَّلُهُ

orig. [683], are like the man singing to his camels to urge them on the journey, when the fornoon is advanced, and the birds of the fates are swooping down upon them (J), and

لَقَدْ عَلِمَتْ أَوَلِ الْيَمِينَ أَنتِي * كَرَتْ فَلَمْ أَنْكُلَ عَنِّي الْضَّرْبِ مَسْعَأٌ

[below] (M, IA), by AlMarrār alAsadī (S, IY, AAz, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Mālik Ibn Zughba alBāhilī (IY, AAz, AKB), a heathen poet
(AKB), Assuredly the foremost of the charging cavalry have known that I wheeled round, and recoiled not from smiting [their chief (AKB)] Misma'i (MN, EC, AKB). But its government is most frequent when it is pre. (IA, Aud, Sh, KN, A) to the ag. (Sh, Fk), with the obj. mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as XIV. 42. And accept my prayer (to Thee [below], i.e., دُعَائِي اِيَّاكَ (Fk). The inf. n. strongest in government is not the one pronounced with Tanwin, as is said; but the one pre. to the ag., because then, the ag. being like a part of the inf. n., as it is of the v., the inf. n. is stronger in resemblance to the v. (R). Its government, when it is pre. to the obj., (1) with the ag. mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

[below] (Sh), by AlUkaisir alAsadi, The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real proper ty (MN), in the version with أُفَوَّاهُ the nom. (Sh), which is refuted [by the version with the acc., showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition بنى

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And the performance of the pilgrimage to the House by him that is able to find a way to it [below]: (2) with the ag. omitted (Sh, Fk), is not forbidden in prose, according to any one (Sh); [and] is frequent (Fk), as لَّا يَسْأَلُ الْإِنسَانُ مِنْ دُعَاءٍ أَلْحَصْرِ।

LXI. 49. Man wearieth not of (his) praying for good [below] (Sh, Fk), i. e., مِنْ دُعَاءٍ أَلْحَصْرِ (Sh). When, however, it is aprotthetic and anarthrous (A), [i. e.,] when it is pronounced with Tanwin (IY, Anm. Sh, KN), literally or constructively, as فَإِنَّهَا مِنْ تَقْرَىٰ الْقُلُوبُ XXII. 33. Verily the magnifying of them is one of the acts of piety by hearts, where تَقْرَى is constructively pronounced with Tanwin, according to the reading with الْقُلُوبُ in the nom., (MAd), its government is most appropriate, by analogy (IY, Aud, Sh, KN, A) to the government of the v. (Sn), because by its indeterminateness it resembles the v. (Sh, Fk, Sn) more than the pre. and the synarthrous do (Sn), as XC. 14,15. [above] (Anä, Sh, KN, A) and يَضْرُبُ [above] (A); and hence the saying of an Arab عَلَى عُجِّبَتْ مِنْ قُرْآَةٍ فِي أَلْحَصْرِ أَلْحَصْرُ أَلْحَصْرُ I wondered at the Kurân’s being read in the hot bath [above]. But says in the CU “This is strange, I mean the government of the nom. by the inf. n pronounced with Tanwin, the case usually
governed by it being the acc. ; for, though analogy requires the occurrence of the nom., alone or with the acc., and, when you are restricted to one of them, the nom. is worthier, still the construction frequently occurring is what I have mentioned"; and IHsh says in his Glosses on the IM "The government of the ag. by the pre. [inf. n. (MAd)] is weak, and so is its government by the inf. n. pronounced with Tanwn ; and, as for the synarthrous, its government is weak unrestrictedly, in both ag. and obj. : and therefore the result is that the government of the ag. [in the nom. (MAd)] by the inf. n. is weak unrestrictedly" (YS, MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the art. to what the op. inf. n. is renderable by, vid. the infinitival p., is impossible (R); [and] because the resemblance of the synarthrous inf. n. to the v. is remote, by reason of its being conjoined with Ал (Fk): as مضيوف التناكية الحق [above] (And, Sh, A) and لقد علمت أولى البغيرة الحق [above] (A), like كيف التواقي ظهر ما أذت راكبة.

And how shall be the protecting the back of what thou art riding? (KN) and قانك التأبين الحق [above] (A); and hence 

مُضْطَهَدٌ مِن الْزَّرْقِي الْأَلْسِنِي إِلَهَةٌ ۖ وَلُمَّا يَرَكَّب بَعْضٌ الرَّأْسِيَّينَ فَقِيرًا
[below] (Fk) I wondered at the giving subsistence to the evil-doer by his God, and at His leaving some of the righteous destitute (Jsh). It is objected that, prothesis being like determination by ُلِلْ, the inf. n. with it [also] ought to be remote from [resemblance to] the v.; but the answer is that the post. is posterior to the inf. n., which therefore occupies the place of the v. before the prefix, contrary to the inf. n. conjoined with ُلِلْ (Fk). The synarthrous inf. n. is said not to occur in the Kur when governing an ag. or a pure obj., but to occur when made trans. by a prep., as َلَا يُجْهِرُ اللّهُ الْجَهَرُ بِالْمَسْوُئِ مِنَ السُّؤْلِ إِلَّا مَنْ طَلِيمَ. God loveth not the crying aloud of evil speaking, save by him, or that evil speaking be cried aloud, but loveth him, or the crying aloud of evil speaking, save the crying of him that hath been wronged, where it may be said that إِلَّا مَنْ طَلِيمَ is the ag. of the inf. n., i.e., ٌأَنْ يُجْهَرُ in the act. voice, the exc. being conj.; or that َلَا يُجْهِرُ is renderable by َأَنْ يُجْهَرَ in the pass. voice, the exc. being disj.; or that the exc. is conj., but a pre. n. is suppressed, i.e., إِلَّا جَهَرَ مَنْ طَلِيمَ (R). There is no dispute about the government of the pre.; but some relate [what suggests (A)] a dispute (A, MAd) about it (MAd). The government of the inf. n. pronounced with Tanwīn [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the nom. or acc. [occurring
(A) after it is governed by a v. understood (A, MA). As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous inf. n. (MA): (1) its government is allowed by [Khl and (R)] S (R, MA), unrestrictedly, as ُعَصِبَتُ مِنْ آللَّهِ ُعَصِبَتُ آللَّهِ [above]; and, according to this, I wondered at the beating thee by Zaid ought to be allowable, on the ground that the ُعَدَّاءَ is an obj. [112] (R): (2) the Kuft does not make it, as he does not make the inf. n. pronounced with Tanwin [above], govern (MA): while MB [also] disallows its government, because, says he, this is prevented by the substantivity in it; and he says that ُعَدَّاءَ means ُعَدَّاءَ [514]; or is governed in the acc. by an indet. inf. n. supplied, i.e., ُعَصِبَتُ آللَّهِ ُعَصِبَتُ آللَّهِ, the inf. n. being understood, because the context indicative of it is strong (R): (3) F holds its government to be allowable, but inelegant: (4) ITlh allows it to govern, if the ُعَدَّاءَ in it be a substitute for the [post.] pron. [599], as in ُعَصِبَتُ آللَّهِ [above]; but disallows ِتَنََّكَيْتُ أَضَرُّ بَنَّا عَبْرًا: and AH agrees with him; but they are refuted by [the first hemistich in] ُعَصِبَتُ مِنْ آللَّهِ ُعَصِبَتُ آللَّهِ [above] (MA). The pre. inf. n. has
five states (A): — (1) it is *pre.* to the *ag.* (IY, IH, IA, Aud, A), because the *ag.* is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the *ag.*, by means of its prefixion thereto, is better than its governing the *ag.* in the *nom.*, and than its being made like one word with the *obj.*: and also because its requirement of the *ag.* is strong, as respects the reason, because the *ag.* is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the *v.* is weak; so that nothing remains but prefixion (R): and then its *obj.* is put (Aud, A), which is frequent (Aud); so that it governs the *ag.* in the *gen.*, and the *obj.* in the *acc.* (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

(My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them, where the d.s. supplies the place of the *enunc.*, as in [29] (IY), whence [*sun* أَذَنُى أَلْحَمِ [above] and the saying of Ru’ba [Ibn Al’Ajjaj (MN)]

(S) And the seeing of mine eyes the youth thy brother is when he is giving largesse. Then that is incumbent upon thee (MN): (2) it is *pre.* to the *obj.* (IY, IH, IA, Aud, A), whether
direct, adverbial, or causative, as The beating of the robber by the executioners, The beating of Friday, and The beating of correction or discipline (Jm): but only when there exists a circumstance indicative of the post.'s being an obj., either the occurrence of an appos. to it governed in the acc., according to the place [340], as The beating of the noble Za'd surprised me; or the occurrence of the ag. plainly expressed after it (R), as [below] (IY, R), by AlHuṭai'a, Is it from a rasing of an abode b. rain of springtide and summertide that thine eyes have a dropping of the water of the tear-ducts? (AKB); or an id. indication, as The eating of the bread surprised me [below] (R): and then its ag. is put (WIH, Aud, A); so that it governs [the obj. in the gen., and(IY)] the ag. in the nom. (IY, IA), as [above] (WIH), whence  then it is ̄عوجمة نع [252] (IA, A), like [above] (Aud, A): and this[second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition َلَحْجُ ٱلْبَيْثِ ٱلْبَيْثِ [above]; but it is rare (Aud, A): (3) it is pre. to the ag., and then the obj. is not mentioned (IY, Aud, A),
which is frequent (Aud); as XIV. 42. [above] (Aud, A), i.e., دُمَّاَلَيْيٍ إِبَآَكَ (Aud, Sn), and IX. 115. [508] (A), i.e., رَبِّيُّ from his Lord (Sn): (4) it is pre. to the obj., and then the ag. is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i.e., دَعَاَكَ اللَّهُ (Aud); and like it is لَقَدْ عَلَّمَكَ إِبْسُواَلَ نَعْجِنَتِكَ XXXVIII. 23. Assuredly he hath wronged thee by his asking for thine ewe: but, as for the saying of the poet

ْدْكَلَةَ تَكْتُشَرْا لُوْمِيْ فَإِنْ آخَاكَاُّ # بِذِكَرِيْ إِبَآَيٍْ لَيْلَيْلَةَ الْعَامِرَةَةَ مُوَلِّعُ

Then multiply not ye two your blaming me, for verily your brother is addicted to his mentioning Lailâ al-‘Âmirîya, it contains two inf. ns., لُوْمِ which is pre. to the obj., the sense being ذِكَرِيْ إِبَآَيٍْ لَيْلَيْلَةَ, which is pre. to the ag., لَقَدْ عَلَّمَكَ إِبْسُواَلَ نَعْجِنَتِكَ (IY): (a) the inf. n. may be rendered by a pass. v. (IY, R), whence XXX. 2. [502], i.e., مِّنْ بَعْدَ أَنْ غَلِبَواْ (IY): and then governs the obj. in the nom., vid. with an id. indication, as أَعْجَبَيْنِي أَكَلَ خَبْرٍ

Bread’s having been eaten surprised me, i.e., أَكَلَ خَبْرٍ أَنْ أُكَلَ خَبْرٍ; but may be pre. to it with a context indicative of the post.’s being in the place of a nom., like the gen.’s having an appos. governed in the nom., as يَعْجَبْنِي أَكَلَ الْخَبْرِ الْقَصَيْ

The fine white bread’s being eaten surprises me (R): (5) it is [sometimes (Fk)] pre. to the adv. (R, IA, A, Fk),
by extension [66] (Fk); and then governs [the ag. in (IA)] the nom. and [the obj. in (IA)] the acc. (R, IA, A, Fk), as "عَجِينَتُ مِنْ ضَرْبِ َالْيَمِمِ رَبِّيَّ عَلَيْهِ I wondered at today's beating 'Amr by Zaid (R, IA).

§ 340. The n. post. to the inf. n., (1) if an ag., is in the place of a nom.: (2) if an obj., is in the place of (a) an acc., if the inf. n. be rendered by أنْ and the act. v.; (b) a nom., if the inf. n. be rendered by أنْ and the pass. v. (A). The appos. of the gen. [post. to the inf. n. (R, IA, Fk, Sn)] is (1) put into the gen. (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as "عَجِينَتُ مِنْ ضَرْبِ َالْيَمِمِ رَبِّيَّ I wondered at the clever Zaid's beating (A, Fk) and أَعْجَبَيْتُ أَكْلَ الْلُّحْمِ وَالْخَبْرُ. The eating of the meat and the bread surprised me (Fk); but is restricted [by IM (YS)] in the Tashrīl to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in أَعْجَبَيْتُ أَكْلَ الْلُّحْمِ وَالْخَبْرُ Thy honoring and the honoring by Zaid surprised me, where putting the appos. into the gen. would produce a coupling to the gen. pron. without repetition of the genitival op., which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as
and as سكَبَتٌ من ضُربٍ زَيدٌ (A, Fk); and as the acc. if the inf. n. be rendered by أَلَّا and the act. v. (Fk), and the nom. if it be rendered by أَلَّا and the pass. v. (YS): and to this the reading [of HB (K)] أَلَّا عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالْمَآئَةِ أَجَمَعُونَ II. 156.

Those, upon them is the curse of God and of the Angels and mankind, all of them is attributed by IM, and the tradition أَمَرَ يَقْتِلُ الْإِبْتِرَ وَذُورُ الطِّيفِيّينَ He ordered the short-tailed serpent and the serpent having two black stripes on its back to be killed is ascribed by some; while S cites [59] (YS); and hence

حتى تَهْجَرُنَّى لِالرَّجُلِ رَهْجَاهَا # طَلَبَ الْبَقُرَ حَقَّهُ الْمُولُوْدُ (IA, Aud, A), by Labrîd, describing a he-ass and his she-ass, Until he journeyed at midday in the beginning of the afternoon, and urged her on, to seek water, as the injured importunate creditor seeks his due (MN), أَسْالُكَ السَّعْرُ الْيَقُطُّايِ سَالِكَهَا # مَّشَى الْهُلْوُ عَلَيْهَا الحَسَيْعُ الفُضُّ (A), by AlMutánakhkhîkh alHudhailî, The traverser of the pass, whose traverser is wakeful from fear of foes, walking as walks the courtesan, on whom is a sleeveless shift, wearing a single garment (Jsh, MN), and

قدْ كَتَبْتُ دَآيْنَتُ بِهَا حَسَانًا # مَّعَانَةً الآثِلَةِ وَالْلَّيْانَا
[346.A] (IA, Aud, A), by Ziyād al‘Ambarī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ru’ba (Jsh, MN, EC), Ibn Al‘Ajjāj (Jsh, MN) atTamīmī (Jsh), I took her (the maid-servant) in satisfaction of a debt due to me by Ḥassān, from my fear of his falling into poverty and delaying payment (J), which is followed by


He is good at the sale of real property and maid-servants (MN): but [R says that this is] only when it cannot be made to accord with the form and apparent [inflection] (R). Fk does not relate any dispute here as to the allowance of apposition to the place, but does relate one in the case of the act. part. [346. A]; so that he suggests the notion that it is agreed upon here: whereas it is not so, but is allowed only by those who do not prescribe as a condition the existence of the requirer of the place; while those who do prescribe it understand an opq., as [is explained] in [the extract from] the fourth chapter of the ML [given in § 538] (YS). The language of IM appears to imply that apposition to the place [of the gen. post. to the inf. n. (Sn)] is allowable in the whole of the appposs. [131]; and such is the opinion of the KK and some of the BB: but S and those BB who agree with him hold that apposition to the place is not allowable, [because, says Shm, they prescribe, as a condition of observance of the place, the existence of the requirer of that
place, which is missing here, because the n. resembling the v. does not govern any word in the nom. or acc. except when it is synarthrous, or pronounced with Tanwin, or pre. to something else than that word or its ant. (Sn); while Jr makes a distinction, allowing it in the coupled and subst., and disallowing it in the corrob. and ep. [below]. Apparently, however, it is allowable, because it has been heard (A); and the ep. also is made to accord with the place of the gen., contrary to the opinion of Jr (R).

§. 341. The inf. n. governs whether it be [in the sense of the (IY, WIH)] past (M, IH), as Zaid's having beaten 'Amr yesterday surprises me (Jm); or [in the sense of (WIH)] any other [time] (IH) than the past, i. e., the (WIH, Jm) present [339] (IY, WIH, Jm) or future (M, WIH, Jm), as 'Amr's honoring Khálid to-day surprises, or to-morrow will surprise, me (Jm): because its government is [only (IY)] on account of its [containing the letters of the v., and (IY)] being renderable by an and the [subsequent (IY)] v. [339] (IY, WIH), which sense is found in all the times (IY); and, since the v., by which it is rendered, is past, present, or future [402], the inf. n. governs when in the sense of each of them (WIH).
shows by that the difference between the act. part. and the inf. n., because the act. part. governs only when it denotes the present or future [345] (IY.) It is not prescribed as a condition [of the inf. n. 's government (Fk)] that it should be in the sense of the present or future, because it governs [not on account of its resemblance to the v., but (A)] on account of its being the origin of the v., contrary to the act. part. (A, Fk), which governs [only (YS)] on account of its resemblance to the aor. [v. (YS)]; so that it is prescribed as a condition [of the act. part. 's government (YS)] that it should be [in the sense of the (YS)] present or future (A, YS), because they are the two [times] indicated by the aor. [404] (A).

§. 342. The inf. n. is not preceded by its reg. [339] (M, IH, A), as the conjunct is not preceded by any part of the conj. [177] (A); so that َزِيَادًا ضَرِّبُكَ خَيْرُ كَهُ Thy beating Zaid will be good for him is not said, as َزِيَادًا أَنْ تَضْرِبْ خَيْرُ كَهُ That thou shouldst beat Zaid will be good for him is not said (M). This is said to be because the inf. n., when op., is renderable by an infinitival p. with the v., and the infinitival p. is conjunct [497, 571]; while the reg. of the inf. n. is really the reg. of the v. that is the conj. of the p., and the reg. of the conj. does not precede the conjunct (R). And [similarly (IY, R), say they (R),] the inf. n. is not
separated from its reg. by an extraneous expression [339] (IY, R, A), i.e., something not governed by the inf. n. (IY), as the conjunct is not separated from its conj. [177] (A); so that

The riding of the beast by 'Amr surprised Zaid would not be allowable (IY), because part of the conj. may not be separated from part [177]; and

寇_nb _عْلِيُّكُمُ _الْصَّيْامُ _كَمَا _كُنْتُ _عَلَى _أَلْلَٰهِ _مِنْ _قُبْلَهُ _لَعْلُكُمُ _تَتَّقُونَ _أَيَّامًا _مَعْدُودًا

II. 179, 180. Fasting hath been prescribed unto you, as it was prescribed unto them that were before you—peradventure ye will guard yourselves (from sins)—(fast ye) for certain days means صُمُوا آيَامًا [below] (R).

The "extraneous" is what is not dependent upon, nor supplementary to, the inf. n., like the incl. and enunci., and the ag. and obj. of a word other than the inf. n.; and the "non-extraneous" is what is dependent upon, and supplementary to, the inf. n., like its ag. and obj., and the adv. and [prep. and] gen. depending upon it (Sn). If any supposed instance of such [constructions] occur, it is explained away. A supposed instance of precedence is the saying [of AlFind azZimmâni (T)]

[And some forbearance, before ignorance, is a submission to dishonor (T)], where the ل of لِلدِّيْلِّةِ إذْعَانُ mentioned, but upon one sup-
pressed before it, indicated by the mentioned, the full phrase being وَبَعْضٌ اَلْحَمْلِ عَنْدَ اَلْجِهَلِّ إِذْعَانُ لِلذِّلْلَّةِ إِذْعَانُ And some forbearance before ignorance, is (a submission) to dishonor, a submission, like the full phrase in such as XII. 20. [498] (A), i.e., كَانُوا رَؤُوْدِينَ فِيهِ And were (listless) about him (Sn.) And a supposed instance of separation by an extraneous expression is the text إِنَّهُ عَلَى رَجُعَةٍ لَقَادِرِ يَوْمٌ ثَلََثُيْ أَسْرَأْيْلُ LXXXVI. 8, 9. Verily He is able to restore him to life on the day when the secrets shall be tried, where يَوْمُ is not governed in the acc. by رَجُعَةٍ, as Z [followed by B] asserts, otherwise the inf. n. would be separated from its reg. by an extraneous expression لَقَادِرِ; and [a word, vid. the inf. n., implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be إِنَّ رَجُعَةٍ يَوْمُ ثَلََثُيْ أَسْرَأْيْلُ يَقِدِرُ اللهُ عَلَيْهِ (Sn).] before the completion of its conj. [by the adv. (Sn)]: and the approved construction is to supply an accusatival op. for يَوْمُ, the full phrase being رَجُعَةٍ يَوْمُ تَبَلَّيْ آلِهَ (He will restore him to life) on the day, etc. (A), with Fath of the ي, from the trans. رَجُعَ, for affinity to the inf. n. (Sn). And hence also the saying أَلْمَا لِلدُّمَّ دَاعٍ بِالْفَطْرَا، فَلا # تَمْسِنُ تَتَلَفِي يَلا حَمَدٍ وَلَا مَالٍ Reproaching with the gift is conducive to blame: then
reproach not thou, so that thou be found without praise or wealth, where the governing in the gen. is not dependent upon, so as to make the construction be, although the sense accords with this, because the parsing would then be corrupt, since it would be liable to the two objections mentioned, [vid. separation by an extraneous expression, and predication of the conjunct before the completion of its conj. (Sn)]; and that is avoided by the dependence of the upon a suppressed [inf. n.], as though Reproaching is conducive to blame, (reproaching) with the gift were said, the second being a subst. for the first, but suppressed, while its reg. is retained as an indication of it (A). And similarly, say they, the inf. n. may not be suppressed [339], and its reg. retained, because that would be like suppression of the conjunct and part of the conj. with retention of the other part; unless the inf. n. be strongly indicated, in which case the suppression is like that mentioned in [the discussion on] the concomitae obj. [68-70]. This is what they say (R). But, [says R (Sn),] I see nothing to prevent the inf. n. from being preceded by its. reg., when an adv. or its like, as تَلْخَدْكَمُ بِهِمَا رَأْتُهُ XXIV. 2. And let not pity for them take hold of you and XXXVII. 100. And, when he reached the age of working with him; and such precedence
Is frequent in their language, while supplying the v. in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn); so that there is nothing to prevent the inf. n. from being renderable, as respects the sense, by the infinitival p., notwithstanding that the former may not be subject to the predicaments of the latter. The genuine obj., indeed, does not precede it, because its government is weak: but a tinge of the v. suffices for [the government of] the adv. and its fellow, so that they are governed even by what is extremely remote from government, like the neg. p. in. LXVIII. 2. [498], and the pron. in [339], i. e., by Zuhair [Ibn Abi Sulmà alMuzani (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghaṭafān, and urging them to make peace with their cousins, the Banū ‘Abs, and deterring them from making war, the hardships of which they had known in the War of Dāhis (AKB)], And war is not aught but what ye have known, and experienced; nor is it, i. e., my account, of it, the conjectural account (EM, AKB). And the truth, says Sd, is that the reg. of the inf. n. may precede, when it is an adv., because this is a word that a tinge of the v. suffices
for [governing] (Fk): while those who think that the inf. n. is not preceded by its reg., unrestrictedly, are mistaken; and accordingly the J in the Ḥamāsi's saying [above] is dependent upon the ٌذَٰلِكَ الّذّٰلِكَ ٱلۖآخٍ mentioned, not upon another ٌذَٰلِكَ supplied (BS). And, according to this, the inf. n. may also be separated from its reg. by an extraneous expression, the v. not being supplied, as II. 179, 180 [above]. And similarly the inf. n. may govern when understood, provided that an indication of it exists (R). As for the inf. n. occurring as a substitute for the expression of its v. [339], the soundest opinion is that it is equal to the act. part. (1) in assumption of the pron. [according to the theory that the government belongs to the inf. n., not to the v. that it is substituted for; while, according to the theory that the government belongs to the v., the pron. is in the v., and there is no pron. in the inf. n. (Sn)]: and (2) in allowability of being preceded by (a) the acc. governed by it, and (b) the gen. governed by a prep. dependent upon it, because it does not correspond to a conjunct, nor its reg. to the conj. (A), whether we proceed upon the theory that the government belongs to the v., for which the inf. n. acts as a substitute in sense alone; or upon the theory that the government belongs to the inf. n., as is expressly stated by A, on the ground that it is an
unrestricted obj. acting as a substitute for the v. in sense and government [41] (Sn).

§ 342. A. The quasi-inf. n. is what is equal to the inf. n. in indication [of its sense (A, Mkh), vid. accident (Sn, Mkh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, rad. or aug. (Sn, Mkh)], in its v., without [receiving (IA)] compensation (IA, A): like ممطأ giving, which is equal to ممطأ [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its v. ممطأ, without receiving any compensation for it (IA). So IM defines it in the Tashil (A). The following, therefore, are excluded:—1 متّأ [332], because it is devoid of the ٰ of ماتّأ literally, but not constructively, for which reason the ٰ is sometimes expressed, as ماتّأ, but converted into ى because preceded by a letter pronounced with Kasr; and 2 ممطأ [699], because it is literally and constructively devoid of the ّ of ممطأ, but receives the ٰ as a compensation for it: so that these are inf. ns., not quasi-inf. ns. (IA, A), contrary to ممطأ from ممطأ, ممطأ from ممطأ [below], because they are literally and constructively devoid of part of what is in their vs., [vid. the ّ and one of the two double letters, while the letter of prolongation in them is not a
compensation (Sn)]; whereas the property of the inf. n. is to include the letters of its v., exactly, as ُتَوَضَّأ، inf. n. ُتَوَضَّأ، or with an addition, as ُعِلْمَ ُوُلَمَ ُوُلَمَ, informed, inf. n. ُعِلْمَ (A). The v. of ُكَلَمُ ُكَلَمُ is either ُكَلَمُ or ُتَكْلُمُ, the real inf. n. of which is ُتَكْلُمُ [or ُتَكْلُمُ], as IV. 162. [39] (IY on §. 1).

BD, however, asserts that ُعَطَأ is an inf. n., its Hamza being elided for lightness; but this is contrary to what is distinctly declared by other GG (IA). The quasi-inf. n. [sometimes (IA)] governs (IM, R) like the v. (IA), whether it be pre., or aprotthetic and anarthrous, or synarthrous (Sn), like the inf. n. [339] (R), as

اَكْفِرْنَا بَعْدَ رَدَّ الْمَوْتِ عَلَى ﻣُعْرِضٍ وَبَعْدَ عُطَايَةِ الْمَيَالِةِ الْأَنْفَاذا

[below] (IA), by AlKuftānī, praising Zufar Ibn AlḤārith alKilābī, What! Shall I be thankless after thy repelling of death from me, and after thy giving me the hundred grazing camels? (Jsh, MN, AKB), whence the tradition [of ‘Aʾisha (MN)]

On account of the man's kissing his wife is ablution necessary, [i.e., ُتَقْبِيلٍ (MN).]

إِذَا صَعَّ عَوْنَ الطَّالِقِينَ الْتَّفَاذَرَ لَمْ يُعَيِّدُ ﻋَسِيرًا مِنْ آَلِ الْأَمِينَّا

[When the Creator's helping the man comes true, he does not find a difficult one of the hopes aught but made easy, i.e. ُعِيَانَةُ (MN)], and

ِبِعَشْرَةِ الكَمْراَمِ تُعْدُدُ مِنْهُمْ ﻓَلاَ ذَرِينَ لَعَيْهِمَا أُلْوَا
By thine associating with the noble wilt thou be reckoned one of them. Then do not thou be seen to be a familiar friend to others, i.e., (J). The quasi-inf. n. [that governs like its v. (MAd)] is the generic substantive transferred from its original meaning to import accident, like [above] and [below] (Sh). The quasi-inf. n. is [of three kinds (Sh, A),] (1) what [indicates the sense of the inf. n., and (R)] begins with an aug. (R, Sh, A) not denoting reciprocity [499] (Sh, A), like [333] (R, Sh), whence مَتَّعْ (Sh, A), مَكِيدَة (A), and مَسْتَخْرَج (R); and this governs [like the inf. n. (A)], by common consent, as

[333] (Sh, A), by AlHarith Ibn Khālid (ID, Jsh, MN, CD) alMakhzūmī, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression (Jsh, MN), i.e., إِصْبَاتُكُمُ (Sh, Sn), because it is really an inf. n., named the mim inf. n., and sometimes, but only tropically, [i.e., carelessly (MAd),] called a quasi-inf. n. (Sh): (2) what is a [generic] proper name [for an accident (Sh)], like نُجَاجِر [8, 193] (Sh, A), [8, 193] (A) سُبُحَانُ, [8] (A) بَرَاءٌ, يُسَارُ, being in easy circumstances (A), a proper
name of "イスラム" (Sn); and this does not govern by common consent (Sh, (A): (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the inf. n. (R) to denote accident, like " الكلام " [above], which is orig. a substantive denoting the words spoken, but is transferred to the sense of "تكلم" speaking; and [above], which is orig. a substantive denoting the recompense of the workers, but is transferred to the sense of "إعطاء" recompensing (Sh): and the government of this [sort Sh] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as [above] (R, Sh, A), i.e., the giving, though a gift is orig. a [concrete] substantive denoting what is given (R); and hence [above] (A),

[They said "Thy speaking to Hind (the beloved of this poet), while she is lending her ear to the speech, will heal thee." I said "True is that. Would that it existed!" (MAD), i.e., "تكلمك" (Sh)],

(Sh, A), by Ḥassān Ibu Thābit alAnṣārī (MN, AKB), praising our Prophet Muḥammad (AKB), Because God's
recompensing every believer in His unity is with gardens of Paradise, wherein he shall be made to abide for ever (MAd), and the saying of ʿAʾisha [above] A: but is forbidden by the BB (Sh, A), who supply these accs. with vs. to govern them (Sh). The government of the quasi-inf. n. is rare (IA, A), though regular, as is deducible from the antithesis [between “rare” here and “anomalous” below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the quasi-inf. n. is not a proper name, and does not begin with an aug. ٍ not denoting reciprocity (MKh),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse ُلُقَفُرَا آلِحُ [above] (IA). And IM indicates its rarity by making ُعَبَّل indet. [in his phrase

And a quasi-inf. n. has a government] (A). But Diyaʾ adDm ʿIbn AlʿIlj says in the Basīṭ “And it is not unreasonable that what stands in the place of the inf. n. should govern like it; and one Grammarian is reported to have allowed that regularly” (IA).
§. 343. The act. part. is that [n. (WIH, Jm)] which is derived from [the inf. n. of (Sh, Fk)] a v., to denote the pérson, [or thing (R, Jm, YS),] whereby [the accident denoted by (R, MAd)] that v. exists [339], in the sense of originating (IH, Sh, Fk), i.e., of [coming newly into (Jm)] existence (Jm, YS) after having not been (YS), and of existing restricted by one of the three times (Jm), like مَكْرُهُ striking and مَكْرُهُ honoring (Sh). Thus مَكْرُهُ means a [person, or] thing, whereof striking is affirmable after having not been (YS). But this definition does not include all the act. parts., as Zaid is opposite to Amr and من يُقَابِلُ عُمُروُ I am drawing near to such a one or متبعتُ عنه, going far from him or متجنُعْ مَعَهُ combining, or uniting, with him, because these accidents are relations between the ag. and obj., not existing by one of them specially, to the exclusion of the other (R). And the act. part. is often used without importing coming newly into existence and originating, as in أَلِلَّةَ عَالِمُ God is knowing [Note on p. 344, l. 6, إِمَّرَةٌ حَاتِئَضُ, 268, 312], etc. (YS). The act. part. is the ep. [140] indicating an ag., [vid. the ag. of the accident denoted by that ep. (Sn),]
when [that ep. is] conformable, in both genders, to the aor. of its v. [248,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the o. f., as in the case of يُقُوم [703] and قَامَ [708] (Sn); importing the sense thereof, [i.e., of the aor., vid. the present or future, and likewise innovative continuity (Sn),] or the sense of the pret. [403]: so IM defines it in the Tashlīḥ (A). It is what indicates origination and its ag.: so that such as فَصِّل فَصِّل [351] and حَسَنَ beautiful [348] are excluded by "origination," since they indicate only subsistence; and such as قَامَ struck [347] and قَامَ stood or has stood [402] by the mention of "its ag." (Aud). The act. part. [derived] from [the inf. n. of (Sn)] [the unaugmented (IH, Aud)] tril. [v. (WIH, IA, Aud, Sh, Sn)] is formed upon the measure of فَعَّل [347] (IH, IM, Sh, Fk), whether the tril. be intrans. (A), like عَلَّمَ flowed (IM), i. q. سَلَّمُ, act. part. خَانَ flowing, and ذَهَبَ went, act. part. سَلَّمَ going; سَلَّمِي was safe [below], act. part. ذَهَبِي safe; and ذَهَبِي was lively [below], said of a horse, act. part. فَأَلِي lively: or trans., like [عَلَّمَ] reared, nourished, i. q. رَبَّى, act. part. عَانَ rearing, nourishing, and (Sn) فَضَرَبَ struck, act. part. ضَرَّبُ striking; and كَرُبُ rode [below], act. part. رَكَبُ riding (A). That is
[frequent (Aud),] regular (IA),] in (1) [every (IA)] َفَعَل. with Fath [of the ُع (IA)], whether intrans, like غَدَا َسَلَّ (Aud),] and or trans., like ُضَرِبُ ُفَعَلَ (2) ُرَكَبُ َفَعَلَ [above] (IA, Aud), and the regular forms being (a) ُفَعَلُ َفَعَلُ َفَعَلُ [in accidents (Aud, A)], like ُأَشْرِ exulting [432] (IM) and ُفَرْجَ rejoicing [432, 484] (Aud, A); (b) ُفَعَلُ ُفَعَلُ [in colors and constitutions (Aud, A)], like ُأَصْرُ black and (IA, Aud)] ُأَجْهَرُ "unable to see in the sun"; (c) ُفَعَلَانُ "satisfied with drinking"; or heat of the inside (Aud, A), like "thirsty (IM): while ُمُرِيضُ sick and ُكَهْلُ middle-aged,[in the case of the intrans. ُفَعَلَ (Sn),] are anomalous (A), the regular forms being ُمرَضُ and ُكَهْلُ, because they are [derived] from [the inf. ns. of vs. denoting] accidents (Sn): (2 ُفَعَلُ (IM), with ُفَعَلُ [above] (IA, Aud, A) of the ُع (IA, A), like ُقُرَّةُ [above] (Aud, A), the proper forms being (a) ُنَعَيْلُ, [which is regular (Aud, Sn), according to others than IM (Sn),] like ُجَمِيلُ comely, the v. of which is ُجَمِيلَ (IM), ُسَرْيَفُ ُسَرْيَفَ
noble (IA, Aud), and ٌضخطٍ، ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ، ٌنَبٍ ٌنَبٍ. smart, clever, witty (Aud, A); (b) فَعَلٍ، ٌضخطٍ، ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ، ٌنَبٍ. bulky (IM) and ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ، ٌنَبٍ. sharp-witted (IA, Aud, A): while the following are rare, [inferior to the two former (Aud),] in the case of فَعَلٍ (IM), like ٌضخطٍ، ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ، ٌنَبٍ dark-red (IA, Aud, A) and ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ، ٌنَبٍ. rough (A); (b) فَعَلٍ (IM), like ٌضخطٍ، ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ, like valiant (IA, Aud, A) and ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ، ٌنَبٍ, like beautiful (Aud, A); (c) فَعَلٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like cowardly; (d) فَعَلٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like brave; (e) نَبٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like unclean [239]; (f) فَعَلٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like bold, crafty (Aud, A); (g) فَعَلٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like inexperienced in affairs; (h) فَعَلٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like ٌضخطٍ، ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like having a narrow orifice to the teat; (j) فَعَلٍ, like ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like (A), but, in the [Jh and] KF, ٌشَمٍ, ٌصَفٍ, ٌقَلٍ, ٌوٌطٍ, ٌسَمٍ, rough, rugged, coarse [239], so that perhaps it has two dial. vars. (Sn). And [the act. part. of (IA)] فَعَلٍ, [with Fath (IA, Aud, A) of the ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, sometimes contents itself with another [measure (IA, Aud, A)] than ٌضخطٍ، ٌشَمٍ، ٌصَفٍ، ٌقَلٍ، ٌوٌطٍ، ٌسَمٍ, like nice, ٌشَمٍ، ٌصَفٍ, ٌقَلٍ, ٌوٌطٍ، ٌسَمٍ, like old, ٌشَمٍ، ٌصَفٍ, ٌقَلٍ, ٌوٌطٍ، ٌسَمٍ, hoary (IA, Aud, A), and ٌشَمٍ، ٌصَفٍ, ٌقَلٍ, ٌوٌطٍ، ٌسَمٍ, chaste. But the whole of these cps. are assimilate eps. [348], except ٌضخطٍ, like ٌضخطٍ and ٌضخطٍ, which is an act. part., except when it is pre. to its nom., vid. when it indicates subsistence, [i. e., continuance, not origination (Sn),] like ٌضخطٍ, ٌشَمٍ, ٌصَفٍ, ٌقَلٍ, ٌوٌطٍ, ٌسَمٍ, ٌنَبٍ, ٌنَبٍ, ٌنَبٍ, pure of heart and ٌشَمٍ, ٌصَفٍ, ٌقَلٍ, ٌوٌطٍ, ٌسَمٍ, ٌنَبٍ, ٌنَبٍ, ٌنَبٍ, distant in
abode, in which case it also is an assimilate\textit{ ep. [349]}\textit{ (Aud, A)}. IH says that (R) for this reason the act. part. is named إسم الفاعل, [from the expression الفاعل, which is the measure of the act. part. of the tril. (R),] because the tril. is frequent (WIH, R); not اسم المفعول, اسم المستفعيل [below]. But what he says requires consideration, because اسم الفاعل does not mean the \textit{n. denoting the formation occurring upon the measure} الفاعل, but the \textit{n. denoting what does (the thing)}; while اسم المستفعيل, and the like do not occur in the sense of \textit{what does (the thing)}, so that one might say اسم المفعول [or اسم المستفعيل]. If, indeed, he had said “They apply اسم الفاعل unrestrictedly to him that does not do an act, as منكسر broken [491], \textit{rolled down} [495. A], ignorant, and ضامر slender [349], because what this shape is formed to denote does, in most cases, do an act, as قائم \textit{standing} and مخرج \textit{bringing out},” it would have been something (R). The \textit{act. part.} [derived] from [the \textit{inf. n.} of (Sn)]\textit{any[v.]} other than the [unaugmented (IH, Aud, A)]\textit{tril.} is formed upon the measure of the \textit{aor.} [of the \textit{act. voice} (R, Jm)], by putting an\textit{aug. (IM)} م (IH, IM, Sh, Fk) pronounced with \textit{Damm} (IH, IM, Sh), in place of the aoristic letter (R, Sh, Aud, Jm, A, Fk), at its beginning (WIH, IM), whether
the aoristic letter be pronounced with Damm or not (Jm); and pronouncing the penultimate with Kasr (IH, IM, Sh, Fk), literally, as in مَكْرُ honoring, or constructively, as in مُضْطَرُ choosing and مُخْصَصُ being red (WIH), without restriction (IM, Sh), [i.e.,] whether the penultimate of the aor. be pronounced with Kasr (WIH, R, IA, Aud, A), as مُدْخَلُ introducing and مُسْتَفْرِرُ asking forgiveness (IH), or Fath (WIH, R, IA, Aud, A), as مُتَكَّرِرُ trying to remember (WIH). Sometimes مُفعُولُ is (1) pronounced with Kasr of its م by alliteration to the ع, or with Damm of its ع by alliteration to the م, as مُنْتَنَّ or مُنْتَنَّ for مَنْتَنُ. [252]: (2) replaced by (a) أَعْشَبُ فَاعِلُ, as produced herbage, act. part. أَورَسُ produced the yellow plant called أَورَسُ, act. part. أَوْرُسُ; and hence أَوْرَسُ grew up, became adult, act. part. أَوْرُسُ; and hence وأَوْرَسْناَ الْيَبَّاحَ لَوَانْ تَحُ XV. 22. And we have sent the winds fertilizing, according to one interpretation (R), i.e., الطَّوْأَمُ مُلْقِحٌ, like i. q. أَسْهَبُ مُفعَّلُ (B); [23]لِيَبْذُ يَبْذَ آهَمْ, البَلَِّيِكَاتُ went far, act. part. أَحْصَنَ; مُسْهَبُ married, took a wife, act. part. أَلْحَمْ became bankrupt, destitute, act. part. مُلْفُجُ (R). But Kasr of the م in مُعِينُ from مِمِّينُ帮助, مِمِّينُ from أُبَانُ helped, مُغَيْرُ from أُغَارُ raided, and مُبْيِينُ from مُبْيِينُ was plain, by alliteration to the vowel of the following
letter, is anomalous (Tsr). They say that فَاعِل occurs i. q. مَعْلُونٌ, i. e., سَرَّ كَانَ, i. e., مُدْفُوقٌ, i. e., مَكْتَوبٌ; مَكْتَوبٌ, i. e., مَكْتَوبٌ and عَيْشَةَ رَأْسِيَةَ, i. e., مُتَمِمَّةٌ: but these are rather rel. ns., like نَاشِبٌ and كَانِلٌ [312], since the i. q. فَاعِل the rel. n. is not obliged to have no v., but may also have a v.; and the same expression is then common to the rel. n. and act. part. (R). The truth is that فَاعِل does not occur i. q. مَعْلُونٌ, the instances cited being explained by the BBas rel. ns.; and by the Rhetoricians as cases of tropical attribution, the proper phrases being كَانَ صَاحِبًا whose possessor is pouring out, صَاحِبًا whose possessor is hiding, and صَاحِبًا whose possessor is finding is pleasant [312] (BS). And so the act. part. is said to be [sometimes] on the measure of the pass. part., as أَنْ مَاتَ مَاتًا XIX. 62. Verily He, His promise is coming, i.e., إِنَّا; but this is rather of the ent. of أَنْ بَعَدَ أَمَرَ I did the matter, i. e., فَعَلَ, meaning مَعْلُونًا done (R). The act. part. governs like its v. (M, Fk), in the act. voice, intrans. or trans. (Fk), whether it be prepos. or postpos., as زَيْدٌ صَارِبٌ غَلَامَةٌ عُمْرًا Zaid is such that his young man is striking 'Amr and هُوَ عَمِّي مُكْرِمٌ He is honoring 'Amr; expressed or understood, as زَيْدٌ وَعَمِّي Zaid is beating Zaid, and (beating) 'Amr [346. A,
538], i. e., مَصْبَرٌ عَمَراً (M), and مَصْبَرٌ آَذْنَ صَارِمًا Art thou (beating) Zaid, beating him? as though you said مَصْبَرٌ These [62] (IY): except that (1) the act. part. may be pre. to its reg. [346.A], while that is not allowable in the v.; (2) the ل [346.B, 504] is not prefixed to the postpos. reg. of the v., while that is allowable here, as XLI. 16. [312]; (3) the act. part., when an enunc. of a du., does not govern a preceding word, so that هُدَانَ زَيَّدًا صَارِبٌ وَتَارِكَةٌ is not allowable, because the v. would not be good here (YS). The reg. of the act. part. may precede (1) the act. part. [344], as هُدَانَ زَيَّدًا صَارِبٌ This man is striking Zaid; except when the act. part. is governed in the gen. by a pre. n. [below] or a non-red. p., as in هُدَانَ زَيَّدًا عَلَّمْ قَاتِلَ and مَرَتُ زَيَّدًا يَصَارِبٌ لَيْسَ زَيَّدًا عَمَراً يَصَارِبٌ Zaid is not striking 'Amr, though some disallow the last; while many except from the pre. n. [above] the words أَوْلُ مَثْلٍ, غِيرَ of the act. part., as هُدَانَ زَيَّدًا صَارِبٌ This man is striking Zaid: so [says Syt] in the Ham' (Sn). And, as its v. governs the two advs. [64, 498], the d. s. [75], the inf. n. [39, 432, 435], the causative obj. [72], the concomitate obj. [68], and the rest of the complements [19], so does it (WIH, Jm). It governs only because of its resemblance to the aor. in measure and gender [248], in
indicating the *inf. n.* and admitting of denoting one of the two times [404], and in having the ل of inception [604] prefixed to it (Fk). The intensive paradigm is that [ep. (MAd)] which is transmuted from [the form of (Fk)] فَاعِلٌ, [act. part. (Fk, MAd) of the tril. (Fk),] into [the form of (Fk)] مِفَاعِلٌ, فَعَالٌ, فَعَالٌ, فَعَالٌ frequently, and نَعَالٌ rarely, to denote *intensification* (Sh, KN) of the quality (YS), as زَيْدٌ عَلِيمٌ فَهِيدَاءً آمِسَالِهَا Zaid is learned, or well-versed, in this question; and *repetition* (MAd), and *multiplication* (Sh, Fk), of the act (Fk, MAd), as زَيْدٌ نَحَارُ عِجْزُورُ Zaid is a great slaughterer of the fatted beast (MAd). [Thus] مِفَاعِلٌ, فَعَالٌ, or نَعَالٌ is [often (Aud, A)] substituted for فَعَالٌ [below], in [importing *intensiveness* and (Aud, A)] *frequentativeness* (IM) of the sense (Sn). It is then entitled to the same government as فَعَالٌ had (IM) before the transmutation (A); and therefore governs like the v., in the same way as the act. part. [above] (IA), on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the act. part., it is divisible into what occurs as *conj.* of لِ, which [kind] governs unrestrictedly; and what is denuded of لِ, which [kind] governs on the two conditions mentioned (Sh). And hence
Verily he is wont to slaughter their fat ones
On an evening such that, if Su'ūdá had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust (MN). And S cites

[She] bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad, which contains an indication that فَعَلَ may be preceded by its reg. [below] (IV). The government of these three is frequent (Sh). And the government of فَعَلَ is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for فَعَلَ, with survival of the government (Sn),] is rare in فَعَلَ and فَعَلْتُ (IM, Sh). And فَعَلْتُ is much rarer than فَعَلَ (S). And hence the saying of one of the Arabs إِنَّ الْلَّهَ سَبِيعُ دَعَاءُ مِنْ دَعَاءٍ, Verily God is wont to hearken to the prayer of him that prays to Him below] (IA,Sh), like
فَتَتَاكَانِنْ أَمَا مِنْهُمَا كَسَبِيبَةٌ وَأَخْرَى مِنْهُمَا كَسَبِيبَةٌ البَدْرِ [below] (Aud, A), by 'Ubaid Allah Ibn Kais arRukayyāt, (They are) two damsels, such that, as for one of them, she is closely resembling a new moon, and, as for another of them, she resembles the full moon (MN, EC); and

أَتَأَيْنَى أَنْهُمُ مُرْفَرَنَ عَرْضَيٌ جَحَاحَانَ الكُرْمَلِيَّانِ لَهَا قَدِيدُ [below] (IA, Sh, Aud, A), by Zaid AlKhail (Sh), It has come to me that they are tearing my reputation to shreds, the young asses of AlKirmalān (a water in the mountain of Tayyi), making a noise (MN, AKB), and

كَيْذَرُ أَمْرًا لاَ تَيِّسِرُ وَآمِنُ ماَ لَيْسَ مُنْهِجِيَ مِنْ الأَقِدَادِ [below] (IA, A) (He is) wary of matters that harm not, and careless of what does not save him from the decrees (MN, EC, AKB) of God (EC), cited by S (IA, A), the slur cast on which is a fabrication of the envious (A). S cites also [as evidence of the government of قِيلُ (A)] the saying of Labid [describing his she-camel (AKB),]

أَوْ مَسْحُوْل شَنْجٌ عَضَدُهُ سَهْجٌ يُبُرَّرُهَا كَدَّبُ لَهَا وَكَلُومُ [below] (IY, A) Or a wild he-ass sticking to the side of a long-backed she-ass, on her back, that has scars and wounds from his biting her (Dw, AKB). And one of the BB, [i.e., Jr (MAd),] agrees with him about قِيلُ.
because it is on the measure of the v.; but disagrees with him about 
تَعْمِرٌ, because it is on the measure of the assimilate ep. [348], like طُرْفُ, which does not govern the obj. in the acc. (Sh). The intensive paradigms governing, by common consent of the BB, are three, مَفْعَالٌ, نَعْالٌ, and 
تَعْمِرٌ, which are formed from the [unaugmented] tril., as 
فِيَا لْرَزَأِمْ رَنْتَحَوْا يِهِ مَقَدِّمًا # عَلَى الْحُكْبِ خَرَاضًا إِلَيْهِا لَكُنْتُمْ [by Sād Ibn Nashib alMāzīnī, Then, O, I call the clan of Rizām, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it (AKB), 
إِنْتَ لَبْنَكَارُ الْحُكْبِ [above], and مُصْرَّبُ يَنْصِلِ السَّيْفِ الْحُكْبِ [above]:
and sometimes from حَسَّاسٍ sensitive from was sensible of, and ذَرَأٍ from ذَرَأَنْ [below]; and شَمَّ مَهْاوِينَ [below] pl. of مَهْوَانِ from أَهْمَانٍ [below]. S says that 
تَعْمِرٌ, when transmuted into or تَعْمِرٌ, also governs,
(R). He cites, [as evidence of the government of تَعْمِرٌ (IY),] 
حَتَّى شَآهَتَا كَلَِّيْلٌ مُرْهَنًا عَمِلُ # بَاتِةٍ طَرَابَا زِيَاتُ اللَّيْلِ لَمْ يُنَمَ (IY, R), by Sā'īda Ibn Juwayya (IY) alHudhaṭī, 
Until lightning tiring out a time of the night, incessantly plying, roused them. They passed the night cheerfully, 
and it (the lightning) passed the night, not sleeping (AKB), where كَلَِّيْلٌ governs مُرْهَنًا in the acc. (IY, AKB)
as a direct obj. (AKB). That is disallowed by others, who say that مَرَهَّنا is an adv. to شَآهَاهَا,[not a direct obj. (AKB),] because كِلِيلُ is intrans.; and that, if it even belonged to كِلِيلُ, there would be no evidence in it, because it is an adv., for which a tinge of the v. suffices (R). But [a plea is advanced, in justification of S, that (R)] كِلِيلُ is i.q. مُكَّلُ (IY, R); and مَرَهَّنا its [direct] obj. by a trope, as أَنَبَتْ يَوُمَتُّ I have tired out thy day is said. In that case, however, فَيِلُ is an intensive form of مَقِلُ, [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites, as evidence of the government of ُنَعَلٌ, [the saying (R)] حَيَّرَ أُمُورًا آهِمٍ [above] (IY, R). But that is disallowed by others, who say that the verse is forged: AlLāhîkî is reported to have said "S having asked me for evidence of the transitive-ness of ُنَعَلٌ, I made this verse for him" (R). But, if S be reproached with [credulity in accepting] this verse, he has cited in evidence another verse, in respect of which he is irreproachable, vid. the saying of Labîd اسُهَّابِي أُمُورًا مَسْكَنَّهُ آهِمٍ [above]; and, says Am, followed by ISB, we have found in the poetry of Zaid AlKhail аتّاَر اسُهَّابِي another irreproachable verse, vid. أَتَائِي أَنَقُمُ آهِمَ ُنَعَلٌ [a'ove] (AKB). When, however, فَيِلُ and ُنَعَلٌ are not
transmuted from the act. part., as smart and sagacious, there is no dispute that they do not govern the acc., since our discussion is about the intensive paradigms, not about the assimilate eps. \([348]\) (R). 

