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A grammar of the classical Arabic language

Mortimer Sloper Howell
A Grammar

of the

Classical Arabic Language,

Translated and Compiled from the Works

of the

Most Approved Native or Naturalized Authorities.

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Published

Under the Authority of the Government, N.-W. Provinces.

In an Introduction and Four Parts.


Allahabad:

Printed at the North-Western Provinces and Oudh Government Press,

1888.
TO

SIR WILLIAM MUIR, D.C.L., L.L.D., K.C.S.I.,

AUTHOR OF THE "LIFE OF MAHOMET,"

AND FORMERLY

LIEUTENANT-GOVERNOR OF THE NORTH-WEST PROVINCES OF INDIA,

THIS WORK,

COMMENCED UNDER HIS AUTHORITY,

IS

RESPECTFULLY DEDICATED,

AS A TOKEN OF ADMIRATION FOR

THE BRILLIANT ORIENTAL SCHOLARSHIP

WHICH

ENLIGHTENED AND ADORNED HIS ADMINISTRATION.
PREFACE.

This Grammar is designed in conformity with the Prophet's injunction "Seek help in arts from their masters," which, as applied to the study of Arabic grammar, may be interpreted to mean that the learner should have recourse to the teaching of the native Grammarians, and eschew the unauthorized conjectures of foreign scholars. This method possesses 3 obvious advantages:—the native teachers are more likely to be safe guides than their foreign rivals; their works form a better introduction to the commentaries and glosses indispensable for the study of many works in Arabic literature; and their system of grammar must be adopted as the basis of communication with contemporary scholars of Eastern race. The superficial objection that many of the old masters, like Sbrawaih, AlFārisī, and AẓZamakhshart, were foreigners has been anticipated by Ibn Khaldūn, who replies that they were foreigners only by descent, while in education and language they were on the footing of native Arabs.¹

The science of grammar among the Arabs owes its origin to the anxiety of some pious and politic states-  

¹ D. 122.
² I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Abl. Prof. IX).
³ IKhid. vol. I, part III, p. 316.
⁴ The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the Mushir (Mr. II. 198—212) and from the historical and biographical works cited in the Abbreviations of References (pp. i—xxvi below). References will be given only in special cases. For further details about the Gramma-
men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the Kur'ān, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-Ṭayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized Arabs from the time of the Prophet (God bless him, and give him peace!). For we are told that a man committed a solecism in his presence, and he then said 'Set your brother right, for he has erred.' And Abū Bakr said 'Assuredly that I should recite [the Kur'ān] and omit is more pleasing to me than that I should recite and commit a solecism.' And solecism was already well-known:—nay, we have been told the words of the Prophet (God bless him, and give him peace!), that he said 'I am of Kuraish, and have grown up among the Banū Sa'd. Whence, then, should I have solecism?" And a Secretary of Abū Mūsā alAsh'arī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abū Mūsā, saying 'Strike thy Secretary one stroke of a whip.' And 'Ali Ibn AlMadīnī used not to alter a tradition, even if it contained a solecism, unless it were the words of the Prophet (God bless him, and give him peace!); so that he, as it were, allowed the imitation of solecism against others." Such solecisms, observes Professor Renan, were a subject of perpetual

rians the reader is referred to the Abbreviations of References and the Chronological List (pp. xxviii—xxxiv below), and for their opinions to the body of the work.

1 See vol. I, p. 310 and the Note on l. 15 of that page.
2 See vol. I, p. 316 and the Note on l. 18.
3 Histoire Générale et Système compare des Langues Sémitiques, p. 376.
affliction to the Arabs of the old school; and the Khaliṣa 'Ali conceived the idea of endeavouring to stop them by the publication of the rules governing the construction\(^1\) of the classical language. This accomplished prince, who, according to Ibn 'Abbās,\(^2\) was exclusively gifted with nine tenths of knowledge, and shared with the other Companions of the Apostle in the remaining tenth,\(^3\) proceeded to lay down the fundamental principles of syntax, and enunciate the primary division of the word into noun, verb, and particle; and then made over the task of developing his conceptions to his learned confidant Abu-lAswad ad-Du'ālī.\(^4\) The execution of this project, however, was interrupted by the murder of 'Ali in 40\(^5\) and the usurpation of his rival Mu'āwiya\(^6\) in 41; and for more than 10 years Abu-lAswad refrained from divulging the lessons of his Master. By this time the corruption of the spoken language had begun to endanger the purity of the Sacred Text; and Ziyād Ibn Abīhi,\(^7\) who was then Governor of the two 'Irāṣ,\(^8\) suggested to Abu-lAswad the composition of a work that should serve as a standard for the people, and maintain the knowledge of the Word of God. This Ziyād, the most remarkable specimen of the Civil Service recently instituted to supply a defect

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1 Etymology was not invented till a much later period, its first author being Mu'ādh Ibn Muslim at Harrá (Mr. II. 202, Sn. I. 28).