\(\text{وعدّاب مفعّل }\) [often (IY)] occurs as an intensive form of \(\text{عذّاب }\) [above], as in 

\(\text{عذّاب اليم }\) II. 9. A grievous chastisement (IY,R), i.q. مُّلَمَّم (IY), according to one opinion (R), and مَّسِيح (IY), whence 

\(\text{أيمن رايتكة الذاي التي السبع * يرثني وأصباحى فتجعُّ }\) (IY,R), by 'Amr Ibn Ma'dirākib (IY) azZubaidī a. Sahābi, Is the summoner making one hear from Raihāna keeping me awake, while my comrades are slumbering? (AKB). But, as for the i.q. مَّقَاعِل, like جَلِيس and حَسَبī calling to account \([246, 247, 269]\), it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the act. part. resembles the v. (R); and, whenever an acc. occurs after [any of (Sh)] them, it is governed by a supplied v. (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the act. part., since they import, repeated, what it imports; and because their government
is transmitted by hearsay, as in what is reported by S, and the sayings of the Arabs [above], the sayings of the Arabs [above], Verily God is ready to forgive the trespass of the sinners and the poet's saying [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the lit. resemblance [to the v.], because the intensiveness in sense makes up for that deficiency; and also because, being derivs. of the act. part., which resembles the v., they do not fall short of the assimilate ep. in resemblance to the act. part., for which reason the sense of the present or future is not prescribed as a condition [of government] for them, as it is not for the assimilate ep. [348]. But IBdh says that they do not govern, when in the sense of the past, like the act. part. [345]; and, in the verses cited, they obviously denote the unrestrictedness importing continuity. [Note on p. 344, l. 6]. The intensive formations, like the act. part., may be preceded by their acc. [above]: but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in intensiveness (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) one that does the thing once, is قاطبٌ, as
slayer: (2) one that repeats the act, is فَعَالٌ, as قَتَالٌ slaughterer [252]: (3) one that goes to extremes, and is strong, in the act, is صَبَرِ فَعَالٌ, as very patient [252, 269]: (4) one that is accustomed to the act, is مَعَظَمٌ, مَعَظَمٌ and مَفْعَالٌ مَدْكَارٌ فَعَالٌ [269]; and when she is accustomed to give birth to male and female by turns: (5) one that is [like (CD)] an instrument, and apparatus, for the act, is (a) مَفْعَالٌ (D, YS), as مَكْرِبَ warlike (D); (b) مَفْعَالٌ [328] (CD). But IBr observes that the distinction mentioned by H between مَعَظَمٌ, مَفْعَالٌ, فَعَالٌ, and is not known to the GG, according to whom they are all synonymous (YS). IM’s phrase “substituted for مَكْرِلٌ” [above] implies that these paradigms are not formed from the non-tril., [because the act. part. of the non-tril. is not upon the measure of قَاعِلٌ (Sn)]; and such is the case, except in what is extraordinary (A), like شبَهُهُ in the foregoing verse, since it is from اِشْبَهَ resembled (Sn). But he says in the Tashil “And مَفْعَالٌ, فَعَالٌ, and مَفْعَالٌ, فَعَالٌ are sometimes formed from اِنْفَعَلٌ [above]”, alluding to their saying دَرَكَ quick in comprehension from comprehended [above], and سَأَرَ wont to leave a heel-tap from اِسْتَكَرَ left a residue in the cup; مَعَظَمٌ [above] from أَعَطَى gave, and مَهِّرَانٌ wont to lay low from
§. 344. The numbers other than the sing. (IM), i.e., (IA, A), the du. and the [sound or broken (M, R, Jm)] pl. (M, IH, IA, Aud, A) of the act. part. (M, WIH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the sing. (M, IH, IM) in government [339] (M, WIH, IM, Jm) and conditions (IM, Jm). In the case of the du. and sound pl. [345], the reason is obvious, because they retain the form of the sing., in which the act. part. resembles the v. [343] (R). Hence

by 'Antara, Slanderers of my reputation, when I have not slandered them; and vowing, when I meet, i.e., see, them not, to shed my blood, while in my presence they dare not try it (EM)]; and

XXXIII. 35. And the men and women often remembering God and his true guidance XXXIX. 39. Shall they be dispelling His affliction? [346. A] (Aud, A), read [by IA1 (B)] with Tanwin (K, B), according to the o. f. (K), and with in the acc. (B). And in the case of the broken pl., the reason is that it is a deriv. of the sing. (R). You say They are inhabiting Makka
and They are making a pilgrimage to the House of God (M); and hence

Moreover they have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful (MN), [with two Dammas (MN)] being pl. of غفور (IY, Aud), and

by AlKumait (M) Ibn Zaid alAsadi, Haughty, wont to lay low the bodies of the fattened beast, very hungry in the evenings, because they put off supper on account of the guests coming by night, not faint, nor mean (AKB);

and خشعًا أبصرهم LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathir, Nafi, Ibn 'Amir, and 'Asim (B), like أكذوني البراغيث أبصارهم which is the dial. of those who say أكذوني البراغيث أبصارهم [21,146], vid. Tayyi.(K). That [government] is frequent in والعلة, because this pl. is as universal in والعة as the sound pl. [247] (IY). And hence

by Abu Kabir alHudhali, Of those that they (women) have conceived when they were tying the strings of the waist-cloth, i.e., not prepared for bed, so that
he grew up to youth praised, liked, not execrated with the malison "Thy mother be bereft of thee!" (T); and

(M, IA, A), by Al' Ajjāj (M) Haunting Makka, namely dusky pigeons (MN), orig. the being elided [for lightness (IY), by poetic license (BS), because aug. (IY, MN)]; and the second م changed into ی (IY, BS, MN), from dislike to the reduplication (IY), as in َتَتَقَضَّيْتْ for َتَتَقْصَيْتْ [685] (MN); and the [remaining] م then pronounced with Kasr for affinity [to the ی], and for rectification of the rhyme (BS). The du. and sound or broken pl. may be preceded by their acc., like the sing. [343], as ُهُذَانِ زَيدًا ضَارِبَانِ These two are striking Zaid,

ُهُؤُلاء زَيدًا ضَارِبُنَ These are striking Zaid,

The Zaid is striking 'Amr, and ُالْزَيَّدُنَ عِبْرا ضَرَّبُ The Hinds are striking 'Amr (IY).

The ن of the synarthrous [du. and { sound (WIH) pl. (WIH, Jm) of the act. part. (WIH)], when governing [its reg. in (WIH, Jm) the acc. (WIH, R, Jm) as an obj. (Jm)], may be elided, for the sake of lightness (IH), because the conj. is long by reason of the ن (Jm), as in [the verse of the Book (WIH)] [234] (WIH, R), like the reading of [HB in (K)] XXII. 36. [112], with ِالصُّرْوَةُ in the acc. as an obj. (Jm), by supplying the
(1626)

(§. 345. The [anarthrous (A, MAd) or synarthrous (MAd)] act. [or pass. (R)] part., in order to govern [the direct obj. (Sn)], must not be a *dim.* [288, 292], nor qualified [147] (WIH, R, Sh, A, Fk) by an *ep.* (WIH), contrary to the opinion of Ks on both (A, YS) conditions (YS), because it is excluded by the *dim.* formation and by qualification, though not by dualization or pluralization, from its renderability by the *v.* [343, 347]. Some allow the *dim.* and the qualified to govern, by analogy to the *du.* and *pl.* [344]: but this is of no account, because of what we have mentioned; and, as for their saying *آنَا مُرْتَكِحٌ فَسُوِّيَ فَرَسْتُ ْهَا* I *am going on foot, and nearly travelling a league,* it is allowable only because the *reg.* is an *adv.*, for which a tinge of the *v.* suffices
Some of the moderns, [among the Westerns (MN),] say that the dim., if no non-dim. be remembered for it, may govern, as

(A), by Muḍarris Ibn Rībī (MN), Then a taste of wine in the glass, whose juice is dark-red, is not wine that sparkles in the hands, where curtailed of one of the two [Sn] is [in the place of the nom. as (MN)] ep. of مَدَامَةُ, while كُتْبَتُ is in the gen. as ep. of رأْحِ (MN, Sn). This, however, is not a case of government of the direct obj. by an act. part., while the assertion that كُتْبَتُ is a dim. act. part. obviously requires consideration [274, 289]. The allowance of the government of the dim. is attributed by Syt in the Ham‘ to the KK, except Fr, his language being "And the KK, except Fr, say, while Ns agrees with them, that the act. part., " when a dim., does govern. They base that upon their "opinion that what is regarded is resemblance to the "v. in sense, not appearance; and IM says that this "opinion is valid as is proved by the fact that the act. "part., when transmuted for intensiveness [343], governs, "from regard to the sense, not the appearance: while "Ns allows the dim. to govern by analogy to the broken "pl. [344]" (Sn). Nor is any argument for the govern-
ment of the qualified to be found in the saying [of Bishr Ibn Abi Khazim (MN, EC),]

إذا فأتِد خطاً فرحانٓ رجعت مدكت سليمٓ في الخطيب المز ايلاً
[When an afflicted bereaved mother, (bereft of) two children, sobs, I remember Sulaimà among the departing neighbours (MN, EC)], since فرحانٓ is governed in the acc. by a supplied v. expounded by فأتِ، the full phrase being فأتِ فرحانٓ، not being conformable to its v. in feminization, does not govern [the acc. (Sn)], since هذِه أمْرَةً مُرضِع وَلِدَهَا is not said [68], because مُرضِع is i. q. the rel. n. [312] (A), meaning ذاتُ رضيع having a suckling, like فأتِ [268], [حائضٓ، فأتِ [268], and مطفل [252, 268], meaning ذاتُ طفل having a bereavement, and ذاتُ حيض having menstruation, and ذاتُ طفل ج字段 having a little one (Sn). It is [apparently (YS)] implied that the op. act. part. must not be qualified, either before or after the government (YS, Sn), according to what seems to be the language of IU, which, Dm says, is preferred by IM (Sn); and that Ks allows the qualified to govern unrestrictedly [below]. Some, however, say that Ks allows أطَّن صاربٓ أوِّيِّ أَنَا زبدًا صاربٓ أَيُّ صاربٓ صاربٓ زبدًا, which necessarily implies that he allows the qualified to govern only when it is qualified after the
government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the ep., [as هَدَا ضَارِبٍ ذِيّدًا هَدَا ضَارِبٍ أَيْيَضَارِبُ عَائِلٌ (Sn),] because its weakness arises after [the mention of] the ep., not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The act. part. is either conjoined with [the conjunct (Sh)] جِلٌ, or denuded (IA, Sh) of it (Sh). If conjoined with جِلٌ, it governs (IH, IM, Sh, KN) like its v. (Sh, Fk), unrestrictedly (IH, Aud, Sh, KN), whether [in the sense of the (IM, R)] past, present, or future (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the v., since the property of the conj. is to be a prop. [177] (IA, Fk), [or rather], because it is really a v. (WIH, R), made to deviate from the shape of the v. to that of the n., because of their dislike to prefixion of جَلٌ to the v. (WIH), as جَلَّ أَضَرِبٍ ذِيّدًا أَمَسٍ or جَلَّ أَلْلَهَ or جَلّ He that yesterday beat, or now beats, or to-morrow will beat, Zaid has come (Fk). Imā al-Kāis says

[Who slew the valiant king, the best of Ma'add in
honor and bounty (Jsh), making govern, notwithstanding its being in the sense of the past, because by "the valiant king" he means his father; and this verse also contains a proof of its governing when a pl. [344] (Sh). Mb and others cite as evidence the saying

[quoted in the Íđšh by F, who attributes it to Jarîr, Then I passed the night, while the nocturnal visitants of distress were overpowering me from fear of the departure, and fear (مُخْوَف being here suppressed, according to F) of the separation, of the travellers on the morrow (AKB)]: but may be governed in the acc. by [one of three ops. (AKB), or or رَجَلَة, while the evidence of the equivocal is weak; and moreover our discussion is about what governs a direct obj. [below] in the acc., while a tinge of the v. suffices for the adv. (R). This is the well-known opinion (IA,A), that the act part. conjoined with governs unrestrictedly, because it occurs in a place where it must be renderable by the v. (A). F; however (R), [and] many of the GG (IA), and [among them (IA)] Rm, assert that it governs only when past (R, IA), not when present or future; while some assert (IA), and it is transmitted from Mz (R), that it does not
govern at all, and (IA) that the acc. after it is governed by a v. understood (R, IA), because, the J, according to him, not being conjunct, the synarthrous is not really a v. (R): and these two opinions are mentioned by IM in the Tashil [below] (IA). And Akh says that the synarthrous, when in the sense of the past, governs the acc. only as being assimilated to the direct obj., as in زَبَدُ أُلْكَسَسُ أَلْوَجَةُ [350], not as being a direct obj.; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when past, present, or future, by common consent (IA, A): whereas in the Tashil [above] he transmits the dispute, saying that the acc. in what follows the [act. part. (Sn)] conjoined with J is not peculiar to the past, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct obj., contrary to the opinion of Akh, [according to which the J, says Dm, is a p. of determination, not a conjunct (Sn)]; nor by an understood v., contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of J Sh, Fk), the act. part. governs (IH, IM, Sh, KN) the nom. and acc. (IA), like its v. (IH, IM, Fk), trans. [to one or two objs. (WIH, Jm)] or intrans. (WIH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the acc. (Fk), contrary to
its government of the nom. [below] (YS). The first condition is that it should be [in the sense of the (IH, Aud, Sh, A)] present or future (IH, IM, Sh, KN), real or historic (WIH, IM), or of innovative continuity [343] (Sn), because it governs only on account of its conformability to [i.e., agreement in vowels and quiescences with, the v., whose sense it imports, vid. (IA)] the aor. [343] (IA, A), which is like that (A), i.e., is in the sense of the present or future [or of innovative continuity] (Sn) so that the act. part. then resembles the v. in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the act. part. to the v. in form and sense, because, when in the sense of the past, it resembles the v. in sense, not form, since it is never commensurable with the pret. (R). If the [trans. (Jm)] act. part. denote the past., it must be ideally pre. [111] (IH) to [what is (R)] its obj. (WIH, R, Jm) in sense (R), contrary to the opinion of Ka [below] (IH). You do not say مَعْلَماً ضَرِّبَ زِيدَا أَمْسٍ; but must prefix the act. part., saying ضَرِّبَ زِيدَا [111] (IA). And, since it is established that the act. part., when in the sense of the past, does not govern, its prothesis must be id., producing determination, when it is pre. to the det. [111] (R). And, if the act. part. have another reg. [than what it is pre. to (WIH, Jm)], this is governed [in the acc. (WIH, Jm)] by a
supplied v. (IH), indicated by the act. part. (WIH), as [below], where is governed in the acc. by supplied (WIH, Jm). The government of the act. part., however, [when in the sense of the past. (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMDa (Sh), on the authority of XVIII. 17. While their dog is stretching out his forelegs at the entrance (R, IA, Aud, Sh, Jm, A, Fk). But others explain this away (R, IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the act. part is interpreted by the aor. (Fk), the sense being (Aud, A), as is proved by the fact that [the in is denotative of state, for which reason (Fk)] And We turn them is said [before it (A)], not (Aud, A, Fk). Ks relies upon the allowability of Zaid was giving 'Amr yesterday a dirham (WIH, R), Zaid was thinking 'Amr yesterday to be generous, and VI. 96. [346. A, 538, Note
on p. 346, l. 6]. Sf says that the best course here is to say that the \textit{act. part.} governs the second \textit{obj.} by necessity, because it cannot be \textit{pre.} thereto, since it is \textit{pre.} to the first \textit{obj.}; so that the verbal sense contained in the \textit{act. part.} in the sense of the \textit{past} is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this; and therefore the \textit{act. part.} in the sense of the \textit{past}, notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first \textit{obj.} But F, and with him many, say that the second \textit{obj.} is governed by a \textit{v.} indicated by the \textit{act. part.}, as though, when ُعَبَرُ اَمْسی were said, the hearer asked "And what did he give?", and the speaker then replied ُعَبَرُ اَمْسی (\textit{He gave him}) a \textit{dirham}, meaning ُعَبَرُ اَمْسی like the \textit{ag.} in ْيَلْبِكَ ُبَرِيدُ صَارِعُ الْحَم \footnote{[23]}; so that, by this interpretation, the necessity for making the \textit{act. part.} govern, when in the sense of the \textit{past}, is avoided. And, though An says, in refutation of F, that this is not correct in such as ُعَبَرُ اَمْسی 

\textit{This man was thinking Zaid yesterday to be standing [346 A]}, because suppression of one of the two \textit{objs.} of ُعَبَرُ would ensue, F may assert that this is allowable with indication \footnote{[443]}, even though it be rare; and the opinion of F, that the \textit{acc.} is governed by a \textit{supplied v.}, not by
the *act. part.* forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowability of your saying [346A], with the coupled in the *acc.*, because there is no necessity here to put into the *acc.*, as Sf asserts of *كَرْهَبًا*, since it is better to make the *appos.* agree with the apparent inflection of the *ant.* (R). And similarly, if the *act. part.* have two other *obj*s., they are governed in the *acc.* by subaudition of the *v.* [346 A], as *زُيدُ مُعلِّمُ عُمَرٍ إِيَّاهُ أُقُصِّلَ*.

Zaid was yesterday making *'Amr to know him to be the most erudite of the learned*; and similarly with the rest of the complements [19] (WIH). The government of the *nom.* by the *act.* and *pass.* *parts.* is allowable unrestrictedly, whether they be in the sense of the *past, present, or future,* or denote none of the three times, but the unrestrictedness importing *continuity,* as *زَيَّدَ صَامِرًا بَطُنَهُ* Zaid is slender *in his belly* and *مَرْدَبًا خَدَامَة* has well-trained *servants* [349], because the least resemblance to the *v.* suffices for government of the *nom.*, on account of the extreme peculiarity of the *nom.* to the *v.* (R on Prothesis). And Fk appears to say that the *act. part.*'s government of the *nom.* [above] does not depend upon either of the two conditions. As for [the *act. part.*'s independence of] the first [condition in its government of
the *nom.*], that is expressly declared by others (YS). [For example, R and A say that] the condition that the anarthrous *act. part.* should be [in the sense of the] present or future (R), [as also] this dispute [between the majority and Ks (Sn)] about the anarthrous *act. part.* in the sense of the] past (A), relates only to its government of the [direct (A)] *obj.* (R,A), not of the *ag.* because no condition of *time* is needed for [government of ] the *nom.*, as we mentioned in [the forgoing extract from] the chapter on Prothesis (R on the *Act. Part.*). As to its governing the *ag.* in the *nom.*, IJ, Shl, [and most of the moderns (YS),] hold that it does not govern the explicit *n.* [in the *nom.* (YS)]; while many hold that it does, which is apparently the language of S, [and is preferred by IU (A)]; and IU says that it governs the *pron.*, by common consent; while others relate that its government of the *pron.* is disallowed by IKh and [his master (YS)] ITr (A,YS), which is improbable (A). And, as for [the *act. part.*'s independence of ] the second [condition in its government of the *nom.*, there is authority for that also, because] IHsh says in the ML that the most obvious reason for the disallowance of قَالَ مَالِكُ الْبَيْدَّانِ [24,25,346] by the majority [of the BB] is want of the condition requisite for the *nom.* to be a sufficient substitute for the *enunc.*, vid. precedence of a *neg.* or *interrog.*, not want of the condition of government, vid.
support [346]; and assigns two reasons for that, the second of which is that support and the qual.'s being in the sense of the present or future are prescribed as conditions only for government of the acc., not for government unrestrictedly (YS). But Syt says, which is the soundest opinion, that the anarthrous act. part. governs the explicit n. only on condition of being supported [346]. And, in that case, the condition of the government of the explicit n. in the nom. is support, not the act. part.'s being in the sense of the aor.: while the saying of [IHsh in] the ML, that the majority prescribe support and the qual.'s being in the sense of the present or future as conditions only for government of the acc., means that they prescribe the combination of the two matters; for support is a condition, according to the majority, for government of the nom, also: so say Dm and Shm (Sn).

§ 346. The second condition is that the act. part. should be supported, [even though only constructively (Sh, Fk),] upon (IH, IM, Sh, KN) what will approximate it to the quality of v., vid. (A), one of four [things], i. e., (Sh), (1) its subject (IH), i. e., the [n.] qualifiable by it (Jm), (a) an inch. (WIH, IM, R, Sh, KN, Jm), whose enunc. is the act. part. (IM, Sh), (a) actually (R,A), as زيد ضرب عصراً Zaid is beating 'Amr (IA); (b) orig.,
as ٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞٞ_
plied (R, A), as مهين زيد عمرًا أم مكرمة Is Zaid abasing 'Amr or honoring him? (A), i.e., مهين [below] (Sn);
(3) a neg. (WIH, IM, R, Sh, KN, Jm) p. (R, Jm), like (Jm) ما or إن (Jm), (a) expressed (R, Sn), as ما راع مَا تَحْلََٰلَنْ دِمَةُ ذَاكِبٍ بَدَّمَن وَقَي يُحِجَدَ الْحَلِيدَ عَلَّيْهَا (Sh) Friends keep not the covenant of a promise-breaker, but he that keeps faith finds the friend to be a friend (MAd); (b) implied, as إنما قاتِم الرينداي Only the two Zaids are standing, i.e., إنما قاتِم إلا الرينداي Not any but the two Zaids are standing (R, Sn) : (4) a voc. p. (IM), as يا طالما جبلًا [below] (IA, A). But IM's saying that it is supported upon the voc. p. is an inadvertence (Aud): while the correct opinion is that being in the voc. is not one of those (A) permissives of government (Sn), because the voc. p. being peculiar to the n., cannot be an approximative to the v. (Aud, Sn); and that the permissive is only the support upon the supplied qualified, the full phrase being يا رجُلًا طالما [below] (A). The act. and pass. parts., notwithstanding their resemblance to the v. in form and sense, may not govern the ag. and obj. primarily, like the v., because their requirement, and government, of the ag. and obj. are contrary to their constitution, since they are constituted, as we mentioned, to denote the thing cha
racterized by [the accident denoted by] the inf. n., whether [such accident be] existing by the thing, as in the case of the act. part.; or falling upon it, as in the case of the pass. part.: while the thing so circumstanced requires neither ag. nor obj. It is therefore prescribed, as a condition of their government, that they should be strengthened (1) by the mention of what they are constitutionally in need of, vide what particularizes them, because they are constituted to denote a vague thing, [which is] characterized by the accident [denoted by the inf. n.,] that they are derived from, [and is] preceded by the mention of what particularizes it, as رجل ضارب or ضرب man beating or beaten; or (2) by their occurrence after a p. more appropriate to the v., like the interrog. p. and neg. p. (R). The act. part. is sometimes known [by some indication, oral or circumstantial (Sn),] to be an ep. of a suppressed [qualified (IA),] in which case it is entitled to the government described (IM), as مَثَّلَ أَلْوَانَهُ XXXV 25. (A kind) varying in its colors, i. e., صنف (Aud, A), whence

ٍٍۢإِذَا رَأَى نَخَوَ الْجَمْرَةِ الْبَيْضَ الْدُلُّوْمِیُّ

[by 'Umar Ibn Abi Rabī‘a alMakhzūmī, referring to the daughter of Marwān Ibn AlḤakam, Aud how many (a person) there is in the days of Minā, bootlessly
filling his eyes with the thing of another, when the women fair, like images of ivory, go at eve to the casting of the pebble! (MN), i. e., عَجَّمَ مَخْصُوْسٍ مَايَلِيمًا (IA), and [similarly (IA)]

كناظح صخرة يومًا ليُرهْنُها # قَلْمٍ يَضْرَحُها وَأَوْحَى تَرْنَهَا الْوَعْلِ

[by AlA'shâ Maimûn Ibn Kâis, Like (a mountain he-goat) butting a rock one day to shake it, so that he harmed it not, and the mountain he-goat broke his horn (MN), i. e., كَرَعَلِيَّ نَاظِحٍ [below] (IA, Aud, A), and يَا عَالِمًا جَبَلًا O (man) climbing a mountain [above], i. e., يَا رَجَالًا عَالِمًا [48] (Aud, A). IM says that the act. part., when an enunc., or even a d. s., is supported upon the qualified, but that the latter is supplied. This, however, is a forced construction, especially in the case of the d. s., because the d. s. seldom occurs as a prim. qualified by a deriv., as in XII. 2. [77], which is what is named subsidiary d. s. [74] (R). And [support upon (Aud)] the supplied [interrog. also (A)] is like [support upon (Aud)] the expressed, as مَهْيَّن زَيْتُ آلَهُ [above], i. e., أَمْهَيْنَ (Aud, A). My saying " even though only constructively " [above], is an allusion to such as كَنَاظِحٍ صخرة آلَهُ [above],

لَيْتَ شُعْرِي مُقِيمٌ عَلَّدْرَ قُرُونِي ُلَيْ يَأَمَّ هُمُ في الْحَصْبِ عَذَالِوُنِي.
[Would that I knew (whether) my people would uphold the excuse for me, or they would be upbraiding me for loving (MAd)], and (I saw him) striking 'Amr in reply to "How sawest thou Zaid?" for these [act. parts.] govern because supported upon a supplied [word], since the o. f. is [above], ٌعُثْ أَمْثَمٍ ِنَّالَعْ (Sh). Thus IHsh's saying refers to the qualified, inclusive of the s. s.; and to the interrog. : and apparently to the inch. also, as (He is) striking 'Amr in reply to "Is Zaid striking 'Amr ?, i. e., ُعُثْ أَمْثَمٍ; but not to the neg. (MAd). If not supported upon any of the preceding the act. part. does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as ٌقَأَتْ أَلَبَدَادِي [24,25,345] (R), on the evidence of ٌخَبِيرُ بَنُو لِهَبٍ أَلَمّ [24] (Fk, MAd). But here the qual. does not govern an acc., while it has already been explained that the two conditions are prescribed only for its government of the acc. [345] (YS). And [there is no evidence in the verse because (Fk)] خَبِيرُ بَنُو لِهَبٍ is attributable to hyst.-prot., being assumed to be like ٌخَبِيرٍ (KN) in LXVI. 4. [24,571] (Fk).

§ 346 A. The existence of these two conditions does not necessitate government of the act. part., which may, on
the contrary, be *pre.* to its *obj.* (Fk). It is not *pre.* to the *ag.*; [nor to the *d.* s. or *sp.* (YS, MKh) or the like (YS);] but [only (Sn)] to the *obj.*; or to the *pred.*, which is transmitted in اَنَا كَاذَّبُ أَخِي which is about to be his *brother* (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the *obj.* [19,97] (YS, MKh). That [obj. (IA)] which immediately follows the *op.* [act. *part.* (IA)] is governed by it in the *acc.* [as a direct *obj.*]; or in the *gen.* (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [obj. (IA, Fk), i.e., such as is separated from the *qual.* (MKh),] must be governed in the *acc.* (IM, Fk), as *هَذَا مَعْطُى رَبِّيَّ دَرَهْمًا This man is giving Zaid a dirham (IA, A) or *مَعْطُى دَرَهْمٍ رَبِّيَّ زَيْدًا giving a dirham to Zaid [432] (IA), VI. 96. [345,538] on the assumption that *جَاعِلُ is a historic present [below] (A), or, as some contend, denotes *continuity* [Note on p. 346, l. 6] (Sn), and زَيْدُ مَعْلِمُ بَنِي عُمَرْ تَأَيَّما Zaid is making Bakr to know 'Amr to be standing (A), even if the separative be not *post.* to the *qual.* (Sn,MKh), whence *إِنِّي جَاعِلُ فِي الْأَرْضِ جُلُفَة* II. 28. Verily I am about to *place in the earth a vicegerent* (Aud, A, MKh). If, however, that [obj.] which immediately follows [the *op. act. part.*] be such as
may be interposed between the pre. and post., the other [obj.] may be governed in the gen., as [below] (Sn, MKh) and XIV. 48. [125] (MKh); but IM does not notice that, because it [all (Sn)] appears in its proper place (Sn, MKh). As for the inop. [qual.], that [obj.] which immediately follows it must be govern-
ed in the gen. by prothesis, as intimated by IM's language (A), since he says "op." (Sn). And that which does not immediately follow [it (Sn)] must be governed in the acc., unrestrictedly, [i.e., whether it be one or more (Sn),] as ِهِذَا ْمُعْطَٰٓى ْزَيْدَ ْأَمْسِ ْدَرْهَمًا This man was making Bakr yesterday a diram and َعَلِيمُ بُكْرٍ أَمْسِ خَالِدًا etc. making Bakr yesterday to know Khālid to be standing, by an understood v. (A), not by the act. part. mentioned, because it is inop.; nor by an act. part. supplied, as is said, because it would be i. q. the men-
tioned, which is inop. (Sn). But Sf allows it to be governed by the act. part. [mentioned]: and his opinion is strengthened by their saying ُهُوَ عَطَانٌ ْزَيْدَ ْأَمْسِ قَانِمًا [345], where must be governed in the acc. by ُعَطَانٌ, because, if an accusatival op. were understood for it, suppression of the first of the two objs. of the understood op., and of the second of the two objs. of ُعَطَانٌ, would ensue; and that is disallowed, since you may not confine yourself to one of the two objs. of ُعَطَانٌ [443]. What IM
mentions as to the allowability of the two constructions is in the case of the explicit n., [as exemplified]. As for
the attached pron., it must be in [the place of (Sn)] the
gen. by prefixion [of the qual. to it (Sn)], as 
This man is honoring thee (A); though it is in the
place of the acc. also, as being an obj. in sense. This is
the opinion of S and most of the critical judges, and is
indicated by the elision of the Tanwin or the ن from the
qual. [110, 113, 228, 234, 609] (Sn). But Akh and Hsh
hold the pron. to be in the place of the acc. [163], like
the ض in such as أَلْدِرْهُمْ رَيْدَ مَطْيِكَةُ The dirham is such
that Zaid is giving thee it [164]. That the acc. is
better is to be understood from IM’s giving precedence to
it, and appears to be the language of S, because it is the
o.f.: but Ks says that the two [constructions] are equal:
while prothesis is said to be better, because of its light
ness (A). The act. part. pre. to its obj. is sometimes
anomalously separated from it by (1) an adv., as

[by AlAkhtal, the Christian, praising Hishām Ibn Muṭ-
arrif atTaghlabī, And went to turn his steed back to the
encounter behind the panic-struck, when not a woman
is defended by her husband (AKB)], i. e.,
;
(2) an obj., as مُعَطِّيَ أَلْدِرْهُمْ عُمْروَ giving ‘Amr the dirham
[above], as occurs in the case of the *inf. n.*, whence VI. 138. [125] (R). The *appos.* of [the *obj.* governed in (IA, Fk)] the *gen.* [by the *act. part.* (IA, Fk)] may be in (1) the *gen.* (IM, Fk), according to the form [of the *ant.*] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in [112]; though that is allowed by S, while Mb and IS differ from him (YS): (2) the *acc.* (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an *op.*, *vid.* (Fk)] a v. (IA, Aud, Fk) in the *pret.*, or *aor.* (YS), or a *qual.* [pronounced with Tanwin (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying [112, 538] is related with *عَبْدُ المَعْلُوَّم* in the *gen.* or *acc.* (IA). Aud, though the language of [IM and] Fk is only about the *op.* [*qual.*], one may infer, from the allowability of the *acc.* by subaudition of what has been mentioned, that the *acc.* is allowable when the *qual.* is not *op.* (YS). If the *act. part.* be in the sense of the *past*, as *هَدَّا صَارِبُ رَبٍّ يَكُنَّى أَمْسِيَةً وَصُعْرًوْ* *This man was beating Zaid yesterday and 'Amr,* the preferable construction is to put the coupled into the *gen.*, in accordance with the form: while the *acc.* and *(he beat)* 'Amr [345], is allowable, but by subaudition of a v., which is expounded by the crude-
form of the act. part., though the latter does not govern, for which reason the acc. is weak; but that supplied v. is only a pret., in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as This man was beating Zaid yesterday, and (will beat) 'Amr tomorrow. But, if the act. part. be in the sense of the present or future, the acc. and gen. are allowable [in the appos.], though concord with the form [of the ant.] is better: and here remains the dispute [above mentioned] as to whether the acc. is put by concord with the place, or by reason of a supplied op. ; but, if it be by reason of a supplied op., as is the opinion of S, then the act. part. should be supplied rather than the v., in order that the supplied and the expressed may correspond (R). And hence

R, IA, A), by Ta'abba'ta Sharrà (K,B on XXVI. 38), Art thou going to send Dinár for our need, or 'Abb Rabb, or or (wilt thou send) 'Abb Rabb, the brother of 'Amr Ibn Mikhràk ? (MN, N, AKB), or (O) brother, etc ? (N, AKB), cited by S (R), with Ìâbd in the acc., by coupling to the place of ËÎinàr (IA,A), which is a man's name (A); or by subaudition of a v., i.e., (IA). Z means by his exposition of
that, when you couple to the gen., the acc. is governed by a supplied op. (IY on §. 343). IM says that there is no need to supply an accusatival op. other than the op. of the ant. : but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the requirer of that place, which here is non-existent, since the act. part. governs the acc. only when it is pronounced with Tanwin, or conjoined with أَلِي, or pre. to one of its two or more objs. ; so that ضَرَبُ زَيْدٍ وَعَمَّرَ [343, 538] is not a requirer of the acc. in زِيدٍ, but of the gen. (Sn). And, according to S’s saying (A), some supply a v. (IA, A,) because the act. part. is in the sense of the v. (IY), which is the original op. (A) ; and some an act. part. pronounced with Tanwin (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the qual. is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the prop. (YS, Sn). The truth, however, is that the coupled is put into the acc. according to the sense [426, 538] of the ant., because it is an obj., and Tanwin is meant ; so that this is like مَكَادَةُ إِلَانِلِهَا أَلِيَ in the case of the inf. n.
[340]: and, since what governs it in the *acc.* is expressed, there is no need to supply a suppressed (I Y). And, if عَبْدِ رَبِّي were in the *gen.*, it would be allowable (A); nay, preferable (Sn). If, however, the *qual.* be *inop.*, a *v.* must be understood [to govern the *acc.* (A)], as VI. 96. [538] (Aud, A), where the *الشمس* is governed in the *acc.* by *subaudition of a v.*, not otherwise (Aud), i.e., وَجَعَلَ الْشَّمْسَ الْحَمْرَاءَ and *(He hath made) the sun, etc.*, (A), unless جَاعِلٌ be assumed to be a historic present [above] (Aud, A), in which case the *acc.* is allowable by coupling to the place of the *gen.*, because the *qual.* is then *op.*, and there is no need to understand an accusatival *op.*, except according to the preceding saying of S (Sn). But the *acc.* in the *act.* [after the *op.* *act. part.*] is stronger, because the general rule is for the *act. part.* to be pronounced with *Tanwin*, and govern the *acc.* (I Y). And the *appos.* of the *acc.* may not be governed in the *gen.*; though the Bdd allow it, relying upon فَدْنُ قُلْتُ تَطَهَّرَةُ الْلَّهُ الْعَزِيزُ [347,538] (YS).