2 See the Note on vol. I., p. 14, l. 12.

3 Agh. IV. 22, Nw. 437.

4 The words used by 'Ali on this occasion اَنَّ هذَا الْحَدِيثُ يَأْتِي اِبْنَ الْعَسْوَيْنَ Follow this method, O Abu-lAswad gave the name of to the new science (A. I. 28).

5 See the Note on vol. I., p. 373, l. 17.

6 See the Note on vol. I., p. 373, l. 16.

7 See the Note on vol. I., p. 281, l. 13.

8 He held this appointment from 50 to 53.
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incidental to the patristic government of the early Khaṭṭīfās, who confined the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1; and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMuḥarrīr Ibn Shuʿba, who was Governor of AlBaṣra under the Khaṭṭīfa ‘Umar in 17; and, after the disgrace and recall of AlMuḥarrīr in the same year, he retained the post of Secretary under the new Governor Abū Mūsā alAshʿarī, who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of ‘Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khaṭṭīfa's command, the astute politician ‘Amr Ibn Al‘Ās exclaimed, in admiration of his matchless oratory, “By God, if this young man were of Kuraish, he would drive the Arabs with his staff!” The influence acquired by Ziyād under the austere ‘Umar was retained and augmented under the chivalrous ‘Ali and the crafty

1 Or 10 years before the Flight, or in the year 2 or 8. See IKh. 176, AGh. II. 215, Nw. 256, Is. II. 82.
2 See the Note on vol. II, p. 290, l. 1.
3 See the Note on vol. I, p. 479, l. 2.
4 See the Note on vol. I, p. 205, l. 22.
5 The Companion ‘Amr Ibn Al‘Ās alKuraish asSahmi, the Conqueror and Governor of Egypt (d. 42 or 43 or 44 or 47 or 48 or 49 or 51).
Muʿāwiya. He was appointed by ‘Ali to the government of Persia in 38; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Muʿāwiya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of ‘Ali in 40, and the pusillanimous abdication of his eldest son Al Hasan in favour of Muʿāwiya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abū Sufyān and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44; and was followed by further promotion. In 45 he was appointed by Muʿāwiya to the government of Al Başra and its provinces; and finally in 50, upon the death of his old chief Al Mughīra Ibn Shuʿba, then Governor of Al Kūfa, the 2 'Irāks were united under his administration, which continued undisturbed until his death in 53. He had now governed Al Başra for more than 5 years; and must have been well acquainted with the peculiar qualifications of Abu-l Aswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād’s children. But Abu-l Aswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of ‘Ali, at first refused to comply with his suggestion. One day, however, Abu-l Aswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text as to pervert its sense from "God is free from (the covenant of) the idolaters, and His Apostle (also is

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1 The Khalifa Al Hasan Ibn ‘Ali alKurashi al Hashimi al Madani (d. 3 or 4 or 5, d. 40, d. 44 or 49 or 50 or 51 or 52).
2 See the Note on vol. I, p. 327, l. 4.
"free)" into "God is free from (the covenant of) the "idolaters, and (from the covenant of) His Apostle". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-lAswad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronunciation of the vowels in the Kur'ān by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

The Father of the Grammarians was a Baṣrī. He had been Judge of AlBaṣra, having received his appointment from Ālī in 40. He was not allowed to retain this important post under Mu'āwiya;¹ but he continued to reside at AlBaṣra until his death in 69.² Thus the first School of Grammarians was Baṣrī; and its Kūfī rival did not come into existence for nearly 100 years after the death of Abu-lAswad. The grammatical pedigree of Sibawaih and AlFarrā, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

¹ Tr. II. 17, IAth. III. 350.
² In 69 (1Kh, HH, Is, IHjr, Mr, BW); or in the Khilāfa of 'Umar Ibn 'Abd Al'Aziz, r. 99—101 (1Kh): in 101 (KH). If 69 be correct, Abu-lAswad died 60 years before his pupil Yahyā Ibn Ya'mar; and, if 101, he died 61 years after his master 'Ālī. The latter alternative seems improbable, if he died, as is said in the 1Kh, HH, and Is, at the age of 85.
GRAMMATICAL PEDIGREE OF SIBAWAIH AND ALFARRA.