§. 346B. The *act. part.* and *inf. n.* *self-trans.* to the *direct obj.* may be supported by the ل [343,504], as أَنَا ضَرِبْتُ لَرَيْيَدٍ أَمْضِيكُ بِزَيدٍ *I am beating Zaid* and ضَرِبْي بِلَامِرْيَدْ *Thy beating Zaid surprised me*, because they are weak by reason of their subordination to the *v.*, as the *v.*, when
preceded by the *acc.*, may be supported by the *J*, as XII. 43. [498,504] and *لَزَيَّدُ ضَرْبَتْ* [504] (R). You say *زَيَّدَ ضَارِبَ عَمْرًا* Zaid is beating 'Amr or 'Omran, being allowed the option of making the *act. part. trans.* by itself or by the *prep.*, because of its weakness; but the like of that is [said by IY] not [to be] allowable in the *v.*, as *ضَرْبَتُ لَزَيَّدُ*: the Kur has XXVI. 19. [201], the *v.* being made *trans.* by itself; but LXXXV. 16. [31], the *v.* being made *trans.* by the *J* (IY). [According to Mb, however,] that [construction with the *v.*], though best when the *obj.* is *prepos.*, because the *v.* then comes only when the *J* has already governed, as XII. 43. [above], is good Arabic when the *obj.* is *postpos.*, as XXXIX. 14. [413], all the chaste *dials.* being comprised in the Kur; and the GG say that XXVII. 74. [504] is only *رَدَّنَكُمْ*, while Kuthayyir says *وَأَرَيْتُ لَأَنَّسِيََ أَلْهَيْكَ* [504] (Mb). That [construction] is peculiar to the *J* among all the *preps.*, because it imports *peculiarity*, which is appropriate to the *connection.* of the *v.* with the *obj.*: but the *act. part. and inf.* *n.* of such as *عَلَّمَ، دَرَى، عَرَّفَ* جَهَالَهَا, and *عَلَّمَ، دَرَى، عَرَّفَ* are supported by the *ب*, because it may be *red.* with their *vs.* also [503] (R).
§. 347. The pass. part. is what is derived from [the inf. n. of (Sh, Fk)] a v., to denote the person [or thing (YS)] whereon the act falls (IH, Sh, Fk), like مَضْرُوبٌ and مُكْرَمٌ honored [below] (Sh, Fk). Thus مَضْرُوبٌ is applied to denote something or other, whereon beating falls (YS, MAd). The pass. part. is [otherwise defined as] what indicates an accident and its obj. (Aud, A), like مَضْرُوبٌ and مُكْرَمٌ [above] (Aud). The pass. part. of the [whole (R), plastic, utt. (Tsr), unaugmented (WIH, Aud, Jm)] tril. [v. WIH, Tsr)] is upon the massive of مَفْعُولٍ (IH, IM, Sh, Fk), regularly (IA), universally (IM), from the trans. (Tsr), like مَضْرُوبٌ [above] (IH, IA, Aud, Sh, A, Fk), مُقْتَولٌ intended (IA, Aud, A), مَكْسُورٌ killed, مُكْسُورٌ broken, مَأْسُورٌ bound (Sh), and مَعْلُومٌ known; and intrans., like مُدْخَلٌ عَلَيْهَا entered upon (Tsr), and مَمَرْزُورٌ passed by [below] (IA, Aud, A). And hence مَدْعُو said [709], and مَدْعُو called and (Tsr) مَمَرْزُورٍ shot [722], except that they are altered (Aud, A) from the shape of مَفْعُولٍ, being orig. مَبْيَعٌ and مَبْيَعٌ, and مَقْرُولٌ (Tsr, Sn). By "tril." [in his saying "The pass. part. of the tril." (Sn)] IM means the plastic (A), and so in his saying "The act. part.
[derived] from [the inf. n. of] the [unaugmented] tril. [v.] is formed upon the measure of "کاَعْل" [343]; for the aplastic, like ضرْب [459], نَّمْع [447], and بِتْس [468], is excluded, no act. or pass. part. being obtainable from it (Su). Analogy requires that the pass. part. should be on the measure of its aor., like the act. part. [343], as ضرْب was beaten, aor. ضرْب is, or will be, beaten pass.part., مضرَب beaten; but, since the elision of the Hamza in the cat. of آَنَعَل [428] leads them to مَعْلُ, they intend to alter one of the two, for the sake of distinction. They therefore alter [the pass. part. of] the tril., where alteration takes place in its fellow, the act. part., because [in the tril.], though the act part. is like the aor. in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the act. part.], is not in the position of the augment [of the aor.], nor are the vowels of most act. parts like its vowels, as يَمَّهَنُ helps or will help, act. part. يَمَّهَنُ helping, and يَمَّهَنُ praises, or will praise, act. part. يَمَّهَنُ praising; whereas in آَنَعَل the act. part. is like its aor. in the position of the augment, and in the nature of the vowels. They alter the pass. part. of the tril. by adding the م, and then pronounce the م with Fath, to avoid a succession of two Dammas followed by a م, which is heavy, rare, as in مَسْرُو" [252, 379] مَسْرُو" [252, 379], مَسْرُو" [252, 379], مَسْرُو" [252, 379]
bodkin used in applying collyrium to the eye, and ʿūṣṭūr [253, 396]. The pass. part. of the tril., after the alteration mentioned, remains quasi-conformable to its v. [252], because the Ḍamma of the  ICommander is supplied; while the  INDIRECT OBJECT is in the predicament of the letter arising from impletion, as in ʿaḏūnū fānṭūr [497] (R). But ʿūṣṭūr [sometimes (Aud)] acts as a substitute for ʿmuʿṭūl [in indication of its sense (IA); and is then of common gender (IA, A)], as ʿutṭal kḥūl and ʿutṭal kḥūl a youth, and a damsel, having the edges of the eyelids blackened with collyrium (IM), and ʿūṣṭūr ʿūṣṭūr wounded (IA, Aud, A), ʿūṣṭūr killed (IA, A), ʿūṣṭūr anointed with oil, and ʿūṣṭūr cast away (Aud), i. q. ʿūṣṭūr, ʿūṣṭūr (IA, Tsr), ʿūṣṭūr (IA), ʿūṣṭūr (Tsr). But [IM says that (Tsr)] this, [though frequent (Tsr),] is [not regular, being (IA)] confined to what has been transmitted (IM). BD says (IA, A), ʿūṣṭūr i. q. ʿmuʿṭūl is frequent (IA, BS, A) in the language of the Arabs (A); but [notwithstanding its frequency (A)] is not regular, by common consent (IA, A). But [his assertion of common consent to that requires consideration, because (IA)] it is said [by his father in the Tashrīl not to be regular, "contrary to the opinion of some" (IA, A), which plainly indicates a dispute (A)] and in the CT to be held by some
(IA, A)] to be regular in the case of the v. that has no َعِبَّل (IA, Aud, A), as َجِرِّح (IA, Sn) and (Tsr, Sn), not of the v. that has َعِبَّل (IA, Tsr), i. q. َمَدَّر was potent and َرَجِم was merciful, [which two vs. have i. q. َعِبَّل (Sn),] like َرَجِمٌ َتَدِيرٌ (Aud, A), i. q. َتَدِيرٌ َتَأَدٌر and َرَجِمٌ َتَدِيرٌ (Tsr). But َمَدَّر meaning cooked in the cooking-pot, is strange, as in [346A, 538] (BS). IM [means that َعِبَّل acts as a substitute for ْمُفَعُّل only in indication of its sense: for he (A)] says in the Tashif, َعِبَّل [often (A)] acts as a substitute for ْمُفَعُّل in indication [of its sense (IA)], not in government (IA, A); and َعِبَّل, َنَفَّل, and َنُعَبَّل seldom, as ُذِيْح animal for slaughter, َقَنُص game, and ُغَرْنَة quantity scooped up in the hand (A): and, according to this, you do not say ُمَرَّتُ ُبَرْجُل َجِرِّحٌ َعِبْدَة, making َجِرِّح govern َعِبْدَة in the nom.; but others plainly declare this construction to be allowable (IA). The pass. part. of any [v.] other (IH, IM, Sh, Fk) than the [unaugmented (WIH, IM, Jm)] tril. (WIH, IM, R, Jm) is in the form of the aor.; but has َم pronounced with َدَمَم (Aud, Sh, Fk), in place of the aoristic letter (Aud, Sh) at its beginning (Fk), as in the act. part. [343] (Tsr);
and has the penultimate pronounced with Fath (Tsr, Fk): or, you may say, it (Aud) is in the form of the act. part.; but has the penultimate pronounced with Fath (IH, IM), literally, as مَدخَل introduced, or constructively, as مَخْتَار chosen (WIH), because so pronounced in the aor. whose government is exercised by the pass. part., vid. the aor. in the pass. voice (R). It is formed from the trans., in which case it needs no adjunct (Tsr), as مُتَخْرَج extracted (IH, Aud, Sh, A) and مُخْرَج brought out (Sh), like مَتَتَتَر waited (IM) and مَتَتَتَتَم contended with in beating (IA); and [from the intrans., in which case it needs an adjunct (Tsr),] as مَتَلَقَتْ رَيَّ نِم departed with (Aud). And أُضَعَفْتُ الْشَّيْء I doubled the thing, pass. part. مَضْعُوف doubled, is anomalous (R). But يُعِيل sometimes acts as a substitute for مَعِلَح I thickened the honey by boiling it, pass. part. عَيِّيَد thickened, and أَعِلَهُ الْمَرْضُ The disease sickened him, pass. part. عَيِّيَلَ sickened, i. e., مَعِلَ and مَعِلَ (Tsr). The pass. part. is not formed from the intrans., except after the latter has been made trans. by a prep., since the intrans. has no obj., as مَسْرَورِيَّ above or يَضَمَّ يَضَم or يَضَمْ يَضَم; and it then, like the v., is neither dualised nor pluralised, contrary to the pass. part. formed from the trans. (Fk).
If the \textit{v.} be \textit{trans.}, the \textit{pass. part.} is formed from it without restriction of a \textit{prep.}: but, if the \textit{v.} be \textit{intrans.}, then, if it be not \textit{trans.} by means of a \textit{prep.}, the \textit{pass. part.}, like the \textit{pass. v.}, may not be formed from it, since the attribute must have a subject, so that مَكْرُوبٌ, like ذُهْبٍ is not said; but, if it be \textit{trans.} to a \textit{gen.} governed by a \textit{prep.}, the \textit{pass. part.} may be formed from it, when attributed to the \textit{prep.} and \textit{gen.}, as سَرَتُ إِلَى الْبَلْدَةِ \textit{journeyed to the country, pass. part.} مُسِيرُ إِلَيْهِ \textit{journeyed to}. And so in the case of a \textit{trans.} that has its direct \textit{obj.} suppressed from it, and is made \textit{trans.} by a \textit{prep.}, as رَمَيْتُ عَيْنَ الْقُوْسِ [508], \textit{pass. part.} مَرْميَ عَنْهَا \textit{shot from}, the مَرْميَ \textit{shot} being the \textit{person}. And hence their saying اسْمُ الْمُفْعُولِ, \textit{The passive participle, i.e.,} اسمُ الْمُفْعُولِ, \textit{The noun denoting the person that the act is done to, the مُفْعُولٍ act done being the inf. n., as we mentioned [39]. If the \textit{intrans.} be attributed to an \textit{adv.}, as سَيِّرَ أَلِيُّمُ, \textit{The present day has been journeyed on, to the extent of a league} [436], the \textit{pass. part.} is not applicable to the \textit{adv.}, except with the \textit{prep.}, the \textit{present day} being مَسِيرٌ \textit{journeyed on}, and similarly the league: but, if the \textit{v.} be attributed to the \textit{inf. n.}, as ضَرْبُ \textit{A hard beating was beaten} [436], the \textit{pass.}
part. is not applicable to the latter, so that you do not say that the hard beating is مَصْرُوبٌ beaten (R). The pass. part. governs like its v. (KN) in the pass. voice, putting the pro. ag. into the nom., as زِيدُ مَصْرُوبٌ عَبْدَهُ Zaid is such that his slave is beaten, like عَبْدَهُ; and the other regs. into the acc., literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the act. part. are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the pass. part. (IH, IM, Sh, Fk), which, therefore, [if it be with ُّلِ, governs unrestrictedly; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A); and, when it fulfils all those conditions (A),] is like the pass. v. in sense [and government (IA, Aud, A): so that, if the v. be trans. to one obj., the pass. part. governs it in the nom. as a pro-ag., as زِيدُ مَصْرُوبٌ أَدْوَهُ Zaid is such that his father is beaten; and, if the v. be trans. to two or three obj.s, the pass. part. governs one in the nom. as a pro. ag., and the rest in the acc. (A), as الْبَعْطَى فَتَائِنا يُكَتَّنِى He that is given a sufficiency is content (IM), where مَتْعٌ contains a pron. relating to [the conjunct (A, Tsr)] ُّلِ (IA, Aud, A), and being in the [place of a (A)] nom. as a pro-ag. (IA, A), which is the first obj., كَفَانًا is the second (IA, Aud, A), and as زِيدُ مَعْلُومٌ
Zaid is such that his father is made to know 'Amr to be standing (A). There is nothing in the language of the ancients, which indicates that the present or future is prescribed as a condition for the pass. part.; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the act part. [345] (R). But the pass. part. is [dissociated from the act. part. in being (Aud)] sometimes pre. [below] to the n. governed [by it (IA, Aud, A, Fk)] in the nom. in sense (IM, Fk) after (1) transfer of the attribution [from that n. (Aud, A)] to a pron. relating to the n. qualified (Aud, A, Fk) by the pass. part. (Fk), and (2) government of the former n. in the acc. by assimilation (Aud, A) to the [direct (A)] obj. (A, Tsr), as The pious is praiseworthy in his pursuits (IM), orig. مَكْصُودُ الْمَنْقَاصَدِ (IA, Aud, A) with [مَكْصُودُ الْمَنْقَاصَدِ governed in (A)] the nom. (A, Tsr) as a pro-ag. (A); then مَكْصُودُ الْمَنْقَاصَدِ with the acc. (Aud, A); the attribution being transferred from the nom. to the post. pron., vid. the s, which then becomes latent in مَكْصُودُ الْمَنْقَاصَدِ, while الّ ذُلَّلْ put as a compensation for it, according to the opinion of the KK [599] (Tsr); then مَكْصُودُ الْمَنْقَاصَدِ with the gen. (Aud, A). And, in that case, the pass. part. is treated like the assimilate ep. [348] (Fk). But that is not allowable in the act.
part.; so that you do not say مَرَّتُ يَرْجُلُ قَارِبٍ أَبُو زَيْدًا meaning I have passed by a man whose father is beating Zaid (IA), according to the majority [below] (MKh). IM's language necessarily implies two things:—(1) the dissociation of the pass. part. from the act. part. in the allowability of prefixion to its nom., as he intimates by his saying "But the pass. part. is sometimes pre." [above]; though that require analysis: for (a) when the act. part. is intrans., and subsistence of its meaning is intended, it is treated like the assimilate ep. [not upon the measure of the act. part. (Sn)], and may be pre. to its nom. [after transfer of the attribution, as before explained (Sn'), as الْبُنْجَانُ قَاتِمُ الْبُنْجَانِ] in the nom., acc., or gen., on the principle of هَنَّى الْوَجْهُ [350]: (b) when the act. part. is trans. to one [obj.], then, (a) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i. e., from the chance that prefixion to the ag. may be mistaken for prefixion to the obj.; so that if you say زَيْدُ رَاحِمُ الْأَبْنَاءَ وَطَالِمُ العَبِيدِ Zaid is merciful in his sons, and oppressive in his servants, meaning that his sons are merciful, and his servants oppressive, then, if the context import praise of the sons, and blame of the servants, the phrase is allowable, because the
context indicates that the prefixation is to the ag.; but if not, it is not allowable (Sn): (b) the majority [above] disallow this construction, [unrestrictedly]: (c) some make a distinction, saying that, if the obj. of the pass. part. be suppressed for the sake of brevity, this construction is allowable, [because the act. part. thus becomes like the intrans. (Sn)] ; and, if not, not: and this [opinion] is preferred by IU and IAR; and hearsay accords with it, as

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\text{مَا أَلَّهُ أَلْعَبُ كَلَّمًا وَإِنْ كَلَّمَةً يَنُونُ مَنْ كَلَّمَةً يَنُونُ حَرِيمًا}
\]

The merciful of heart is not an oppressor, even if he be oppressed; nor is the generous a curmudgeon, even if he be rebuffed (MN): (c) when the act. part. is trans. to more [than one obj.], it may not be co-ordinat- ed with the assimilate ep., without dispute, say some: (2) the peculiarity of that [construction] to the intrans. pass. part., which is the one formed from [the inf. n. of] the [v. trans. to one obj., as is intimated by IM in his ex., and is distinctly declared by him elsewhere than in this book; while, as for the trans., the preceding observ- ations on the trans. act. part. are applicable to it (A). IM says in the Tashîl "The act. part., if subsistence of the meaning be intended, is treated like the assimilate ep.; and the soundest opinion is that the pass. part. [formed from the inf. n.] of the [v.] trans. to one obj. belongs to this cat." (Tsr). If the pass. part. be pre. to its reg., whether a pro ag., as in مَرَّةٌ أَلْخَلَامَ [349], or not, as in مَعْطَى دِرْهَمَهُ غَلَامَةٌ Zaid is such that his servant is given a dirham, i.e., مَعْطَى دِرْهَمًا, its prefixion,
is improper [111]. But, if it be not pre. to its reg., its prefixion is proper, whether the post. be an ag. in respect of the sense, as in زيد مضرع عمرو Zaid is the beaten of 'Amr; or not, as in our saying أَلْحَسَنْ عَلَيْهِ الَّذِي أُمِرَ مَصْرَعًا عَلَيْهِ Al-Husain (peace be upon him!) is the slain of At-Taff. God abase his slayer! (R. The co-ordination of the pass. part. with the assimilate ep. is allowable only when it is on its original measure, vid. the measure of مَقْعِرٌ from the tril., and the measure of the aor. in the pass. voice from the non-tril.; for, if it be transmuted from that [measure] to فَعِيل or the like, such co-ordination is not allowable, [from dislike to the multiplicity of alteration (Sn,) so that تَتَيَّنُ أَيْبَنِي or مَرَّتْ بِرِجَلٍ كَحِيلٍ عَيْنِي is not said. IU indeed allows it; but it needs hearsay (A). These exs. import that مَرَّتْ بِرِجَلِي مَكَحُولٌ عَيْنِي I passed by a man having his eye blackened with collyrium or مَقْعِرٌ أَيْبَنِي killed by his father is allowable; and this obviously is so, because the pass. part. mentioned is treated like the assimilate ep., in which that [construction is allowable, as مَرَّتْ بِرِجَلٍ حَسَنٍ وَجَهَهُ I passed by a man fair in his face, by prefixion of حَسَن to وَجَهُ, although that is weak [350] (Sn.)
THE ASSIMILATE EPITHET.

§ 348. The assimilate ep. is that [n. (WIH)] which is derived from [the inf. n. of (R)] an intrans. v. [349] to denote the person, [or thing (Jm),] whereby [the accident denoted by the inf. n. of] that v. exists [below], in the sense of subsisting (IH), i.e., being continuous and inseparable (R), not of originating [349] (Jm). It is every ep. whose attribution is transferable to the pron. of the n. qualified by it, as زيد حسن وجهه Zaid is beautiful in his face, with the acc. or gen. [350]. The o. f. is حسن وجه [below], with وجه in the nom., because it is logically an ag., since the beauty really belongs only to the face: but, meaning to intensify, you transfer the attribution to the pron. of زيد Zaid, making Zaid himself beautiful; and put the وجه face afterwards, as a complement, governing it in the acc. by assimilation to the direct obj. [below]; and, after that, you may govern it in the gen. by prothesis, in which case also the ep. is assimilate, because the gen., according to the soundest opinion, is deduced from the acc., not from the nom., lest prefixion of the thing to itself [120] be entailed, since the ep. is always identical with its nom., [because the face is identical with the beautiful (MAd),] and different from its acc. (Sh). The ep. assimilated to the act. part. [trans. to one obj. (Aud)] is an ep. whose putting
[what is (Aud)] logically an ag. into the gen. is approvable (IM), as حَسْنُ الْرِّجْلِ beautiful in the face [below] (IA, Aud), orig. حَسْنُ رِّجْلِ "above", where جَهَةُ, حَسْنُ رِّجْلِ [above], is governed in the nom by حَسْنُ [350]. This [putting of the ag. into the gen.] is not allowable in other eps. : for you do not say ضَارِبٌ أَبْرُ عِمْرًا, زَجَدُ ضَارِبٌ آَلِبٌ عِمْرًا, meaning Zaid is such that his father is beating 'Amr, [since the act. part. trans. to one obj. may not be pre. to its ag., according to the majority, even if subsisting be intended by it, because this prefixion might be mistaken for prefixion to the obj. (MKh)]; nor زَجَدُ قَائِمٌ آَلِبٌ عِدَا, meaning Zaid is such that his father will be standing to-morrow (IA), because the intrans. [act. part.] may not be pre. [to its ag.] when originating is intended by it. If, however, continuance be intended by it, the intrans. act. part. is an assimilate ep., this name being then unrestrictedly applicable to it (MKh). For the act. part. may govern the connected in the nom., as هَذَا رَجُلٌ قَائِمٌ أَبْوَهُ This is a man whose father is standing [145], where you qualify the man by the act of another, because of the connection between the two: and, when intrans., and governing the connected, the act. part. resembles the cat. of [the assimilate ep. in] حَسْنُ الْرِّجْلِ [above]; so that you may transfer the act [from the ag.] to the qualified, and afterwards 214
prefix the act. part. explicatively to what was an ag., saying This is a man whose father is standing, where contains a pron. governed by it in the nom., relating to the man, as is proved by your saying This is a woman whose father is standing, where the feminization of is a proof of what we have said (IY). And, as before mentioned [347], the pass. part. may be pre. to the n. [orig.] governed in the nom. by it, as Zaid is beaten in respect of father, [provided that continuance be intended (MKh),] it being then treated like the assimilated ep. (IA). And they say Such a one is such that his abode is inhabited and his servants are well trained, i. e., and treating the pass. part. like [the assimilate ep. in] above (IY). The definition [last]mentioned is criticised by BD on the ground that approvability of prefixion to the ag. is not suitable for the definition, and differentiation, of the assimilate ep., because the knowledge of it is dependent upon knowledge of the word's being an assimilate ep. And he defines the assimilate ep. as that which is formed from [the inf. n. of (Sn)] an intrans. v. to import attributability of the accident to [the person, or thing, denoted by] the
n. qualified by that ep., without importing the sense of originating, and which does not denote superiority [351] (A). When you say زيد حسن Zaid is beautiful [below], it means that beauty is affirmative of him, and continuing in all the times of his existence; not that it is novel, originating (Fk). But what I think is that, as the assimilate ep. is not constituted to denote originating, so also it is not constituted to denote continuing in all the times, because origination and continuity are restrictions on the ep., of which it contains no indication. For, by constitution, such a word as حسن beautiful means only possessing beauty, whether in one, or all, of the times; and the expression contains no indication of either restriction. The ep., therefore, properly denotes the quantity common to both of them, vid. qualifiability by beauty unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negativated in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently affirmative in all the times, unless there exist some context indicative of its peculiarity to one of them, as when you say کان هذا حسنًا فقلب This man was beautiful, and then became ugly, or سيبصير He will become beautiful, or حسنًا فقلب حسن He is only now beautiful; so that its apparent sense of continuity is not constitutional (R). Its shape is different
from that of the act. part., [varying (WIH, Jm)] in accordance with hearsay, as صَعْبُ beautiful, حَسْنٌ hard, and شَدَيدٌ severe (IH). The assimilate ep. is not regular, like the act. and pass. parts, as is shown in [the following extract from] the SH; but it occurs regularly upon the measure of أَنُعَلُ in the case of colors and external defects, like أَنْعَمَ black and أَبِيض black, having wide black eyes and أَمِّرَ blind of one eye [below] (R). The assimilate ep., [derived] (1) from [the v. whose pret. is on the measure of فَعَلْ with Kasr (R),] such as فُرِحُ was joyful, (a) 'when not denoting colors, (external) defects, or appearances (Jrb),] is on the measure of (a) [نَفَعْ, like (R)] فُرِحُ joyful, mostly (SH), [and even] regularly in the case of (a) internal ailments, like رَجَعُ pain and لَوَى colic; (b) internal defects akin to ailments, such as نَكَدُ meanness, عَسْرٌ ill-nature niggardliness, and the like; (γ) excitement and levity, other than heat of the inside and repletion, like بَطْرُ exhalation a strong odour, بَطْرُ insouciance, نَفَحَ gladness, فَرَحَ pregnancy, and in continence of urine. (R): the assimilate ep. is mostly derived from the v. whose pret. is pronounced with Kasr of the ع: and, when [derived] from it, is mostly [pronounced] with Kasr of the ع (Jrb); but in some instances
Damm occurs with Kasr, as نَسْرُ intelligent, حَكِيرُ wary, and عَجَّلُ hasty [below] (SH), all three with Damm and Kasr (MASH): (b) like (R, Jrb) سَلِيمُ safe (SH), in the case of what ought to have فعلُ sick and دَقَّقُ ill; while سَلِيمُ the regular form being سَالِمُ: but دَقَّقُ mostly occurs in the reduplicated, like طَبِيبُ skilled in medicine, لِيِبُ intelligent, and خَمِيسُ sordid; and in the defective belonging to the cat. of the يُ, like ضَقِي pious and ضَقِي wretched (R): (c) فَعْلُ, like (Jrb) شَكْسُ perverse: (d) فَعْلُ, like (Jrb) حَرُ free: (e) فَعْلُ, like (Jrb) صَفْرُ empty [368] (SH), as in tradition إنَّ أَصْفَرُ الْبَيْتِ مِنْ أَخْيِرِ الْبَيْتُ الْأَصْفَرُ مِنْ كِتَابٍ اللَّهِ التَّعالَى Verily the house emptiest of good is the house empty of the book of God most High (Jrb): (f) فَعْلُ, like (Jrb) جَبِيرُ jealous (SH): the Jh gives masc. and fem. جَبِيرُ jealous, pl. masc. and fem., جَبِيرُ [246]; and masc. جَبِيرُ جَبِيرًا jealous, fem. جَبِيرًا, pl. masc. جَبِيرًا with Fath and Damm of the جَبِيرُ, pl. fem. جَبِيرًا [below], regularly in the case of (a) أَمْتَلَأَ repletion, سَكَرُ drunkenness; (b) فَعْلُ drinking one’s fill, غَرْثُ hunger, وَسَعُ satiety; (c) heat of the inside, like فَعْلُ thirst, جَعْرُ hunger, غَضُبٌ anger, and لَهِفُ (R): (b) when denoting colors,
[like سُوَان blackness and بِياثِنَى whiteness, external (R)]
defects, [like عَرْر blindness of one eye and عَقِبَى blindness (R).] or appearances, [like زَبْب hairiness, جَرِّّب hairless, مَغْضَم larness of belly, and صَلْع baldness (R).] is [regularly (R)] on the measure of أُنْفَعل (SH), fem. فَنْعَلْ, pl. masc. and fem. فَنْعَلَ (R), like أَسْوَى [above], أَعْيَر [above], and أَبْلَجَ having a clear space between the eyebrows (Jrb): (a) hence the blind of heart is called عَمَّ, because this defect is internal; while the blind of eye is called أُنْفَعَلُ أَقْطَعُ 327: (b) maimed and أَجْدَم mutilated are said, as though formed from أَقْطَع and جَدَم, though these are not used, but أَقْطَع and جَدَم in the pass. voice, from which the regular form is أُنْفَعَل and مَقَطَعَ; (c) أُنْفَعَل sometimes encroaches upon أُنْفَعَل, as أَنْفَعَلُ جَمِّل timid, which is an internal defect, so that the regular form is أُنْفَعَل; and similarly أَحْقَقُ and أَحْقَقُ stupid: and so أُنْفَعَل encroaches upon أُنْفَعَل in the case of external defects and appearances, as أَشْعَثُ شَعْثُ having shaggy hair, أَحْدَبُ أَحْدَبُ humpbacked, أَكْدَرُ أَكْدَر turbid, and أَقْعَسُ أَقْعَسُ having a protuberant chest; and أُنْفَعَل upon فَنْعَلْ in the sense mentioned [above for the latter], as أَهْيَمُ and أَهْيَمُ thirsty: and فَنْعَلْ sometimes acts as a substitute for أُنْفَعَل, like أَغْضَبُ angry, the regular form
being ُغِضَبِّ, since anger is an excitement; but that is only because heat of the inside is mostly inseparable from anger: and they say ُعَجِّلَ and ُعَجِّلَانُ ُهَاسِيُّ [above] from regard to the unsteadiness and levity, and ُعَجِّلَانُ from regard to the heat of the inside: in short, since the three [measures] mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (d) they say ُقَرْبَانُ [below] of a cup when it is nearly full, and ُنُصِفَ قَرْبَانُ ُنُصِفَانُ when it is half full, though ُنُصِفَ and ُنُصِفَانُ are not used, but ُنُصِفَ تَأْرِبَ and ُنُصِفَ, making the form of the ep. accord, with the sense, i. e., repletion: (e) ُقَالُ ُقَالُ occurs in the sense of the assimilate ep., denoting unrestricted qualifyability by [the accident denoted by] what it is derived from, without the sense of origination in this cat. or any other, although ُقَالُ orig. denotes origination [331], as ُخَاهِشَafraid, ُسَخَّاحِطَ angry, and ُجَاجِمُ hungry (R): (2) from [the v. whose pret. is pronounced with Damm of the ع (Jrb),] such as ُكَرَمِّ [331], is upon the measure of (a) [ُنَعْطَلُ, like (R) [246], mostly: (b) [ُفَتَلُ, like (R) [239, 343]: (c) [ُنَعْطَلُ], like (R) [239, 343]: (d) [ُصَعْبُ, like [above]: (e) [ُنَعْطَلُ, like ُجَبَبَانُ hard: (f) [ُتَعَالَ, like ُجَبَبَانِ [246,
occurs, as an intensive form of فعال فعال، often, but not universally, in this cat., as طويل شجاع [246, 343]; seldom in any other cat., as شجاع [246, 343]. wonderful and عجبا: and, if the ع be doubled, it is more intensive, as نعول نعول, like very tall (R). [h] نعول. Wtard: (i) جنب جنب [239, 343] (SH): (j) فأعلي فأعلي, like coarse, fem. عاشه عاشه. (k) فأعلى, like baroen (R). (3) from فعال [with Fath of the ع (Jrb)] is rare, [the act. part. being used instead of it (Jrb)]; but occurs, as حريص حريص [343], and ضيق ضيق narrow (SH). The assimilate ep. is frequent in the conjug. of فعال, because this formation is common in the case of internal ailments, external defects, and appearances [484], all three of which are mostly inseparable from their subject; while the assimilate ep. [also] is intrans. [349], and apparently continuous: and similarly فعال denotes natures [484], which are intrans., and continuous: whereas فعال is not commonly an intrans. v.; and, even when intrans., is not continuous, like دخل دخل entering, قيم قيم standing, and فور فور sitting [331]. But شيئ شيئ [above] is extraordinary; and so is اميل اميل swaying from مال, aor. دميل (R). And the assimilate
ep. occurs on the measure of ْنَعْلَانُ, [derived] from all, [i.e., from ْنَعْلُ with Fath, ذٌamm, or Kasr (R, Jrb) of the د (Jrb).] in the sense of hunger, thirst, and their opps., as ُشَبَعَانُ ُجَرَّعَانُ hungry, ٌعَطْشَانُ thirsty [250, 385, ٍرَبَّانُ satiated, gluttoned, and ٌرَبَّانُ having drunk one's fill (SH).

IH says this in order to include such as ُجَاعَ hungered, aor. ْيَجَعُ: but the assimilate ep. [derived] from a conjug. other than ْنَعْلُ with Kasr of the د, in the sense of hunger and thirst, seldom occurs; and is made to accord with [the ep derived from] the conjug. of ْنَعْلُ, as ُمَلَّانُ, ُقَرَِّيَانُ [above] are made to accord with it (R).

The assimilate ep., [though it agrees with the qualified in its inflection, as the act. part. does (IY),] is not [like the act. part. in being (IY)] one of the eps. conformable [to their vs. in vowels, quiescences. and number of letters (IY)]: but is only assimilated thereto in being made masc. and fem.; [in having the ٍ and ٪ prefixed to it (IY);] and in being put into the du., and into the pl. (M) with the ٪ and ِ (IY). Its resemblance to the act. part. consists in (1) its denoting an accident, and the person whereby the accident exists [above] : (2) its having a fem. [with the ٌ, in most cases (Sn.): (3) its being put into the du.; and, in most cases, into the [perf. (Sn)] pl. (A) masc. [239,248]. We say "in most cases" because one does not say ُأُبيضَةٌ أُبيضَةٌ or ُأُبيضَةٌ in the case of such as ُأُبيضَةٌ ِابْيِضَةٌ. 215
[249], nor غضبان in the case of such as غضبانون [250], as one says ضاربون, notwithstanding that "فعل"، फूल, and "فعل"، फूल, are treated as assimilate eps. (Sn). This ep. participates with the act. part. in (1) indicating accident and its ag.: (2) being made masc. and fem.; and being put into the [du. and (Fk)] pl.: (3) being supported (Tsr, Fk), when anarthrous (Tsr), upon one of the things mentioned [546] (Fk), when it governs the acc. after the manner of a direct obj. [below]; while its government of the nom., or of another acc., is not dependent upon that, as is the case with the act. part. also (YS). It [therefore (M)] governs like its v. (M, IH), unrestrictedly (IH), i. e., without any condition of time [345] (WIH, R, Jm), time being disregarded in what is indicated by it, because زين حسن [above] means that beauty is subsisting, not originating, in him (WIH). But support [upon one of the five things (R)] is prescribed as a condition (WIH, R, Jm), because of what we mentioned in the case of the act. part. [346] (WIH, R); nay, is more appropriate to the assimilate ep., because of its weakness. The reason why the assimilate ep. governs, although its shape is not commensurable with the v., nor does it denote the present and future [349], whereas the act. part. governs because of its resemblance to the v. in latter and sense [343], is
that it resembles the act. part., because the [assimilate] ep. is [significant of] that [person or thing] whereby the accident [denoted by the inf. n.] that it is derived from exists, being i. q. ُذُرْ pre. to its inf. n., like i. q. ُذُو حَسِنِ, as the act. part. is the subject of the accident [denoted by the inf. n.] that it is derived from, like i. q. ُذُو صَرَبْ; there being no difference between them, except as regards the origination constitutionally [implied] in one of them, and the unrestrictedness in the other (R). It has the government of the act. part. trans. [to one obj. (A)], according to the rule already laid down (IM) for the act. part., vid. that it must be supported (IA,A) upon what has been mentioned (A). It governs the nom. and acc., as ُذَبْنِ حَسْنِ الْرِّجْهَةَ Zaid is beautiful in face, where حَسْنِ contains a nom. pron., which is the ag., and الْرِّجْهَةَ is governed in the acc. by assimilation to the direct obj. [below] (IA). The acc. governed by the ep. assimilated to the act. part. trans. to one obj., as in ُزَبْنِ حَسْنِ وْرِجهُ [above], is not in the acc. as an obj., because the ep. is trans. only in consequence of the transitiveness of its v., while حَسْنِ, which is the v., is intrans., and so therefore is its ep., which is subordinate to it; nor as a sp., because it is det. by prefixion to the pron., while the opinion of the BB, which is the truth, is that the sp. is not det. [83]; and,
since these two constructions are nullified, there remains only what we have said, vid. that it is assimilated to the direct obj. [above], حَسَنُ being assimilated to ضَارِب in that each of them is an ep. that is dualized, pluralized, and femininized, and that requires something to follow it after receiving its ag.; so that the رَجَة is governed in the acc. by assimilation to زَيد ضَارِب in عمرٌ زَيداً. Zaid is beating Amr (Sh). The reg. of the assimilate ep. needs a cop., which is only the pron. [relating to the n. qualified by the assimilate ep. (DM)], expressed, as زَيدُ حَسَنُ وَجَهْهَا [where هَبْهَا is ag. of حَسَنُ (DM),] or زَيدُ حَسَنُ وَجَهْهَا مِنْهَا [where هَبْهَا is governed in the acc. by assimilation to the direct obj. (DM)]; or supplied, as زَيدُ حَسَنُ مِنْهَا, i. e., مِنْهَا [below]. There is a dispute about زَيدُ حَسَنُ الْرَّجَة with the nom. [350]:—some say that مِنْهَا is to be supplied: and some that اَل is a substitute for the pron. [599] (ML); and, according to this, IHSh's phrase "only the pron." [above] means "only the pron. or its substitute". With the acc. or gen., however, as حَسَنُ الْرَّجَة [349] or حَسَنُ الْرَّجَة, no cop. is needed, because the pron. is present in the ep.: and the result is that, if a pron. be present in the ep., it suffices; but, if not, the pron. must be in the reg. of the ep.: though this is open to the objection that in حَسَنُ وَجَهْهَا the ep. contains
a pron., and yet they supply the pron. in its reg. [above] (DM); and [the truth is that] in [الوجة or خسنة الوجة], and the like, [a cop. is needed, but] ٌل is put as a substitute for the pron., [according to the KK, or the pron. is supplied, according to the BB, although the ep. contains a pron.,] as is conclusively proved by the fact that you say مزرت بامرأة خسني وجهها I passed by a woman whose face is beautiful or خسنة الوجة, making the ep. masc. when it governs the [explicit] nom., [and therefore contains no pron.,] and fem. when it governs the gen., which shows that, in governing the gen., it assumes the pron. of the qualified, as it does when it governs the acc., and you say خسنة وجهها (BS). And [similarly] وآن للنتقين خسنس مكب جنات عدني مفتحة لهم الأبواب XXXVIII. 49, 50. And verily for the pious is a beautiful retreat, gardens of abiding, having the gates thrown open to them must be construed as orig. ٌل أبوابها the gates of them, [the cop. being suppressed (DM)]; or their gates, ٌل acting as a substitute for the pron. (ML).

§ 349. The act. part. and the assimilate ep. differ in (Aud, ML) five (Aud) [or rather] eleven (ML) matters:— (1) the act. part. is formed from the trans. and intrans. [v. (Tsr)], like قائم standing (Aud, ML), مستخرج extracting and behaving proudly
but the assimilate ep. [only (ML)] from the intrans. [348] (Aud, ML) by constitution (Tsr), like beautiful and comely (Aud, ML); or by intention, like whose father is a beater, and whose slave is beaten, since the act. and pass. parts., when subsisting is intended by them, are treated like the assimilate ep. [below], as IM says in the Tashil (Tsr): (a) as for merciful, knowing, and the like, they are confined to hearsay (A): (2) the act. part denotes [one of (Aud)] the three times [343]; but the assimilate ep. only the continual (Aud) present (Aud, ML) time (Aud, DM), i.e., the time of the speaker, explained by IHsh [and Kh] as (DM) meaning the past continuous with the present time (ML, Tsr), not the discontinuous past or the future (Aud): (a) since Sf holds that it denotes the past, and IM that it denotes the present, IHsh, in order to reconcile these two opinions, intimates that those who say the past mean the past continuous with the present; and those who say the present mean the present that the past is continuous with: so that it has no indication of originating, nor of subsisting in all the times [348]; but indicates only the present accident (DM): (3) the act. part. is always comformable to the aor. in its vowels and quiescences [343] (Aud, ML), like and ML,
Tsr), whence قائم (ML), whence مُّنطِلِق (ML), whence يَقُوم (ML), whence يَقُوم (orig. يَقُوم); though absolute identity of the vowels is disregarded (ML, Tsr), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsr), as is proved by قاتل and قاتل (ML), يَقِيمُ and يَقِيمُ (ML), for which reason IKhb says that this [agreement of the act. part. with the aor. in vowels, etc. (DM),] is [an agreement in ] a prosodical, not an etymological measure (ML, Tsr): but the assimilate ep. is comformable to the aor. (Aud ML), whether it be formed from the tril. or the non-tril. (Tsr), like مُنطِلِق الْبُسْطِي free from vice, طَاعَرُ الْعَرْضِ fluent in tongue, مُطَبِّضِ النِّسْقِ easy in mind (ML); and unconformable [to the aor. (Aud)], which is the prevalent [formation] (Aud, ML) in the [ep.] formed from the tril. (Aud), like جَبِيل comely (Aud, ML), حَسَن beauti-

ful, صَخْم bulky, and مُّلَلَن full (Aud): (a) the saying of [Z, IH, Ibn Al'Ilj, and (Tsr)] many that it is always unconformable is refuted by their agreement that the saying [of 'Adr Ibn Zaid atTamimi, a heathen poet (MN),]

من صديق أو أخي قلة
أو عدوانى شاحب دأرا

[Whether a friend, or a trusty companion, or a foe distant in abode (MN)] is a case of assimilate ep. (ML, Tsr), since شاحب (Tsr,DM), so that the ep. agrees with the aor. in measure (DM): (4)
the act. part. may be preceded by its acc. (Aud, ML), as

Zaid is beating 'Amr [343] (ML, Tsr): but the assimilate ep. is not preceded by its acc. (Aud), being subordinate to the acc. part. in government (Tsr); while زیدُ حسن وجهه is not allowable (ML, Tsr): (a) hence the acc. is correct in such as زیدُ أتانا صارب (I am beating) Zaid, I am beating him [62]; but disallowed in such as زیدُ أباه حسن وجهه Zaid is such that his father is beautiful in his face (Aud): (5) the reg. of the act. part. is connected, [i.e., conjoined with a pron. relating to the qualified (DM),] and extraneous, as زیدُ صارب علامة وحمرأ Zaid is beating his young man and 'Amr, [where علامة is connected, and عمرا extraneous (DM): but (ML) the reg. of the assimilate ep. must be connected, [i.e., conjoined with the pron. of its qualified, either literally (Aud),] as زیدُ حسن وجهه Zaid is beautiful in his face [below]; or [ideally, as (Aud) زیدُ حسن الوجه Zaid is beautiful in the face [343] (Aud, ML), i.e., منة of him (Aud), meaning من Zaid (Tsr); while زیدُ حسن عمرا is disallowed (ML): (a) this opinion [that the cop. is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that is a substitute for the post. [pron. (Tsr)]: (b) the saying of BD that the allowability of such as زیدُ بنك فرح Zaid is joy-
ful in thee falsifies the generality of IM's saying that the reg. must be connected [350] and postpos., is refuted, because by "the reg." [in IM's saying (Tsr) is meant what the ep. governs by right of [its] resemblance [to the act. part. (Tsr)]; whereas its government of the adv. is by reason of the verbal sense contained in it; as also is its government of the d. s., sp., and the like (Aud): (6) the act. part. does not vary from its v. in government; while the assimilate ep. does, since it governs the acc. notwithstanding the intransitiveness of its v., as زَيدُ حَسَنَ رَجْهَةُ [above]; whereas with the acc. is disallowed, contrary to the opinion of some, [who allow the intrans. v. that forms an assimilate ep. to govern the acc. by assimilation to the direct obj. (DM)]: (a) as for the tradition إنَّ أَمَرَاةَ كَانَتْ تُتْحَرَّقُ الْقَلَمَةَ [where it may be objected that is governed in the acc. by تُتْحَرَّقُ with Fath or quiescence of the s., aor. pass. of Zaid shed the blood, i. e., ارَّاغَةُ, notwithstanding that this v. is trans. to only one obj., which here is the pro-ag., the reply to it is that (DM),] is (a) a sp. الَّذِي being red., [i. e., Verily a woman that was poured out by others in respect of blood the woman being slain, according to this reply (DM)]; or (b), says IM, an obj., the o. f. being 216
that was pouring out blood, [and the woman being a slayer, according to this reply (DM),] and the Kasra then converted in to Fatha, and the ی into ی, as in جَارِیةٌ, which is refuted, because the condition of that [conversion (DM)] is mobility of the ی, as in جَارِیةٌ girl.

forelock, and بَقِیَةٌ remained: (7) the act. part. may be suppressed, while its reg. remains: and therefore they allow (a) هذَا صَارِبُ بَیْدٌ وْعَمِرَا [62]; and (b) آنَا زِیدَا مَارِیةٌ by subaudition of a v., or of a qual. pronounced with Tanwin [346. A], but not by coupling to the place, according to those who prescribe, as a condition [of such coupling (DM)], the existence of the requirer of the place [538] (ML), because the act. part. does not govern the obj. in the acc. except when it is synarthrous or pronounced with Tanwin, while here it is neither (DM): whereas مَرْتُ بَرْجِیلِ the 활 in the gen., and the 활 in the acc., is not allowable, nor مَرْتُ بَرْجِیلِ وجهُ حَسِینَ with the ی governed in the acc. [by a suppressed ep. after the manner of distraction (DM)], because the [assimilate] ep. does not govern when suppressed, [which is a cause of disallowance in both exs. (DM); and because it is not preceded by its reg., [i.e., does not govern what precedes it,] and what does not govern does not expound an ep., [which is a cause of disallowance in the second ex. (DM)]; (8) it is not inelegant to
suppress the n. qualified by the act. part., and prefix the latter to the n. pre. to the pron. of the [suppressed (DM)] qualified, as مَّرَّتْ بِقَاتِل َأَبِيهِ I passed by a (man) slayer of his father, [i. e., مَّرَّتْ بِرَجُلٍ قَاتِلٍ َأَبِيَّةٍ (DM)]; whereas مَّرَّتْ بِرَجُلِ حَسَنٍ وَجَهَةٍ I passed by a (man) beautiful in his face, i. e., مَّرَّتْ بِرَجُلِ حَسَنٍ وَجَهَةٍ (DM),] is inelegant (ML): (9) the nom. and acc. governed by the acc. part. are separable [from it (DM), as زَيْدُ صَارِبُ فِي الْبَيْتِ ْعَمْراً Zaid is such that his father is beating 'Amr in the house; whereas, according to the majority, زَيْدُ حَسَنٍ فِي الْجَنَّةِ زَيْدٌ زَيْدٌ is such that his face is beautiful in battle is disallowed, whether you put [the into (DM)] the nom. or acc.: (10) the reg. of the act. part. may be followed by all the appos.; whereas the reg. of the assimilate ep. is not followed by the ep. (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the pron., which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition أَعْرَ عَينَيْهِ َأَلْبِينَي [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that البَيْنَيُّ the right is the enunc. of a suppressed [inch.], i. e., أَعْرَ عَينَيْهِ َأَلْبِينَي (It is) the right, this prop. being a reply to an assumed question "Which eye?"; or that it is the obj. of a suppressed [v.], i. e., أَعْرَ عَينَيْهِ َأَلْبِينَي (I mean) the right
(DM): (11) the _appos._ of the _gen._ governed by the _act._ _part._ may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the require of the place [above]; and _VI._ 96. [346. A, 538] is a possible instance of it: whereas ّصَحِيفُ الْرِّجْلِ وَالْبَدْنِ

_He is beautiful in the face and the body, with the_ ّرَجْحِمٌ
_in the _gen._, and the _بَذَنُ_ in the _acc._, is not allowable, contrary to the opinion of Fr, who allows ْهُوَ قَوِّيٌّ الْرِّجْلِ وَالْبَدْنِ.

_He is strong in the leg and the arm with the coupled in the_ _nom._ [or _acc._ (DM)]; (a) the Bdd allow the _appos._ of the _acc._ to be in the _gen._ in both the _cats._, [i. e., the _act._ _part._ and assimilate _ep._ (DM),] as ّقَدَيْبِرٌ ّصَحِيفُ

[346. A, 347, 538], where ّقَدَيْبِرٌ, according to them, is coupled to ّصَحِيفُ: but the _gen._ in ّقَدَيْبِرٌ is explicable on the theory that the _o.f._ is ّأَوْ ّصَفَصْبٌ ّقَدَيْبِرٌ or (cooking) boiled meat, [or (dressing) boiled meat (EM,] the _pre._ being suppressed, and the _post._ left in the _gen._, as in the reading of _VIII._ 68. [127]; or that ّقَدَيْبِرٌ is coupled to ّصَحِيفُ, but is put into the _gen._ by vicinity [130. A], or by imagining ّصَحِيفُ to be in the _gen._, like ّرَكَّةٌ ٍذِبَابِقٌ شَيْءٌ [426, 538] (ML), not by coupling to the place (DM).
§ 350. IM mentions in the Tashil that the reg. of the assimilate ep. is [sometimes] a prominent attached pron., [i.e. not detached, independent, whether it be contiguous to the ep. (Sn),] as

(A) Fair of face, bright of it, art thou in peace; and in war frowning, stern (MN); or separated from it by another pron., as قرَّىُ نَعْجِبَةَ, أَلَّاَ الَّاَسْ تُدْرِيَةَ وَكَرَامُهُمْ وَا. Kuraish are the noble of mankind in offspring, and the generous of them therein [below] (Sn). And so it may be a latent pron., as زَيِّدُ حَسَنٌ Zaid is beautiful: but the intention is to mention what is governed by the ep. as being an assimilate ep.; whereas the covert [pron.] is governed by it as being an ep., not with the restriction of its being assimilate (DM). The connected [governed in the acc., really or virtually, being in the latter case a nom. susceptible of being governed in the acc. by assimilation to the direct obj., as in the second of the verses cited below, or a gen. susceptible of that, as in the first and third (Sn),] is divisible into twelve sorts, (1) a conjunct, as أَسِيلَاتُ أَبْدَانِ يُقَاقُ حُصْرُهُمْ. [by 'Umar Ibn Abi Rabia (MN), Long in bodics, slender in their waists, plump in what the waist-cloths are wrapped over, i.e. the buttocks (Sn).] (2) a qualified resembling the conjunct [in its ep.'s being a prop., like the conj. of the conjunct (Sn), as
I will visit a man such that great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time (Sn), the evidence being in (3,4) pre. to one of the two, as

(by AlFarazdaq, Then I turned them (the she-camels) towards the exalted in rank, and the nice in all that the waist wrappers are wound round (MN) and I saw a man slender as to the head of a spear that he was thrusting with: (5) synarthrous, as حِسْنٌ الوجه beautiful in the face [348]:

(6) anarchrous, as حِسْنٌ وَجِهَة beautiful in his face [below]: (7,8) pre. to one of the [last] two, as حِسْنٌ وَجِهَة أَبٍ beautiful as to the father's face and حِسْنَ وَجِهَة أَبِي beautiful as to a father's face: (9) pre. to the pron. of the qualified, as حِسْنَ وَجِهَة [above]: (10) pre. to the n. pre. to the pron. of the qualified, as حِسْنَ وَجِهَة beautiful as to his father's face: (11) pre. to the pron. of, [i.e., to the pron. relating to (Sn)], a n. pre. to a n. pre. to the pron. of the qualified, as جَبِيلٌ أَنفَة I passed by a woman beautiful as to her girl's face, comely as to its nose, [because the sense is
(1685)

(Sn)]: this is mentioned by IM in the Tashil: (12) pre. to the pron. of the reg. of another [assimilate] ep., as [in the last ex., and similarly in (Sn)] I passed by a man beautiful in the cheek, comely in its mole, [except that here the reg. of the other ep. is not pre. (Sn)]: this is mentioned in the CT by IM, who holds the saying

[The damsel plump in the naked body elegant in its flank, captivated me, when I fancied not that I should be captivated (Sn),] to be an instance of it (A), the pron. in relating to (Sn). The reg. of this ep. has three cases, being (1) in the nom., (a) as an ag.; or (b), says F, as a [partial (Sn)] subst. for the pron. latent in the ep., [meaning where substitution is possible, not unrestrictedly, so that their saying

I passed by a woman beautiful in the face is not to be quoted against him, because here the substitution is prevented by lack of the feminization of the ep., which is necessary when the ep. assumes the pron. (Sn)]: (2) in the acc., (a) by assimilation to the direct obj. [of the act. part. (Sn)], if the reg. be det.; and (b) as a sp., if it be indet.: (3) in the gen., by prothesis. And, with each of the three [cases of the reg.], the ep. is either indet. or
det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [ep. in the sing. number (Sn)] to the anarthrous [reg.] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashil, to the pron. of the synarthrous, are disallowed. These are 9 constructions, (1) 
الكسن وجهه; (3) 
الكسن وجه أبي (2); العكس وجه [when the qualified here, as in the three next exs., is anarthrous, like ربة (Sn)]; (4) 
الكسن وجه أبيه; (5) 
الكسن وجه أبي; (6) 
الكسن ما تتخت نقبه; (7) 
الكسن كله ماتحت نقبه; (8) 
الكسن نوال أمه; (9) 
الكسن وجه جاريتها الجميلة آنفه; (A), when the qualified is such as هند Hind, not such as هند The woman (Sn). But theكسن الجميلة حالها The beautiful in the cheek, the comely in its mole [below] is not one [of the disallowed (Sn)], because the reg. is pre. to the pron. of the synarthrous; though it is weak, because disallowed by Mb[below]. And the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the ep., whether anarthrous or synarthrous, governs, in the nom., a [reg. a prothetic and] denuded of the pron., or pre.
to a [n.} denuded thereof (A), because here the ep. is devoid of a pron, relating to the qualified (Sn). These are 8 constructions, ḥusūn ʾajābāʾ (1); ʾal-khashān ʾajābāʾ (2); ʾal-khashān ʾajābāʾ (3); ʾal-khashān ʾajābāʾ (4); ʾal-khashān ʾajābāʾ (5); ʾal-khashān ʾajābāʾ (6); ʾal-khashān ʾajābāʾ (7); ʾal-khashān ʾajābāʾ (8); [348] ʾal-khashān ṣalatāʾ (7); but the first four are worse than the second, because [in the second four (Sn)] ḥusūn is a substitute for the pron. (A), as is the opinion of the KK [599] (Sn). Those constructions, though bad, [from the absence of connectedness in letter (Sn),] are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of ʾajābāʾ ḥusūn is ʾajābāʾ while the proof of the allowability [from hearsay (Sn)] is the saying

[Thou wast tried by an invincible warrior, stout of heart, expert, not a wielder of a blunt sword, that glances off (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the indet ep. governs, (a) in the acc., dets. without restriction, [i.e., whether made det. by ʾār or by prothesis (Sn); (b) in the gen., dets. other than the synarthrous and the pre. to the synarthrous: (2) where the synarthrous ep. governs,
in the gen., a [reg.] pre. to the pron. of the synarthrous. These are 15 constructions, [8 of the 1st sort (Sn).] (1) حسن وجه (3); حسن وجه اللب (2); حسن الوجه حسن كل (6); حسن ما تكبت نقبه (5); حسن وجه أبيه حسن (8): حسن وجه حкрытها جبيلة أنيفة (7); ما تكبت نقبه حسن رجبه (9); [6 of the 2nd sort (Sn).] [الوجهة جبيل حلالها] حسن (12); حسن ما تكبت نقبه (11); حسن وجه أبيه (10); حسن وجه حкрытها جبيلة أنيفة (13); كل ما تكبت نقبه حسن الوجهة جبيل حلالها; [and one of the 3rd sort (Sn).]

[above] (A). The reason of the weakness, (1) in the 1st sort, is that it involves treating the intrans. ep. like the trans.: so [says Kh] in the Tsr: (2) in the 2nd sort, is that it involves (a) as mentioned below by A, the semblance of prefixion of a thing to itself [120]; (b) as is said, redundancy of an unneeded pron., for which reason the synarthrous and the pre. to the synarthrous are excepted, because there is no redundancy in them: (3) in the 3rd sort, is that it is disallowed by Mb [above] (Sn). The proof of allowability, (1) in the 1st and 2nd [accs., i.e., the synarthrous and the pre. to the synarthrous (Sn).] is the saying وَتَأَمَّلُ بَعْدُ الْآخِرِ in the version with the الفَتْرِ in the acc., [this being a proof in the 2nd also, because the pre. to the synarthrous ranks with the
synarthrous (Sn)]: (2) in the rest of the accs., is the saying [attributed by IAr to one of the Assads, describing camels, and by Al'Aini to 'Umair Ibn Lahā' atTaimī, whom I do not know, the well-known poet being 'Umar Ibn Laja' atTaimī (AKB)]

An‘anāhā i-līnī min Nunātāhā * Kum al-dhārī wa'dīqatāhīhā

[I describe them—verily I am one of their describers—loosly as to the tops of the humps, having their navels hanging down from fatness (AKB)], since there is no [material] difference between them: (3) in the gens., except the last, is the saying [of AshShammakh (EC)]

Ata‘amāt ‘alā ‘alayihā yarqattānā * Kālītā ‘āmāliyāhā jūnānā mustaliyānā

[Two neighbours (meaning two stones that support the cooking-pot) of a smooth stone (put at one end of them as an additional support) abode in their two homes, dark red in their uppermost parts, black in their lower part exposed to the heat of the fire (EC);] (a) in this sort, the gen., according to S, is a poetic license; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself, [since the ep. is identical in sense with the n. governed by it in the nom. (Sn)]; but the KK allow it [even] in prose, which is correct, as in the tradition صفر وسبحة empty as to her girdle, [meaning lank in the belly (Sn).]

A‘urr ‘ibnī ‘Alīnī blind in his right, [or, in another version
left (Sn),] eye [349], and, in the description of the prophet $\text{sn}^\text{thick in his fingers} : (4) in the last is the saying $\text{sn}^\text{above}. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one pron., [like $\text{Sn}^\text{two (A), like}$ $\text{Sn}^\text{two (A), like}$, which, besides the $\text{s}$, contains a latent pron., ag. of $\text{Sn}$; because the former is free from redundancy of an unneeded pron. (Sn). For [a synopsis of] the foregoing [constructions of the assimilate ep. (Sn)] I have compiled a table, from which their exs. and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess; combining in that [proof] each pair of cognate [kinds, like $\text{Sn}$ and $\text{Sn}$]: and this is it (A).
A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to [the evidence for the gen. in حَسَنَ رَجَةٌ أَبٌ and حَسَنَ أَبٌ, vid. the saying (Sn) of Ḥumaid al-Arkāṭ (AAz)]

لا حقب بطن بقرى سبيلٍ لا خطط الوجع ولا ترورٍ (A), describing a wild he-ass, Lank in belly, with a fat back; not knocking his legs together in the step, nor over-reaching (AAz); and, in some MSS, also the saying

وَلا سيئي دَي إِذا ما تُبَسِّوا إِلى حاجَة يُحوم مُكَفَّيَةً برَلا (Sn), by 'Amr Ibn Sha's (MM), Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes, (EC): the 2nd is to [the evidence for the acc. in حَسَنَ رَجَةٌ أَبٌ and حَسَنَ الوجَة, vid. the saying (Sn)]

و تأخِذ بدعة الج (A), mentioned above (Sn): the 3rd is to [the evidence for the acc. in حَسَنَ رَجَةٌ أَبٌ and حَسَنَ الوجَة, vid. the saying (Sn) of Abū Zubaid at-Ṭā' (IY)]

عينًا مُقيلة عَجَّارًا مُدَرجةً مَكَحْوَرَةً جَدَلْت شنباً أنبابًا (A), describing a woman, Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth (IY): the 4th is to [the evidence for the nom. in حَسَنَ رَجَةٌ أَبٌ
vid. the saying (Sn) [بَعْهَا مُنِيبَة الْحَم] (A), mentioned above (Sn): the 5th is to the evidence for the nom. in حَسَنَ وَجَهَةٌ أَبْيَهَهُ حَسَنَ وَجَهَةُ, vid. the saying (Sn)

She reproaches us that we are few in our number. Then said I to her, verily the generous are few: the 6th is to [the evidence for the nom. in حَسَنَ نَوَال أَعْلَهُ and حَسَنَ سِنَانٌ رَمَيَّ مَتَعْرَن بِهِ, vid. the saying (Sn)] أَرْزَأْتْ أَمِراً جَمِا آنَهُ (A), mentioned above (Sn): the 7th is to [the evidence for the gen. in أَلْحَكَسَانَ الْوَجَةَ الْجَيْبِيَّ خَالِيَهُ, vid. the saying (Sn)] سِبْتُنِي أَفْتَأَتَا آلِحَمَ (A), mentioned above (Sn): the 8th is to [the evidence for the acc. in أَلْحَكَسَانٌ وَجَهَةَ أَبِي and أَلْحَكَسَانٌ وَجَهَةٌ أَبِي, vid. the saying (Sn)] [83] (A); and, in some MSS, also the saying [239] (Sn): the 9th is to [the evidence for the acc. in أَلْحَكَسَانٌ وَجَهَا and أَلْحَكَسَانٌ وَجَهَّا أَبِي, vid. the saying (S) of Ru’ba Ibn Al’Ajja (AKB)]

فُذُّاِلَ وَحُمَّ لا يَبْيَلُي سَبَا * أَلْحَكَسَانَ بَابًا وَالْعَقْرُ كُلُّباً (A), describing a man as extremely inhospitable, Then that fellow is a churl, that heed not reproach; the hard in door, and the savage in dog (AKB): and
Then repair thou to Yazid, the man such that those who repair to him are dear. When the reg. of the ep. is, as before mentioned, a pron., the ep., (1) if in contact with the pron., and anarthrous, governs it in (a) the gen., by prothesis, as مَرَّتْ بِرّجُلٍ حَسْنِ الرَّجُلِ جَبِيلَةٍ *I passed by a man beautiful in face, comely in it* [below] (A); b) the acc., by assimilation to the direct obj., as IМ, agreeing with Ks, allows in the Tashih, the gen., according to this, being prevalent, not necessary, as is observed by Dm, who says that the difference between intending, and not intending, prothesis appears in such as مَرَّتْ بِرّجُلٍ أَحْبَرَ الرَّجُلَ لَا أَصْفَرْهُ *I passed by a man red in the face, not yellow in it, with Kasr of the r, when prothesis is intended [17], and Fath when it is not (Sn): (2) if separated from the pron., or synarthrous, governs it in the acc., as تُرْيِشْ نَجِبَةُ الْمَلَكِ الْأَحْبَرَ (above) and (Sn) *الْحَسْنُ الرَّجُلِ جَبِيلَةٍ* [below] (A), the pron. in *الْحَسْنُ الرَّجُلِ جَبِيلَةٍ* being in the place of an acc., according to S [113] (Sn). The cases where prothesis is disallowed are only where the ep. is a sing., as you have seen: whereas, if the ep.
be a *du.*, or a *pl.* analogous to the *du.* [234], it may be
*pre.* unrestrictedly [112] (A), i.e., whether the *ep.* be
synarthrous or not; and whether the *post.* be anarthrous,
and devoid of prefixion to the synarthrous, and to the *pron.*
of the synarthrous, or not (Sn). To the 72 construc-
tions, then, must be added three, where the *reg.* of the
*ep.* is a *pron.*, (1) a *gen.*, in contact with the anarthrous
*ep.*, as مَرْطُ بِرَجْلٍ حَسْسِيَّ أَلْوَجْهَةِ جَبِيلَةٍ [above]; (2) [an *acc.*
(Tsr),] separated from the anarthrous *ep.*, as قُرْيُشُ نُحْبَاءَةَ آنَسَٰسِ آخْرَى [above] ; (3) [an *acc.* (Tsr),] contiguous to the
synarthrous *ep.*, as زِيدُ أَلْحَسْسِيَّ أَلْوَجْهَةِ جَبِيلَةٍ [above]:
so that the constructions become 75. The *ep.*, moreover,
is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*;
and these 8 multiplied into 75 make 600: and the *ep.*
[itself (Tsr) also is in the *nom.*, *acc.*, or *gen.*; and these
3 multiplied into 600 make 1,800: and the *reg.* of the *ep.*
[also (Tsr)] is in the *sing.*, *du.*, or sound or broken *pl.*,
*masc.* or *fem.*; and these 8 multiplied into 1,800 make
14,400, from which 144 are to be deducted, because the
pronominal *reg.* has no sound or broken *pl.*; while the
remaining constructions are 14,256, some allowable, and
some disallowed, the latter of which should be excluded
from them, as before mentioned (Tsr, Sn): so observes
Kh in the Tsr (Sn). IM says in the Kāfiya “The sub-
tantive is made to imply the sense of the *ep.* [142]; and
is then used as it is used, though such a construction is weak". The following sayings are instances where the \textit{prim.} is made to imply the sense of the \textit{deriv.}, and is given the predicament of the assimilate \textit{ep.},

\begin{equation}
\text{A butterfly in gravity, a Pharoah in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and}
\end{equation}

\begin{quote}
\text{فُرَاعَةُ الْجَلِّبِ فَرَاعَةُ الْعَذَابِ وَإِنْ # تَطْلُبُ نَذَاهُ فَكَلِبُ ذُوَّةُ كَلِبِّ

[by AlMundhir Ibn Hassan, \textit{Then, but for God and the blessed colt, thou wouldst have returned, being a sieve in hide (MN)}, \textit{being made to imply the sense of inconstant, of \textit{grieved}, of \textit{perforated}, riddled}; and therefore treated as these \textit{eps.} one treated in respect of prefixion to what is logically an \textit{ag.}; though, if they were made to govern the \textit{nom.} or \textit{acc.}, it would be allowable (A).}
§. 351. It is the ep. indicating [its subject’s (Fk)] participation, and excess [over others, in the root of the v.(Fk)], like أَكْرَمُ more generous [287] (KN). IHsh says in the Glosses on the Tashãl that it should rather be called the أَنْعَلُ of excess, because it is sometimes formed from what contains no superiority, as أَبْخَلُ more niggardly and أَجْهَلُ more ignorant (Ys, MAd). It is diptote because of the inseparability of the quality of ep., and of the measure of the v. [18]. And it does not vary from the shape of أَنْعَلُ, except that the Hamza is mostly elided in جَبِرُ better and شَرُ worse, from frequency of usage, and أَحْبُ dearer is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحْبُ شَا إِلَى الْآتِسِي ما مُنِعَا

And a thing most dear to man is what he has been refused; while جَبِرُ and شَرُ are sometimes treated according to the o. f., as in the reading [of Abû Kilâba (D, Tsr)] مِّسَّى الْكَذَّابُ الْأَشْرُ LIV. 26. Who is the worst liar? and the saying

ِلَلَّ مَغِبِّ الْبَاسِ رَابِنَ الْأَخْيَرِ

(A), whereِ لَلَّ is made diptote by poetic license (Sn),
Bilâl is the best of men, and the son of the best (Jsh). The التعلُّم of superiority is formed from the intrans., like أَفَضَّلْ more excellent; and the trans., like أَعْلَمُ more knowing (Sh). It is formed only from what the two vs. of wonder are formed from \[477\] (Aud), vid. every aff. att. plastic tril. [352] v. [353] in the act. voice [354], such that [what is meant by] it admits of emulation, and not forming its ep. upon the measure of أَفَضَّلْ, fem. أَفَضَّل (Tsr); so that one says هُوَ أَضَرَّبُ He is more ready to strike [from ضَرْب, aor. ضَرَّب (Tsr), and أَعْلَمُ عَلَمَ (Tsr)], and أَفَضَّلْ أَفَضَّل (Tsr)] as one says مَا أَضَرَّبْ How ready he is to strike! and أَعْلَمْ How knowing and أَفَضَّلْ How excellent (Aud), and أَعْلَمْ بِهِ and أَضَرَّبْ بِهِ (Tsr). And what is used as a connective for [deriving an expression of] wonder from that [v.] which does not form a homomorphous v. of wonder \[477\] is used as a connective for [deriving an expression of] superiority, the inf. n. of that v. being put after the connective as a sp., as هَوَّا أَسْتَرَّجَ أَفَضَّلْ He is stronger in extracting and ضَرْب more intense in fairness (Aud).

§. 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the أَفَضَّل of superiority from what exceeds three letters
is anomalous, as This speech is more concise than any other (Aud), where being from It was made concise contains two anomalies, being pass. [354] and exceeding three letters (Tsr). But, as to [its formation from the pret. v. upon the measure of (Tsr)] there are the three opinions (Aud) held as to [the formation of the two vs. of] wonder (Tsr), (1) that it is allowable unrestrictedly (Aud on the two vs. of wonder), i.e., whether its Hamza denote transport [488] or not, which is the opinion of S and the critical judges of his school, and is adopted by IM in the Tashil and its Commentary (Tsr): (2) that it is disallowed unrestrictedly (Aud), except in the case of some anomalies to be remembered, not imitated, which is the opinion of Mz, Akh, Mb, IS, F, and those who agree with them (Tsr): (3) that it is allowed if the Hamza do not denote transport (Aud), and disallowed if it do, which is the opinion of IU; but this distinction, says Sht, is not laid down by any one, nor adopted by any grammarian, and is sufficiently refuted by its being contrary to the common consent [of the learned] (Tsr). The Revelation has II. 282. That will be fairer in the sight of God, and more confirmatory of the testimony, from and while He is the most liberal of them
in giving dirhams, and the most ready of them to confer kindness and This place is more desolate than any other have been heard (Aud); and among their [current (IY)] provs. is أَنْلَسُ مِنْ أَبْيَضٍ أَبَاطُ the [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'd Ibn Zaid Manāt (Md); and S holds that to be regular when the augmented [v.] is أَفْعَلَ (Sh). The KK allow the أَفْعَلَ of superiority to be formed from the two words سَوْان blackness and بَيَاض whiteness, because, say they, these are the two original colors, whence [by Ru'ba Ibn Al'Ajjāj, A maid in her wide shift whiter than the sister of the Banū Abād (AKB)] and إِبْعَدْ بَعْدَتْ بَيَاضًا لا بِيَاض لَهُ كَلَّدَتْ أَسْوَنْ فِي عُينِي مِنْ الْظَّلَمْ [by Al-Mutanabbi, Begone (mayst thou perish!), whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month (W, AKB)], which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al-Mutanabbi, addressing hoariness, إِبْعَدْ آلَحُ that is dependent upon أَسْوَن, necessarily implies that أَسْوَن is a n. of superiority; but that is disallowed in colors, and the truth is that مِنْ الْظَّلَمْ is an;
a black thing, being one of the aggregate of the three dark nights, [like a free man, of free men, and a mean fellow, of mean fellows, i. e., of their aggregate, and the saying of the poet

And a white sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said

[He will meet the ‘girt with a sword red because of blood, or with a red sword of blood, whose brightness the necks and livers have taken away with their blood that it has gotten (DM),] either denotes causation, i. e., on account of (its being accompanied by) blood; or is an ep., as though the sword, by reason of its being often accompanied by blood, had become blood (ML). The of superiority is formed from [vs. denoting] internal defects, as such a one is duller than such a one and stupider and sillier and more disputations and more perverse notwithstanding that the not denoting super-
iority is formed from some of them, like "stupid," "silly," etc. And among their proverbs is Stupider than Habanna (M), the cognomen of Yazid Ibn Thawran (ID, Md, IY) Ibn Kais Ibn Thalaba (IY), one of the Banu Kais Ibn Thalaba (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an ep. having no v. is anomalous, [like हौ अंख आबू इरानी He is the more voracious of the two camels (357), from हङ्के palate, which is a substantive; and (Tsr)] like हौ अंखी. He is worthier of it, [from गङ्भीर worthy, i.e., हङ्के ज्ञाती more of a robber than Shizāz (Aud), a well-known robber, of the Banu Dabba, from लाच robber, i.e., सारः: but IKTt transmits a v. for the last, vid. Lāch took the property secretly; and, according to this, there is no anomaly in it (Tsr). Among their proverbs is आबल मि हङ्कि आलि. More skilled in good management of camels [357] than Hunais al-Hanātim (M), a man of the Banu Taim al-Lat Ibn Thalaba (Md, IY): but this is derived from आबल रज़ा The man was skilled in the good management of camels, aor. याबल, inf. n. आबला, act. part. आबल; so that
it is derived from a *tril. v.*, as though they had formed a *v.* fromُ أَلْبُلُبُ camels, and then conjugated it like other *v.* (IX).

§. 354. By rule it denotes *superiority of the ag.* over others in the act, likeُ أَهْيَرُ [351], i.e., *striking more than the rest of the strikers*, not *struck more than the rest of the struck*, because the *ag.* is more frequent than the *obj.*, since, in most cases, there is no *obj.* but has an *ag.*, whereas the converse is not true; though we say "in most cases" to provide against such as مَحْجُونُ possessed by a devil and مَتَّهْرَتْ confounded. But sometimes they use it for the *obj.*, irregularly, as أَعَكَرُ أَرْمَ [357], *more excusable*, أَشْهَرُ أَشْهُر مُهْتَرْمُ more notorious [357], أَخْرُفُ أَشْعَلُ أَشْعَلَ more blameable, أَشْعَلُ أَشْعَلَ more busy (R), and أَخْرُفُ أَشْعَلُ more feared, formidable, dreadful [below] (R on the verses cited from S in §360). It has been heard formed from the *pass. v.* [360], asُ هُوَ أَرْهَيْ منِ دِيْكَ (1) *He is more self-conceited than a cock*, [fromُ رُهْيَ, which, Jh says in the َسَأْحَةُ, is not spoken by the Arabs, except in the *pass. voice*, though it is in the sense of the *act.*, vid. ُ تَكْبَرَ was *proud*; but ID transmits ُ تَكْبَرَ i. q. ُ تَكْبَرَ رَعَةُ; and, according to what he transmits, there is no anomaly in it (Tsr)]:ُ أَشْعَلُ مِنْ ذَٰلِكَ أَشْعَلُ (2) *Busier than the owner of the two skins of butter*, [a woman of the Banū Tāʾīm
Allâh Ibn Thâ'labâ, who used to sell clarified butter in the days of heathenism (Md, Tsr), from [شَغْلَ] was busied (Tsr)] : (3) More anxious about thy need (Aud), from [عَنِيَّةَ was troubled, anxious (Tsr); and hence [أَعْنَى] in S's saying [رَجُلُ بِبَيْانِكِ أَعْنَى And they are more anxious to explain it (R): but [عَنِيَّ] رَضِيَ, in the act. voice, has been heard; and, according to this, there is no anomaly in it (Tsr): (4) [أَخْوَفُ [above] in the verses, like [أَحْبَدُ [above] and [أَحْبَدُ [357] (AKB).

§. 355. The أَعْلَ of superiority has three states, being (1) anarthrous and aprothetic; (2) synarthrous; (3) pre. [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with [مَن] (IM) governing the inferior in the gen. (IA, Aud, A), both [constructions] being combined in [أَنَّا أُكْتَرُ مِنْكَ مَالًا وَأَعْزُ نَفْرًا XVIII. 32. I am more abundant than thou in wealth [85], and more mighty (than thou) in people, i. e., [مَن] [357] (A), where [مَن] with its gen. is suppressed, because known (Sn). The sense of this is disputed (A) :—(1) according to Mb (A,YS) and those who agree with him (A), it denotes beginning of extent (A, Fk) in superiority (Fk, Sn), as [خَيْرُ مَنْهُ better than he (Sn); or inferiority (Fk, Sn), as [شَرَمُهُ...
worse than he (YS, Sn): and this opinion is held by S; but he intimates that, together with this [sense], it imports the sense of partition, saying that ḥār ʾaṭfaṣl ʾaṣṣār Zādī He is more excellent than Zaid pronounces him superior to one, and is not general: (2) according to IM in the CT (A, YS), it denotes passing (A, Fk), as though, by ʾīrāb ʾaṭfaṣl ʾaṣṣār ʿAmr in excellence: and he says that, if beginning were intended, ʿalā might occur after it; and that its denoting partition is falsified by two matters, its not being replaceable by ʿāṣṣ, and its gen.'s being [sometimes (Sn)] general, as الله ʿaẓẓām ʾaṣṣār ʾaṭfaṣl ʾaṣṣār God is greater than every great one (A, YS): and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the ending is sometimes omitted, because the ending is not known, or not intended to be announced; and that [omission of the announcement of the ending (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the ending (A, YS). This ʾaṭfaṣl and its gen. together stand towards the ʾaṭfaṣl of superiority in the same position as the post. towards the pre.; and therefore may not precede it, as the post. may
not precede the pre. (IA). But sometimes من precedes it in poetry, as

(1706)

(R), from the celebrated abbreviated ode of Ibn Duraid, And he brought down AlZaab, by force, when she was higher than the eagle of the air of the sky in soaring (AKB). And, if the gen. governed by من be an interrog. [n. (R, IA), or pre. to an interrog. (R, IA, Aud) n. (R, IA)], they always precede (IM, R) the من of superiority (R, Aud, A), as Than whom art thou more excellent? and من عُلَمـَمَ من أَنْفَضَل من عُلَمـَمَ من أَنْفَضَلThan whose young man art thou more excellent? (Aud), because the interrog. takes precedence (A, Tsr) of what governs it, vid. من عُلَمـَمَ من عُلَمـَمَ من أَنْفَضَل (Sn): [but they do] not [precede] the whole sentence, as IM makes them do (A), like من عُلَمـَمَ من عُلَمـَمَ من أَنْفَضَل Than whom art thou better? (IM) and [similarly (Sn)] من عُلَمـَمَ من عُلَمـَمَ من أَنْفَضَل Then the young man of which of them art thou more excellent?, since his exemplification involves a separation between the op. and its reg. by an extraneous word, [the inch. not being one of the regs. of the enunc. (Sn),] while no one maintains [the allowability of] that (A). And in enunciation, [i.e., where there is no interrogation (IA, Aud, A),] the precedence [of من] with its gen. before من عُلَمـَمَ (Tsr) occurs rarely (IM), anomalously (IA), as
(1707)

إذا سَأَبَت أُسْمَاء يَوْمًا طَعِينَةٍ (IA, Aud, A), by Jarrir (MN, Tsr), When Asmā (a woman) journeys one day with a lady in a litter, then Asmā is prettier than that lady in the litter (MN); and hence

فَقَالَت لَنَا أُهِلَّاء وَسَهُلَّاء وَرَدَتُ
جَنَّى النَّحْلِ بل مَا رَدَتُ مِنْهُ آفِيَبُ

[by AlFarazdak, Then she (his beloved) said to us "(Thou hast come to) kinsfolk, and (hast come to) a smooth (place)" (60); and she provided honey of the bees; nay, what she provided was nicer than it (MN)], and

وَلا عِيبٌ فِي هُمْ غَيْرَ أَنْ سَرِيعَهَا # تَطْرُفَ أَنْ لَا شَيْءٌ مِنْهُ آسَالُ
(IA, A), by Dhu-r Rumma, And there is no fault in them (the women mentioned in the beginning of the ode), except that their quick ones are slow, and that not a thing is more indolent than they (MN, EC), indolence being a quality praiseworthy among women, though blame-worthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr). The [comparatival (R)] منْ must not be separated from the أَفَعُلُ (R,A) of superiority (R), as is necessarily implied by IM's saying "conjoined" [above] (A), because it completes the sense of أَفَعُلُ (R). That, however, is not unrestrictedly true (A): but they
are sometimes separated by (1) the reg. of ā'움ُّ (R,A), as
النَّبِيُّ أوَلِيْ الْمُمَّوِّنِينَ مِنْ أَنفَسِهِمْ XXXIII. 6. The Prophet
is nearer to the believers than themselves (AKB, Sn),
whence.
[360] (R), by Aus Ibn Ḥajar, For verily we held honor
to be more in need, one hour, of preservation from
pollution than fine striped yamāni clothes (AKB); (2)
فَانَا رَأَيْنَا الْعَرْضَ أَحْوَجَ سَاعَةٍ إِلَى الْصَّرْخَ مِنْ رَيْطٍ يَبَايِرُ مَسْهَمٍ
and its v. (R,A), as
لَوْفَلَّوْكَ أَطْلِبُ لَوْ بَذَّلْتُ لَنَا مِنْ مَجَاَءِ مُرَهَّبٍ عَلَى حَبَّرٍ (A) And assuredly thy mouth is nicer, if thou wouldst
bestow it on us, than water of a hollow in a rock upon
wine (MN); (3) a voc. (AKB, Sn), as says Jarir
لَمْ آتَقَ أَخْبَتَ یَا فَرَزَّدُقُ مَنْ کُمْ ۖ لَبَّا وَأَخَذَتْ بِالْتَّهَارَ نَهَارًا
I have not met by night a fouler set, ۰ Farazdak,
than you, and by day a fouler in the day (AKB):
though not by any thing else. When the جَعَلُ of superiority
is formed from what is trans. by means of مِنْ، this
may be combined with the مِنْ prefixed to the inferior,
being put either before or after it, as زُبِدْ أَقَرْبُ مِنْ عَمَرُ مِنْ
Zaid is nearer than 'Amr to every good deed or
آَقَرْبُ مِنْ کُلِّ خَيْرِ مِنْ عَمِّرُ nearer to every good deed
than 'Amr (A). The gen. governed by the comparatival
participates with the superior in the meaning [of the root of the v.], either really, as زَيْدُ أَحْسَنَ مِنْ عَمْرٍ. Zaid is handsomer than 'Amr; or constructively, as in 'Ali's saying لَكَنَّ أَصْوَمُ يَوْمًا مِنْ شَعْبَانِ أَحْبَرَ إِلَيْ مِنْ أَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَان. assuredly that I should fast on a day of of Sha'bān is dearer to me than that I should break the fast on a day of Ramadān, because breaking the fast on the day of doubt, which may be [the first day] of Ramadān [or the last of Sha'bān], being dear to the adversary, 'Ali supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha'bān to be dearer to him, as though he said "Grant that it is dear to me also. Is not fasting on a day of Sha'bān dearer than it?" And, in irony, you say أَنْتَ أَعْلَمُ مِنْ أَلْحَمْرَ اً. Thou art more learned than the ass, as though you said "If it be possible for the ass to have learning, then thou art like him with an excess ", the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed ](R). And [R says that (Sn)] in their sayings أَنَا أَكْبَرُ مِنْ أَلْسَعْرِ I am too old for poetry and أَنْتَ أَعْظَمُ مِنْ أَنْ تَقْفُولْ كَذَا Thou art too great to say so, the intention is not to affirm the superiority of the speaker to poetry, or of the person addressed to the
saying; but to declare their remoteness from poetry and the saying, the اَنْفَعَلٌ of superiority here importing the remoteness of the superior [person] from the inferior [thing], and his passing away from it: so that مِنْ in the like is not comparatival; but resembles the پُنُتْ مِنْ اَنْفَعَلْ I separated from Zaid and اَنْفَعَلْ I departed from him, being dependent upon اَنْفَعَلْ used in the sense of surpassing and بُكَاَتْ separate, without any assertion of superiority (R,Sn). And therefore أَنَّتْ أَعَزْ عَلَى مِنْ اَنْفَعَلْ Thou art too dear to me to beat thee means بُكَاَتْ مِنْ اَنْفَعَلْ I separate from the possibility of my beating thee from the excess of thy dearness to me, that being allowable because the comparatival مِنْ depends upon the اَنْفَعَلْ of superiority in a sense approximate to this, since زَيْدُ اَنْفَعَلْ مِنْ عَمِّرَو [above] means Zaid surpasses the degree of 'Amr in excellence; so that the مِنْ that we are discussing is like the comparatival مِنْ except in the sense of superiority (R). As for the synarthrous and the pres., they may not be conjoined with the مِنْ (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of اَنْفَعَلْ by turns, it being always indet. when accompanied by [this] مِنْ, and det. when parted
from it (M). One does not say زَيْدُ أَفْضِلُ مِنْ عُمَّرٍ (M, IA), because مِنْ, when attached to this أَفْضِلُ, imparts to it a sort of particularisation, for which reason it occurs after the distinctive [pron.] in XVIII. 37. [166,419]; while the ل, when prefixed to it, contains more determination than مِنْ imports particularisation, so that they dislike to combine the two (IY): nor زَيْدُ أَفْضِلُ الْمَلِئِ مِنْ عُمَّرٍ (IA), because مِنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the pre. (MKh). And, as for the saying [of AlAʿshâ (MN)]

وَلَسْتُ بِالْآخِرِ مِنْهُمْ حَصَى # وَإِنَّمَا الْعَرْشُ لِلْكَاتِرِ
[And thou art not more than they in number; and might belongs only to the many, where the poet combines the ل and ل with the word مِنْ (MN)], and the saying [of Saʿd alḵârḵâra, according to Jh, or of Kais Ibn AlKhaṭīm al Anṣārī, according to IU (MN,)]

نَحْنُ بِغْرَسِ الْرَّوْدِيِّ أُعْلَمُنا # مِنَ الْيَرْكُضِ الْمُجَيِّدِ فِي السَّدِفِ
[We are more knowing in the planting of young palm trees than we are in the spurring of the coursers at day-break, where the poet combines prothesis with مِنْ (MN)], they are explained away (A): for بِالْآخِرِ مِنْهُمْ is accounted for in four ways, (1) that مِنْ does not denote
beginning of extent, but explanation of the genus, as in

Thou art, of them, the gallant cavalier, i.e. from among them [359]; (2) that is dependent upon a suppressed [word], the full phrase being And thou art not the more, (more) than they [359], where the suppressed is a subst. for the mentioned; (3) that is red., and therefore does not prevent the introduction of ; (4) that i.e. in the more among them: while is constructively the post. being meant to be understood as rejected, like

in [78] (MN). Nor [does one say (IY) ]; and, similarly, in the fem., du., and pl., one does not say , nor , nor , nor , nor , nor [18]: but they must be made det. by the or by prothesis, as the most excellent and the most excellent, the most excellent of the men and the most excellent of the women (M). The of superiority is always used (IY, R) with one of the three mentioned (R), [i.e.,] with the [comparative] the art., or prothesis (IY), not being devoid of all; nor having two of them combined, except extraordinarily. It is not devoid of all, because
it is applied to denote superiority of the thing to another. and, with مَنِّ and prothesis, the inferior is expressly mentioned; while, with the art., it is virtually mentioned, because the art., being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the which has the inferior mentioned with it, as, when a person seeks a more excellent than Zaid, and you say عَمَّرُ الأَنْصَلُ Amr is the more excellent, i.e., is that more excellent, i.e., is the person that, we say, is more excellent than Zaid. And according to this, in every case, the art. with the أَنْعَلَ of superiority denotes knowledge [599], in order that أَنْعَلَ may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§. 356. The أَنْعَلَ of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as زِيدُ الأَنْصَلُ the most excellent Zaid and هِنَدُ الأَنْصَلُ the most excellent Hind, آلْهَنْدَّايِ اَلْأَنْصَلِيِ and رَهَذَانَيِ اَلْأَنْصَلِيِ [or رَهَذَانُو اَلْأَنْصَلِيِ (M Ad)] and اَلْأَنْصَلِيِينِيِ or اَلْأَنْصَلِيِينِيِ (M Ad) and اَلْأَنْصَلِيِينِ (2) what must not agree,
but be always in the sing. masc., [whether its qualified be sing., du., or pl., masc. or fem. (MAd),] which is of two sorts, (a) the aunarthus and a prothetic, as زيد أفضل from عمير Zaid, or Hind is, more excellent than Amr, or Al-rida or Al-hindari أفضلاً من عمر, or أفضلاً من عمر Sh: [here] agreement is not allowable; and therefore it is said that 18 is made to deviate from كأن صغرى المع [357,359] is a solecism (A): (b) the pre. to an indet., as زيد أفضلاً من عمر Zaid is a most excellent man and هند أمرأه Hind is a most excellent woman, أفضلاً من عمر أئمة and أفضلاً من عمر أمير and أئمة and رجل أئمة and رجلة and أئمة (Sh): that [indet. (Sh) post. (A)] must agree [in number and gender (MAd) with the n. qualified (A, MAd) by the أفضلاً of superiority (MAd)], as exemplified: and, as for II. 38. [118], it is full the first (party) to disbelieve it (Sh, A), otherwise أئمة would be said; or is نل يكُن كل منْكم أئمة Nor (let each of you) be etc., like XXIV. 4. [40] (Sh), i.e., نل جلدلوا كُل واحدي منْهم Scourge ye (every one of) them (MAd): (3) what admits of both constructions, which is the pre. to a det., [when affirmation of superiority to the post. is intended
and "The two Zaidas, and The Zaidas, are the most excellent of the men, and Hind is, and The two Hinds, and The Hinds, are the most excellent of the women; or, if you please, Zaidas are of the best and Hind is, and Zaidas are of the best, and Hind is. (A) disagreement is better, [or, as said in the Aud and Tsr, is the prevalent usage (MAd),] as in "The best men are of two sorts: the men of the Mas'a and the men of the Mus'ul." II. 90. And thou wilt assuredly find them to be the most greedy of men for life, not in weight but in spirit.

by Dhu-r Rumma, And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head (AAz) not to be the meanest of us and VI. 123. [248] (Sh); and both usages are combined in the Prophet's saying: "There is no better
day than the day of judging, and the best of the believers are those who came near the Prophet's saying."

Now will I inform you of the dearest of you to
me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th,] the author of the Faṣḥḥā is blamed for saying in which case we have chosen the most elegant of them, where, say they, he ought to have said (IA): (b) if affirmation of superiority be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the post. alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this to the synarthrous [in determinateness and (MKh)] in being devoid of in letter and sense (Tsr, MKh), as The reducer, [i.e., Yazid Ibn Al Walid Ibn 'Abd Al Malik Ibn Marwan, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh)], and the scarred, i.e., 'Umar Ibn 'Abd Al Aziz Ibn Marwan, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] are the two just, or two justest of men, of the Banu Marwan, [where admits of being rendered by what contains no affirmation of superiority (Tsr,
MAd), i.e., عَادِلًا بَنِي مَرْوَانَ (IA, Aud, A, MAd), because none of the Banū Marwān participates with them in justice (Tsr, Sn, MAd), since there is no just man among them besides these two (MKh), or of meaning unrestricted excess (Tsr, MAd); and as مُحْسَنٌ صَلَّى اللهُ عَلَيْهِ ﷺ سَلَّمْ أَفْضَلُ قَرْيَةٌ Muhammad (God bless him and give him peace!) is the most excellent of (mankind, from among) Kuraish, i.e., أَفْضَلُ آنَاسِ مِنْ بَنِي قَرْيَةٍ: (c) the prothesis of these two sorts [mentioned in (b)] denotes mere particularization [of the qualified, as being, e.g., of a certain tribe, not explanation of the inferior (Sn)]; and therefore أَعْلَمُ in them may be pre. to what it is not part of, contrary to the أَعْلُ in which the sense of مِنْ is meant to be understood, this being always part of what it is pre. to: and for what reason يُوسُفُ أَحْسِنُ إِخْرَجَهُ Joseph is the handsomest of mankind, from among his brethren, or the handsome man of his brethren, is allowable if أَحْسَنُ مِنْ بَنِي هَمَّم or قَحْسُنُهُمْ be intended; but is disallowed if أَحْسَنُ مِنْهُمْ handsomer than they be intended (A).