The names in the main lines are printed in SMALL CAPITALS.

'Ali (s. 40)

(B) Abu-l-Aswad (d. 69 of 101)
(B) Yahya Ibn Ya'mar (d. 129)

(B) Ibn Abi Ishaq (d. 127)

'Isa Ibn 'Umar

(B) Abu 'Amr Ibn Al'Ala (s. 70, d. 154)

(B) 'Isa Ibn 'Umar (d. 149)

(B) Alakhfash (d. 177)

Abu Ja'far arRawwasi

Abu Zaid

(B) Yunus (s. 90, d. 182)

(B) Abu Zaid (d. 216)

AlKisait

Sibawaih

AlFarras (s. 144, d. 207)

AlKisait (d. 189)

AlFarras (s. 144, d. 207)

AlKisait (d. 189)

AlKisait (d. 189)

AlKisait (d. 189)
The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chaste-
ness of speech, and the remains of the classical language preserved in the Kur'an and in ancient proverbs and poems. “Sibawaih,” for example, says Ibn Khaldûn, “did not confine himself to the rules of grammar; but “filled his Book\(^1\) with the proverbs of the Arabs, “and with their evidentiary verses and phrases.”\(^2\)

The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-Tayyib says “Poetry at AlKufa was more abundant and compre-
-hensive than at AlBaṣra; but most of it was forged, “or attributed to poets who had not composed it.” The ancient poetry had not yet been collected in Diwāns, and reduced into writing; but was preserved in men’s memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it;\(^3\) and the work of collecting and edit-
ing the rest was undertaken by the Rhapsodists, or Professors of Poetry, who flourished mostly at AlKufa. The most celebrated of these Professors were AlMufad-
dal ad-Dabbi, Ḥammād ar-Rāwiya, and Khalaf al-Aḥmar. The first is allowed to have been a trustworthy authority; and the Baṣrī Abu Zaid has transmitted much poetry from him. But the other two are denounced by the Baṣrīs as unscrupulous forgers. Ḥammād was the

\(^1\) See vol. I, p. 15.
\(^3\) See the passage on the Minor Poets in the Note on vol. I, p. 82, l. 4.
most copious Rhapsodist of the Kūfīs: the Grammarians of both Schools learnt from him, as likewise did Khalaf Alāḥmar; and the Baṣrī AlAṣma'ī has transmitted some poetry from him: this critic says "All the poetry of Imra alKhāis that is in our hands is from "Hammād arRāwiya, except some that we have heard "from Abū 'Amr Ibn Al'Alā". But, notwithstanding that, observes Abu-ṭTayyib, Hammād is not accounted trustworthy by the Baṣris: Abū Ḥātim says "There "were at AlKūfa a multitude of Rhapsodists, like Ḥam- "mād, who used to forge poetry, or attribute it to "others than its real authors": and it is related that, an Arab of the desert having come one day to Ḥammād, and recited to him an ode whose author was not known, he said to his companions "Write it"; and, when they had written it, and the Arab had gone away, he said "To whom think ye that we should attribute it?"; so they made various suggestions, upon which he said "Attribute it to Tarafa". Khalaf alAḥmar was a Baṣrī;¹ but, after the death of Hammād, the Kūfīs frequented his lectures, because he had learnt much from Hammād, and had reached a degree of proficiency that Hammād had never approached. He was himself a poet, and possessed the faculty of imitating the style of any poet at will. He forged a large quantity of poetry, which the Baṣrīs and Kūfīs learnt from him. Afterwards, having fallen ill, he turned religious; and, being troubled by remorse for the impostures practised upon his pupils, he went to AlKūfa, and informed the Kūfīs of the spurious poems interpolated by him into their collections of poetry. The Kūfīs, however, dreading the