§ 357. When the inferior is known (R), مِنْ [with its gen. (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i.e., مَنْكَ (IA, Aud), where expression and suppression occur; and in لَآخِرَةٌ خَيْبَرٌ إِلَّالْقَبِي LXXVII.17.
And the life to come is better and more lasting than the present life) (Aud), i.e. مَنْ أَلْحَبَّةُ الدُّنْيَا (Tsr): being then supplied, [and therefore like the spoken; so that you do not put the art., as you do not put it with مَنْ because the virtually present is like the literally present (IY)]: and hence يَعْلَمُ أَلْسِنَةَ وَأَخْفَى XX. 6. He knoweth the secret, and a thing more hidden (than the secret), [vid. the inmost thought of the soul (B)], i.e., وَأَخْفَى مِنْ أَلسِنَةٍ; and the saying of the poet [looking at some fat camels belonging to other men (AAz)]

[O would that they were camels for my people, or had been made lean in a drought of a year before (this year)! (AAz)], i.e. أَوْ هُزِّتْ فِي جَذِبٍ عَامٍ أَوْلَا; and your saying God is greater (than every thing), [i.e., مِنْ كُلِّ شَيْءٍ (IY)]; and the saying of AlFarazdak

[below] (M) Verily He that raised the heaven has built for us a house, whose pillars are mightier (than the pillars of every house), and taller (than they), i.e. أَمْرٌ مِنْ دَعَائِمِ كِلِّ بَيْتٍ وَأَطْوُلُ مِنْهَا (AAz). That suppression occurs (1) often when فعل is an enunc. (IY, R, IA, Aud, A), actually or orig. (Tsr), as in the text (IA, A), XVIII. 32. (Sn), and the like, being frequent in the Kur (IA);
and hence [above] and

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Thou shalt know which of us is nearer to death than his fellow, when thou bringest near to me the thirsty spears, i.e. *آَنَّى مَنْ صَاحِبَةٍ* (AKB): though, in such cases, it may be said that the elided is the post., i.e., *أَكْبَرُ أَمْرٍ دَعَائِمَُّ كُلِّ شَيْءٍ* the greatest of everything and most mighty pillars (R): (2) seldom when *أَنْعَلَ* is (IY, R, IA, Aud, A) not an enunc. (R, IA), [but] (a) an ep. (IY, Aud, A), as in

أَتَاحُ أَجْدَرُ أَنْ تَقِلِيَّ غَدًا يَجْعَلُ بَأَرَ طَلِيلٍ (Aud, A), by Uḥaiha Ibn Al Julāh Grow tall, O young palm-tree, and come to, i.e., [reach and (EC)] take a place more fit [than any other that thou should sleep at noon, i.e., shouldst grow and flourish, therein tomorrow, by the two sides of cool, shady water (FA, EC), i.e., *تَرِجَيْتُمْ مِنْ مَكَانٍ أَجْدَرَ مِنْ غَيْرِهِ بِأَنْ تَقِلِيْ فِيهِ* (Aud, A), as IM says in the CK (Tsr); or (b) a d. s. (Aud, A), as in

ثُوَّدَت رُقُبَ خَلْمَنا كَأَمْدَرَ أَجْمَالًا * فَظَلَّ فَوَادُهُ فِي كُتُوحٍ مُضَلِّلًا [Thou drewest near, more fair (than the full moon), when we had fancied to be like the full moon; and my heart became seduced into love of thee (MN)], i.e.,

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أُجْلَدُ مِنَ الْبَدْرِ (IA, Aud, A), as IM says in the CT (Tsr): for, since suppression of the *enunc.* is more frequent than suppression of the *ep.* and *d.* s., suppression of part of it also is more frequent than suppression of part of them (R). The أَفْعَلُ [of superiority (IA,A)] is [said to be (IA)] sometimes used divested of the sense of *superiority* (R,IA,A), and renderable by (1) an act. part. (R,Sn), as رَبُّكُمْ آَلِمُ بَكُمْ XVII. 56. *Your Lord is acquainted with you* (IA,A), i. e., عَالِمُ بَكُمْ (IA,Sn): or (2) an assimilate *ep.* (R,Sn), whence وَهُوَ الَّذِي يُبْدِدُ الْحُسْلَةَ ثُمَّ يُعْبِدُهُ رَهْوُارُ أَهْوَامٍ عَلٰیهِ XXX. 26. *And He is the One that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him* (R,IA,A), i. e., وَهُوَ الَّذِي يُبْدِدُ الْحُسْلَةَ ثُمَّ يُعْبِدُهُ رَهْوُارُ أَهْوَامٍ عَلٰیهِ and is said, since one thing is not easier to Him than another (R); and وَإِنْ مُدَبَّ بَعْقِيلِهِمْ (IA, A), i. e., عَكَبٌ هُمْ (IA,Sn) and (Sn,J); and إِنْ آَلِذَا سَبِيلٌ [above] (IA,A), i. e., عَكَبَةُ تَرَیِّلَةٍ mighty, tall (IA); and

Be ye cast out from good, O race of Zaid, as a family! *(Ye are) a most ignoble people, small or great (AKB),* i. e., صَغِیرُواْ أَوْ كِبْیرُواْ; and

*إِنَّ الْمُنَّةَ مِنُ مُلُوكٍ أَعَظَمُ مِلَّتَكُمْ*
[by an Arab of the desert, And, if not (of the race of Hāshim), then of the race of (Aḥil) al-Murār, (kings of Al-Yaman; for verily they are great kings of great kings (AKB)], i. e., عَظَامٍ (R); and

أَنَّهُ جُوُّتُوُ رَلَّسْتُ لَهُ بُكْفٌ فَشَرَّكَيْنِ اِلْخَيْرُكُمَا اِلْفَذَا (A), by Ḥassān [Ibn Thābit (SR)]. What! dost thou sati- vize him, when thou art not like unto him? Then the bad one of you two shall be the sacrifice for the good one of you (Sn). According to Mb, that usage is regular; but [IM says in the Tashil that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R),] adherence to the sing. masc. is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original أَفْعَلْنِ ُأَفْعَلْ (i. e., the أَفْعَلْ of superiority with مُؤً[356] (R); but that it is sometimes plu- ralized when what it belongs to is pl., as

إِذَا غَابَ عَمَّا َّمُؤً أَسُودُ َّمُؤً عَيْنِ ُكَنْتُمْ كَرَّمًا وَأَنْتُمَا أَثْمَأَمَا أَثْمَأَمَا أَلَا أَلَا أَلِمْ (by Al Farazdāk, When mount "Black-eyed" vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble (MN), meaning ye will always be ignoble, because this mountain will not vanish (MN, Sn)]; and, says he, since it may be pluralized, because divested of the sense of superiority, it may be made fem., so that
the saying קָנָן סְפִּירוּתֵי אֲלֵהֶם As though small and great etc. [356, 359] is correct (A). As for אֶפְּלָק (M, R), according to the BB R), as is proved by [the fem. (IY) ] and [the pl. fem. (IY) ] אָדָרֵי (M), like אֶפְּלָק, אַלְפָּרֵי, pl. fem. אַלְפָּרֵי, אַלְפָּרֵי, fem. אַלְפָּרֵי, and the comparable אַלְפָּרֵי, fem. אַלְפָּרֵי, pl. fem. אַלְפָּרֵי, as LXXIV. 38. [248], לֶלֶל being לֶלֶל, or לֶלֶל (IY): (a) the majority of the BB hold that לֶלֶל is of the composition of לֶלֶל, like סְפִּירִי sport (R), its F and E being a, (IY); though this composition is not used, except in לֶלֶל and its variations (R); לֶלֶל having no v., like אֶבֶל [353] (M): but some say that it is orig. אֶבֶל, [having Hamza for its medial (Jh,)] from רָפַל escaped, because escape lies in outstripping; while others say that it is orig. אֶבֶל, from אֶבֶל reverted, because everything reverts to its first [state], לֶלֶל being in the sense of the pass., like אֶבֶל and אֶבֶל more praiseworthy [354]; and in the [last] two cases the Hamza is anomalously converted into אֶבֶל; (2) נַפְעַל, say the KK, (a) from נַפְעַל, its o.f. being נַפְעַל, and (KF) the Hamza being transferred to the position of the F; or (b), as some of them say, of the composition of נַפְעַל, its o.f. being נַפְעַל, and (Jh) the first being converted into Hamza. But its
being declined like the اپُلُ of superiority, and its being used with من falsify [the assertion of the KK as to] its being قوعْل and أولًان, they belong to the speech of the vulgar, and are not correct. The [first] and [of أولٍ], which is the o. f. of أول, according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its pl., vid. أول, [orig. قول, the first of] which is necessarily converted into Hamza, like [the first in] such as أولُ, أَوْكَلُ, pl. of وأصل, [683]: but, according to those who say that أول is from أول, the o. f. of أول is أولٌ, the being converted into Hamza, as in أجْر [237, 683]; and then the second, quiescent, Hamza into أول, as in أمَن [661], for which reason it returns to its o. f. of Hamza in كِلْن’s reading عادا. The first ‘Ad, because the first [Hamza] is elided, the أ of the art. being mobilized with its vowel [Ḍamma (B)], so that the combination of two Hamzas is removed. Thus أُولformer is like أسبق anterior, prior, more preceding or prevenient or outstripping, in sense, declension and construction. You say, in declining it, (1) masc., (a) sing. أُولُ the first; (b) du. أُولِين; (c) pl. أُولُون, and أُولُون [715] (R), and by transposition (Jb,
KF: 2) fem., (a) sing. اولى; (b) du. اولي; (c) pl. اوليات, and اول [248] (R) [or اول] [248], like ضرع and ضرع (KF). And is used [as an ep.] for the [broken] pl. masc., considered as being [tropically] fem. [270]: the poet says

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work (Jh on وَل), i. e., عَرْب مَسْرُ عَلَى طَرْيِقْ تَقْديم (Jh on وَل) (ول on وَل). And you say, if you please, you say Zaid is prior to others, هُو أَولُهُم. He is the first of them, and هُو أَولُهُم. He is the first. But since, according to the correct opinion, the expression أول is not derived from anything used, neither from a v., like أحسن, nor from a substantive, like أحسن [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the qual. is derived from, and to the qualifyability of that derived qual. by that word, as in دُوُّ عَلَمٍ أَكْثَرُ مِنْ عَلَمَ غَيْبٍ, possessed of learning more than the learning of another; and دُوُّ حَذَّكْ أَشْدَدُ مِنْ حَذَّكْ غَيْبٍ, possessed of a palate, [i. e., appetite,] more than the palate, [i. e., appetite,] of another: whereas the
qualificativity of أَوَّلُ is apparent only by reason of its being renderable by the deriv., vid. أَسْبَقُ; so that أَوَّلُ أَسْبَقُ becomes like [أَسْبَقُ] آَسْبَقُ [الأَسْبَقُ] جْرِيٍّ, i.e., [الأَسْبَقُ] آَسْبَقُ. 

Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as يوِّمًا أَوَّلًا on a former day; or when the comparatival is expressly mentioned after it, since this مَنْ is an indication that أَفْعَلُ is not a substantive, like أَفْكَلُ and أَغْدُعُ [٢٤٩]. If, then, it be devoid of both together, and be not synarthrous or pre., Tanwin and the sign of the gen. are introduced into it, because of the obscurity of its qualificativity, as in ‘Ali’s saying أَحْمَدْتُهُ أَوَّلًا بَارِعاً I will praise Him first, at the beginning; and in the saying مَا تَرَكْتُ لَهُ أَوَّلًا وَلَا أَخْرَأ I have not left to him a first, nor a last (R), i.e., لَا قَدِيْمًا وَلَا جَدِيْدًا neither an old, nor a new (IX on § ٣٢٤). But أَوَّلٌ may have its post. suppressed, and be uninfl. upon Damm, when it is renderable by the adv. of time, as لَعْمَرْكُ مَا أَدْرَى آَخَرًا [٢٠١], i.e., أَرَأَى أَوقَاتٍ غَدِيرَةً at the first (of the times of its going in the early morning). And you say مَا لَقِينَتْ مَنْ عَامًّا أَوُلًا I have not met him since a former year, with أَوُلًا in the nom. as ep. of عَامًّا أَوُلًا مِنْ هَذَا الْعَامِ a year anterior (to this year). And some of the Arabs say مَدْنَ عَامٍ أَوُلٌ
with Fath of ۱۰۱; but this is rare. S relates on the authority of Khî, that [here] they make it an adv., as though مَدَّ عَامٍ تُبَلْ عَامِكَ since a year before (thy year) were said: but the rendering of ۱۰۱ by تُبَلَّ عَامِكَ involves a difficulty, because, the first of the thing being the foremost of its parts, تُبَلَّ عَامِكَ means in the foremost of the parts of the year, either of its days, or of its nights, or of its times; whereas تُبَلَّ عَامِكَ means in the time preceding the whole of its parts: and, if ۱۰۱ were i. q., تُبَلَّ عَامِكَ before (thy year), its post. would be suppressed, and therefore it would necessarily be uninfl. upon ؤِمَّ. However, here may be i. q., ۱۰۱ anterior (to thy year), the adv. being an ep. of ۵۰۵ عَامٍ كَانَهُ. And it is not improbable that ۱۰۱, though an ep. of the nom., may be put into the gen. by imagining the qualified to be in the gen., because what follows مَدَّ is sometimes governed in the gen. [203]; so that it is like ۲۱۲۰۰ نَابِع آمِ and LXIII. 10.[426,538]: and, according to this, ۱۰۱ is in the gen.; not in the acc., [as in the former construction]. And, when you have not seen Zaid for a day, you say مَا زَقَّيْتُ مَدَّ أَوْلِى مِنْ أَمَسِ. I have not seen him since the day before yesterday;
and, when you have not seen him for two days, ُتُبَاحَرُ باَخَرُ I have not seen him since the day before yesterday: but you do not go beyond that (R).

§. 358. ُتُبَاحَرُ is [a substantive, meaning one of two things; on the measure of (Jh)] ُتُبَاحَرُ, [the fem. being ُتُبَاحَرٌ (Jh, KF)]; except that it contains the sense of (Jh) an ep. (IY), i. q., ُتَبَاعَر ٌ [90] (KF), because ُتَبَاعَر مِنْ كَذَا is found only in the ep. (Jh). But ُتُبَاحَرُ has a predicament not belonging to any of its fellows, vid. that مِنْ is always suppressed from it when indet. [355] (M).

The sense of superiority is altogether obliterated from it: so that it is not used either with مِنْ, or with prothesis; but is used either anarthrous or synarthrous. And, since the sense of مِنْ is not supplied with the anarthrous, it agrees in gender and number with what it belongs to (R).

For ُتُبَاحَرُ so often used apart from the qualified, as ُتَمَرَّرُ ٌ ٌبَجَّلُ كَذَا وُبَبَاحَرُ I passed by such a man and by another, that they treat it as a substantive, making it du., pl., and fem. [356] (IY). They say ُتَمَرَّرُ I passed by two others, and [or ُتَبَاحَرُ باَخَرُ] (Jh, KF)] by others; and [in the fem. (IY)] ُتَبَاحَرُ باَخَرُ (KF)] by another, [du. (IY)] ُتَبَاحَرُ باَخَرُ by two others, and [pl. (IY)] باَخَرِبُ by others (M): the Kur has
And others have confessed their sins and another slave-girl, because the Arabs qualify by and their [dus. and] pl. only [such words as denote] what is homogeneous with the [person or thing] previously mentioned, as and another LIII. 19, 20. Have ye then considered AlLāt and AlʼUzzā and Manāt the third, the other? and because Manāt is homogeneous with AlLāt and AlʼUzzā, and by because the days are homogeneous with the month; whereas, the slave-girl not being homogeneous with the male slave, since the former is fem., while the latter is masc., may not be qualified by , as one does not say Hind and another man came. For is of the cat. of [the person or thing denoted by] which is homogeneous with the [person or thing] mentioned after it, as is proved by the
fact that, when you say: Al Find azZimmānī [one of the poets of the Ḥamāsa (CD)],] says, and another says, the full phrase is: وَقَالَ آخَرُ مِنْ الْشَّعْرَةَ and another (of the poets) says. And, as for the saying of the poet

صلّى على عَرَةِ الْرَّحْمنِ رَابِنتِهَا * نِيلَى وَصَلّى عَلَيْهِ جَارِانِهَا الْأَخَرِ

May the Compassionate bless 'Azza and her daughter Lailā, and bless her other female neighbours!, it is attributable to the poet's having made her daughter to be a female neighbour of hers (D).

§ 359. , آلدُنيَا, [when in the sense of the present life or world (R),] and العجَلِيَّ, [when in the sense of the great affair (R),] are sometimes used anarthrous [and aprotthetic (AKB)], as in

يَوْمُ تَرْيِى النَّفْسُ مَا أَنَّدَتْ * مِنْ نَزْلٍ إِذَا الْأَمَرُ غَبِّتَ

في سَعْيِ دُنْيَا طَائِمًا قَدْ مُدْبِثٍ

(M, R), by Al 'Ajjaj (M, N, AKB), On the day [of resurrection (N)], when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended (N, AKB), and the tradition of 'Umar

إِنِّي لَأَنْتَ أَنْ أَرَى أَحَدُكُمْ سَبَهَلاً لَا فِي أَمْرِ دُنْيَا وَلَا فِي أَمْرِ أَخْرَى Verily I dislike to see one of you idle, not busy in an affair of the present
life, nor in an affair of the life to come [397], the intention being to make the matter indet., as though in a worldly strife and in a temporal matter and eternal were said (K on XX. 72.), and in

[by one of the Banû Kais Ibn Tha'labâ, or, as is said, by Bashama Ibn Hazn anNahshalt, And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us (T, IV)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of superiority is obliter-ated from them (R); and thus they are confounded with substantives (M), for which reason they, like ُلُجَرَعُ and ُلُدْنَيْا] [149], seldom follow a qualified (AKB). ُلُدْنَيَا [725] is orig. an ep., on the measure of ﻣُقْلَى: and its masc. is the nearest, from ُدْنَوُتْ ُلُدْنَيْا I drew near, the being converted into ُلُدْنَيْي, because fourth [727], and afterwards [the َي] into ُل, because mobile and pre-ceded by a letter pronounced with Êath [684] (IV). It is a disgraceful mistake, and a hideous solecism, to say ُلُدْنَيَا ُمُعَبِّٰ This is a weary world, because ُدنَا and all words on its measure are diptote whether det. or indet., the Tanwin not being affixed to them in either state
(D). The Lexicologists, however, say that the Arabs do sometimes pronounce دُنِيَا with Tanwīm; so that H's declaring it to be a mistake is a mistake on his part: and IHL says that دُنِيَا has been heard declined as a triptote; though, as IJ says, it is extraordinary, strange; nor do we know anything, ending in an of feminization, that is declined as a triptote [18], except this word: and it has been heard [so declined] in قِيْسُ سُفِيَ دُنِيَا طَالِبًا الْحَٰمِلِ [above], which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that is an inf. n., like البَشَّرِ [248, 272] and الرَجُلِ [272, 331]; not fem. of the greatest, like الْأَكْبَرِ [248]; because, when an inf. n., it may be made det. and indet. (IY). And, as for خُسْتَيْنِ in the reading وَقُولُوا لِلنَّاسِ خُسْتَيْنِ II. 77. And say ye to men good and in the saying [of Abu-l Ghul at Tuhawi (T, IY)]

ولا يُجْزَى مِن حَسَبِ يَسْوَى # ولا يُجْزَى مِن غَلِبَةٍ بل يُرجِزَ #

[And that requite not any with evil for good, nor requite any with softness for roughness (T, IY)], they are not the fem. of أَحْسَنَ better and أَسْوَى worse; but are inf. ns., like رَجُلِ and البَشَّرِ [above] (M, R). But [Abū 'Alī Al-Hasan (MN)] Ibn Hani [al-Hakami, known as Abū Nuwās (MN),] has been taxed with making a mistake in his saying
§. 360. The ḍīʿāl of superiority does not govern like the v. (M), because, not being made du. or pl., nor fem. [356], it is remote from resemblance to the act. part.; and becomes like prim. substantives, which are not derived from vs. (IY). It either is replaceable by a v. in the same sense as it, or is not
(1733)

(IA). If not replaceable by a v. in the same sense (IA, A), it does not govern in the nom. (R, IA,Aud, Sh, KN, A) an expressed ag. (Sh), [whether] an explicit n. (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] pron. (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] dial. (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the v., and likewise (R)] to the act. part., is weak (R, A), inasmuch as, when ana-throus and aprothetic, it is not made fem., nor du. or pl. [356] (A). They disallow the government of the explicit n. [or detached pron.] in the nom. by the أَعْلَلُ of superiority because of its resemblance [288] to the أَعْلَلُ of wonder [477] in measure, origin, and intensive signification (MI.). Most of (Tsr, Fk, MKh) the Arabs do not say مَرْتُ بَرْجِلِ أَفْصَلُ مِنْهَا أُبْوَةُ (M, IA, Aud, Sh, A, Fk) or أَنَتْ (Aud), making أَفْصَلُ [or أَنَتْ (Tsr)] in the nom. (IA, Tsr) as an ag., on the ground that the sense is أَنَتْ فِي أَفْلَسْلِ أُبْوَة. I passed by a man to whom his father was, or thou wast, superior in excellence (Tsr): but put أَفْصَلُ in the nom. (M, Tsr, MKh) as a [prepos. (Tsr, MKh)] enunc. (IY, Tsr, MKh) to أَبْوَةُ (Tsr, MKh) or أَنَتْ (Tsr), the prop. being [in the position of (IY, Tsr) a gen. as (Tsr)] an ep. (IY, Tsr, MKh) of بَرْجِلِ (Tsr, MKh), as in مَرْتُ
I passed by a man whose father was thy brother (IY); and the cop. being the pron. governed in the gen. by مَنّ (Tsr). Y, however, relates that (R) some of the Arabs allow [the اَفْعَلُ of superiority to govern the explicit n. (or detached pron.) in the nom., as (R) مَرَتْ] [أَقَلَلَ] (IY,R), because it is derived from the v., although its resemblance to the act. part. is remote (IY); but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IX). But, if replaceable by by a v. (IA, Aud. A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of الكُلْجَلْ [below] (Sh), it governs an expressed nom. (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when اَفْعَلُ is [ep. of a generic substantive (Sh, Tsr, Fk, Sn)] preceded by negation [or the like (IA, Fk), vid prohibition and disapprobatory interrogation (MKh)], and when its nom. is [extraneous (IA, Aud, A, Fk), i. e., not connected with the pron. of the qualified (Tsr, Sn, MKh),] declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)] مَا رَآيتُ رَجُلاً أَحْسَنَ فِي عَيْنِهِ الكُلْجَلْ مَنَّهُ فِي عَيْنِ زَيدٍ I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid (IA, Aud, Sh, A, Fk),
where the collyrium, in respect of its being in the eye of Zaid, is superior, and, in respect of its being in the eye of any other man, is inferior, the sense being that collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man (Tsr), from which ex. the case is known as the case of ابّ النّظر [above] (Sh, Fk). For you may say مَا رَآيتْ رَجُلاً يَحْسَنُ في عَينِهِ ابْنُ النّظر كَحُسَنٍ فِي عَينٍ يَبِدَّ I have not seen a man in whose eye collyrum is so beautiful as in the eye of Zaid (Aud), putting the v. يَحْسَنُ in place of أُحْسَنُ, without altering the sense: so says IM (Tsr): while the reason that the انْفَعَلٍ of superiority is unable to govern the explicit n. in the nom. is only that it has no v. in its sense [of excess (Sn)], whereas in this ex. it is replaceable by a v. in its sense, as you see (A); and, if the nom. were made an inch., [and انْفَعَلٌ its enunc. (Fk, Sn),] then separation of انْفَعَلٍ from مِنْ by an extraneous word, [vid. the. inch. (YS),] would ensue (A, Fk). And similar are the saying of the Prophet مَا مِنْ أَيِّامٍ أَحْبَبَ إِلَى اللَّهِ فِيهَا الْصَّرُّ مَنَةُ فِي عَشِيرٍ ذَي الْحَبَّةِ Not in any days is fasting dearer to God than it is in the first ten days of Dhu-l-Hijja [below] (S, IA, Sh); and the saying of the poet [Suhaib Ibn Wathil (S), cited by S (IA),] 223
I passed by the vale of Wild Beasts; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less [than they do in it], and more dreadful save so long as God guards a wayfarer (MN), where he means, but suppresses that for the sake of brevity (S), because of the hearer's knowledge (AKB), the phrase being like [below] (MN); and the saying

I have not seen a man that lavishness is dearer to than it is to thee, O Ibn Sinān (Jsh). But the nom. governed by in the tradition and the [last] verse is a pro-ag., because is formed from the pass. v. [354], not from the act. (Sh). The general rule is that this explicit n. should occur between two prons., the first belonging to the qualified, and the second to the explicit n., as exemplified, [the first by the in (Sh)], and the second by the in (Tsr): but sometimes the second pron. is suppressed, and prefixed to the explicit n., [vid. (Tsr),] as than the collyrium of the eye of Zaid; or to its place, [i.e., the place
of the κόλλυριον, vid. the عَيْنَ (Tsr),] as من عَيْنَ زَيْدٍ than (the collyrium of) the eye of Zaid, [one pre. n. being suppressed (Aud, A)] ; or to the owner of the place, [vid. زَيْدٍ (Tsr),] as من زَيْدٍ than (the collyrium of the eye of) Zaid (Aud, A, Fk), two pre. ns. being suppressed:

I have not seen an eye like the eye of Zaid, wherein the collyrium is more beautiful [above] (Aud, A), and similarly ما رَأَیتْ كَعْبَةُ زَيْدٍ أَحَسَنَ فِيهَا الْكَلَحُ. I have not seen any man like Zaid, in whose eye the collyrium is more beautiful (Sn).

And they say ما أَحْدَ أَحْسَنُ بِهِ الْجَبِيلُ مِنْ زَيْدٍ. Not any one is good behaviour more beautiful in

than (good behaviour in) Zaid : the o. f. is مِنَ الجَبِيلِ, then they prefix جَبِيلٍ to زَيْدٍ, because of his connection with it [119] (Aud, A), saying مِنْ جَبِيلِ زَيْدٍ (Tsr) ; and then they suppress the pre. (Aud, A), so that it becomes من زَيْدٍ (Tsr). And like it is the Prophet's saying ﷺ مَّا مِنْ أَيَامِ أَحْبَرَ إِلَى اللَّهِ فِيهَا الصَّوْمُ مِنْ أَيَامِ الْعُشْرِ. Not any days is fasting dearer to God in than (fasting in) the days of the ten[above], orig. ﷺ مِنْ الصَّوْمِ فِى أَيَامِ الْعُشْرِ, then من صَوْمِ أَيَامِ الْعُشْرِ, then من أَيَامِ الْعُشْرِ (A).

This construction does not occur in the Kur (Sh, Fk).
IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (Δ, Tsr) containing the sense of negation (Δ); and IHsh follows him in the Commentary on the KN: but no instance of it has been heard; and it is better to confine oneself to what the Arabs have said (Tsr). The ْفَعَلُ of superiority governs [in the nom. (R, IА, Αуд, A, Φк)] the latent (R, IА, Αуд, Sh, A, Φк) pron. (R, IА, Αуд, A, Φк), which is its (R) ag. (R, Sh). [It exercises this government] in every dial. (Ауд, A, Φк), [and] without restriction (Sh), i.e., whether it be preceded by negation or not (МАд), as ْبَنُ أَفْضِلُ مِنْ عَسْرٍ. Zaid is more excellent than 'Амр (IА, Αуд), where ْتَفَعَلُ contains a latent pron. [in the nom. as an ag. (Tsr)], relating to ْدُوَّ (IА, Tsr), because such government [is weak, its effect not being literally apparent; so that it (Sh)] does not need strength of the op. (R, Sh). IM says in the CK (A), According to the soundest opinion (Фк), it does not govern [in the acc. (R, КN, А)] the direct obj. (R, Sh, КN, A), unrestrictedly (КN), i.e., whether an explicit n. or not (Фк), because it is co-ordinated [in intransitiveness] with the vs. denoting natural dispositions [432, 484] (YS): but, if any n. suggesting [the allowability of (А)] that [construction] be found after it, such n. is [held to be (А)] governed in the acc. by a [supplied (А)] v. indicated by
(1739)

He is wiser (than every one: He knoweth) who straveth from His path, i.e., 
(عُلْمُ مِن كُلٍ أَحَدٍ عُلْمٌ مِن الْحَرِّ, (R)) and hence VI. 124. [64,201,202], 
being a direct obj, in the place of an acc., governed by a supplied v. [عُلْمُ (Sn)] indicated by عُلْمُ (A); and the saying [of Al‘Abbās Ibn Mirdās as Sulami (T)]
فَلَمْ أَرْ مَثْلًا لِلَّهِيْنِ حَيَاةً مُصَبَّحًا وَلَا مَثْلًا يُومَ الْمُقْتِلِينَ فَوَارْسِا أَكْرَمْ رَأْسِي لِلْمُقْتِلِيْنَ مِنْهُمْ وَأَضْرَبْ مَنَى بِالسَّبْيَ بِالْقُوَّاتِ (R,A)

And I have not seen the like of the tribe of the Banū Asad, as a tribe assailed at morning; nor the like of us, on the day that we encountered, as cavaliers; and I have not seen any tribe returning more boldly to the charge, and more vigorous in defending the standard than they, and not any more ready to smite than we, (we smote, or smiting) crests with the swords, 
being governed in the acc. by a [suppressed (AKB)] v. [نصْبُ (AKB)] indicated by أَضْرَبْ (T): while some allow to be the op., because divested of the sense of superiority [357] (A). Nor does it govern the acc. assimilated to the direct obj. [348], either because it does not govern the direct obj. in the acc., and therefore does not govern the acc. assimilated to the direct obj.: or because the [assimilate] ep.'s government of that acc.
is subordinate to its government of the *nom.*, and subsidiary to its prefixion to what was governed by it in the *nom.* [348]; whereas *فعل* does not govern the explicit *n.* in the *nom.,* except on the conditions mentioned [above]; and, if it do govern that in the *nom.,* is not *pre.* to it (R). IM says in the CK (A), The *فعل* of superiority (R, Sh, A, Fk), (1) when formed from a *self-trans. v.,* (a) if the *v.* be not indicative of *knowledge* [or *ignorance,* nor of *love* or *hatred* (A), is made *trans.* by the *ل* (R, Sh, A, Fk) to the direct *obj.* (R, Sh, Fk), which belonged to the *v.* before the formation of *فعل* (R), as ُهوَأَطَلَبُ لَلتَأَوْلَفُ وَأَتْنَعُ. He is quicker to seek blood-revenge, and readier to benefit the neighbour (A), because the resemblance of *فعل* to the *v.* and *act. part.* is weak; and, since in the case of the *act. part.* and *inf. n.,* when *trans.* to an *obj.,* support by the *ل* [346.B, 498,504] is allowable, notwithstanding their strength, that [support] is necessary in the case of *فعل,* because of its weakness (R): (b) if the *v.* be indicative of *knowledge* (R, A) or *ignorance* (R), is made *trans.* by the *ب* [346.B, 503] (R, A, Fk), as ُخَالِدَ أَعْرِفُ بِالْقُوْدَ وَأَجْهَدُ بِالْفَغْرِ. *Khālid* is better acquainted with grammar, and more ignorant of law (Fk), because the *ب* is sometimes redundantly prefixed to the *obj. of such vs.,* and similarly [to the *obj. ] of their *act. parts.* and *inf. ns.* (R): (c) if the *v.* be indicative of *love
or hatred, is made trans. by the J to what is logically the obj., and by إِلَيٌّ to what is logically the ag. [500, 504] (R, A), i.e., the lover or hater (R), as أَحْبَبْ لِلَّهِ مِنْ نَفْسِهَ وَأَحْبَبْ إِلَى اللَّهِ مِنْ غَيْرِهِ The believer loves God more dearly than himself, and he is beloved by God more dearly than any other (A), i.e., more dearly than the unbeliever is beloved by Him (Sn), because such vs. are trans. to the lover or hater by means of إِلَيٌّ as حُبُّ الَّذِيْمِ الْإِيِّهِمْ XLIX. 7. Hath made belief dear to you and وَكَرَّةٌ الْيَدُ الْكَفِّرِ XLIX. 7. And hath made unbelief hateful to you (R): (2) when formed from a v. trans. [to the direct obj. by means of a prep., is made trans. by that prep. (R, A) alone, as هُوَ أَرْهَبُ فِي الْذَّنْيِ وَأَسْرُرُ إِلَى النَّخْيِ وَأَبْعَدُ مِنْ الأَثَرِ وَأَحْصِرُ عَلَى الأَصِنَّدِ وَأَعْدَرُ بِالْحَلَمِ وَأَحْيَدُ غَيْرِي الْأَخَنَا He is more abstinent from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity. And the v. of wonder [477] shares with ﴿أَنْعَلِ ﴾ in this usage, as مَا أَحْبَبْ لِلَّهِ مِنْ نَفْسِهِ وَمَا أَحْبَبْ إِلَى اللَّهِ How dearly the believer loves God, and how dearly he is beloved by God!, مَا أَعْرَفْتُ بِنَفْسِهِ How well he knows himself!, مَا أَنْطَعِذَ لِلْعُواَقِيِّ How quickly he cuts through
obstacles! How strictly he abstains from the world! How quick he is to do good! How covetous he is of it!, and How worthy he is of it! (A).

If the v. be trans. to two objs., [أَنْعَلُ] is made trans. to the first by the ل; while (R)] the second is governed in the acc., (1) by a supplied v. (R, Fk), according to the BB, indicated by أَنْعَلُ, as أَنَا أَكْسَبُكُمْ لِعِمْرِ الْيَبَابَ. I am more wont than thou to clothe 'Amr: (I clothe him) with garments and أَعْلَمُ مَنْكِ لَزِيدٍ مَنْتَلِقًا better able than thou to know Zaid: (I know him) to be departing, the second obj. of أَنْعَلُ, and the v. with its first obj., being suppressed, i.e., أَعْلَمُ مَنْتَلِقَا أَكْسَبْهُ الْيَبَابَ (R): (2) by أَنْعَلُ itself (R, Fk), according to the KK (R), unrestrictedly, as some say; but, as others say, if renderable by what contains no declaration of superiority, which opinion, says Dm, is good (Fk). By analogy, أَنْعَلُ would be made trans. to the second obj. also by the ل, but for the fact that the v. is not trans. to two things of the same sort, like two direct objs. or two ns. of time or place, by means of two preps. alike in form and sense (R). Nor does أَنْعَلُ govern [in the acc. (Fk)] the unrestricted or causative or concomitâe obj. (Sh, Fk). But
it governs [in the acc. (R)] (1) the adv. (R, Sh), as فیاً [355] (Sh), because a tinge of the v. is sufficient for this (R); (2) the d.s. (R, Sh), as زیئن أَحْسَن ٱلَّذِينَ مَضَى [77] (Sh), because this resembles the adv [74] (R); (3) the sp. (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the acc. by what is devoid of the sense of the v., as in رَأَوْنَ حَلَأ [85] (R).
§ 361. They are applied to denote time and place, with respect to the occurrence of the act therein, without restriction of person or time, as مُخْرُج meaning time, or place, of unrestricted going out. And hence they are not made to govern [365] an obj. or adv.; so that مُقَتَّل رَبِّيَّا time, or place, of killing Zaid or مُخْرُج الْيَمَّر time, or place, of going out to-day is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the time, or place, of the act; and, but for them, you would be obliged to use the v. with the word مَكمَان time or مَكمُان place (IY). They are formed upon the measure of the aor. (IY, R) v. يَنْفِعُل, except that you put the م in place of the aoristic letter, to distinguish the n. from the v. (IY). Such of them as are formed from the unaugmented tril. are of two kinds, pronounced with Fath, and pronounced with Kasr, of the ا(M). If formed from an unaugmented tril. (Jrb), they are upon the measure of (1) مَعْلَل [with Fath (R, Jrb) of the ا (R)], when they are formed from (a) the v. whose aor. is pronounced with (a) Fath of the ا, as مَشرَب time, or place, of drinking, [from شَرب drank, aor. يَشْرب (Jrb,
MASH]; (b) Damm of the ع, as مُقتَل vital part, where a wound is fatal [372] (SH), from قتَل killed, aor. يقتُل (Jrb, MASH): (b) the defective, [i.e., the unsound in the ل (Jrb),] as مَرَمَيُ butt (SH), from رمي shot, aor. يرمي (MASH), even if they be formed from مُفَعَّل with Kasr of the ع, like مَرَمَى and مَرَمَى abode, or be quasi-sound, belonging to the cat. of the ع, like مَلَى meaning place of government (R), in order that the word may be lightened (R, Jrb) by conversion of the ل into ل (R): (2) مُعَلَّ (with Kasr (R, Jrb) of the ع (R)), when they are formed from (a) the v. whose aor. is pronounced with Kasr of the ع, as مَضَرَب time, or place, of striking, [from قَرْب struck, aor. يضرب (Jrb, MASH)]: (b) the quasi-sound, i.e., the unsound in the ف (Jrb), belonging to the cat. of the ع (R),] as مَعَلَّ time or place, of appointment (SH), from عَمَّد promised, aor. يعَد (MASH), even if the aor. be on the measure of مَعَلَّ, like مَجَل dreadul place (R), [or more fully] whether the ع of the aor. be pronounced with Fath, Damm, or Kasr (AAz), because Kasr with the ع is lighter than Fath (Jrb): but the KK transmit موضع place; and some ns., neither inf. ns. nor ns. of place, occur on the measure of مَعَلَّ with Fath, like مَجَد [18, 325. A] and مَرَبَّة a pool (R): while the quasi-sound
belonging to the cat. of the ق, [in which the ق is a ف (S),] is treated like the sound (S, R), as مَيَعَظ time, or place, of waking, from مَيَعَظ wakes (R), because [the aor. in] it is complete, and is not altered, since the ق with the ق is lighter [than with the ق] (S). The reason why the ns. of time and place are not pronounced with ئَامَم of the ق, when the aor. is so pronounced, is that مَعَظ does not occur [in the language (R)], except [extraordinarily, as (R)] in مَكْرَم and مَعْوَن; so that they deviate to فاث, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from مَعَظ with ئَامَم of the ق (R),] occur [upon the measure of مَعَظ (R) with كَسَر (R, Jrb), because Kasra is the sister of ئَامَم, for which reason Kasr and ئَامَم often occur in the aor. of the same v., like حَصْرَ collected, gathered together, mustered, aor. مَسَلَ (Jrb)]: (1) مَسَلَ place of worship [below]; (2) مَكْرَم place where camels are slaughtered; (3) مَنْبَث place where plants grow; (4) مَتْلِعَ time, or place of rising [below]; (5) مَشْرَقَ east; (6) مَغْرِبَ west; (7) مَغْرِبَ crown of the head [below]; (8) مَسَقَتَ time, or place, of falling or dropping; (9) مَسَكَنَ place of abode [below]; (10) مَرْفَقَ elbow; (11) مَسَجَدَ mosque [below]; (12) مَنْصِرَ nostril [372] (SH). And hence
place where a thing is thought to be [362] (R). And in some words Fath, [according to analogy (MASH), as well as Kasr, of the ر (R)] has been heard, vid (1) مَنْسَكَةٍ (above) (R, MASH), both being read in جَعْلَتَا مَنْسَكًا XXII. 35, 66. Have We appointed a place of worship; (2) مَطْلَعٌ (MASH); (3) مَسْكَنٌ (4) مَفْرَقٌ (5) مَسْكَيْنٌ (R, MASH); (6) مُخْصَرٌ place of congregation or muster [below] (R): while Fr says that in all of them Fath is allowable, even if it have not been heard (MASH). But مَكْحَلٌ meaning place of alighting is [so pronounced] because its aor. is biform, مَكِحْلَا in XX. 83. [411] being read with both vowels; [and مَخْصَرٌ may be similarly explained] (R). As for مَنْصَرٌ nostril [372], it is a deriv., [formed by alliteration to the Kasra of the خ (Jrb),] like مَيْطِينَ [252, 343] (SH); but both are extraordinary (Jrb), while there is no other (SH), since مَفْعُولٌ with two Kasras is not one of the formations (Jrb). And some words, formed from مَفْعُولٌ with Kasr, occur with Fath and Kasr, vid مَدْبَر track or course and مَأْوَى الَّالِبِ قُلْلُ evening resting-place of camels (R); whereas in the case of anything but camels, only مَأْوَى with Fath is said (L).

§. 362. IH says in the CM that (Jrb) the ُ of feminization is sometimes affixed to some of these ns. (M, Jrb).
as though they meant the ُبَقَّة, plot, or patch, of ground (IV); whether they conform to analogy (Jrb', like مَرَّة, [place of slipping, which is pronounced with Kasr because its aor. is so pronounced (IV)], ُمُقَبَّرة (M, Jrb place of burying (IV), ُمَسْرَقَة [place of the sun's shining, which is the place of sitting in the sun (IV)], and ُمُفْعَلَة (M place whereon the bird alights, which is [said by IV to be] pronounced with Fath of the ق, being from ُقَعَ, alighted, aor. يُقَع with Fath [482] (IV); or differ from it (Jrb), like مَطْنَة [361] (M, Jrb), which is [said by IV to be] pronounced with Fath, because it is from thought, aor. يُطْنُ with ُذَامِم (IV). But, as for those which occur on the measure of مَفْعَلَة, ُمَسْرَقَة [place of graves (IV)], ُمَسْرَقَة place in which exposure to the sun occurs, ُمَسْرَقَة upper-chamber (IV), and ُمَسْرَقَة hair on the breast (M), they are ns. [so constituted (AAz)], not made to follow the course of the v. (M, Jrb), the act's proceeding in them not being meant (AAz), but are like قَارِزة flask, bottle, phial (Jrb); and, if the place of the act were meant, مَقَبَّرة [above], مَسْرَقَة, and مَسْرَقَة with Fath would be said (IV).

The affixion of the َة in (Jrb) such [a formation] as مَطْنَة, or مَقَبَّرة is not regular (SH), but confined to hearsay
(Jrb), since the rule is that مَفْعُولُ in the n. of time and place, and in the inf. n., should be denuded of the س (R).

§ 363. All of that is in the unaugmented tril. (Jrb). And whatever is formed from the augmented tril. or the quad. is identical in expression with the pass. part. (M, R, Jrb), with unbroken regularity, as in the case of the inf. n. beginning with م [333] (R), like مُخْرِجُ time, or place, of excluding (M, R, Jrb), مُدَخِلُ time or place of including, مُقَارُ in the saying [of Ḥumaid Ibn Thaur (S, AΑz)]

(Μ) And she is not clad save in a waist-wrapper and a shift at the time of Ibn Hammām’s making a raid upon the tribe of Khath‘am Ibn Anmār (ΑΑz), where he makes مُقَار الْمَرْكُوبِ a [n. of] time, an adv. (S), مُرْكَبُ in (IY) their saying فَلَّا كَرِيمُ الْمَرْكُوبِ Such a one is noble in origin (M), مُقَاتِلُ time, or place of fighting (M, R), مُضْطَرِبُ time, or place, of seeking gain, مُتَقْلِبُ place of translation after death, مُتَكَامِلُ time, or place, of oppression (M), مُتَخَرَجُ time, or place, of extracting (R), مُتَخَرَجُ time, or place, of rolling down (M, R), مُتَخَرَجُ time, or place, of being rolled down (R), and مُتَخَرَجُ time, or place, of crowding together (M, R), as says Al‘Ajjāj
(M) The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water [243] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the n. of time, the n. of place, the inf. n. and the pass. part. (IY). It seems that the ns. of time and place, being meant to resemble the [or:] v. in measure, are made conformable to the pass. part. [347], (1) because it is lighter than the act. part., since the act. part. is pronounced with Kasr [of the ِ], and the pass. with Fath, while Fath is lighter; and (2) because, the ns. of time and place being adverbial objs. as respects the sense, the use of the expression denoting the obj. to represent them is more agreeable with analogy (Jrb).

§ 364. مَفْعَلَةٌ[with Fath of the م and ِ (R, BY)] is formed, [to indicate abundance (ARf),] from [prim. (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the land wherein such objects abound (BY); provided that the substantives be of three rad. letters (L, BY), either un-augmented (L), as أَرْضٌ مَسْبَعَةُ land abounding in بَيْمَاءُ wild beasts and أَسْدٌ مُلْسَكُةُ in أَسْدٌ دُنْكَابُ in ذَئَابُ دُنْكَابُ wolves (R, L); or augmented, as أَرْضٌ مَفْعَلةٌ land abounding in أَنْقَاعُ vipers (L, BY), by elision of the
Hamza of (ARf), and مَحْيِي (below) serpents (L), and مَقْتَنَةُ cucumbers (below) (L, BY), by elision of one (ARf), and مَرْمَّةُ pomegranates (L). IAl says, It has reached us that 'Umar used to recite on the way to Makkah

"As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the trils. by that [formation] because of their lightness (S)." Dm says, The mode of forming مَحْيِي from مَحْيَة is disputed, S saying مَحْيَة [above], because its غ, according to him, is a م; while some assert that it is a م, and the Author of the 'Ain says مَرْمَّةُ: but the saying of S is said to be the truth, while the Author of the 'Ain is unknown. And Dm says, The vulgar take مَقْتَنَةُ [above] to mean the place where cucumbers and other things, like melons, grow, altering the expression by putting an م in place of the Hamza, and not observing the sense of abundance. Since this formation contains some resemblance to the advs. beginning with م [361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَضْيَةُ abounding in hyænas or مَقْرَةُ in monkeys is not said (R, ARf). IM adds in the Tashlî مَقْتَنَةُ with Fath of the 225
and Damm of the ١٧٥٢; while Dm says that AU transmits from KhA مَرَبَّةُ dung-heap, with Damm and Fath (ARf). Sometimes they form a [quad. (BY)] v. upon the measure of افْعَلُ, act. part. مَعْلَةٌ, is said (L, asاسبَتْ آلَضْرُ The land abounded in wild beasts, act. part. مُسْبِعَةٌ abounding in wild beasts upon the measure of the act. part., and افْتَصُبْتُ abounded in herbage, act. part. مُعْلَبةٌ abounding in herbage (BY), whence آلَضْرُ the land abounded in lizards, act. part. مُسْبِعَةٌ, and افْتَصُبْتُ abounded in cucumbers, act. part. مُعْلَبةٌ (L). This is not formed from the substantive of four [or more (R)] rads., like ضُفِّلُ frog (R, L, BY), سَفِّرْجُلُ fox (R), and رِزْقُ quince (BY), such phrases as كثيرةٌ الضفادع abounding in frogs (L) [and] كثيرةٌ التعالٍ abounding in foxes (R) being used instead (R, L), except in the extraordinary sayings أرض مُتعلَّبةٌ land abounding in foxes and مَعْلَبةٌ in scorpions [below] transmitted by S (L, BY). As for مَعْلَبةٌ and مُتعلَّبةٌ [above], says IM says in the CT, both are with Damm of of the ١٧٥٢ and Kasr of the penultimate, according to AZ, upon the measure of the act. part. from the non-tril.
but are transmitted by S with Ḍamm of the ٓ and Fath of the penultimate; and ought therefore to be read with Fath, because S is a better authority than any other, and, though AZ was his master, stil S is more truthful (ARf). You say مَكَانٌ مَتَعَلِّبٌ a place abounding in foxes and مَصَدْعَةٌ in scorpions and مَصَدْعَةٌ in frogs and مَطْحَلِبٌ in scum, with Kasr of the first ج, as an act. part.: Labīd says

يَسْتَ أُذُنَّا وَلَبَنَتَيْ أَوْ أَجَا مَصَدْعَةٌ كَثِيرَةٌ الْضَّفَادِعِ (Jh). If formed from the quad., upon the analogy of the tril., مَتَعَلِّبَةٌ and مَعْقَرَبَةٌ, upon the measure of the pass. part. (R),] would be said, because the counterpart of مَعْقَرَبَةٌ [361], in the case of what exceeds three [letters], is upon the measure of the pass. part. [363] (S,R): but, [says R (ARf),] مَعْقَرَبَةٌ and مَتَعَلِّبَةٌ, with Fath of the [first] ج, have not been heard; so do not think that S's saying means that مَعْقَرَبَةٌ أَرْضٌ مَتَعَلِّبَةٌ and مَعْقَرَبَةٌ لَّغْيَةٌ مَتَعَلِّبَةٌ, have actually been heard; but his language means that, if used from the quad., they would be said (R, ARf). Those, however, [says S (R),] who say مَتَعَلِّبَةٌ abounding in foxes (S,R), because مَتَعَلِّبَةٌ is tril. (R). And
some, [says Jh (R),] say ُبِقَرْبَة abounding in scorpions (Jh, R, ARf), with elision of the ب (R), as though they reduced ُقَرْبَة to three letters, and then formed it (Jh, ARf), which is anomalous (R); but Dm says “We do not admit that ُبِقَرْبَة is derived from the expression ُقَرْبَة; and why may it not be derived from ُقَرْبَة meaning جَرْح wound; because a wound often results from the sting of the scorpion?” and, according to this, ُبِقَرْبَة is the land producing the wound that proceeds from scorpions (ARf). And is also sometimes formed to denote the cause of the abundance of the object denoted by the expression, as أَلْوَلْدُ مَجِبْنَة مَسْحُولَة children are a cause of much cowardice, much niggardliness [331] (ARf).