¹ He must not be confounded with Abu-lḤasan 'All Ibn AlḤasan, or Ibn AlMuḥarrak, known as AlAḥmar, the Kūfī Grammarian (d. 186 or 194 or 205), pupil of AlKhāṣṣī.
ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy then than "thou art now"; so that the spurious poetry has re-
mainied in their Divans until this day.¹ The Küfis,
therefore, all take from the Baṣris; but the Baṣris re-
fuse to take from the Küfis, because they hold the 
Arabs quoted by the Küfis not to be authorities, and
the poetry transmitted by the Küfis to be open to the 
objections before mentioned: Abū Ḥātim says "When 
"I quote anything from the Arabs, I quote it only on 
"the authority of trustworthy reporters, like Abū Zaid, 
"AlAṣmaʿī; Abū ʿUbaida, and Yūnus; and regard 
"not the versions of AlKisāʿī, AlĀḥmar,² AlFarrā, and 
"the like". Matters, then, says Abu-ṯṬayyib, conti-
nued in this state until learning was transported to
Baghdād, where the Küfis obtained the ascendancy over
their rivals, and served the kings, who therefore pre-
ferred them. From that time, forgetting their scholar-
ship in an unworthy rivalry for distinction at Court,
the Grammarians of this School were filled with desire
for anomalous versions, and boasted of extraordinary
expressions, and vied one with another in licenses, and
forsook principles, and relied upon details, so that the
science became confused.³ But this unfavourable ver-
dict of Abu-ṯṬayyib upon the merits of the Küfī School
must be received with caution, as being the verdict of
a partisan,⁴ which is evident not only from the tone of
his observations, but also from his citing none but

¹ It seems to be implied that the Baṣris expunged the spurious
poetry from their Divāns.
² The Küfī Grammarian mentioned in Note 1 on p. IX above.
³ Ibn Durustawaih says "When AlKisāʿī heard an anomaly, allow-
able only by poetic license, he used to treat it as regular, and erect
"it into a precedent; so that he corrupted grammar" (BW).
⁴ Abu-ṯṬayyib's prejudice against the Küfīs is extraordinary, because
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Baṣrīs, like AlAṣma‘r and Abū Ḥātim, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Baṣrīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Baṣrī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Bagh dád. The Baṣrī Grammarian and Lexicologist Ibn ʿAbd aiba, who, after his retirement from the Judgeship of AdDínawar, devoted his leisure, until his death in 276, to lecturing at Bagh dád, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Baṣrī AlMubarrad, who died in 285, and the Kūfī Thaʿlab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Bagh dád; and most of their

he was himself a pupil of that School, having, as he informs us, received the Nawādir of Abū ʿAmr ashShaibānī by oral transmission from the author, as is shown in the following grammatical pedigree:

(K) Abū ʿAmr ashShaibānī (d. 206)

(K) ʿAmr Ibn Abī ʿAmr (d. 231)

(K) Thaʿlab (d. 200, d. 291)

(Bd) Abū ʿUmar azZāhld (d. 261, d. 345)

(Bd) ABU-ṬAYFİB (d. 351).
pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-Ṭayyib to the pupils of AlMubarrad, whom he describes as “Abū Ishāk AzZajjāj, Abū Bakr Ibn AsSarraj, Mab-ramān, and the oldest of the Masters that we have “met,” a phrase that may include AlAkhfash AlAṣghar, Ibn Kaisān, Niftāwaih, Ibn Durustawaih, and AṣṢūr; and I have placed Ibn Kaisān and Muḥammad AlYazidī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School,¹ and the latter because he is classed with his great-grandfather Abū Muḥammad AlYazidī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century;² and learning, says Abu-Ṭayyib, ended with them.

Baghdād, the seat of the first Modern School of Grammarians, was built in 145—146 by the Khalīfa AlManṣūr,³ who, after the arbitrary fashion of Eastern potentates, sent orders into the provinces that the learned should repair to his new capital. The learned, however, did not show much acracy in complying with this summons, probably because the Khalīfa, who had earned the sobriquet of Abu-dDawānīk (Father of Sixpences) by his strictness in calling the Secretaries and Governors