§ 365. No n. of time or place governs [361] (M) like the inf. n. [339] (TY). And مَكَرُ in the saying of An-Nabigha [adhDhubyān (ABk)]

[As though (the place, or trace, of) the dragging of their skirts over it by the winds burying traces under the dust were a parchment that artistic hands had engrossed (AAz), the ِعِلْبِهُ over it relating to the ِمَكَيْثُة trench dug round the tent mentioned in the preceding verse (ABk),] is an inf. n. (M, Jrb), i. q. جَرْح (M),
pre. to the *ag.*, and governing ذْرُولَهَا in the *acc.* (*Jrb*): while a *pre. n.* is suppressed (*M, Jrb*) before it (*M*), the full phrase being كَأَنَّ مَبْعَضًا مَكْيِرًا لَرَامِسَاتِ (1) (*IY, Jrb, AAz*), as IH holds (*AAz*), i.e., كَأَنَّ مَبْعَضًا جَرَّا لَرَامِسَاتِ; كَأَنَّ آخَرَ مَكْيِرًا لَرَامِسَاتِ (2) (*IY, i.e., c*) كَأَنَّ آخَرَ جَرَّا لَرَامِسَاتِ, as Z holds (*AAz*).
THE INSTRUMENTAL NOUN.

§. 366. It is every n. derived from a v., and made a name for what is used as an instrument in that act (Jrb, ARf), like مَفتَاح key [379], which is a name for what is used to open with, and مَكْسَحَة broom, which is a name for what is used to sweep with (Jrb). And sometimes it is loosely applied to what the act is done in, when it is such as is used for an instrument (Jrb, ARf), like مَكْسَحَة milk-pail (Jrb). So says Jrb (ARf). The مَكْسَحَة is not the place of milking, that being the place in which the milker sits to milk; but is an instrument wherewith milking is effected (R). The instrumental n. is formed from the tril v. (IY, L, BY). It is on the measure of مَفَعْلَة, مَفْعُول (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the inf. n. [333] and n. of place [361] (IY), and with Fath of the ع (BY), like مَكْسَحَة [above] (M, SH, L, BY) and مَقْصُوَد blade of scissors (M, L), مَكْسَحَة [above] (M, SH) and مَسْرَحَة comb (R, L), مَقْصُوَد [above] (M, SH, L, BY) and مِقْرَاض blade of shears or scissors [310] (M, L) and مِصْبَاح lamp [253] (L, BY). They make مَفَعْلُ fem., as they make the
n. of place fem. [362] (IY); but مفعَلة is said to be confined to hearsay (Jrb). And some say that مفعُل is contracted from مفعَل, although مفعُل is more often used: and that [saying] is confirmed by the fact that مفعَل is allowable whenever مفعُل is allowable, as مقرْض and مفتَح [above], مفتَح and مفتَح [above]; whereas مفعُل is not allowable whenever مفعَل is allowable: and for that reason, say they, the َع is sound in مجرُول shift and مخيط needle [712], not being converted, as in ماقل and ماقل, because they are contracted from محرَّل and محرَّل, where it must be sound, because of the occurrence of the ُل after it (IY). Every instrumental n. on the measure of مفعَلة or مفعَلة is pronounced with Kasr of the م, like the ns. mentioned; and hence the saying of AlFarazdak in an elegy on a groom

\[\text{مَبِيلك أبا اللَّهَنَسِه بَغَل وَبَغَلَّة} \]

But a he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-l-Khansâ?; while IAl says that معروحة with Fath of the م is the windy place [364], and معروحة with Kasr the fan (D).
§ 367. A few words are formed anomalously, the م being pronounced with (1) Fath in [some instances of مفعّلة, like مَرَّة ladder, stair-case, and مَذَّاب lamp-stand, because these objects are instruments in one respect, and places in another, a subtle distinction noticed by few, and (CD)] مَلَّة a farrier’s الم; while مَسَّأة drinking-fountain, مَرَّة [above], and مَطْهُرة vessel for purification are pronounced with Kasr, conformably with rule, and Fath, because these objects are not transportable by hand: (2) مَّدُح oil-flask, مَسَّط tube for injecting medicine into the nose, مَنْصِلْ sword, مَكْحَل collyrium-box, and مُدَّنْتِي pestle, mallet; though مَكَّن [below] is said, according to rule (D). The following, instrumental ns. occur [upon the measure of مَفْعُول (L),] with مَدَم [of the م and ع (ARf), anomalously (BY), by alliteration (L)]:— (1) مَدْهُنْ; (2) مَسَّط; (3) مَنْصِلْ; (4) مَكْحَل; (5) مَكْحَلْة; (6) مُكْحَلْة; (7) مُكَّرَّة vessel for holding potash (L, BY), which is added by IM in the Tashil (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to work with (L). Such [formations] as مَسَّط, مَدْهُنْ, مُنْصِلْ, مَكْحَلْة, مُكَّرَّة,[these five being mentioned by S, مَنْصِلْ (R),] and مُكَّرَّة (M, SH), the last being mentioned by Z
(1759)

(R), which occur with Damm of the (M, R, Jrb) and ا (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the v., but are used as names for these vessels (M, R), which means that مَكْحَلْتْ does not denote every thing that contains collyrium, but is peculiar to the particular vessel; and similarly its fellows (R); the sense of, and derivation from, the v. not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental ns.] pronounced with Damm of the and ا are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments: so that only vessels made for oil are called مُدْخَنٌ; and, though oil be put in another vessel, this is not named مُدْخَنٌ (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], working is intended by them, they may be pronounced with Kasr [of the ا, according to rule (BY)], as مَكْحَلْتْ بَيْلَيْنِخَلْ I sifted with the sieve and مَكْحَلْتْ بَيْلَيْنِخَلْ I brayed with the pestle (L, BY).

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CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The \( n. \) is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The \([\text{rad. (SH)}]\) formations of the \([\text{decl. (IY, Jrb)}]\) \( n. \) are \([\text{three (IY,)}\] tril. [below], quad. [392], and quin. [401] (IY, SH). The opinion of S and the majority of the GG is that the quad. and quin. are two species different from the tril. (R): while Fr and Ks hold that the [only] rad. formation is the tril. (IY, R); and that the quad. contains an augment of one letter, and the quin. an augment of two (IY), Fr saying that the augment is the last letter in the quad., and the last two letters in the quin., and Ks that the augment in the quad. is the penultimate letter: but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the quad. and quin. by the الف, ع, and ل; whereas, if the matter were as is mentioned [by Fr and Ks], the aug. would be represented by its like [671] (IY). IH says "rad." because the tril. \( n. \) is augmented by one [letter], as مَضْرَوب [373]; two, as مَضْرَوب [379]; three, as مَضْرَوب.
[371, 387]; and four, as "استخرَاج" [332]; and the quad. by one, as "مَدْخَّن" [393]; two, as "مَدْخَن"; and three, as "إِرْنَحَام" [393]: but the quin. only by a letter of prolongation before the final, as "عَضْرُفُوَط" [401]; or after it, with or without the š, as "تُبَعَّرَة" [401]; while "تُبَعَّرَة" porpoise, [which is augmented by three letters (Jh, HH), as Jh says (HH),] and إِصْطِفْظِينَة carrot are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a n., if it be unaugmented, is five (IM), as "تُسْرِجُ" [401] (IA, Aud, A); and, if it be augmented, is seven (IM), as "عِسْتِخْرَاج" [above] (Aud). The reason why IM here does not except the š of feminization, and the two augs. of the du., sound pl., and rel. n., as he does in the Tashil, where he says "The augmented, if a n., does not exceed seven [letters], except by reason of the š of feminization" (A), as in قَرْعِبَلَاتَة [above] (Sn), "or the two augs. of the du." (A), as in du. of إِنْشَهِيَابَان [391] (Dm), "or of the sound pl." (A), as in إِنْشَهِيَابَرَْن when used as a proper name, or of the rel. n., as in إِنْشَهِيَابْيَن (Dm), is that these augs. are known not to be taken into account [331, 385], because constructively separate [285] (A). The unaugmented tril. has ten formations [237] (M, SH, A) of substantives and eps. (IV, Jrb), often used, not neglected,
nor extraordinary (A), vid., (1) الداخل, (a) substantive (IY, A), as القَلْس small copper coin (SH, A); (b) ep. (IY, A), as صُغْبُ difficult (IY, Jrb); (2) Internal (a) substantive (IY, A), as الدَّكُ نَفْعُ knowledge (M); (b) ep. (IY, A), as صُغرُ empty [348] (Jrb); (3) نَفْعُ, (a) substantive (IY, A), as القَنْطُ lock (IY, SH, A); (b) ep. (IY, A), as مَّرْ bitter (IY, Jrb); (4) نَفْعُ, (a) substantive (IY, A), as القَانْطُ he-camel (M); (b) ep. (IY, A), as بَطْلُ valiant [343] (IY, Jrb, A); (5) نَفْعُ, (a) substantive (IY, A), as إِبْلُ camels [238, 257] (M, SH, A) and إِطْلُ flank (Mb); (b) ep. (IY, A), as يَلْبَرْ stout (IY, Jrb, A) and إِبْلُ prolific [239] (A): نَفْعُ is rare (IY): S says, إِبْلُ is the only instance of it [known to us (A)] among substantives (Akhh, IY, A) and eps. (Akhh, A): but [among substantives (A)] إِطْلُ flank is cited (IY, A) by Akhh (IY), as a dial. var. of إِبْلُ, and is mentioned by Mb; and the saying of Imra al-Kais

كله إطلاطINARY WISAFA نعماء: وصلت عن فائر من مركب
That has the two flanks of a gazelle, and the two forelegs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the ل, though the Kasr is said to be an alliteration; and peg, مشْط comb, and دِبْس date-juice are cited as dial. vars. of دِبْس (A); and [Akhh
asserts that \( \text{Mb} \) the Arabs say \( \text{In his teeth is yelowness} \) \( \text{Mb,} \text{A} \), i.e., \( \text{A} \), though that is not well-known \( \text{Mb} \); and they call the boys’ game \( \text{A} \) and \( \text{A} \); and they say \( \text{qbh} \) as a dial. var. of \( \text{qbh} \) [below], and \( \text{ubl} \) as a name of a country \( \text{A} \); and \( \text{Sf} \) says that \( \text{E} \) \( \text{ampit} \) occurs, and that \( \text{E} \) \( \text{dried curd} \) is said as a dial. var. of \( \text{F} \) \( \text{R} \): while \( \text{Th} \) says, \( \text{The only eps. that occur upon the measure of} \) \( \text{M} \) \( \text{are said of a woman, and} \) \( \text{a she-ass} \) \( \text{Jrb,} \text{A} \): but, as for the saying

\[
\text{Our brethren, the Banu 'Il, taught us the drinking of must, and dancing with the leg} \quad \text{(MN)}, \text{it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause} \quad \text{[641]}, \text{or is a case of alliteration; so that it is not original} \quad \text{(A):} \quad \text{(6) m'ul}, \quad \text{(a) substantive} \quad \text{(IY,} \text{A)}, \text{as k'inn neck} \quad \text{(IY,SH,} \text{A}); \quad \text{(b) ep.} \quad \text{(IY,} \text{A}), \text{which is rare} \quad \text{(A), as s r h swift said of a she-camel} \quad \text{(IY,} \text{Jrb,} \text{A)}, \text{unj b clean} \quad \text{[239]}, \text{b s l} \text{agile} \quad \text{(A), and unshakled} \quad \text{(IY), these being the [only] instances remembered of it} \quad \text{(A):} \quad \text{(7) m'ul}, \quad \text{(a) substantive} \quad \text{(IY,} \text{A)}, \text{as k'tf shoulder-blade} \quad \text{[below]} \quad \text{(M,SH)}; \quad \text{(b) ep.} \quad \text{(IY,} \text{A), as h x r wary} \quad \text{[348]} \quad \text{(IY,} \text{Jrb,} \text{A):} \quad \text{(8) m'ul}, \quad \text{(a) substantive} \quad \text{(IY,} \text{A), as m s d} \]
upper arm (IY, SH, A); (b) ep. (IY, A), as يَفْتُضِ يَفْتُضِ wakeful [239] (A); (9) فعل, (a) substantive (IY, A), as عَنْبُ فَعْلِ葡萄 (IY, SH, A); (b) ep. (IY), as ظَرْبُ dispersed scattered Jrb): فعل is frequent among substantives (BS, as ضَلْع فِضْلُع), but, as for eps. (BS), S says (BS, A), We do not know it to occur as an ep. except in an unsound word عَدّى [239, 257], which is [a generic. n. (IY)] used to qualify the pl. (IY, BS, A), like سُفْر* and قُوَّم عَدّى [257] (IY), as strange, or hostile, people (IY, BS); and is not a broken pl. because it has no counterpart among pl. Is (IY): and se-ISk says, فعل does not occur among eps., except in one word, وَفَيْنَة تُقَوَّم عَدّى, i. e., غَرَّبَتْ or أَعْدَأ، as says the poet

إِذَا كَانَت فِي تُقَوَّم عَدّى لَسْت مِنْهُم
فَكَنِّ ما عَلِفَت مِنْ حَبْيَتِ رَظِيبٍ

When thou art among a strange, or hostile, people, that thou art not of, then eat what thou art fed with, both nasty and nice. (BS; but others mention [that the only eps. occurring upon the measure of فعل are (A) ظَرْبٌ i. q. مَتْفَرْقٍ [above] (BS, A) and عَدّى a quasi-pl. n. [above] (A), as in this verse and in the saying of the other

بَيْنَتُ تُتْلَتْ لِيَالٍ ثُمَّ وَاحِدَةٌ * بَيْنَ الْمِجَارِي نُؤُوْجَى مُثَلًا رَيْماً
She (the poet’s she-camel) passed three nights, vid. the nights of the three days next after the day of sacrifice, and afterwards ran away, and passed one night at Dhu-l-Majāz, watching an encampment whose people were dispersed (ABk), or whose herbage was scattered], i.e. مَتَفرِقُ النَّبَاتِ (BS); and [Sf says that (A)] قَيِّمُ in the reading [of Ibn ‘Āmir, ‘Āsim, Ḥamza, and Ks (B)] دِينَا قَيِّمًا VI. 162. A right religion (BS,A) may be cited in correction of S, though perhaps S might say that it is an inf. n., i. q. قَيَامُ (A), used as an ep. (K,B): and [some GG cite other expressions in correction of S, vid. (A)] سَوَى midway [239] in مَكَانًا سَوِى XX. 60. A place midway (BS,A), and a man liked [143], and مَاءٌ رَوْى abundant water (A), and مَاءٌ صَرُّى stagnant water (BS,A), and سَبَى طَيِّبَة persons taken captive lawfully or fairly, which others explain away (A) as inf. ns. used as eps. (Sn): (10) فعل, (a) substantive (Tu, A), as ضَرُّ sparrow-hawk (M,SH, A); (b) ep., as حُطَّم rough, hard (Tu, A), whence خَذَلُ أَلسَاني حَفَاذي الْيَدْمُ تَد لَْفُهَا أَلْلِهِ لَعَسَّانِي حَطُّم (Tu), by Rushaid Ibn Rumaid al‘Ambari, Full in the two shanks, quick in step, the night having collected them for a hard driver (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented tril., because its first
[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667]; while its second receives the three vowels and quiescence also; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented tril., as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), فعُلَّ is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that حَبْلُ [below] is not authentic (IA). As for the reading [of Abu-s Sammāl (Aud, Sn) Ka‘nab {Ibn Hilāl (MINR)} al‘Adawi (MINR, KF), attributed by IJ to Abū Mālik {Ghazwān (IHjr)} al-Ghifārī (Tsr) al-Kūfī (IHjr),] رَأْسُ السَّيِّاءِ ذَاتِ اللِّيْلِ بَلْ [LI. 7. By the sky adorned with streaks, with Kasr of the ح, and Damm of the ب, [it is said not to be authentic: and (Aud, Sn), on the assumption of its authenticity (A, Tsr),] it is explained [in two ways (A),] (1) by intermixture of two dial. vars. in two letters of the word, because حَبْلُ and حَبْلَ [above] are said (Aud, A); so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the ح from حَبْلُ, and the Damm of the ب from حَبْلُ (Tsr): (a)
IJ says "He means to read with Kāṣr of the ح and ب; but after pronouncing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with Ḍamm:" but this is refuted in the CK by IM (A, Tsr), who says "If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading."

(A): (2) by alliteration of the ح [of the حكيم (Tsr)] to the د of دكاب in Kasr (Aud, A), the quiescent ل not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading لله الحمود. I. 1. Praise be to God !, with Ḍamm of the ل by alliteration to the Ḍamm of the د before it (Tsr); and this is said [by AH (Sn)] to be better (A). And فعل is rare (IM) among ns. (IA), in the language of the Arabs (A), like فعل [below] (IA), because of their intention to make ضرب peculiar to the [pass. (IA, Aud, A)] v. (IM), like ضرب was beaten and قتل was killed [436] (IA, A). The instances of it that occur are (1) دكاب "jackal, weasel" [296], used as a name for a tribe of Kināna, to which the lineage of AAD is traced (A): for [AHм recited to me, saying that (IKb)] Akh [had (IKb)] recited [ it to him (IKb),]

(2) جازوا بخيلش لوقوس معرسهم * ما كان إلا لكمرس القدملي (IKb, A), by Ka'b Ibn Mālik al Ḍanṣārī (A), describing
as small and contemptible the army of Abū Sufyān, when he made a raid upon AlMadīna (MN, Sn), They brought an army such that, if its halting-ground were measured, it would be only like the halting-ground of the weasel (MN); so that this measure is used (Sn): (2) "anus, podex": (3) "moun-tain-goat, a dial. var.
of "moun-tain-goat", transmitted by Khī. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented tril. (R)] are sometimes reduced to others:— (1) "nīl", (a) when its second is a guttural letter, as in "thigh [468, 482], where "nīl" and "nīl" and "nīl" are allowable; and similarly ["nīl" in (R)] the v., [when the " is guttural (R),] like "witnessed [468] (SH), where the three variations are allowable; while "nīl", when its " is guttural, shares with "nīl" in the alliteration of its ف to its " in Kasr, as "sehīd" martyr [372], "sehīd" prosperous, "sehīd" slender, spare and "sehīd" round cake of bread (R): and (b) [when its " is not guttural (R),] as in "kīṭ.If [above], where "kīṭ_IF and "kīṭ_IF are allowable: (2) such as "ūl [408], where "ūl is allowable (SH); and similarly in the v. also, as "kūr m. rūdāl. The man was generous for "kūr"; and, as mentioned in the Verb of Wonder,
is said for the نَعَلُ that contains the sense of wonder, as وَحْبُ يَهَا مَقْتَوْلَةً آَلِهَ. [476] (R): (3) such as عَنْقُ [above], where عَنْقُ is allowable: (4) such as تِلْبُرٌ إِبْلٌ [above], where تِلْبُرٌ and إِبْلٌ are allowable (SH): but this alleviation is more frequent in such as عَنْقُ than in such as إِبْلٌ, because the two Dammas are heavier than the two Kasras; so that even in the كُر, which is هَجَاز, Our apostles end رُسُلُهُم Their Apostles [246] occur; and it is better in the pl. than in the sing., because the pl. is heavy in sense (R): (5) such as قَفْلٌ [above], where قَفْلٌ is allowable, according to one opinion (SH), transmitted from أَخ [246]; while IIU likewise says that every نَعَلُ is made light by some of the Arabs, and heavy by others, as عَسْرُ difficulty and يَسْرُ easiness (R), because عَسْرُ and يَسْرُ occur (SH): but the majority do not allow that, since the object, vid. alleviation, is not realized from it (Jrb); while one may say that the [measure] quiescent in the خ is a deriv. of the [measure] pronounced with ذَامم of the خ, as is the case, by common consent, in عَنْقُ [above]. IH means that, in the case of words that have two or more measures, one of their measures is sometimes said to be the o.f. of the others, as نَقْصُ with quiescence of the خ is said to be a deriv. of نَقْصُ with Kasr of it. But all of these variations are in the language of
Tamīm; and, as for the people of AlḤijāz, they do not alter or vary the formation (R). The augmented [tril. (Jrb)] has [very (IY)] many formations (M, SH, Āud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being "augmented" is that there should be adjoined to the rad. letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف, ع, or ل [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the of ٚ copyrighted[373], which imports being an ag. [343, 673]; (b) the of مُصَرَّب مُصَرَّب beaten, which imports objectivity [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]: and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the ٖ in قُدُدُ near in lineage to the highest ancestor and مَهْدَدُ Mahdad[375], a woman's name, which are co-ordinated with جَعْفَر جَعْفَر and ٌ بَرْنَس [392], for which reason the two similar letters are not incorporated in them, as in حُب love and ٌ نِا affection [731]; (b) the ٖ in جُرِّعِ jewels, gems and the in صَرِفِ money-changer [253, 373], which are co-ordinated with جَعْفَر[392]; (3) only to extend and multiply the formation, like the ٖ of غَلَام young man [374]; the ٖ of ٓعُجُوز old woman, and the ٖ of سَعْيُد ٓعُجُوز prosper-
rous [671] (IY). The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second د in the [above]; or not homogeneous with them (M), being one of the letters of [671] (IY), like the Hamza of أَكَلَ [671] (IY), fit of shivering and أَحْمَرَ [red [249,372]: and is co-ordinative, like the، of جَوْهَر [above] andrivulet [374]; or not co-ordinative, like the، of كَاهِل [373] and مَعَامِل [above] (M).

§ 370. The homogeneous [369] augment is a repetition of (1) the، as in خَفَيْقٌ swift, [said of the ostrich, from خَفَى الْظَّلَمُ The ostrich went swiftly (IY),] and حَمِّض [374]; (2) the، as in خَفَيْقٌ swift [291,378] (M), also said of the ostrich (IY), and، خَذَلَ [meaning bulky (IY)]; (3) the، and، as in مَرْمَةٍ (M) meaning severe calamity [253], from مَرْمَةً severity (IY), and مَرْمَيْت [which is bare ground, having no herbage on it, from مَكَانٌ مَرْتَ desert place, having no herbage (IY)]; (4) the، and، as in صَخْصَخٌ [385](M), meaning big, bulky (IY), and، بَرْزَهُةٌ (M) meaning clear in complexion, said of a woman (IY).

And the other augs. are [only (IY)] the letters of سَالَتْنِيَهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for، لَونَ، you say, if you like، جُرْجَى، جُرْجَى، جُرْجَى and جُرْجَى by analogy to [369]
§ 371. The augment is one [letter] (M, Jrb), as in أَحْمَر [249, 372] (IY); or two (M, Jrb), as in مُنْطْلِقٌ [382] (IY); or three (M, Jrb), as in مُسْتَخْرَجٌ [368, 387] (IY); or four (M, Jrb), as in إِسْهَيْبَابٌ [391], that being the extreme number reached by it (IY). Its positions are [four (M),] before the ف, between the ف and the ع, between the ع and the ل, and after the ل (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ف is (1) [the Hamza (IY)] in such as (a) أَجَدُ [249, 253] (M): this formation is (a) a substantive, like أَجَدُ [249]; (b) an ép., like أَجْدَلْ [348] and أَحْمَر [249, 672] (IY): (b) إِبْنٌ [249]: (c) أَصْبَعٌ finger [249, 253, 672] (M), which has five dial. vars., (a) أَصْبَعٌ [above], the best known of them; (b) أَصْبَعٌ [below]; (c) أَصْبَعٌ; (d) أَصْبَعٌ (IY); (d) أَصْبَعٌ [above]: (e) أَبْلَمٌ leaf of Thebaic palm (M), which has several dial. vars., (a) أَبْلَمٌ [249], which [formation] we do not know to occur as an ép.; (b) أَلْبَمٌ (IY): (f) أَلْبَمٌ [237, 256] (M), pl. of of dog, there being no sing. n. on the measure of أَلْبَمٌ أَفْلَمٌ [255] (IY): (2) [the ت (IY)] in such as أَتْنَصِبٌ a certain thorny
tree [253, 395, 678]: (b) تُنْفِلُ, strength to repel enemies [331] (M), which [formation] occurs among (a) substantives, like تُرَتْبُ [274, 678], held by some to be an ep. i. q. تُرَتْبُ established as in

وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ تُرَتْبُ

And we had an established superiority over mankind; (b) eps., like تُحْلِبَةٌ giving milk before the stallion covers her, said of a she-camel, as also تُحْلِبَةٌ and تُحْلِبَةٌ (IY): (c) تُنتَفِلُ (M), a name of the fox, which has four dial. vars., (a) تُنتَفِلُ, as above; (b) تُنتَفِلُ, co-ordinated with بَرَشْنُ [392]; (c) تُنتَفِلُ, like تُدْرَا [above], as though co-ordinated with جَنْدَبُ [373, 392]; (d) تُنتَفِلُ, like جُفَّرْ [392] (IY): (d) تُحْلِيَّ (what is pared off the back of a hide [274]: (3) [the ی (IY)] in such as يُنْعَمُ یَلْبَقُ cloak which is Persian, Arabicized: but يُفَعَّلُ with ُذَمَم of the ی and Kasr of the ُع does not occur among substantives or eps. (IY): (4) [the م (IY)] in such as مَنْقَطَلُ [361,676]: (b) مُنْبَّرُ (с) مَكْجَلِس; (d) مَنْصَلُ [367]: (e) مُصَاحِفُ book, volume [or مَصَاحِفُ (IY)]: (f) مِنْصَلُ [361] (M) which [formation] is rare in the ep. (IY): (a) their saying شَعْبُ الْمُغْهِرَةُ Al-Mughira is not of the cat. of شَعْبُ الْمُغْهِرَةُ barley [316], بَيْعَرُ, بُيْعَرُ, بَيْعَرُ یَبْعَرُ, بُيْعَرُ, بَيْعَرُ یَبْعَرُ camel, and شَهِيدُ [368], as an instance of
which Az cited the saying of one of the Arabs: Paradise is for him that has feared the threat of God: for in this [cat.} the alliteration is only in the [word] pronounced with Fath of the initial; whereas the [s] being an act. part. from [آَقَآَرَ] made a raid. is pronounced with Damm of the initial, and Kasr of its initial is anomalous: but is only of the cat. of منيع [252, 343] and منجر [above]; and this is not regular; whereas the cat. of [شَعْيْر] [above], غَيْف [368], and ضِيِّل slender is regular, all of it (T): (5) [the s (IY)] in such as يَبْلُغ voracious (M) and هَمْرَأَع long [679] (IY), according to Akh (M); while S holds the s to be rad. [392] (IY).

§. 373. The single augment between the ب and the ع is (1) [the l (IY)] in such as كَعْيْل withers [247, 369], حَائَم signet-ring [247, 283 673] (M), and حَائَم judge, from حَتَم decided the matter, and said also of the raven, because he decrees separation; and, among eps, ضَارِب [278 369, 673] and قَاتِل killing, deadly (IY): (2) [the Hamza (IY)] in such as شَأَمَل north-wind [672] (M), transposed from شَأَمَل [374] (Jh), its measure being فَأَمَل, because they say شَأَمَلَ الْرِّيحُ The wind blew from the north, which measure] we do not know to occur as an ep. (IY): (3) the و (IY)] in [the substantive, such as زَينِب Zainab (18)
and tortoise (253, 383); and the ep. (IY), such as biter [674] (M), said of the lion, because of his biting, since means biting, and as expert [253, 369, 383, 674], said of the money-changer: but we do not know in the language, says with Damm; nor with Kasr, except in the unsound [251, 716] (IY) in such as ًَ بر (M), and lark, a well-known bird, the in it being aug., because among ns. there is no [formation like] with Fath of the ف, and because they say a lark without a ن (IY); and as جذب male locust [253, 372, 383, 677] and عنس swift [383, 677] (M), said of a she-camel, from عس لذ وب the wolf went swiftly (IY) : (5) [the ُّ (IY)] in such as a kind of thorn [675] (M) and كوك star, constellation [253] (IY).

§. 374. The single augment between the ج and the ِ is (1) [the Hamza] in such as الشمال north-wind [373, 672] (M) : (2) [the ِ (IY)] in such as غزال gazelle [246], حمار ass [246, 283], and غلام young man [246, 369] (M) : (3) [the ِ (IY)] in (a) [the substantive (IY),] such as بير camel (M); and the ep., such as طريف [246, 300, 343] (IY): (b) [ which is a substantive (IY),] such as عبر dust [253, 674] (M); and an ep., such as طرم tall, said of a man (IY): (c) ُ عليب 'Ulayab (M), upon the measure of ٌ
so mentioned by S (Bk), the name of a [well-known (ZJ)] valley [belonging to Hudhail in Tihāma (Bk)], an extraordinary formation, [there being no *فَعِيْلُ* in the language except this (ZJ),] since no other *n.* occurs pronounced with دَمَمَ of the، quiescence of the ع، and فَاثَمَ of the ي (IY): (4) [the ن (IY)] in such as *عَرَنَدُ* [677] (M), as *عَرَنَدُ* (IY): (5) [the و (IY)] in (a) [ُفَعُولُ, (a) substantive (IY),] such as ُفَعُونُ *y*oung he-camel, when ridden (M), and ُفَعُونُ *l*amb, and sometimes, *c*olt; (b) *e*p., such as ُفَعُولُ *t*ruthful and ُفَعُولُ [246] (IY); (b) [ُفَعُولُ, (a) substantive (IY),] such as ُفَعُولُ *l*oud in voice*, said of a *m*a*n (IY): (c) [ُفَعُولُ, which is rare, as (IY)] ُفَعُولُ. (b) *e*p., such as ُفَعُولُ *c*astor-oil plant (M), and also every *w*eak *b*e*nding plant, and ُفَعُولُ *I*wad*, [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two *s*ubstantives of this measure which we do not know to occur as an *e*p. (IY): (d) [ُفَعُولُ, (a) substantive (IY),] such as ُفَعُولُ *s*k*dows a *k*i*nd of colored hood or *s*carf (M); (b) *e*p. (IY): (6) in [ُفَعِلْ, (a) substantive (IY),] such as ُفَعِلْ *l*d*adder, staircase [253] (M); (b) *e*p., such as ُفَعِلْ [252] (IY): (7) in [ُفَعِلْ, (a) substantive (IY),] such as ُفَعِلْ [370] (M), a well-known plant; (b) *e*p., such as ُفَعِلْ
weak-minded, having no opinion of his own, and following every saying [672] (IY).

§. 375. The single augment after the ج is (1) [the ِ, which is then of two kinds, (a) co-ordinative (IY),] in such as ٢٤٨, ٢٥٣, ٢٥٨, ٢٧٢ (M) and ٢٤٨, ٢٥٨, ٢٧٢, ٦٧٣ (IY); both co-ordinated with [٣٩٢] (IY); and [٢٧٢, ٦٧٣, ٦٧٦] (M), co-ordinated with [٣٩٢] (IY); (b) [denotative of femininization (IY),] in such as [٢٥٨, ٢٧٢, ٣٢٧] (M) and [٢٤٨, ٢٧٢], which last is by some pronounced with تاءون, and co-ordinated with [٢٤٨, ٢٧٢, ٦٧٣] (IY); and [٢٤٨, ٢٧٢] (M): (2) [the ن, (IY)] in such as (a) ٢٤٨, ٢٧٢ trembling, [said of a man, and shaking, said of a he-camel because of his briskness in journeying, and similarly ضيقت guest, i. q. ضيفت (IY)]; (b) ٢٤٨, ٢٧٢ hoof of the camel; (c) ٢٤٨, ٢٧٢ eloquent (M), i. e., بلطج, and similarly عرضن sideling in his run from liveliness, said of the horse, and عرضن of the she-camel: the ن in these being aug., for co-ordination with [٣٩٢] (IY); (3) [the letter repeated] in such as (a) ٢٤٨, ٢٧٢ rugged [٢٥٣] (M), said of the ground, the ن being repeated for co-ordination with [٣٩٢], for which reason the two similar
letters are not incorporated [721]; and similarly مُهْدُدَة [369] (IY): (b) شَرْبَة (M), a certain tree, or, as is said, a place, and سُرْدَة the name of a place, the ب and د being aug., for co-ordination with ٌنَتْيَأ [392]; and, in the ep., رُمَدُد (IY): (c) ٌنَتْيَا way of escape [392]: (d) perishing (M), said of ashes, which they co-ordinate with ٌنَتْيَأ [392] by repetition of the ل (IY): (e) مَعَاذ Ma'add [676] (M), the name of a tribe, where co-ordination is not meant by the augment, for which reason the two دs are incorporated; and similarly شَرَبَة Sharabba, which is a place (IY): (f) حَجَب [370] (M), like حَكْف big-bellied (IY): (g) جَبَنَة cheese (M), and جَبَنَة a cheese, as جَبَنَة من أطَمِبِ أَحْجِينَ a cheese of the nicest of cheese; and similarly ذَجَنَ clouds, n. un. ذَجَنَة a cloud; and, in the ep., ذَجَنَ and ضُلُع, both meaning strong (IY): (h) فِلْزِل metals (M), the second ژ being aug. (IY).

§ 376. The two augments separated by the ف are in (1) [the sing., (a) upon the measure of أَنَفِع , (in the substantive,) such as أَجْرَانْ أُجَارِد, which is a place; and, in the ep. (IY),] such as أَدَابُ (M) and أَبَادُ, the first mentioned by S among substantivcs, but correctly an ep., and both applied to a man, meaning severing himself
from his kindred (IY): (b) upon the measure of, in the substantive (IY), such \( \text{البِنْجَم} \) (M) or \( \text{البِنْجَم} \) of *aloes-wood*, the wood used to fumigate with; and similarly, [in the ep.,] \( \text{يُلْسُنَدِد} \) (Jh, KF) contentious (IY): (c) the act. part. of قاعِل (IY),] such as مقاتِل (IY), such as fighting with: (d) the pass. part. of قاعِل (IY),] such as مقاتِل, fought with: (2) the pl. (IY),] such as (a) أجَادِل \[249, 253\] (M), pl. of أجِادِل \[372\] (IY); (b) مساجِد \[18,253\] (M), pl. of مساجِد \[361\] (IY); (c) تنَاسبٍ \[253,332\] (M), pl. of تنَاسبٍ \[372, 678\] (IY); (d) يِرَامِعٍ \[372, 674\] (IY).

§. 377. The two augments separated by the \( \text{ة} \) are in [seven formations (IY),] (1) قاعِل, (a) substantive (IY),] such as عُنَّال, a bend in a stream or valley (M), and نَمْوس lurking-place of the hunter, and confidant of the man; (b) ep., such as حاطِم, digestive, said of water, and جارِف epidemic, said of death, and sweeping away, said of a torrent (IY): (2) سَبَاط (IY),] such as سابَاط (M), and حَاتِم, \[247\], a dial. var. of حَاتِم (IY),] such as سَبَاط (IY),] such as تَوْمَار, roll, scroll or record \[273\] (M), and سِلْف, a country [in the regions of Persia, mentioned by S (Bk); while it does not occur as an ep. (IY):
The two augmentations separated by the ج are in such as (1) the last rib (M), dim. of the shortest, fem. of the shortest, (a) it is a dim. formation, found in substantives, like the shortest, and sceptical (282); and eps., like sceptical (282) and sceptical (274, 282) and sceptical (IY): (2) a long-legged insect, resembling, but [slightly (HH)] bigger than the beetle: (a) the n. is co-ordinated by the " and the " with [401]; and this formation is frequent in the ep., as sceptical.
and سُنَّدَي; both meaning *daring, undertaking every thing*, and عَفْرَنَيْنِ strong, powerful; while in all such the l is co-ordinate, as is proved by the affixion of the s to it, when the fem. is meant, as عَفْرَنَةُ سَبِينَةُ, and عَفْرَنَةُ (IY): [272, 273] (M), the name of a king of 'Umān (IY): 3[الجُلْدَةُ] (4) بَلْنَصَي (M), a bird, an irregular collective [254] of بَلْنَصَي (IY): [248, 272] (M): (a) this formation is frequent in the substantive, as عَفْرَنَيْنِ [248, 272] and a plant; but is not an ep., unless it be a pl., as سُكَّانَي (IY): [250, 272] (M), said of the ostrich, meaning swift: (a) its measure is فُعْيُلْلُ, which we do not know to occur as a substantive (IY): 7جَرَبَةُ herd of wild asses (M), where the l is interposed between the two augment, the نَ and the s; while جَرَبَة also is said (IY).

§. 379. The two augment separated by the ف and ع are in [about 14 formations (IY),] (1) [إِنَعَلُ, (a) substantive (IY),] such as عَصَارُ whirlwind[256] (M); (b) ep., such as سُكَانَي carpenter, or any artificer or artisan (IY): (2) إِنَعُيَّلُ, (a) substantive (IY),] such as خَرْطِيطُ wild leek[672] (M), a kind of salt, bitter plant; (b) ep., such as إِجْفِيلْ cowardly, and taking fright, said of the ostrich, which flees from everything (IY): (3) [أَنَعَلُ (a) substantive (IY),] such as أَسْلَوبُ pathway (M); (b) ep., such as أَمْلَحُ.
tender [253], said of a branch (IV): (4) [مفعول]، (a) substantive (IV),] such as ُنَلَّانِ ُتَجْرِعُ إِلَى إِدْرَّنَ مَدَّ [دَرَك], whence Such a one returns to his dirt, i.e., to his original filthy state; (b) ep., such as ُفِعْلَ أَلْفَ مَفْعَالَ. following others, because of his weakness (IV): (5) [مفعول، (a) substantive (IV),] such as مَفْتَح [366] (M); (b) ep., such as ُمَضِكَانُ laughing much (IV): (6) [مفعول، (a) substantive, such as ُمَعْقُول reason (333); (b) ep. (IV),] such as مَضْرُوب [347, 368] (M): (7) [مفعول، (a) substantive (IV),] such as مَدُني [مَسْكِينَ napkin (M); (b) ep., such as مَسْكِينَ lowly, needy, poor [252, 269] (IV): (8) [مفعول، ] such as مَعْقُول [252] (M): (9) [مفعول، (a) substantive (IV),] such as ُنَبَتُ الْيَلَكَ image, effigy [334] (M), تِّيْفَاف [283, 334], and تَيْبَانَ explanation [332, 334]; (b) ep., such as تِّضَرَّاب striking her milker [334] (IV): (10) [تَفْعَال (IV),] such as تَفْعَال [334] (M) and تَفْعَال (IV): (11) [مفعول، (a) substantive (IV),] such as ُبُذْرُوع jerboa [253] (M); (b) ep., such as ُبُذْرُوع ravening, an ep. of hunger (IV): (12) [مفعول، (a) يُعْصَبَ a herb [303] (M), which I think to be tarragon (IV): (13) [مفعول، in the substantive (IV),] such as مَفْعَال shrubs (M) or مَفْعَال تَنِيَّة (KF), and تَجْرِعَ تَجْرُعَ, تِّيْفَاف discrimination: (a) it does not occur as an ep.; and its initial
is sometimes pronounced with Kasr (IY): (14) [تُنقَول] تْدْنَٰب full-grown dates beginning to ripen at the base: (15) such as (a) تَنَبُّر (M), a certain bird (IY); (b) تَنَوْفُ (332) (M), also a bird (IY); (c) تَهْنَنُ (274) (M), said to be a country, and by ΔU to be a bird: but such as these do not occur as eps. (IY).

§ 330. The two augments separated by the ع and ي are in such as (1) خَبَّرَ (M), and similarly خَبَّرَ (Jh) [272, 273], a kind of gait, wherein is looseness of the joints, like the gait of women; and such [formations] we do not know to occur as eps. (IY): (2) جَنْطُو ٓ (301) (M) short, or, as is said, big-bellied, and كَنْثَرٓ having a large beard; and such [a formation] we do not know to occur as a substantive (IY).

§ 331. The two augments separated by the الف and ع and ِي are in (1) ٱنْتَعَلَى (IY), such as ٱنْتَعَلَى (M); (a) no other instance of ٱنْتَعَلَى occurs; and this is a substantive, meaning general invitation, as ۪نَلٕ نُلَٰن في النّقَّرِ لا ۪نِى ٱنْتَعَلَى Such a one was invited in the special invitation, not in the general invitation: (b) As says "I do not know ٱنْتَعَلَى"; but others transmit it (IY): (2) ٱنْفَلُ which is a substantive (IY), such as ۪فِرْج citron (M) and ۪سُكْفَة threshold, lintel, the ِi of feminization not being taken into account [368] in the forma-
tion, because it is equivalent to a n. joined on to a n. [266]: (a) "[Verb form] does not occur as an ep. (IY): (3) [Verb form] short (M), co-ordinated by the second ب with [Verb form] [401]; and similarly the [Verb form] [and a small rod (KF)] of iron (IY).

§. 382. The two [augments (IY)] united before the are in (1) [what is conformable to the v. (IY),] such as (a) مُنْطَلِقٍ [343, 371]; (b) مُسْتَطْيِعٍ (M), from إِسْتَطْعَ, aor. [Verb form] [680, 759] (IY); (c) مُهَرَّقٍ [679, 690] (IY): (2) [what is not conformable to the v., which is very rare, consisting of not more than two or three words (IY),] such as [Verb form] [301] (M), i. e., aged, having the skin dry over the bone, said of a man, إِنْقُصَرْ, insolent, إِنْقَصَرَ i. q. إِنْقَصَرٌ (IY), and إِنْقَصَرَ old, but still retaining strength (M).

§. 383. The two [augments (IY)] united between the and ع are in (1) [the pl. (IY),] (a) [Verb form, (a) substantive (IY),] such as حُوَّاجَر [247] (M), pl. of حَاجِرٌ, and [247], pl. of حَوَاجَّةٌ [247], pl. of حَوَاجَّةٍ; (b) ep., such as pl. of دَوْازِرْ [247], pl. of مِنْسَبَةٍ bulky, said of a he-camel, and ضَوَّارٍ [247], pl. of غَيْلَم (IY): (b) [Verb form, (a) substantive (IY),] such as غَيْلَم [253] (M), pl. of غَيْلَم [373]; (b) ep., such as pl. of ضَيْرْ [253],
§ 384. The two [augments (IY)] united between the ع and ل are in [a number of formations, whence (IY)] (1) [فعل، (a) substantive (IY),] such as كِلَّة mooring-place (M), كِلَّة being a place [for mooring vessels (Bk)] at AlBasra, said by S to be from كِلَّة protected, the sense being that the place wards off the wind from the vessels, and protects them (IY), [and by Bk to be] from كِلَّة السِّفينة I moored the vessel, i.e., made it fast (Bk); (b) ep., such as شَرَاب [252, 343] (IY): (2) [فعل، (a) substantive (IY),] such as خَطَّاف swallow (M), a small bird, and كِلَّة i. q. كُلُّ مَحَل flesh-hook [253]; (b) ep., such as حَبَاس and غُرْبَ [252] (IY): (3) [فعل (IY),] such as حَبَاس henna (M) and غُنْتَة cucumber; but we do not know it as an ep. (IY): (4) [فعل، (a) substantive, such as قُرْشُة parasite and غَصَوَد great matter; (b) ep. (IY),] such as جَلَّة wide (M), said of a valley, and قُرْشُة long-legged [253], said of a she-camel, as though, said an Arab, she were walking upon spears, and also exposed to
the sun, having no cover, said of a plain (IY): (5) [ننِعْـَـَٔ،] such as عصراً (M), i. q. عصراً [above], mentioned by Sf as occurring with ذم and كسر (IY): (6) [نعَـَِٔ، substantive (IY),] such as جريال (M), meaning gold, and a red dye; but we do not know it as an ep. (IY): (7) [نعِيـَـَٔ،] such as فَت, chubby (M), said of a boy, derived from i. q. ورم, swelling (IY): (8) [نعيـَـَـَٔ، (a) substantive (IY),] such as كديوب dregs of oil (M); (b) ep., such as وليَـَـَٔ, stooling in coition (IY): (9) [نعيـَـَٔ، (a) substantive (IY),] such as بَـَـَٔ, guide; (b) ep., such as سَـُّـٔ and شريب سحير [252] (IY): (10) [نعِيـَـَٔ، (a) substantive (IY),] such as تبَـَٔ, a kind of sweetmeat, and علّيق thorny-tree, bearing a fruit resembling the mulberry; (b) ep., such as زَـَّـٔ [252] and سَـَٔ [252, 253, 289] (IY): (11) [نعَـَـَٔ، (IY),] such as قَـَ، [685, 747], i. q. قَـَ، قَـُور [377]; but Z's mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the غ and ج (IY): (12) [نعِيـَـَٔ، (a) substantive, sing., such as سَـَٔ, sorrel and سَـَٔ, sumach; (b) ep., (pl.) (IY),] such as صرَأ and قَلَم standers (IY): (13) [فـَـَٔ،] such as فَـَل فَـَلاً (M), sand heaped up like a hill, and mَـَٔ، mَـَٔ، mirror (IY): (14) [فـَـَٔ،]
(1787)

such as عَرَقُتُ (M), dull, incapable, flabby, said of a man (IY): (15) [فَعُولُ, (a) substantive (IY),] such as عِجْزُ (M) and سَنَور [253]; (b) ep., such as خَنْصُ flat-nosed, said of the young pig (IY): (16) [فَعُولُ (IY),] such as سَبْحُ holy (M) and تَذْوَسُ pure, two names of God, in both of which Fath [of the ف ] is allowable: (a) there are no ns. upon the measure of فَعُولُ with دَمَم, except سَبْحُ and تَذْوَسُ Spanish fly (Jh), in which دَمَم is more frequent; while all others are pronounced with Fath (IY): (17) [فَعُولُ, (a) substantive (IY),] such as مَرْدِقُ (M), meaning safflower; (b) ep., such as ذِرْيُ twinkling, said of a star, being derived from ذِرَ i. q. دُقُح dispelling, as though its light were intermittent, part of it dispelling part (IY): (18) [حَطَافَةُ (IY),] such as جَرَائِفُ small (M) and حَمْطَائِنُ heavy (IY): (19) [نَعَائِلُ (IY),] such as دُلَامِصُ glittering [676] (M), an ep. of a coat of mail (IY).