¹ BW.
² Ibn AlKhashshāb calls AlḤarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AzZamakhshāri and Ibn Hisām speak of themselves as belonging to the Baṣrī School (vol. 1, p. 131, and vol. II, p. 484): but “Baṣrī” in such cases must be taken to mean “Baṣrī by birth or residence or predilection”.
³ The Khalīfa Abū Jaʿfar Ābd Allāh AlManṣūr Ibn Muḥammad alKurashi alḤashimi (b. 95, a. 136, d. 158).
to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashid, the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Bagdad. The School of AlBasra was represented there by Khalaf AlAhmar, Abu Ubaida, AlAsma'i, Abu Muhammad alYazidi, and Sibawaih; and that of AlKufa by AlMufaddal adDabbi, AlKisai, and his pupils AlAhmar and AlFarrá. The poet Abu Nuwas, being told that Abu Ubaida and AlAsma'i had been presented to ArRashid, shrewdly observed “As for Abu Ubaida, if the courtiers give him an opportunity, he will recite to them the tales of the ancients and moderns; but, as for AlAsma'i, he is a nightingale that will thrill them with his melodies.” The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisai and Sibawaih, which was held, as some say, at the court of ArRashid, but, as others say, in the assembly of his minister Yahya Ibn Khalid alBarmaki; and which resulted in the discomfiture of the great Basri through the unjust verdict of a venal Arab. And similar disputes are recorded as

1 The Khalifa Abu Ja'far Harun ArRashid, son of the Khalifa Muhammad AlMardh, alHashimi al'Abbasi alBaghdadi (s. 148, a. 170, d. 193).
2 ML. I. 129.
3 Tr. III. 759, Mr. II. 101.
4 See the Note on vol. I, p. 82, l. 4.
5 AlAsma'i was a great reciter of poetry.
6 See vol. I, p. 763, l. 9—18 for the subject of the dispute.
7 Abu 'Ala' Yahya Ibn Khalid alBarmaki was appointed minister by Harun ArRashid upon his accession in 170, was disgraced and imprisoned by the Khalifas in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.
8 H. 449,IKbn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.
having taken place at the court between AlKisāʾī and AlAšmaʾī,1 and between AlKisāʾī and AlYazīdī.2 The struggle for ascendancy between the two Schools ended in favour of the Kūfis, who, as Abu-Ṭayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of AlKisāʾī. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisāʾī and Muḥammad Ibn AlḤasan, the Ḥanafi Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising.3 AlKisāʾī was now appointed to superintend the education of ArRashīd’s sons, the 2 Crown-Princes AlAmin and AlMaʾmūn,4 with the assistance of his pupil AlAḥmar as tutor to AlAmin,5 and of AlYazīdī as tutor to AlMaʾmūn.6 The last Grammarian indeed was a Bāṣrī: but, having been tutor to the children of Yazīd Ibn Maḥṣūr alḤimyari,7 grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd’s father, the Khalīfa AlMahdī.8 AlYazīdī also, notwithstanding his long rivalry with AlKisāʾī, which

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1 ML. I. 64 (about the case of Ṣāḥiḥ in the verses cited at vol. II, p. 511) and Mr. I. 278.
2 D. 42, IKhn. No. 809, HH. I. 327, ITB. I. 534.
3 Mr. II. 211.
4 HH. I. 86, ITB. I. 534.
5 MDh. VI. 321.
6 IKhn. No. 809.
7 This noble was brother of Arwā, the consort of the Khalīfa AlMaṣūr. He was appointed in 152 Governor of AlBāṣr, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.
8 The Khalīfa Abū ʿAbd Allāh Muḥammad AlMaḥdī, son of the Khalīfa Abū Jaʿfar ʿAbd Allāh AlMaḥṣūr, alḤashimi alʿAbbāsī (b. 127, a. 158, d. 169).
dated from the time of AlMahdi, 1 must have known how to forget his scholastic differences with the powerful Kūfī; for Ibn Khallikān relates that in the days of ArRashīd these 2 Grammarians used to sit together in one classroom, giving lessons to the people. In subsequent reigns AlKīsārī’s pupil AlFarrā was entrusted by AlMa’mūn 2 with the instruction of his 2 sons in grammar; and AlFarrā’s pupil Ibn AsSikkīt, in an evil hour for himself, was appointed tutor to the children of AlMutawakkil. 3 The Kūfī Tha‘lāb shared with his Baṣrī rival AlMubarrad the office of tutor to the poet-prince ‘Abd Allāh 4 son of AlMu‘tazz; 5 and Tha‘lāb’s pupil Muḥammad alYazīdī, great-grandson of the original Yazīdī, was tutor to the children of AlMu‘ktadīr. 6 Notwithstanding the presence of so many generations of Grammarians, however, Baghdād was not recognized as a seat of learning; but whatever learning it contained was held to be imported, attracted by the Khalīfās and their followers: Abū Ḥātim says “The people of Baghdād are the rabble of the Khalīfā’s army: it does not contain any trustworthy authority on the speech of the Arabs, nor any approved reporter; and, if any of them makes an asser-

1 IKhān. 607.
3 The Khalīfā Abu-lFadl Ja‘far AlMutawakkil ‘ala-lāh, son of the Khalīfā Muḥammad AlMu‘taṣīm bi-lāh, alHāshimi al‘Abbāsī alBaghdādī (b. 205 or 207, a. 232, k. 247). This ferocious tyrant caused Ibn AsSikkīt to be trampled to death by the Turkish body-guard because he refused to declare that his 2 pupils, AlMu‘tazz and AlMu‘ayyad, sons of AlMutawakkil, were dearer to him than the 2 sainted youths, AlHāsan and AlHūsain, sons of ‘Alī.
4 See the Note on vol. I, p. 82, l. 4.
5 The Khalīfā Abū ‘Abd Allāh Muḥammad, or, as is said, AzZubair, AlMu‘tazz bi-lāh, son of the Khalīfā Ja‘far AlMutawakkil ‘ala-lāh, alHāshimi al‘Abbāsī alBaghdādī (b. 232, a. 252, k. 255).
6 The Khalīfā Abu-lFadl Ja‘far AlMu‘ktadīr bi-lāh, son of the Khalīfās Aḥmad AlMutadīd bi-lāh, alHāshimi Al‘Abbāsī AlBaghdādī (b. 282, a. 295, k. 320).
tion, you will see him confused, full of prolixity, "verbosity, and arrogance": and Abu-Ṭayyib adds "The case in this our time is double as bad as Abū Ḥā-
tim makes known". Abu-Ṭayyib indeed does not condescend to acknowledge the existence of the modern School then rising at Baghdād; but either includes its members among the Baṣrīs,\(^1\) or refuses to recognize them as authorities. Thus he speaks of AlAkhhaf al-
Aṣghar as "The Akhfas of yesterday," and describes AlAmbārī and his pupils as mere "quoters of the "authors of books, not to be mentioned with those that "we have mentioned". But the truth appears to be that, with the exception of the long-lived Ibn Duraḍ, who was a survivor of the Baṣrī School,\(^2\) the successors of AlMubarrad and Thaʿlab should be called Baghdādis, because they not only resided and lectured at Baghdād, but there taught a new doctrine compounded from the doctrines of the 2 old Schools.

The object of our author AsSuyūṭī being to exhibit the regular transmission of grammatical knowledge from the classical age to modern times, he does not carry his classification of the Grammarians beyond the founders of the modern School at Baghdād. I need only add that the other modern Schools, such as those of Egypt, the West,\(^3\) and Spain, were branches of the Baghdāḍī School.

The works of the ancient Grammarians, though constantly referred to as authorities, have, in the gradual development of grammatical science, long been superseded

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\(^1\) See p. XII above.

\(^2\) He was born and educated in AlBaṣra; and did not come to Baghdād till 308, when he was 85 years old.

\(^3\) Properly Africa west of Egypt, i. e. North-Western Africa, but sometimes made to include Spain, as in the DM. I. 233, where Ibn AlBāḍhish and Ibn ʿUṣfur are called Grammarians of the West.
as text-books by the productions of later writers. Among
the crowd of modern authors, Four Masters, whose lives
extend over a period of nearly 300 years,\(^1\) AżZamakh-
sharī, Ibn AlḤajib, Ibn Mālik, and Ibn Hishām, stand
pre-eminent. Time has been unable to shake the autho-
ricity, or lessen the popularity, of their teaching;\(^2\) and
the rule of AżZamakhsharī's grammar, overheard by
Shaikh Sa'dī\(^3\) more than 600 years ago from the lips of
the school-boy at Kāshghar, is being repeated by Muslim
lads to-day in the schools and colleges of the East.