§. 385. The two [augments (IY)] united after the ل are in [sundry formations, whence (IY)] (1) [فَعَلْتُ, (a) substantive (IY),] such as ضَهِيهَا [land containing no vegetation, and sometimes an ep. of a woman, meaning on whom no breast grows, or, as is said, that does not menstruate (IY),] and [258, 273] (M); (b) ep.,
such as \(248, 273\) (IY) such as \(248, 273\) (IY), such as \(248, 273\) (M) and \(273\): (a) IShk says that there is no \(n\) in the language, with \(D\) and quiescence of the \(U\), except these two words (IY): (3) such as \(230, 248, 273\) (M) and \(248, 273\), but we do not know \(n\) occur as an ep. (IY): (4) such as \(273\) (M) and \(273\); (b) ep., such as \(248, 273\) (IY): (5) such as \(273\) (M) and \(273\) pride; but \(n\) does not occur as an ep. (IY): (6) such as \(272, 273\); and, in the ep., \(272, 273\), or, by transposition, \(272, 273\), meaning servant-girl: (a) IShk says that there is no \(n\) in the language, with mobilization [of the \(U\) with \(F\) (Jh)], except one word, vid. \(272, 273\), meaning among eps. (IY): (7) such as \(274\) (M), a thorny plant, which is one of the most excellent pastures of camels, whence the prov. \(250, 348\) Pasture, but not like the \(250, 348\) (IY): (8) such as \(250, 274\) (M); (b) ep., such as \(250, 274\) (IY): (9) such as \(4,250,274\)
(M); frequent in the pl., such as وَجَرْبَانُ [246], pl. of جَرَبْنِبَا a certain measure, or quantity, of wheat or land, and قَصُبٍ branch, twig, rod, wand: (b) ep., such as قَصِيبٍ and قُصِبَانُ [250] (IY): (10) [نَعُلَانُ (IY).] such as قِصَبٍ [237, 250] (M) and قَطَرْبَانُ tar; but نعِلَانُ does not occur as an ep. (IY): (11) [نَعُلَانُ (IY).] as أَلْسِبْعَانُ [236, 250, 274] (M), the name of a place, and a certain tree, in which فَث [of the ب ] is more frequent (IY): (12) نَعْلَانُ (IY),] such as سِلْطَانٌ clamorous (M); but no other [word of this measure] occurs; and, in this, three augs. are united at the end, the second, doubled ط, the , and the ن (IY): (13) [نَعْلَانَ (IY),] such as عَرْصَنَى [272, 282] (M), whose custom is to go sideways from liveliness, said of a she-camel (IY): (14) [نَعْلَانَ (IY),] substantive (IY),] such as دِنْقَى [272] (M); (b) ep., such as كِبْرى big in the gland of the penis: (15) نَعْلَانَ, which is a substantive, such as دِنْقَى a kind of quick pace; and is not known by us as an ep. (IY): (16) [نَعْلَانَ, (a) substantive (IY),] such as هِبْرِية scurf, dandriff (M), and حُدْرِية rugged place [248]; (b) ep., such as عَفْرِية crafty and عَفْرِية strong [674]: (a) the s of femininization, though no part of the formation [266], is here taken into account [368, 381], because the s is insep-
parable from [256, 331] and easy state of life (IY): (17) [678] (M); and does not occur as an ep. (IY): (18) [283, 675] (IY): (19) lock of hair (M); but 'lock' does not occur as an ep.: (a) the is inseparable from this , as from the [above] (IY): (20) [331] (M); (b) ep., such as intensely black, i. q. (IY): (21) tent of hair (M) and saddle-cloth: (a) S says (IY), is rare in the language; and we do not know it occur as an ep. (S, IV): (22) [21] (IY), such as cloak (M); (b) ep., such as swift [below], said of a she-camel (IY): (23) [21], such as assa (M), a kind of gum; (b) ep., such as noble and i. q. [above] (IY): (24) [21], (a) substantive, such as , which one syn., as . He has not obtained aught of it, i. e., transmitted by S, and
There is not aught in what thou tellest us, i.e. شَيْءٌ [370] (M), meaning strong, or, as is said, short, stout (IY): 
(25) [فَعَلَلَ] which is a substantive (IY),] such as Spanish fly (M) and جَلَعْلَعَ beetle; and is not known by us as an ep. (IY).

§. 386. The three [augments (IY)] separated are in (1) [the sing. إِسْعَجَرِى (IY),] such as [272] (M); and similarly custom, from جَرَى running, the Hamza, the first ى, and the final ِ being aug. (IY): (2) [the pl. (IY),] (a) [مَفَاعِلُ, مَفَاعِلٌ (M), pl. of مَحْرَقُ kerchief twisted to beat with, as in tradition نَقَصُ مَحْرَقٌ البَلَائِكَة Lightning is the twisted kerchiefs of the angels, [said by 'Ali (Jh),] and مَفَاعِلٌ [253,685]; (b) ep., such as مَحْضِرُ running hard [252,312], said of a horse (IY): (b) [تَفَاعِلُ, substantive (IY),] such as تَمَائِلُ [253] (M) and مَفَاعِلُ pl. of تَمَائِلٌ; (c) [يَفَاعِلُ, يَفَاعِلٌ (M), pl. of يَفَاعِلٍ and يَتَجَابَفُ] [379] تَتَجَابَفُ, (a) substantive (IY),] such as يَرَابِيعُ [253] (M), pl. of يَرَابِيعٍ [379]; (b) ep., such as يَحْضِرُ pl. of يَحْضِرٍ green (IY).
§ 387. The three [augs] united before the 

| مَستَفْعِلَة (M) | which paradigm is only an ep. in what is 

| v., such as مَستَضْرِعٌ [253, 343, 368, 

| 371, 640], the سَمْ, and تَ being aug., because they 

| drop off in خَرَج went out [482] (IY). 

§ 388. The three [augs (IY)] united between the 

| ع and ل are in (1) تَعَالِبُ [253] (M), pl. of سَلُمُ [374], the ل, the second ل, and the ى be- 

| ing aug. (IY): (2) تَعَالِبُ, such as (IY) [253] (M), pl. of تَرَاه [384] (IY). 

§ 389. The three [augs (IY)] united after the ل are in (1) فَلَيِّانُ (M), a plant; (b) ep., such as عَنْظِيَانِ rough, 

| churlish (IY): (2) فَلَوْانُ (IY), such as عَنْظِوْانِ [283, 

| 675] (M) and عَنْظِوْانِ a certain tree [274]; but فَلَوْانُ 

| does not occur as an ep. (IY): (3) عَرْقَانُ (IY), such as عِرْقَانُ knowledge (M), an inf. n. i. q. مَعْرُنة, and also عِرْقَانُ 'Iriffan, a man's name (IY): [253, فَلَوْانُ (IY), such as عَنْظِوْانِ (M), which is a substantive, meaning beginning of a thing, 

| جَآءَنَا عَلَى تَنَافِئَيْ ذَلِكَ He came to us at the beginning 

| of that, i. e. أُولَٰهِ (IY): (5) فَلَيِّانِ, (a) substantive 

| (IY), such as سَيْبَانَة, كُرْبَيْكَة, جَرْبِيْانَ north-west, said of the wind (IY):
§ 390. The [three augments dispersed (IY),] two united, and one separate, one in [ns. of various formations, on the measure of (IY)] (1) [انعْلَان] (M), (a) substantive (IY),] such as [انعْلَان] (M) and [اكْتُحَان] (M) and [اكْتُحَان] (M); (b) ep., such as [اسْكْكَان] full-grown and [عَبَان] sportive, playful (IY); (2) [انعْلَان] which is rare, (a) substantive, such as [اِسْكْكَان] a certain small hill; (b) ep. (IY),] such as [إِسْكْكَان] light, bright (M), said of the night (IY): (a) as for the ep., it is [in] their saying [لِيَةٌ إِسْكْكَانة] a bright night: but it is rare; [and] we know only this [instance] (S): (3) [انعْلَان] only an ep. (IY),] such as [ارْتَنَان] distressing (M), said of a day (IY): (4) [انعْلَان] (IY),] such as [إِرْعَآة] (IY),] (M): (a) S says (IY), We do not know [إِرْعَآة] occur [as a sing.] except in [إِرْعَآة] (S, IY), as though pl. of [إِرْعَآة] (IY); but it is [frequent as (S)] one of the formations of the broken pl. (S, IY), as [اِسْكْكَة] [246, 273] and [اِسْكْكَة] [273, 278]: (b) the of [إِرْعَآة] is sometimes pronounced with Fath (IY), which is transmitted from some of the Banū
Asad (Jh); and with Damm (KF): (5) فَعْلُ (IY), such as فَعْلٍ (IY), [247, 273] (M) and فَعْلًا (IY), [247]; but we do not know فَعْلُ which occur as an ep. (IY): (6) فَعْلٍ (IY), one of the formations of the broken pl. (a) substantive (IY), such as فَعْلٍ (M), pl. of فَعْلُ (M), [385], and طَنَابِيب (pl. of فَعْلُ (M), [385], and سَلَال (pl. of فَعْلُ (M), [252], which means great laughter, said of a man (IY): (7) فَعْلِين (IY), substantive (IY), such as فَعْلِين (M) pl. of فَعْلِين (M), [250], and فَرَّاَق (M) pl. of فَرَّاق (M), [253], 265]; but we do not know فَعْلُ occur as an ep. (IY): (8) فَعْلُ, (a) substantive (IY), such as ثُنَاءات Tuesday [273] (M) and ثُنَاءات [246, 248, 273]; (b) ep., such as ثُنَاءات incapable, said of a man, and ثُنَاءات bad at covering [273], said of a he-camel, and stupid, said of a man (IY): (9) فَعْلُ (IY), such as سَلْمان a certain tree (M), and حَمَاطان a place, says Jr, and a plant, says Th. (IY): (10) فَعْلِيّة, (a) substantive, such as هُبَّارِيّة scurf, dandruff; (b) ep. (IY), such as بِكَفْرة big (M), said of a stallion, and بِكَفْرة strong [283]: (a) the s of feminization is inseparable [266] in this formation (IY): (11) فَعْلَتُ (IY), such as فَعْلَتْ (pl. of فَعْلُ (M), [254, 675] (M); (a) the s is inseparable from this (IY): (12) فَعْلَتْ (IY), such as فَعْلَتْ [247],
273] (M; but does not occur as an ep. (IY): (13) [١١٢١] َكِيمُلِّانِد a tree from which saddles are made and ُسَيْسَب لْن also a tree; (b) ep. (IY).] as ُتُهَحَّانِ (M) meddlesome, said of a man, and going sideways in his walk from liveliness, and of a horse, and ُعِيْبَانُ fearful, cowardly; (a) ُهُيْبَانَ with Fath and Kasr is said, and so ُتُهَحَّانِ; but with Kasr is one of the formations of the unsound, there being no instance of it in the sound: S says (IY), We do not know ُنُعْيَلَانِ [with Kasr (IY)], in the language, [in S)] other than the unsound (S, IY): (14) [١٢١] ُنُعْيَلَانِ, (a) substantive, such as ُحُومَانَا; (b) ep. (IY),] such as ُعُبْدَانُ [١٣٢٣] ُهُفُعْلَانِ (IY); such as ُتُلْكَعَانُ vile fellow (M) and ُمَلْمَمَانُ mean fellow, which are det. substantives, used only in the voc. [Note on p. 186, l. 15] (IY); but we do not know ُمُفَعْلَانُ occur as an ep. (S).

§. 391. The four [augments (IY)] are in such as ُعَهِيِبِبٌ becom-ing gray [283, 332, 371] and ٌعَهِيِبِبٌ becom-ing red [332] (M), inf. ns. of ُعَهِيِبِبٌ (IY). We do not know that there occurs among substantives or eps, any tril. [formation], augmented or unaugmented, other than what we have mentioned (S).
CHAPTER XVI.

THE QUADRILITERAL NOUN.

§ 392. The unaugmented quad. has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA, A), (1)نعمُّل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as ِجَعْرُ brook (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) επ., as ِسُلْنَهَب long, tall (S, IY, Jrb, A, Tsr), said of a man (Tsr), [and] of a horse (IY), though the s in سُلْنَهَب is said by some to be aug. [679] (A): (2) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as ِزِرْجَ (S, M, SH, IA, Aud, A) meaning ornament (IY, R, Jrb), vid. embroidery or gems (R), and, as is said (IY, R), gold (IY, R, A, Tsr), and thin cloud (R, A), or, as is said, red cloud (A), and ِرَثْبَر [401] (S, IY); (b) επ., as ِحُرْمُل (S, IY, Jrb, A, Tsr), said by Jr to mean (A) silly, applied to a woman (IY, Jrb, A, Tsr): (3) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as ِتُرْنَ claw (S, M, SH, IA, A) and ِحُبْرَجِ male bustard [395] (S, IY); (b) επ., as ِجَرْشُ huge [below] (S, IY, Jrb, A, Tsr), said of a camel (IY, A, Tsr): (4) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY,
A, Tsr), as 

[S. M, Aud, A], i.e., time before the creation of mankind (IY, A), in which, says AU, the Arabs say that the stones were soft (A), [or] time of the deluge, and time of Noah's coming out from the Ark (Tsr), and 

[245] (IY, SH, A); (b) ep. (S, IY, Jrb, A, Tsr), as 

[S, IY, IA], i.e., bold, an ep. of the lion (IY), 

[245] (S, IY, Jrb, A, Tsr), and 

[S, A], i.e., hardy, said of a he-camel, and hard, said of a day (A): (5) 

[S, IY, IM], (a) substantive (S, IY, A, Tsr), as 

dirham [below] (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and 

[S, IY], i.e., very old man (IY); (b) ep., as 

[below] (S, IY, Jrb, A, Tsr) and 

[372, 679] (S, IY, Tsr): (a) the authenticity of 

[FJ[ is, however, open to discussion, because 

[Drrm] (above) is Arabicized; while 

[FJ[ [above] is quad only if we say that the s is, rad., not if we say that it is aug., which is the opinion of Akh [679] (Jrb): (6) 

[FJ[ (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as 

[401] (SH, IA, Aud, A) a sort of locust (Jrb), i.e., the long-legged green locust (R, Tsr), or, as is said (Tsr), the male locust (A, Tsr); (b) ep., as 

[above] (A). The formation 

[FJ[ authorized by Akh is
disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a deriv. of َنَعَلَلَ, with Damm [of the َلَ (Sn)], being pronounced with Fath for alleviation, because, wherever Fath [of the َلَ (Sn)] is heard, Damm is heard, as ُجْنَحَّدَب [above]. ٌتَحُلُّبُ ُطْحُلُّبُ green slime on stagnant water, and ٌبِرْقَعَ ُو ُبِرْقَعُ veil [258] among substantives, and ِجُرْقَعَ [above] among eps.; whereas they say ُبَرْقَسَ (above), ُهَرْقَعُ mimosa, a tree of the desert, and ُبَرْجَدَ ُو ُبَرْجَدُ striped wrapper, in which [three (Sn)] َنَعَلَلَ with Fath has not been heard (A) which proves the Damm to be original (Sn). But Akh and the KK hold that َنَعَلَلُ is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say ُمَلأَيْنَعَأَ عِنْدُهُ I have no way of escape from it [375], where the second ُنَ is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashil, "That َنَعَلَلَ should be a deriv. of َنَعَلَلُ is more obvious than that it should be original " (A); and, [according to IHsh also,] the preferable opinion is that َنَعَلَلُ is a deriv. of َنَعَلَلَ (Aud). The language con-
tains no [unaugmented] quad. upon the paradigm ُنَعْلَلْ or ُنْعَلِلْ or any other [paradigm] not mentioned by us (S). By analogy (Jrb), the unaugmented quad. ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first ل: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the quad. ... (1) ُنَعْلَلْ جَرَفَعْ [401]; (2) ُعَلَلْ as ُحَبَعَتْ bulky; (3) ُنَعْلَلْ طَحْرَبْةْ piece of cloud [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the quad. must be quiescent, since four vowels do not follow consecutively in a word. Hence ُنَعْلَلْ is not authorized; while ُعَلْيَط burly [401] said of a man, fem. ُعَلْيَطَة bulky, said of a she-camel, is contracted from ُعَلْيَطَلْ: nor is ُعَرْتُنْ فَعَلَلْ; while a plant used in dyeing [677] is orig., [says Khl (Jh),] ُعَرْتُنْ عَرْتُنْ [395], the ُن being then elided from it, like the ُل from ُعَلْيَطَلْ: nor ُقَلُلْ [296] is contracted from ُجَنَّادْلِلّ stones; though Fr and F hold it to be ُجَنَّادْلِلٌ.
(1800)

*deriv.* of كُلِّيَّةٍ, its *o. f.* being جَنَّيْلٌ, which [opinion] is preferred by IM, because جَنَّيْل, being a *sing.* should rather be held to be a *deriv.* of the *sing.* Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [*quad.* (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the *quad.s.* is of two kinds, (1) coordinative, vid., where the word is of five *letters*, one of which is *aug.*, while the order of its mobiles and quiescents corresponds to the order of the *quin.* [401], as جَكَنْفَلْ [395] and عَمِيثْلْ [283, 395], which are co-ordinated by the ى and ن with the paradigm of سَفْرَجْلِ [401]; (2) non-coordinative, vid. where the word contains an *aug.*, but differs from the *rad.* formations. The augment is one letter, or two, or three. And the largest number of letters that the *quad.* reaches by means of the augment is seven, in which the augment consists of three letters, as اِحْنِصَّمٌ [368] (IY). The single augment before the ف is only in [the *n.* conformable to the *v.* (IY),] such as مُدَخَّرِهِ [343, 347, 368, 676] (M.)
§. 394. The single augment after the ف is in (1) [سنعمل, (a) substantive, such as جنتُ عَابَة she-camel (IY) abounding in milk (Jh, KF); (b) ep. (IY),] such as [سنفَنَ خَير with Damm of the ق (IY),] and كنُстал [short IY]: (2) [سنعمل (IY),] such as كنُهَبْل (M) a kind of tree; but this [formation] is rare (IY).

§. 395. The single augment after the ع is in nine formations (IY). (1) [سنعمال, (a) substantive, such as جَعْلَادْ بِنَعَمُّ long-legged green locust; (b) ep. (IY),] such as [عَدَائِرُ [256, 231] (M) big (Jh, KF), strong, [hardy (BS),] said of a he-camel (IY), fem. [عدَائِرُ [253], said of a she-camel (Jh, BS, KF): (2) [سنعمل, only an ep. (IY),] such as [سُيُذَعّ, chief (M), and عَمِيِّسُ ترَكَسُ trailing his tail [393], fem سُرِّمَتْ long-bodied, said of a she-camel (IY): (3) [سُعَعَة, (a) substantive (IY),] such as لَوْكٌ سَهُنَّا lion [258] (M); (b) ep., such as [سُمَرَمَتْ long-bodied, said of a camel or other animal (IY): (4) [سُعَعَة, (a) substantive (IY),] such as حَبَارَجُ (M), broken pl. of حَبَارَج (392); (b) ep., such as قُرَشَبُ, broken pl. of قُرَشِبُ [397] (IY): (5) [سُعَعَة, only an ep. (IY),] such as حَبَارَجُ (M) short and sturdy, and [283, 393] (IY): (6) [سُعَعَة, substantive, which is rare (IY),] such as قَوَّلْ clove [392] (M), and ٌعَمِيِّسُنَّ
§. 396. The single augment after the first ٌ is in [about ten formations (IY),] (1) [هُنَالِكْ (IY),] such as ٌهَلَّكْنَدُ (M) thick, or, says Mb, old hag (IX); (8) [ثَنُّفَلْ (IY),] (a) substantive (IY),] such as ٌهَسْبَعُ (M) a plant, and, as Jr says, the fruit of the ٌتَنُصْبُ [372], according to which it is a substantive, but, as Fr says, stupid, according to which it is an ep.; (b) ep., such as ٌرَمَلِقٌ emitting his semen before coition (IY); (9) [ٌفُعُلٌ (IY),] such as ٌشُبَحُرُ (M) big, said of a camel or man, and magnifying himself, haughty (IY).

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[392, 677] (IY): (7) [نَعَلٌ, known by us only as an ep. (IY),] such as ٌمُثْقُ (M) thick, or, says Mb, old hag (IX); (8) [ثَنُّفَلْ (IY),] (a) substantive (IY),] such as ٌهَسْبَعُ (M) a plant, and, as Jr says, the fruit of the ٌتَنُصْبُ [372], according to which it is a substantive, but, as Fr says, stupid, according to which it is an ep.; (b) ep., such as ٌرَمَلِقٌ emitting his semen before coition (IY); (9) [ٌفُعُلٌ (IY),] such as ٌشُبَحُرُ (M) big, said of a camel or man, and magnifying himself, haughty (IY).

§. 396. The single augment after the first ٌ is in [about ten formations (IY),] (1) [هُنَالِكْ (IY),] such as ٌهَلَّكْنَدُ [253, 674] (M); (b) ep., such as ٌشَتَجْرُ ill-natured (IY); (2) [ٌفُعُلٌ (IY),] (a) substantive as ٌزَنَبٌ hornet (M) and ٌعُصْفَر [253]; (b) ep., as ٌفُصْبُ long and ٌتَرَضُب trenchant, said of a sword, and poor, and sometimes robber (IY); (3) [ٌفُعُلٌ (IY),] such as ٌغَرَيْقٌ [253] (M) exalted; chief (IY); (4) [ٌفُعُلٌ (IY),] such as ٌفُرُوس [253] (M) garden, paradise; (b) ep., such as ٌعَلْجُوسَ active, said of a she-camel (IY); (5) [ٌفُعُلٌ (IY),] such as ٌفُرُوس [274] (M); 'b) ep., such as ٌقَرَطُوس rugged (IY); (6) [ٌفُعُلٌ (IY),] such as ٌكَنَّهُر [253] (M), large, said of a cloud; but we do not know ٌفُعُلٌ as a substantive (IY); (7)
[1803]

(a) substantive, as زرزال (273, 332); (b) ep. (IY), such as مصلصال (332) (M): (a) ُعَلَلَ such as يُعَلَلَ (IY), occurring in the language only in the reduplicated, except in one word خرٌعَلَل walking badly from illness, said of a she-camel (IY): (8) سرداش (253, 673) (M): (9) ُعَلَلَ, (a) substantive (IY), such as مسفلح (M), here meaning fruit of the caper; but sometimes an ep., meaning thick-lipped; (b) ep., such as عبلنس swift, said of the wolf (IY): (10) فَتْنَلِلُ (IY), which is rare (IY), such as صفرن (M) a plant and زمرن emerald (IY).

§ 397. The single augment after the last ج is in (1) حبَركي (M) long-backed and short legged, the ج of which is for co-ordination with سفرجل [401], as is proved by the fact that the ج of feminization is affixed to it (IY): (2) ُعَلَلَ, a substantive (IY), such as جَالِكِبَي (272, 282) (M) and a place [282]; not an ep. (IY): (3) سفَلِلَ (IY), such as هرذى (272) (M), whence هنذبى endive [399] (IY): (4) فَلَلَ, such as هنذبى endive (272) (M): (5) ضَأْثِلَ, which is rare (IY), such as سَأْطْرَ (272) (M) and bugbear, bogey, a thing wherewith boys are frightened; but this formation does not occur as an ep. (IY): (6) [ فَلَلَ (IY), such as سَهْلَ (M) idle, as in the tradition,
where 'Umar says إنَّ لاَ كَرَةً أَنَّ أَرَى أَلْحَمَ [359] (IY): (7) 
\[\text{فِعْلُ لَ، (a) substantive, such as عَرِبَتْ a serpent that blows,}
\[\text{but does not hurt; (b) ep. (IY),] such as ُيُقَرَّبَ aged [395]}
\[\text{فَعْلُ (IY),] such as ُيُقَرَّبَ (M), long, said of}
\[\text{the breast, and ُيُقَرَّبَ having a big breast, said of a}
\[\text{woman; but we do not know ُيُقَرَّبَ as a substantive (IX).}

§ 398. The two augments separate are in (1) ُتَعْلَى, which is only a substantive (IY),] such as ُتَعْلَى (M): (2) ُتَعْلَى, (a) substantive (IY),] such as ُتَعْلَى ُقَلْبَة calamity, or, as is said, all that deceives and de-
\[\text{ludes, like the mirage, and the present life, because it}
\[\text{lasts not; (b) ep., such as ُقَلْبَةَ ُحَمْرَيَّة hardy, said of a she-
\[\text{camel, and ُقَلْبَةَ ُعَقَّامُ السَّمْسَمُ fully-developed, said of a woman,}
\[\text{pl. ُقَلْبَةٌ [253] (IY): (3) ُقَلْبَةٌ, which is rare, (a)}
\[\text{substantive (IY),] such as ُقَلْبَةٌ ُمََّنْجُنَّ مََّنْجُنَّ water-wheel [675,676]}
\[\text{M;} (b) ep., such as ُمََّنْجُنَّ ُتَحْلَّبُتُقْرَأُ tall, loosely-made: (a) I}
\[\text{do not consider this section the proper place for the}
\[\text{mention of ُمََّنْجُنَّ, because Z designates it for the}
\[\text{mention of the quads. containing two separate augments;}
\[\text{while there are two opinions about ُمََّنْجُنَّ, first that it}
\[\text{is tril., the first ن the ، and one of the last two نs}
\[\text{being aug., in which case its pl. is ُمََّنْجُنَّين; and secondly}
\[\text{that it is quad., the first ن being rad., and the ، and one}
of the [last] two ن s aug., in which case its pl. is مَناجِين, which is the pl. heard from the Arabs; and, in the latter case, although it is a quad. containing two augments, still they are not separate, as is provided in this section: (b) as for the plant, which the vulgar name حَرْدَنْدَرَق [400], it is the مَرْق melilot, according to the Arabs (IY): (4) [نَعَالِيِّل], which is rare, occurring only in one substantive (IY),] كُنَابِيل Kunābil (M), so mentioned by S (Bk), the name of the well-known land (IY), a place in AlYaman (Bk): (5) [فَيْنَلَل], which is rare, and occurs only as an ep. (IY),] such as جَيْبَانُ (M) bulky, large in make, and so جَيْبَانِ (IY).

§ 399. The two [augments (IY)] united are in (1) [قَنْدِرْبِل (IY),] such as قَنْدِرْبِل (M) big-headed and bulky (IY): (2) [ثَعْلُّو (IY),] such as ثَعْلُّو [283] (M) occiput, back of the head: (a) the s, being inseparable [266] here, is taken into account in the formation (IY): (3) [سَلْطَفْيَة, substantive (IY),] such as دَلْف الْجَفْرَة tortoise, turtle [674] (M): (a) the s of feminization is inseparable from this ي, as from the of قَحْدَرْبِل [above] (IY): (4) [عَكْبِر (IY),] such as عَكْبِر spider [253, 283, 678] (M); but تَعْلُّو, does not occur as an ep. (IY): (5) [عَرْكَلِيِّل, ep. (IY),] such as عَرْكَلِيِّل (M) long, or, as is
said, thick, and hard, distressing; but we do not know to occur as a substantive (IY): (6) فَعْلَانَةٌ، (a) substantive, such as جَنَّابَر young bustard; (b) ep. (IY),] such as طَمَّاح (M) tall (IY): (7) فَعْلَانَةٌ (IY),] such as عَقْرُبَةٌ [273] (M) female scorpion and mankind: (a) of the last there are two dial. vars., بَرْنَاسَة , عَقْرُبَةٌ ; and بَرْنَاسَة [273, 400]: ISk says that ما أَدْرِى أَيُّ الْبَرْنَاسَةِ هُوُّ. I do not know which of mankind he is or is said, i. e., بَرْنَاسَة : (b) we do not know to occur as an ep. (IY): (8) فَعْلَانَةٍ، sub- stance (IY),] such as حَدِيبَةٌ [273] (M), i. q. حَدِيبَة [397]: (a) AZ says, حَدِيبَة with Kasr of the د is prolonged and abbreviated: (b) فَعْلَانَةٍ does not occur as an ep. (IY): (9) فَعْلَانُ, which is rare, (a) substantive, such as رُفْرَان saffron; (b) ep. (IY),] such as ُشَعْشَعَانِ (M) goodly, tall, said of a man (IY): (10) فَعْلَانَْ, (a) substantive (IY),] such as عَقْرُبَان [274, 400] (M) male scorpion, or, as is said, earwig; (b) ep., such as تُردُّمَانُ quilted like a cuirass for war, said of a tunic (IY): (11) فَعْلَانَْ, which is rare in the language, (a) substantive (IY),] such as حَدِيمَان Hindimān (M), the name of a clan; (b) ep., such as جَدْرِيْجَان short (IY).
§. 400. The three [augments (IY)] are in (1) فَعَلَلَانَ, substantive (IY), such as عِبْرَّةٌ [283] (M), which is a plant; but we do not know فَعَلَلَانَ occur as an ep. (IY): (2) فِعَلَلَانَ (IY), such as عَرْقَصَانَ a dial. var. of melilot, i. q. حَنْدَقُوك [398], and a dial var. of عَرْقَصَانَ [above]; but we do not know فَعَلَلَانَ occur as an ep. (IY): (3) فُعَالَلَانَ, which is rare (IY), such as جَعْكَادِبَاء [273] (M), a kind of locust, or, as is said, a reptile like the chameleon (IY): (4) فُعَالَلَانَ (IY), such as بَرِنَاسَةٌ [273] (M), a dial. var. of بَرِنَاسَةٌ [399] (IY), such as عُقْرَبٍ (M), a dial. var. of عُقْرَبٍ [274, 399] (IY).
CHAPTER XVII.

THE QUINQUELITERAL NOUN.

§ 401. The unaugmented quin. has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) فعل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as ضر (S, M, SH, IA, Aud, A) and شر (S, IY, Jrb) (2) تعليل (S, IY, IM), an ep. (S), as جب (S, M, SH, IA, Aud, A), meaning, [as is said (Tsr),] big, said of a viper, but, as Sf says (A, Tsr), aged, said of a woman (IY, R, Jrb, A, Tsr); و (S, IY) and تصل (S, Jrb, A, Tsr) big (Jrb, A, Tsr), said of a woman (A, Tsr): (a) it is said that (A, Tsr) تعليل occurs only as an ep. (IY, A, Tsr), and we do not know it occur as a substantive (S); but some say that تصل is a substantive, meaning gland of the penis (A, Tsr) and [man (Sn)] big in the gland of the penis (A): (3) فعل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as تعليل (S, M, P.
IA, A) paltry thing, e. g. مَأَ عَنْدُكَ ْتَعَلَّمْلَ. There is not a rap in his possession, i. e., شَيْءٌ, used only in negation (IY), whence ما أعطاني تدعيل He has not given me a doit, i. e., شَيْءٌ (R, A); and خُبْطِئَنَّ lion (A, Tsr): (b) ep. (S, IY, A, Tsr), as تُدعِيلَ (IY, SH, A, Tsr) strong (IY, R), bulky (Jrb, A, Tsr), said of a camel (IY, R, Jrb, A, Tsr), and short, insignificant, said of a woman (IY); and خُبْطِئَنَّ (S, IY, Jrb, A) bulky, said of a camel, or, as is said (A), strong (Jrb, A) in make, big (A): (4) فُعَلْل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as تَرْعَبُ (S, IY, SH, IA, Aud, A) cloud, as مَا فِي السَّماَء ترَعَابُ. There is not a cloud on the sky, or, says Th, a certain animal (IY, R), [or, say A, Jrb, and Kh.] a [small (Jrb), paltry (Tsr), contemptible (A,Tsr)] thing (Jrb, A, Tsr), as مَا عَلَّكَ ترَعَابُ. He has not a rag upon him (Tsr); and جَنْبَرَ [677] (S, IY) hardness, severity (IY): (b) ep. (S, IY, A, Tsr), as جَرَحَلَ (S, M, A, Tsr) bulky (IY, A, Tsr), strong (IY), said of a camel (A, Tsr). And IS mentions [a fifth formation (IY), فُعَلْلُ, as (A)] خُنْدُلِعِ [the name of (A)] a herb (IY, A): but S does not authorise it (A); while I think that it is a quad. (IY), its ن being [really (A)] aug. (IY,A), otherwise an unprecedented paradigm would result. And others add other
measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented; so that we shall not prolong the discussion by mentioning them (A). The unaugmented quin. ought to have 192 formations, resulting from the multiplication of 48 [392] by the 4 states of the second J: but the rest do not occur, on account of (Jrb, Sn) their heaviness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented n.] is twenty (Aud), eleven in the tril. [368], five in the quad. [392], and four in the quin. [above] (Tsr). And such [decl. (A)] ns. [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attributable to (1) augmentation (IM), (a) at the beginning (Tsr), like طَرِيف [382] (Aud); (b) in the middle, like مُنْطَلِق [374]; (c) in both places (Tsr), like مُتَّكَرَّنِمُ [283, 291] (Aud); (d) at the end, like حَبِّي [375] (Tsr): (2) deficiency (IM) of (a) a rad. (Aud), like يَدُ (IA, Aud, A) and دَم [719] (IA, A); (b) an aug., like عَلِيبَط [392], orig. عُلِيبَط : (3) alteration of form, like the alteration of (a) نَعَّلُ into (a) جَحْدَبُ, as [392]; (b) رَثَّبَرُ نَعَّلُ, as [392]: (b) نَعَّلُ into جَرْفَعُ, as [392] nap of cloth (Aūd), orig. رَثْبُر [392] (Tsr): (4) anomaly, like سَرَّخِسُ طَلَكَرِيَة [392] (A). As for سَرَّخِس Sarakhs,
(1811)

[a country (Tsr)], and balas ruby [a sort of jewel (Tsr)], they are foreign (Aud), since, among the paradigms of the [unaugmented] quad., there is none pronounced with Fath of the first and second [letters] (Tsr). IM says in the Tashil that whatever is excluded from these [twenty] paradigms is (1) anomalous: (2) augmented: (3) curtailed (A) of (a) its ف, like عَدَّةٌ [699]; (b) its ع, like سٌ [260, 667]; (c) its ل, like يَدٌ [above] (Sn): (4) a quasi-p. (A), like مٌ [176] (Sn): (5) a comp. (A), like حضرموتٌ [215] (Sn): (6) foreign (A), like بَلَحْضٌ [above], the name of a well-known stone: but he does not notice the last three here, because he is speaking of simple decl. Arabic ns.; and for this reason A objects only to the omission of the anomalous (Sn). The sex. has no rad. formation [below], because, being the double of the first rad. formation, [i.e., the tril.,] it would become like a n. compounded of two trils., e. g. حضرموت [above] (IY). The augment in the quin. does not exceed one letter [368] (M); as though they avoided a multiplicity of augs., because of the multiplicity of its letters (IY). The ج is added fifth in the quin., the fifth, and the sixth (S). The augmented quin. has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (IY), (a) substantive (S, IY), such as خَندَرِيْسٌ [253] (S, M, SH), according to most [below] (SH) meaning [old
(1812)

[368] (S, IY), i.e., milk wherein is no roughness (IY), and wine, and a fountain in Paradise (KF): (b) ep., such as عَلَطِيِّسُ (S, IY) young, said of a woman (IY): (a) IH says "according to most" [above] (R, Jrb), because most people say that the ن is rad., in which case خَنَدْرِيسُ is an augmented quin.; while some say that the ن is aug. (Jrb), خَنَدْرِيسُ being said to be دَعَلِيُّ (R), in which case it is an augmented quad. (R, Jrb): (b) the ن should rather be judged to be rad., since بَرَقُعُيَّدُ Barkai'd occurs, said of a district [in Syria (Bk)]; and دَرْدِيِّسُ of calamity; and سَلْسَيِّلُ [above]; and جَعَفْلِيِّقُ [big, said of a woman (KF)]; and عَلَطِيِّسُ [above]: (c) if IH had said بَرَقُعُيَّدُ instead of خَنَدْرِيسُ, be would have been spared the trouble of saying "according to most", because جَعَفْلِيِّقُ بَرَقُعُيَّدُ فَعَلَعِيِّلُ, is without dispute, since it contains none of the letters of مَيْلَمُ تَسَاءُ [369, 671], except the ي; but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned جَعَفْلِيِّقُ or عَلَطِيِّسُ, no objection could have been raised, because the aug. letter [681] is not prevalently aug. in its position in them (R): (2) فَعَلِيِّلُ, (a) substantive (S, IY), such as خُرَعْبِيَّلُ (S, M, SH) vain talking (IY, R, Jrb) and jesting (IY, R); (b) ep., such as تُكَرَعْبِيَّلُ (S, IY), i. q.
(1813)

which we have explained [above] (IY): (3) 

(S, IY), such as عَصَرْفَطَ (368) (S, M, SH), a 

small (R) reptile (IY, R), said to be (IY) the [male (IY)] lizard (IY, Jrb); and [hence (M)] يِسْتَعْ مْزْ (674) (S, M), a district in Al Hijaz, the [below]; all of which are substantives (S): (4) يُعَلِّلُ (S, IY), which is rare, and is an ep. (S), such as ثَرْطُبُس (S, M; SH) calam-

ity (IY, R, Jrb), and strong, big, said of a she-camel, a dial. var. of ثَرْطُبُس [253, 283] (R): (5) يُنَعَّلُ (S, IY), which is rare (S, IY), such as [272, 326, 368, 497, 673] 

(S, M, SH) bulky (IY, R), strong (R, Jrb), having much fur or hair (R), said of a camel (IY, R, Jrb), and ضَبَّاطُرَيْنَ (strong (IY)], both of which are eps. (S, IY): 

(a) the [final (IY)] [in them (IY)] is for (IY, R, Jrb) multiplication of the word (IY, Jrb), [and] augmentation (R), and completion (Jrb), of the formation (R, Jrb), as in َكَتَابٍ (IY, Jrb), like the ٌ of َكَتَابٍ [374] (R), this being the meaning of Z's saying that "in َكَتَابٍ it is like the ٌ of َكَتَابٍ" [673] (Jrb): not for feminization, because the word is pronounced with Tanwin (IY, R, Jrb); and because the ٌ [of feminization (Jrb)] is affixed to it, as َكَبْعَةٌ [368] (R, Jrb): nor for co-ordination, because the sex. has no rad. for-

mation [above], for it to be co-ordinated with (IY, R, Jrb).
[the] of 

allow its rel. ns. to be and , as the rel. ns. of are (D). But the Hamza of , being for feminization, must be converted into , whereas the Hamza of (and ), being a co-ordinative aug., may be converted or left [304]: so says IBr (CD). And [similarly (CD)] the Confectioner [or (Dh)] is said of Shams al'Imma 'Abd Al'Aziz Ibn Ahmad (Dh, CD) al'Bukhāri, the learned man of the East, d. 456 (Dh), which, IHrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a rel. n. from sweetness or sweetmeat (Dh, KF, CD): but this is a blunder, because, if it were so, would be said [302]; and the truth is that it is a rel. n. from sweetmeat (CD).

P. 1420, l. 7. Jahn prints (IY. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKūfa, and came to Hamza Ibn Ḥabīb azZayyāt, enveloped in a wrapper, whereupon Hamza said "Who will read?" and it was said to him "The weaver of the wrapper"; or, as is said, because he entered the holy land, clad in a wrapper (IKhn). See Part II, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he used to trim the speech (IKhn, MAB).

P. 1431, ll. 1-2. The "fem. qualified" is the pl. orig. qualified by the num., which pl. remains pl. in three men, but becomes sing. in twenty dirhams.
P. 1434, l. 4. I suppose مضاف in this passage of the FK (vol. II, p. 281, l. 24) to be a misprint for موصوف, because "suppression of a pre." would be obviously inappropriate here. See p. 1439, l. 15; and cf. Wright's Arabic Grammar, vol. II, § 106 (c). The word مضاف occurs, however, in MAd, vol. II, p. 289, ll.; and perhaps may mean "post." (properly مضاف إليه) — l. 12. So that being pre. to the fem. pron. ها, which relates to الكسنة, becomes fem.

P. 1435, l. 20. AlJami' as Saghir, on grammar (HKh).

P. 1439, l. 10. By AlHutai'a (S).

P. 1442, l. 10. The Sh, p. 158, l. 3, has "of five kinds", including the interrogt. كم governed in the gen. [220, 224].

P. 1444, l. 11. See p. 1429, ll. 14-16.

P. 1448, l. 5. The "three things" are the two members of the comp. num. and the sp., which is like the num. in sense, being merely expl. of it, as is shown below in ll. 8-10; and, if it were post. to the num., would be like an integral part of it in letter, as appears from p. 341, ll. 23—ll.

P. 1453, ll. 12-15. The argument of Fr seems to be that, if سنين in the reading of XVIII. 24, cited in p. 1451, ll. 17-18, were qualified, its sp. might be in the pl., and therefore it may itself be in the pl., since the qualified and its sp. are one thing—l. 16. The "first" opinion is that, in this reading, سنين is a subst., not a sp.; and the argument of IX is that here سنين is not an sp., like سر, in which, as being an appos., some latitude is permissible.
P. 1460, l.l. I have not come upon the name of its Rajiz (MN).

P. 1464, l. 6. I do not know the author of this Rajaz (AKB), who appears to be the "poet" alluded to by Laue in the second line of his article on تَفْرِيق (p. 333, col. 3).

P. 1466, l. 4. This verse follows the verse cited in §. 432 (Part II, p. 106, l. 3).

P. 1471, l. 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the constituent parts, or elements, of faith; not of the sectarian divisions of the Faith. For, in the SB (vol. I, p. 11), it continues وَالْحَكِيَّةِ شَعْبَةٌ من أَهْلِ الْبَيْتِ and modesty is a part of faith—l. 13. Read تَلْهِرَ بَعْدَ [above]—By "what resembles that" Z means the monograms prefixed to certain chapters of the Kur.


P. 1475, l.l. 8-9. B is speaking of the numis. for 11, 21, etc., to 91.

P. 1477, l. 5. An Islāmi poet, under the Marwānī dynasty; and one of the Arab robbers (AKB).

P. 1478, l.l. 13-14. Abū ʿUmar Ḥafṣ Ibn ʿUmar [alAzdi (KM, AAK)] adDūrī (KM, MINR, TKh, AAK), the Master of Reading (MINR, TKh) in AlʿTrāk (TKh), b. 150, at Dūr, a place near Baghdād (AAK); d. 246 (KM, MINR, AAK), at the age of 90 and odd years (MINR). Both AKB and the TKh have "Abū ʿAmr", which is wrong. Read "Abū ʿUmar". See
Part III, p. 24 A, l. 20 and l. 31; and p. 95 A, where other dates of death are given by IHjr and the TKh.

P. 1479, l. 20. The Bk (p. 696) and AhI (p. 97) have — l. 21. AlGhamrān is the du. of AlGhamr, a place in the territories of Asad (MI). He joins another place to AlGhamr, and then names it AlGhamrān (Bk).

P. 1485, l. 5-14. This statement that both members of the comp. remain uninfl. agrees with the rule given in p. 813, ll. 22-25, that prefixation of the art. does not affect the uninfl. edness of this noun. In the 2nd ed. of Wright’s Arabic Grammar (vol. I, §. 329, rem.), it was laid down, apparently as an invariable practice, that, with the art., the first member became decl.; and Lane (p. 349, col. 1) asserts, on his own authority, that “most” decline the first member when the art. is prefixed. But, in the 3rd ed. of Wright’s work, this inflection of the first member is declared to be unusual; and Lane’s assertion is at variance with what he afterwards states, on the authority of Jh.

P. 1487, l. 5. From the same poem as verses cited on pp. XIV, 1754, and 56A.

P. 1493, ll. 21-23. Here it is uncertain whether the suppressed unit be , in which case is i.q. رابع, in which case is i.q. مصير. رابع.

P. 1496, l. 4. And the meaning is single-handed.

P. 1497, l. 11. (D) (AKB).

P. 1498, l. 5. The of feminization is affixed to the v. in because is i.q. is i.q.
P. 1502, l. 8. The reference is to p. 1328, ll. 21-25.

P. 1504, l. 10. Lane (p. 2253, col. 3) says "A 'Obeyd", i.e., A'Ud; but the A'd, A, and MN all have "Abû 'Ubaïda", i.e., AU.

P. 1508, l. 21. Mentioned by AFR, who does not assign it to its author (MN)—ll. I have not come upon the name of its author (MN).

P. 1509, l. 9. AlMughira Ibn 'Abd Allâh, [or, says IKb in the Book of Poets, Ibn AlAswad, alAsadi, one of the Banû Asad Ibn Khuzaima, the celebrated poet and wine-bibber (AKB),] who received the cognomen "AlUkâishir" because he was very rect-faced. He lived a long life, having been born in heathenism (KA, AKB), and grown up in the beginning of AlIslâm (KA); and is mentioned by IHjr among the Converts (AKB)—ll. 10-12 The author of the KA and others say that one day AlUkâishir got drunk, and fell down, exposing his person, while his wife was looking at him. Then she laughed at him; and, approaching him, chid him, saying "Art thou not ashamed, old man, to bring thyself to this state?" So he lifted his head towards her, and began to say تقول ألم (AKB)—ll. 16-20. The translation of the third verse, given at p. 16 A, ll. 1, 2, was made in ignorance of the context, and should be corrected in accordance with the rendering here given.

P. 1510, l. 13. Mentioned by KI, who does not assign it to its author (MN).

P. 1515, ll. 21-23. It is often said to be regular, but only in the limited sense indicated by A at p. 1521, ll. 12-15.
P. 1517, l. 16-17. The word "wrongfully" should be inserted after "by main force" in the translation of this verse given in §. 499 (Part III, p. 308, l. 18-20). The IY (p. 803) gives اَنْيَلَا, a mistake of the editor, as appears from the rhymes shown in the Jsh. The verses found in Mb, p. 541, l. 10-13, are apparently part of the same poem.

P. 1520, l. 13-19. فَعَلَةً and فَعَلَةٌ denoting position of the act and فَعَلَةٌ denoting superfluity are non-inf. ns.


P. 1527, l. 21. AlLahabî, one of the celebrated poets of the Banû Hâshim (KA). The account of him given in the KA shows him to have been contemporary with the Khalîfa 'Abd AlMalik Ibn Marwân (r. 65-86) and his sons and successors AlWalid (r. 86-96) and Sulaimân (r. 96-99). After "Al'Abbās" insert "Ibn 'Utba".

P. 1540, l. 3. The reference is to p. 1544, l.l.—l. 14. By فَعَلَ is meant "the unsaugmented quad."

P. 1541, l. 6-7. Z cites it as by Ru'ba; but it is by AlʾAjjāj (IY)—l. 8. [AKB, vol. I, p. 244, says on a verse of the same metre and rhyme.] This verse is from a long iambic poem exceeding 80 verses, by Ru'ba Ibn AlʾAjjāj, reproaching his father...... And the cause of Ru'ba's reproaching his father is thus related by As:—Ru'ba says, I went out with my father, intending to visit [the court of the Khalîfa] Sulaimân Ibn 'Abd AlMalik; and,
when we had travelled part of the way, my father said to me
"Shall thy father recite iambics, while thou art dumb?" I said
"Then shall I recite?" He said "Yes." Then I recited an
iambic poem. And, when he had heard it, he said to me "Be
silent. God break thy teeth!" And, when we reached [the court
of] Sulaimān, my father recited my iambics to him. Then he
ordered ten thousand dirhams to be given to my father. And,
when we came out from his presence, I said to my father "Dost
thou keep me silent while thou recitest my iambics?" Then said
he "Be silent, wee betide thee! For verily thou art the finest
iambic poet of mankind." Then I besought him to give me a
portion of what he had got by my poem; but he refused. So I
cast him off. Then he said ........ [Here follow four verses, the
second of which ends with the hemistich in the text.] So I
answered him with this iambic poem (AKB)—l. 9. سَرُفَتْنِ
is ep. of a suppressed [word], supplied, indicated by the sentence
(AAz), of which two totally different versions are given by IY
and AAz, and another by AKB. The IY, L, and AKB all have
ما شِنَّتْ مِن سَرْفَتْنِ with as much pampering as thou wilt for
رَأِيَّا سَرْفَتْنِ with what a pampering!—l. 11. Read "Ibn"—
l. 13. From the same poem as the verse in Part II, p. 122, l. 17
—l. 15. Read "have come".

P. 1551, l. 12. This verse is of the Kāmil [metre], which
the Arabs use as a pentameter anomalously; unless something has
dropped out, the o.f. being, e.g., لم يَتَرَكْوا مِن هَجْرِهِمْ لِيُطَامِهِمْ آلَهَةِ
They have not left, from their desertion, flesh to his bones, etc.
(Sn).
P. 1552, ll. 18-19. From the same poem as the verse on p. 947.

P. 1553, l. 5. He had fallen into the hands of the [Harūrij (Y)] schismatics (Y, AAl), and been saved by God, on which he recited the verses (AAz)—l. 8. Read "infinitival".


P. 1557, l. 11. IKb says, in the Book of the Poets, Bishr Ibn Abi Khāzim was one of the Banū Asad, an ancient heathen [poet] (AKB)—ll. 11-12. Mb says (AKB), Aus was a prominent chief (Mb, AKB).

P. 1559, l. 3. Bk says (AKB), Tibrāk is a place in the abodes of the Banū Fā'as (Bk, AKB).

P. 1560, l. 4. "it" means تلْعَابُ.

P. 1561, l. 1. Lane (p. 2533, col. 1), on the authority of the Tāj al-'Arūs, attributes this verse to 'Antara—l. 21. If, as is stated in l. 13، تلْعَابُ be considered a non-inf. n., it should be translated a game.

P. 1565, ll. 2-3. "unrestrictedly" means "without regard to the presence or absence of the ū in the inf. n. of the unaugmented tril. v."—l. 14. "unrestricted" here means "general"; i. e., applicable to one or more (see ll. 23-25). Cf. p. 1566, l. 20; and p. 1568, l. 2. It is opposed to "limited", as explained in p. 1579, ll. 20-21—l. 18. "tril." here means "unaugmented tril."

P. 1566, l. 20. See Note on p. 1565, l. 14; and cf. p. 1567, ll. 8-10.
P. 1569, l. 5. Orig. رَكَبَتُهُ حَسَنَةُ His style of riding is beautiful—ll. 8-9. I have inserted the negatives. The R (p. 67, l. 7) has وَقَد يَكُون الفَعْلَة مُرَّة وَالفَعْلَة نُوعًا and I read وَلَا الفَعْلَة نُوعًا and الْفَعْلَة أَلْحَمُّ a correction required by the exe. In l. 9 read فَعْلَةٌ التَّمْرِي. —l. 20. I have not come upon the name of its Ḑajiz (MN). Read ُتَمْرِي in the first hemistich.

P. 1570, ll. 3-7. The 1st is aug., while the 2nd is the ل of the v.; and it is clear from p. 1569, l. 14, and p. 1570, ll. 7-12, that IY's opinion is adopted by R.

P. 1574, l. 4. Read زَيْدٌ.

P. 1577, l. 3 and ll. 7-8. "this condition" is the replaceability of the inf. n. by the v. with أَن or مَا (p. 1574, ll. 14-22) —l. 12. I. e., the op. inf. n. generally is so renderable—l. 15. Read "My"—l. 17. I. e., where يَقُولُ is a d. s. like etc.—ll. 19-20. "the suppressed v." is the att. كَانَ —l. 20. This "(b)" is the alternative to the "(a)" given at p. 1574, l. 16—l. 22. Read ُخَلْفُ زَيْدٍ —l. 23. Read ُخَلْفُ.

P. 1578, l. 5. This "soundest opinion" is that of IM (p. 1579, l. 23), in which he follows his master IY (p. 1578, ll. 15-20). It is disputed by many critical judges; and, among them, R (p. 1578, l. 20—p. 1579, l. 6), and, apparently, IHsh (p. 1576, l. 23—p. 1577, l. 1).

P. 1580, l. 1. I have not met with the name of its author (MN).
P. 1581, l. 4. Lane (p. 404, col. 2) gives AlA'ashâ as its author—l. 23. This is the ex. referred to by Lane under مَقيَلٌ (p. 2997, col. 3).

P. 1582, l. 5. One of the fifty verses of the Book of S, whose authors are not known (AKB)—l. 8. I have not met with the name of its author (MN)—l. 16. Read "forenoon"—l. 17. Read "swooping"—l. 19. Read ﷽ ﷼.

P. 1583, l. 8. Read "Thee"—l. 22.—Read ﷺ ﷼.

P. 1584, ll. Read "pronounced."

P. 1585, l. 6. He composed a number of glosses on the IM, one in four volumes, named Wâk' alKhasâṣâ 'ala-lKhulâṣâ (HKh).

P. 1586, l. 11. After the text insert "IV. 147."

P. 1588, l. 16. By Labid (S).

P. 1589, l. 10. Lane (p. 1084, col. 3), who asserts that مَريغٌ and مُصِیفَ are "evidently wrong", gives مَريغٌ spring-rain and مُصِیفَ summer-rain, as also does Jahn (IX, p. 821, l. 2); but AKB says that the former are ns. of time, a pre. n. مَطرٌ being suppressed—ll. 4-15. The 1st and 3rd exs. here given by R are instances of the 4th state, where the ag. is not mentioned after the post. obj. (p. 1590, ll. 3-4); and the 2nd of the 2nd state, where the ag. is mentioned (p. 1589, ll. 15-19)—l. 19. I.e., this second state of the pre. inf. n.
P. 1590, l. 13. Jahn (IV, p. 321, l. 8) prints ِنَمَكِ إِبَآيَى which is plainly inconsistent with أَنْخَالَا in the verse—l. 18. Read خَبَر.

P. 1593, l. 3. Dele the comma before “Ibn”—l. 16. Insert “such apposition” after “but”.

P. 1596, l. 22. From the same poem as verses cited on pp. 307, 510, and 1110.

P. 1597, l. 2. Read إِذْعَانُ.

P. 1599, l. 11. “its fellow” means “the prep. and gen.”

P. 1602, l. 20. Cited by As, who does not assign it to its author (MN).

P. 1603, l. 14-15. Governor of Makka (MDh). He was a noble (ID), a [prolific (AKB)] poet (ID, AKB). Yazid had appointed him Governor of Makka; but Ibn AzZubair, who was then there, inhibited him [from exercising the office]; so that he ceased not to abide at home in retirement, on account of Ibn AzZubair, until the accession of ‘Abd AlMalik Ibn Marwan, who made him Governor of Makka (AKB). Lane (p. 1741, col. 1) says “Ibn Khuld”; but all the authorities, Mb, ID, MDh, KA, MN, AKB, etc, have “Ibn Khalid.”

P. 1604, l. 2. Read “(Sh, A)”—l. 16. The author of this verse is not known (MAd)—l. 21. I have not met with the name of its author (MAd). ِجَنْانُ (Sh), pred. of أَنْ (MAd): ِجَنْانًا (A), 2nd obj. of ذَكَابُ (Sn). But, in the latter version, أَنْ
seems to have no pred., because this is the last verse of the poem, according to AKB (vol. I, p. 109)—l. 22. Read “Ibn”.

P. 1905, l. 18. Ibn Al'Ijl (BW). See the Additions and Corrections prefixed to the first Fasciculus of this Part. In my MS of the Tsr (p. 489, l. 12), and in the lithographed ed. of the same work, under the “Government of the Assimilate Epithet” he is mentioned as “Ibn Al'Ilj” (see p. 1677, l. 17).

P. 1607, ll. 6-7. The continuity in the assimilate ep. [348] is subsistent, and in the aor. is innovative (Sn, vol. II, p. 312, on Prothesis)—ll. 14-15. Read “the [unaugmented (IH, Aud)]”—l. 16. The reference is to p. 1651, l. 23—p. 1652, l. 2.

P. 1608, l. 1. Read “[frequent (Aud), regular (IA),]”—l. 9. On the sense of “accidents”, as here used, see the Note on Part II, p. 99, l. 6—l. 12. Read مريض—l. 15. Read مريض.

P. 1610, ll. 3-9. Thus IH makes اسم الفاعل mean The n. of, i.e. (on the measure) of, the (expression) فاعل; while R makes it mean The n. of, i.e. (denotative) of, the doer—l. 12. Read اسم—l. 14. Read منعكس—Ibid. Read متدحرج—ll. 14-15. The two first are quasi-pass.; while the two last denote a constitutional state of mind, or body, not an act.

P. 1611, l. 15. Read الطوانع—l. 17. Read الطوانع—l. 18. Read ليبدك نزيل.

P. 1612, l. 13. Read “it”.
P. 1613, l. 15. Dele the immediately after رُيَبُتْ—l.l. "measure" is here used in the sense explained and criticized on p. 1036, l. 4 and ll. 16-23.

P. 1614, l. 16. Read "as نَافَعِل had."

P. 1615, ll. 16-21. So in the Exposition of the Verses of S, and of the Verses of the Jumal, etc, except that in some MSS there is a slip of the pen, vid. suppression of the pre. n. from أَبُو أَمْيَةٍ, the correct way being to express it. Some blunder, saying that the ode is in praise of Musāfir Ibn Aht 'Amr. And more disgraceful than this is the saying of ISH that it is in praise of the Prophet. The name of Abū Umayya was [the same as] his surname. He died in heathenism (AKB).

P. 1616, l. 2. Read العَوَلَا—l. 3. So says BD; but, in the Commentaries on the Mukarrab and the Juzūliya [Primer (HKh)], the author is said to be Abū Dhu'aib. The truth is that the verse is by ArRā'i: so IHL distinctly declares (MN). On the Mukarrab and the Juzūliya see HKh, vol. VI, pp. 81, 88. IU composed a commentary on each—l. 4. Read "Su'dā"—ibid. Dumat alJandal, a place on the borders of Syria and Al'Irāk, seven stages from Damascus, and thirteen stages from AlMadina (MN)—l. 11. He seems to mean that—

"The voice of the weeper

"Wails manhood in glory."

P. 1617, ll. 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—l. 10.
with Fath of its initial, and quiescence of its second, du. of كرم, is a water belonging to some of Tayyi, who were the kinsfolk of Ḥātim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, p. 215) prints الكرمليَّة; but the AKB and MKh say "with Fath of the ل"—ll. 15-17. See p. 1619, ll. 14-17, and the Note thereon below.

P. 1618, l. 8. An Islāmi poet, under the Marwāni dynasty, and one of the rebels of the Arabs (AKB). Read "Sa’d"—l. 18. Read "alHudhalı". The verse comes next to the one cited on pp. 65, 620, the 1st hemistiq of which ought to be كِذَٰلِكَ أُوْفِيَتْ أِلِّيَّ, as gives in the Note on p. 65, l. 20. In Lane (p. 1836, col. 2, l. 3), for "he" read "it", meaning the incessant lightning.

P. 1619, ll. 14-17. But this Allāhikī was not trustworthy (MN). He was [Abū Yaḥyā (MN, Sn)] Abān Ibn ‘Abd AlḤamid Ibn Lāḥik alLāhikī, one of the poets of Hārūn arRashid (AKB). He came to Baghdād, and attached himself to the Barāmika. He was the author of many eulogies on them; and he composed for them the Book of Kaṭila wa Dimna, which is unique of its kind. He died in 200 (ITB).

P. 1620, l. 10. IAr, the collector of his Diwān, says that ‘Amr composed this ode on his sister Raiḥāna Bint Maḍikarib, who was mother of Duraid Ibn AṣṢimma. For AṣṢimma had made a raid upon the Banū Zubaid, and taken her captive; and ‘Amr made several raids, but was unable to recapture her (AKB). It is said that Raiḥāna was the sister of Duraid Ibn AṣṢimma; and that ‘Amr, being in love with her, made a raid upon her; and
then sought her in marriage from Duraid, who granted his suit (N, AKB). But this story has no foundation. The author of the KA has two stories about Raiḥāna, (1) that she was 'Amr's sister, whom AṣṢimma Ibn Bakr had taken captive; and (2) that she was his divorced wife, whom another man of the Banū Māzin Ibn Rabīʿa had married; and this story is probably correct (AKB). See KA, vol. XIV, p. 33. I have abridged these two stories, which are told at much greater length in the AKB, as in the KA—l. 13. All 3 eds. of the R have مُفَعَّل instead of مَفَعُول; and the two Indian eds. have حَسِيب instead of حَسِيب. The suggestion in Lane (p. 567, col. 1), that مُكَسَّب is i. q. مَكَسِيب, refers to its secondary signification sufficer; not to its primary signification caller to account, in which it is i. q. مَكَسِيب.

P. 1623, ll. 1-2. See XVII. 83. [1], at p. XXXIII, where مَهْر in the sense of passing away seems to be derived from رَفَع. This verse comes next after the verse on p. 69 A, l. 9.

P. 1624, l. 3. From the same poem as the verse on p. 1004 ll. 6-7. Dieterici (IA, p. 216) prints غُفَر; but MKh says that غَفَر and غَفَر with two Dammas are pl's. of غَفَر and غَفَر respectively—I. 9. The eps. in the verse are all governed in the gen., because it is preceded by

يَأْوِى إِلَى مَجِلَّس بَادِ مَكَار مَهْمُ
لا مَطَعَيْن طَالِمَيْنَ فِيهِمْ وَلا طُلُعْمُ
He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or long for, the wronging of them, nor oppressors (AKB). Derenbourg (S, vol. I, p. 47) prints them all in the nom.—ibid. Am says that أَبْدَانَ is pl. of بَدَنَّةٌ, which is the she-camel kept for slaughter; and IY follows him: but أَبْدَانَ has not been heard as pl. of بَدَنَّةٌ, the pl. of which are only بَدَنَّتَ and بَدَنَّ [238] (AKB)—ibid. مَكْحَامِيَّنَ is a pl. ep. of مَكْحَامِيَّةٍ; and is made gen. with Kasra, because it is pre. [17] (AKB). Broch (M, p. 100) and Jahn (IY, p. 829) both print مَكْحَامِيَّنَ with Fath of the ق and ز (AKB), uniform in gender and number, because orig. an inf. n. [143] (IY, AKB). Derenbourg (S, vol. I, p. 47) prints قَرْنُمُ. From the same poem as verses cited on p. 343 and p. 42 A—ibid. عَوَانَتُ is made tripot by poetic license (IY). T, followed by Al'Ainī, says (AKB), The [correct] version is حُبِّ الْكِلَابِ the strings of the clothes, because the waist-cloth has no strings (T, MN, AKB).

P. 1625, l. 3. He makes أَوَّلًا tripot by poetic license [18] (IY)—ibid. لَكِنِي with Fath of the ح and Kasr of the م (MN). Broch (M, p. 100), Dieterici (IA, p. 215), and Lane (p. 637, col. 1), print لَكِنِي, Lane adding "[or rather it should be written لَكِنِا]"; and Wright's Arabic Grammar (vol. II, § 242, rem.) had the same error in the 2nd ed. (p. 281), which has been corrected in the 3rd ed. (p. 382), and in the same author's Opuscula Arabica (p. 63). The rhymes are with Kasr, as shown in the MN (vol. III, p. 554).
P. 1629, l. 16-17. The Fk (vol. II, p. 222) has "is to be a v." The argument is that the conj., being a prop., must, when apparently a single word, as here, be a v., not a n., because the v. with its latent ag. is a prop., while the n. with its latent ag., if it have one, is not—l. 24. The Jsh makes this verse follow the verse by the same poet in Part III, p. 321.

P. 1631, l. 21. If IA, like Fk and others, holds that the conditions affect the government of the acc. only, not of the nom. (pp. 1635-7), then his words "the nom. and acc." here mean "the nom. and acc. combined", i. e., "the acc. as well as the nom."

P. 1632, l. 16. Dele the full stop after "past".

P. 1633, l. 5. Dele the full stop after "past".

P. 1635, l. 5. Read درَهَبٌ.

P. 1637, l. 20. The expression used by IM is "immediately preceded by", not "supported upon": cf. Part III, p. 299, l. 16. His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression "supported upon," as at p. 78, l. 11—l. 21. IH makes the supports three, the subject, interrogb., and neg.; and includes the inck., qualified, and s. s. under the common term "subject." IM makes the supports five, separating the qualified, under which he includes the s. s., from the inck.; and adding the voc. p. And IHsh makes them four, adopting the same classification as IM, but rejecting the voc. p. Jm adds the conjunct ١٠ to the supports, including it under the "subject": but others hold that the act. part. conjoined with ١٠
requires no support [345]; and, since we are discussing the conditions of the government of the anarthrous act. part., I have omitted this addition as irrelevant.

P. 1638, l. 17. I have not come upon the name of its author (MN).

P. 1641, l. 3. Read مَالِثِي.

P. 1642, l. 6. Read ضَارِبًا.

P. 1645, l. 19. كَرَأ رُبَع is in the nom., coupled to ما رُبَع very patient in the preceding verse (AKB). Derenbourg (S, vol. I, p. 75) prints زَوُرَكَرَأ — ibid. This is the version of Fr.; but, according to S, كَرَأ is pre. to خَلْفِ, while جَوَادَة is governed in the acc. [66] (AKB).

P. 1647, l. 17. The author of this verse is unknown (MN). This is one of the fifty verses of S whose authors are unknown (AKB). It is said to be by Jarīr (MN, N, AKB); or Jābir Ibn Ra’lān asSimbisī, Simbis being a clan of Tayyi (AKB); or Ta’abbaṭa Sharrā (N, AKB); or to be forged (AKB)—l. 18. Read “Sharrā”.

P. 1649, l. 14. For the first “act.” read “ant.”

P. 1655, l. 12. Read يل — l. 15. Read فَعَيلُ — l. 17. Read عَقِيَدَ.

P. 1656, l. 6. After ذُهَبْ put a comma.
P. 1657, l. 4. Read “pro-ag.”—l. 17. Read مَضْرُوبٌ—l. 20. Read “pro-ag.”—l. 23. Here “being” is coupled to “relating” in the preceding line—l.l. before كُفَّانًا insert “while”—ibid. Read مَعْلُومٍ.

P. 1658, l. 20. Before “put” insert “is”.

P. 1659, l. 8. Read “requires”, and after “for” put a comma.

P. 1660, l. 10. I have not come upon the name of its author—l. 28. Read دَرْعَمٍ—ll. Read “i. e.,”

P. 1661, l. 6. Atţaff, in the province of Al‘Irāk, two leagues from AlBaṣra. Here is the place known as Karbalā, in which AlḤusain, son of ‘Ali (peace be upon them), was slain (Bk)—ll. Read “(Sn).”

P. 1663, ll. 11-15. The adv. اَلْمَغْدَا to-morrow shows that originating is intended.

P. 1666, l. 21. Read “incontinence”, and delete the full stop after “urine”.

P. 1669, l. 12. Read “sense”.

P. 1671, l. 3. Change the full stop after “(Jrb)” into a comma—l. 5. Read رَيَانٌ—l. 15. Put a comma after “quiescences.”

P. 1676, l. 4. Read ﷼ ﷼ ﷼ ﷼.

P. 1677, l. 19. Al'Ibâdi. He died in the prison of AnNûmân (ID).

P. 1678, l. 8. Here it is not allowable to govern ﷼ in the acc. by means of a suppressed op. supported [as an enunc.] upon ﺪ ﻑ [as an incoh.], and expounded by the ep. mentioned, which is distracted from [governing] it by governing ﻣ ﻠ in the acc. (Tsr). The acc. is correct in such as ﻠ ﻠ ﻠ [62], because the government of ﻠ [in the acc.] by the ﻡ ﻡ [prom.], would be correct, since the act. part. may be preceded by the acc. governed by it; but [the acc.] is forbidden in such as ﻠ ﻠ ﻠ, because the government of ﻣ [in the acc.] by ﻡ ﻡ, if this were disengaged from the pron., would be incorrect, since the [assimilate] ep. may not be preceded by the acc. governed by it; and, since the government of ﻣ [in the acc.] by ﻡ would not be correct, the exposition of the suppressed op. of ﻣ by ﻡ would not be correct, because of the rule that what does not govern does not expound an op. (Sn, vol. III, p. 51).

P. 1679, l. 8. Read “(Tsr)” — l. 16. Lane (p. 1190, col. 3.) translates this tradition “verily a woman used to pour forth with blood”, making ﻣ ﻡ ﻡ the pred. of ﻣ; but the verbal clause is most probably an ep. of ﻣ, because the latter is indet.— l. 23. After “blood” put a comma.
P. 1680, l. 3. After نَاصِة put a comma—l. 5. After "girl" put a comma—l. 8. Read هَدًا—l. 14. By "it" is meant the act. part., not the obj.

P. 1681, l. 6. Read "[i. e.,"

P. 1683, l. 5. I have not met with the name of its author (MN)—l. 15. Read "Dm"—ll. 18-19. The references are to نَوَال in the second verse, and to مَا مَا in the first and third—l. 20. In the exs. of the twelve sorts, I have put the connected into the acc., except where the context requires the nom. or gen., the object here being to exhibit the classification of the connected, not all the cases in which it may be governed by the assimilate ep. The possible constructions are fully detailed below.

P. 1684, l. 1. Its author is unknown (MN)—l. 19. Read ِرَجْحَ.

P. 1685, l. 9. I have not met with the name of its author—l. 10. After "body" put a comma.

P. 1686, l. 6. The reference is to p. 347, l. 19—p. 348, l. 7—l. 12. Read مَا تَحْتَ—l. 14. The A (vol. III, p. 57, l. 2) has الجَمِيل, which seems to be a misprint. The "ep. in المَخْسُوَن has no i, because, being made to govern ِرَجْحَ in the nom., it does not assume the nom. pron. of the qualified, which is fem.—l.l. After "reg." insert "either ".

P. 1687, ll. 1-2. Here the "ep. itself does not assume such a pron., because it governs in the nom. an explicit n.; while its reg. neither contains such a pron., nor is pre. to a n. containing
such a pron.: so that the epithetic phrase contains no copula to connect it with its qualified; and therefore these constructions are bad—l. 3. Dele the semicolon after "(1)"—l. 12. For َوَجَة read َوَجَة —l. 15. I have not met with the name of its author (MN) —l. 23. Read "(Sn)]."

P. 1688, l. 3, ex. (1). Read َوَجَة —ex. (2). Read َابُ —l. 6, ex. (9). Read َخَسَسُ —l. 7, ex. (10). Read َخَسَسُ —l. 8, ex. (12). Read َكَلِ —ex. (13). Read َنُفَرِ —l. 9, ex. (14). Read َخَسَسُ —l. 13. After "involves" put a comma—l. 22. Read َتَأَخَدُ .

P. 1689, l. 5. After "(AKB)" put a comma—l. 11. Read "Ash Shammâkh"—l. 12. Read َجَآرَتَا صَفَا —l. 13. For "two" read "Two ."

P. 1690, l. 2. Read "Prophet,"—l. 3. After "last" put a comma—l. 13. After "good" put a comma—l. l. The Glossators having neglected to fix the references of the Table, and to expound its evidentiary verses, much confusion has fallen into it (Sn). I have been obliged to shift some of the lines in the Table, as printed in the A, vol. III, p. 65, in order to bring their indications into accord with "the detail mentioned " by A.

P. 1691, col. 1 (counting from the left of the page), opposite l. 8—10 of col. 2. Read َخَسَسُ —col. 2, l. 8. Read َوَجَة —l. 13. Read َخَسَسُ —col. 6. For َخَسَسُ Read َحَسَسُ —ibid. Read َوَجَة .
P. 1692, l. 5. Read "(AAZ)"—l. 11. This verse comes next to the verse cited at p. 370, l. 17—l. 12. Read "MN"—l. 14. مَكْيِسَة is governed in the acc. by suppression of the prep., i.e., يَقُوَّة مَكْيِسَة (EC)—ibid. Dele the comma after "tushes"—l. 18. Read "evidence"—l. 19. Read "Abū".

P. 1693, l. 2. Read "to [the evidence"]—l. 3. Read وَجَهَة and وَجَهَة —l. 7. Read أَعْدَة —l. 17. Read "Sn"—l. 19. Read سَبَأ.

P. 1694, l. 4. Read فَقْصَد —l. 11. Read "(b)"—l. 20. I have followed Sn (vol. III, p. 66, l. 6) in substituting this for an ex. given by A, where the ep. is an أَفْعَل of superiority, not an assimilate ep.

P. 1695, l. 11. On the case of the pron. here attached to الْجَيْبُ see § 113—l. 19. The 144 are obtained by multiplying the 3 pronominal reph, by their 2 missing members (sound and broken pls.), by the 3 cases of the ep., by the 8 numbers and genders of the ep.:—3×2×3×8=144.

P. 1696, l. 10. Ibn Dirār ad-Ḍabbi (Tr), k. 66, with his son Ḥassān (T, IAth). Dirār Ibn ʿAmr was [the chief of] the House of Ḥabba (IKb, ID). When Ḥabba Ibn Dirār died, the chieftaincy of the Banū Ḥabba passed to [his nephew] Al Mundhir (Is), mentioned by Is among those who were living in the time of the Prophet, and who may have, though they are not reported to have, heard from him. Al Mundhir Ibn Ḥassān mentioned by ID (p. 200) as the Muʿadhāthin of 'Ubaid Allāh Ibn Ziyād
(as to whom see p. 127A), in the Cathedral Mosque at AlBaṣra, was of Asad Ibu Rabī‘a, not of Dābbā. I subjoin the pedigree of our poet and some of his relations:

\[
\begin{array}{cccc}
\text{ DISPATCH IBN 'AMR A'D DABBĪ.} \\
\hline \\
\text{Ḥusain.} & \text{Kābiṣa.} & \text{Al Mundhir.} & \text{Ḥassān.} \\
\text{Zaid al Fawāris,} & \text{Ḥassān.} & \text{Al Mundhir,} & \text{Ḥassān.} \\
\end{array}
\]

P. 1697, l. 8. Read “Y3”—l. 14. After “(Sn)]]” put a comma—l. 18. ‘Abd Allāh Ibu Zaid (IKb, IHjr, ITB, TKh), alJarmi [alBaṣri (IHjr), of the Second Class of the Followers of AlBaṣra (ITB)], d. 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has “Yazid” for “Zaid.” Read “Kīlāba”—l. 21. I have not met with the name of its author (Jsh).


P. 1701, l. 6. Read ٥٠٤٣٨٩٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠๑. Its author is not named (Jsh)—l. 12. Read “meet thee girl”—l. l. After “pervasive” put a comma.


P. 1704, l. 16. Read —l. 5. "he" is the 'Amr mentioned in the preceding verse, vid. 'Amr Ibn 'Adi Ibn Naṣr...... Ibn Numāra Ibn Lakhm, who was King of AlHira after his maternal uncle Jadhima (AKB)—l. 17. Read "Than"—l. 18. Read "excellent".

P. 1707, l. 12. Read —l. 15. Read "quick one is".

P. 1708, l. 4. Dele the full stop after "whence"—l. 8. Read "Yamānī"—l. 10. I have not met with the name of its author (MN)—l. 14. Read —l. 5. Read "Assuredly"—l. 6. Dele "of".

P. 1709, l. 4. Read —l. 5. Read "Assuredly"—l. 6. Dele "of".

P. 1711, l. 16. Read "alKarkara"—l. 18. This verse was found so difficult by F that he held it to be a medley of constructions (MN).

P. 1712, l. 9. For read —l. 10. Put a comma at the end of the line—l. 15. Broch (M, p. 102, l. 15) and Jahn (IY, p. 849, l. 13) print ُفَضُلَ diptote, like ُأَخْرِ ُفَضُلٌ diptote, like ُأَخْرِ ُفَضُلٌ [18]. But ُأَخْرِ is diptote because it is supposed to be made to deviate from ُأَخْرِ, not to be pl. of ُأَخْرِ (p. 37): whereas ُفَضُلٌ is, by hypothesis,
pl. of فُضَلِي; and is therefore triptote, since there is nothing to make it diptote; though, in construction, its Tanwin does not appear, because it is always either synarthrous or poe.

P. 1713, l. 2. Put a colon after "another"—l. 24. Read "MAd".

P. 1714, l. 4. Read "Hind, is more".

P. 1716, l. 6. So in the IA (p. 239) and MKh (vol. II, p. 55): but the phrase found in the Th (p. 2) is فَاخْبِرْنَا يَنْصِبَهُنَّ We have stated the most elegant of them.

P. 1717, l. 15. Read "for that"—l. 18. The MKh (vol. II, p. 55) has أَحْسَنُ الْأَلْبَاسِ مِنْ بَيْنِهِمْ—l. 19. Read حَسَنَهُم.

P. 1718, l. 2. After "Tsr" put a colon.

P. 1719, l. 2. From the same poem as a verse cited on p. 849—l. 3. After "al'Absr" put a comma—ll. 4-5. Read "(than his fellow)"—l. 13. The chief of AlAus in heathen times (ID). See p. 24A—ibid. After "AlJulah" put a comma—l. 15. Read "more fit (than any other) that thou shouldst sleep"—l. 21. I have not met with the name of its author (MN).

P. 1720, l. 19. I have not met with any information about [the author of] the verse (AKB)—l. 20. Read "[Be]."

P. 1721, l. 3. Read "AlYaman)"—l. 5. From the same poem as a verse on p. 600—l. 6. Read "Haṣsān".

P. 1722, l. 2. Read "it is (1)"—l. 3. Read "the BB(R)"—l. 4. Read "[the fem. (IY)]"—l. 15. Read "orig."
P. 1723, l. 7. Read อรฉฟ.

P. 1724, l. 6. By Bashir Ibn AnNikth (Lane, p. 2190, col. 2) — l. 8. Lane translates the second hemistich "that dies away by being abandoned, and revives by being travelled," regarding it as qualifying گُرود an old (road) instead of گُرود an old (camel).

P. 1725, l. 4. Read "must" — l. 10. Read "Tanwin".

P. 1726, l. 10. All three eds. of the R have گُرود ذَلُك before (that); but the context seems to require گُرود عَامَك, since R is criticizing S's paraphrase mentioned above (l. 3) — l. 11. After "Damm" put a full stop.

P. 1727, l. 16. Before "so" insert "is".

P. 1728, l. 11. Read "whosoever" — l. 16. Read أُخَر — l. 20. Read هَنَد.

P. 1729, l. 2. After "AzZimmānī" put a comma — l. 6. From the same poem as the last verse cited in Part III, p. 331.

P. 1730, l. 6. From the same poem as the 3rd verse cited on p. 188 — l. 8. Read "Bashāma Ibn Ḥazn".

P. 1731, l. 14. Read "(IY)." — l. 17. This verse comes next to the verses cited near the top of p. 986 — l. 22. Read "Hāni".

P. 1732, l. 16. Read ِبَلَا أَكْثَرْ.

P. 1734, ll. 1—2. The context seemingly requires گُرود to be a prepos. enunc. — l. 12. Read "Fk), [e. g.] in".
P. 1735, l. 19. 

is red. [499], and [with] is [in the place of a nom. as] sub. of the Hijazi [38]; while is [in the acc. as] pred. of the latter [107], and is in the nom. as pro-ag. of (MKh).

P. 1736, l. 12. Its author is not named (Jsh).

P. 1737, ll. 14—15. The And (p. 140) makes the o. f. and similarly inserts after in the o. f. of the tradition (ll. 21—22). But I have omitted in accordance with the recommendation of Sn, who points out that the comparison is between the good behaviour, or the fasting, and itself.

P. 1742, l. 1. The A (vol. III, p. 116, l. l.) has but the proper prep. is (p. 1741, l. 13).

P. 1744, ll. 9—10. For "promotions" read "formations" — l. 12. The "v." here should perhaps be "inf. n.", which is sometimes called (p. 1515, l. 20).

P. 1745, l. 1. Read "(b)".

P. 1747, l. 3 and l. 18. After "vid" put a full stop— l. 5. Hamza and Ks read with Kasr (B on xxii. 35)— l. 11. Ks reads with Dam (B).

P. 1749, l.l. From the poem beginning with the verse cited near the bottom of p. 620 in Part III.
P. 1754, l. 17. From the same poem as verses cited on pp. xiv, 1487, and 56A.

P. 1759, l. 16. After "however" put a comma—l. 17. After "(BY)]" dele the comma.

P. 1761, l. 20. The quotation of A from the Tashîl does not mention the rel. n.; but Sn supplies the omission by his citation from the Dm here given.

P. 1762, l. 17. The poet is describing his horse.

P. 1763, l. 5. عيل (A), with an undotted ع, and then a ي (Sn).


P. 1765, l. 13. ABZ adduces ملا ورَّدُو; but this is a mistake, because ورَّدُو is an inf. n. used as an exp., like رَجَلٌ رَدًى [143] (BS).

P. 1766, l. 11. Read "Damma" in both places—l. 14—15. alBašrî (MINR, BW), the Professor of Reading (MINR, KF, BW), and a Master in Arabic (BW). He was author of some anomalous readings (MINR, BW). His report [of tradition] is not relied upon, nor is he trustworthy (MINR). He died about 160 (BW). Cf. the Note on p. 701, l. 17 (p. 113A). ITB (vol. I, p. 249) mentions a Ka‘nâb as having died in 93, but gives
no particulars of him—l. 16—17. Of the Third Class of Traditionists, i.e., the Intermediate Class of Followers, like HB and Abū Bakr Muḥammad Ibn Sirīn al-Anṣāri, [their freedman (Nw),] al-Ḥāṣrī, d. 110 (IHjr), who was born two years before the end of the Khilāfa of Uthmān (Tr, IKhn, Nw), r. 24—35.

P. 1768, l. 18. Read عَصِدًا—l. 22. Read “where it is”.

P. 1771, l.l. Jahn (IY, p. 868, l. 15) prints جَلْبَبٌ instead of جَلْبَاد، which is evidently required by the context.

P. 1772, l. 1. Jahn (IY, p. 868, l. 15) prints حَرْوجٌ instead of حَرْوجٌ; but the former would be analogous to جَدْوُلٌ, not جَدَوْلٌ.

P. 1773, l. 4. After “established” put a comma—l. 16. Read يَفْقِعُ.

P. 1775, l. 6. Read “(IY)]]” at the end of the line—l.l. عَلْيِبٌ (Bk, p. 664): عَلْيِبٌ (IY, p. 872, l. 13). If masc., as a valley, it would not be diptote.

P. 1776, l. 6. Dele the bracket “]” after “as”—l.l. خَرْوجٌ (TA)—l. 15. With an undotted ٌ (Bk). Its final is a َ (Ml). Jahn (IY, p. 872, ll. 20, 21, prints عَتَّرْ فَعَوْلٌ with a ِ—ll. 17—19. There is no فَعَوْلٌ in the language, other than it and خَرْوجٌ (Bk).—l. 18. After “measure” put a comma.

P. 1778, l. 21. The “a” in “Ujārid” should be marked as long, “ā”.

P. 1779, l.l. Read “(Bk)]]”.
P. 1780, l. 19. Jahn (IY, p. 876, l. 22) gives the feminine, which is i. q. [384]; but this is not a dim., as the context requires—l. 21. Broch (M, p. 106), Jahn (IY, p. 876, ll. 18, 23), and Lane (p. 2519, col. 3) give, as though its l denoted feminization; but IY distinctly declares that its l is co-ordinative—l. l.—p. 1781, l. 2. Jahn (IY, p. 877, l. 2) gives and and عفرنی and سبندی: but Lane (p. 1288, col. 3, and p. 1293, col. 1, and p. 2090, cols. 1 and 2) puts Tanwin to all three, for a reason equally applicable to ترنی, according to IY’s statement that the s of feminization is affixed to the latter. In § 677, Broch (M, p. 171) and Jahn (IY, pp. 1348, 1350) give عفرنی [253, 677] with Tanwin.

P. 1781, l. 2. عفرنی is not strictly relevant here, because the two augs. in it are united after, not separated by, the l—l. 5. Jh omits the art., as also does R cited in § 272—l. 13. جرَبْة ought to be entered in § 374, as having only one augment, the s not being taken into account [368, 381]—l. 14. Similarly جرَبْة ought to be entered in § 375, like شربة.

P. 1783, ll. 9-10. A gait like limping (AZ).

P. 1784, ll. Read صَيَارِف.

P. 1785, l. 1. Read “[373]: (c) لَنَاعَل. l. 2. Put a comma at the end of the line.

P. 1788, l. 10. The common form is خیلَکه [273]. R even says that لِسیرة is the only word of this measure (p. 1159, ll. 17—20).
P. 1789, l. 6. Put a comma, instead of a full stop, after the second "(IY)"—l. 9. Broch (M, p. 106) prints السلطان which seems more appropriate to this section, its measure being فُعَّالان with two augs. united after the ل; but this measure has been already mentioned under No. 9 in this section—l. 11. IY means the "second ل".

P. 1791, l. 9. Jahn (IX, p. 887, l. 11) prints إجْرِىَّة; but the context seems to require the abbreviated form, which is given in the S (vol. II, p. 345, l. 6), from which IX takes his exs.

P. 1792, l. 7. Read "(IY)]"—

l. 18. Before "فَعَّالان (IY)]" insert "(4)."

P. 1793, l. 4. Put a full stop, instead of a comma, at the end of the line—l. 6. For the second "one" read "are"—l. 11. Read "(b)"—l. 17. Read "of a day (IY): (4)"—l. 11. Read "Fath".

P. 1794, l. 4. After "pl." put a comma—l. 6. Read "shin-bone"—l. 17. After "Th" delete the full stop.

P. 1795, l. 1. Read "(M)"—l. 5. For "and of" read "said of"—l. 10. In S, vol. II, p. 352, l. 15, for فَيْعَالٌ read فَيْعَالان فَيْعَا-l. 11-13. Apparently فَعَّالان فَعَّالان belongs to § 389, like and فَعَّالان; its three augs. being united after the ل: but the KF has "tall, like جَلْبَان فَعَّالان جَلْبَان"; and perhaps therefore these lines should run "(14) [فَعَّالان جَلْبَان فَعَّالان جَلْبَان a kind of vetch; (b) ep.,] such as فَعَّالان جَلْبَان tall (M)", which would be quite
appropriate to the present section, since the "three augments," the second ع, and the ٌ and َ، are "dispersed, two united and one separate"—l. 13. Read "(IY),] such as"—l. 22. Read "or eps., any".

P. 1797, l. 16. Read "is quad. only."

P. 1798, l. 3. Read "Damm"—l. 8. Read "[above]"—l. 10. After "(A)" put a comma—l. 19. I. e., co-ordinative with َٰٓدْلَل, which therefore must be an existing measure.

P. 1799, l. 16. The A (vol. iv, p. 304) has "and" instead of "since"; but Sn points out that "since" is more appropriate—l. 20. عَرَّنَ (A, vol. iv, p. 304, l. 27), with a three-dotted ت (Sn). But is given in the S (vol. II, p. 366, l. 16), the IY (p. 1349, l. 19), and Lane (p. 1995, col. 3), as also in the Jh and KF—l.l. Pl. of َجَنَّدْلُ stone, as though the place, from the multitude of stones, in it, were, as it were, stones, as مَرْرَتْ يقَاعِ ثُرْقَيْ عَرْفَنَجْ كَلْلا I passed by a plain, (such that) all of it was (shrubs of the kind called) عَرْفَنَج is said (R, p. 22, ll. 7—8).

P. 1800, l.l. Read "(M)."

P. 1801, l. 14. Read "fem."—l. 19. Read "[392]."

P. 1802, l. 14. Before "as" insert "such" in both places.

P. 1804, l. 1. IY gives عَمَلٍ a work, instead of َأَمَرٍ an affair, in both places.

P. 1805, l. 7. Jahn (IY, p. 895, l. 1) prints فَعَالِيْلِ diptote; but this measure belongs to the sing., not to the ultimate pl. ; and,
as proper name of a measure (زرن) is masc.: so that there seems to be no ground for making it diptote; unless it be taken to be fem., as proper name of a fem. (زنه) —�. 8. گنابیل of course is diptote, being fem., as proper name of a lord (أرض) —�. 14—15. IY (p. 898, ڊ. 9—11), following S (vol. II, p. 367, ڊ. 17—18) says that فعالیت "occurs as a substantive rarely........and does not occur as an ep."; but I have omitted this as plainly at variance with his subsequent explanations of the two exs., as عظیم الراس and ضمحم respectively—�. ڊ. Read فعالیت.

P. 1806, ڊ. 21.  추진م (S, Jh, KF), the collection, or, [as is said (Jh),] the band (Jh, KF); or (KF) a name (S) [of] a clan (KF).


P: 1810, ڊ.ـ p. 1811, ڊ. 1. A large old city, on the confines of Khurāsān, between Naisābūr and Marv, in the middle of the way (MI).

P. 1811, ڊ. 13—14. Because the augmented and the curtained have been mentioned here by IM (p. 1810, ڊ. 11—20.)—ل. ڊ. After "[below] (SH)" put a comma.
P. 1812, l. 1—2. In IY, p. 901, l. 3, for smooth I read mélk, which is plainly required by the context, since IY calls the word a substantive, and is given in the KF (p. 737, l.l.)—l. 14. For "be" read "he"—l. 19—22. By "the aug. letter" I suppose R to mean the ج, which is the 2nd letter in علطم، and the 4th in جُعَّفَلِيِّق, positions wherein the ج is not usually aug. [681].

P. 1813, l. 5—6. يُستَعْوَر is [said by some to be] on the measure of يَتَمَعَّر; but no other [word] of this formation occurs in the language. It is a place next to the stony ground of Al Madina (Bk, MI), abounding in thorn-trees, desolate, remote, entered by hardly any one (Bk).