AżZamakhsharī, "the Pride of Khuwārazm,"\(^4\) was
born in 467 at Zamakhshar, a town of that province;
and studied grammar under Abū Muḍar Mahmūd\(^5\) al-
Iṣbahānī, a celebrated Grammarian and Lexicologist,
who introduced the Mu'tazīlī heresy into Khuwārazm,
where it was embraced by numerous converts, including
his illustrious pupil. AżZamakhsharī was a universal
genius, being equally distinguished as a Grammarian,
Lexicologist, Commentator, Traditionist, Geographer,
Moralist, and Rhetorician. He was also somewhat of a
poet, and had a fancy for illustrating his comments in the
Kashshāf by his own verses. Whenever, says Muḥībb
ad-Dīn Efendī, he cites a verse as by "one of them,"
he means himself.\(^6\) He perfected his knowledge of the
Arabic language by extensive travels in Arabia; and
resided so long at the Holy City of Makka that he was

\(^1\) 467—761.
\(^2\) Their peculiar merit, according to Ibn Khaldūn, consists in their
abridgment of the controversies, and excision of the repetitions, found in
the works of the ancients (IKhld. vol. I, part III, p. 282).
\(^3\) The Shaikh Muṣliḥ ad-Dīn Sa'dī Ibn ʿAbd Allāh ash-S̄hrāfī was
born in 571 or 580; composed the Gulistān, from the 8th Chapter of
which this incident is taken, in 656; and died in 690 or 691.
\(^4\) BW.
\(^6\) N. 215.
PREFACE.

honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufassal* in 513—515, and his great commentary the *Kashshāf* in 526—528. He visited Baghdad in 533; and there made the acquaintance of the leading Baghdadī masters, Ibn Ash-Shajārī, AlJawālīkī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhshārī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdad to qualify himself in this subject by taking lessons from AlJawālīkī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjāniya, the capital of his native province Khūwārazm.

His great commentator and critic, Ibn AlḤājib, "the son of the Chamberlain," so called because his father had been Chamberlain to an Egyptian Prince, was born in 570 at Asnā or Isnā, a small town in Upper Egypt. He studied jurisprudence, reading, and grammar at Cairo under 2 celebrated masters, Muḥammad alGhaznawi, who lectured at the Mosque named in his honor "The Mosque of AlGhaznawi," and AlKāsim ashShāṭibi, who had come to Egypt in 572, and was then Professor of Reading and Grammar at the College founded by "The learned Judge" in 580. Having completed his studies at Cairo, Ibn AlḤājib removed to Damascus,

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1 513—515 (IKhn. No. 721): 513—514 (HKh. VI. 36).
2 K. 4, 1647; HKh. V. 179—180. Ibn Khallikān (IKhn. No. 721) and AdDamṭī (HH. I. 147) seem to be mistaken in saying that the *Kashshāf* was his first work.
3 The Wazīr Muḥy-i-Dīn, or Mujīr adDīn, Abū ʿAlt ʿAbd ArRahṭīm Ibn Babā adDīn Abī-Majīd ʿAlt alLakhmī alBāṣīnī alʿAskālānī by birth, alMiṣrī by abode, known as AlKāpī ALFĀpīL (The learned Judge), the Philologist (b. 529, d. 596).
where he lectured in the Mālikī Chapel of the Cathedral. He was by profession a Jurist of the Mālikī sect; and considered grammar as merely subsidiary to the elucidation of legal propositions. As a Grammarian, however, he was distinguished by the originality of his views and the stringency of his criticisms. He wrote a commentary upon the Mufassal, and 2 original treatises, which still form the standard text-books in India, the Kāfiya upon syntax and the Shāfiya upon etymology. In 639 he returned to Cairo,\(^1\) where his lectures were attended by crowds of pupils. He was often summoned to give evidence as an expert upon points of Mālikī law before Ibn Khallikān,\(^2\) who was then holding a judicial appointment at Cairo; and the Judge records that he used to take the opportunity of consulting his learned witness upon abstruse questions of grammar. Among the subjects thus discussed between them was the effect produced by the supervision of one condition upon another in the much-debated formula of divorce explained at vol. II, p. 85, of this work; and Ibn AlḤājib’s solution of this difficult problem is warmly commended by the Judge as a masterpiece of grammatical exposition. From Cairo he removed to Alexandria, where he died in 646 after a short residence.

Ibn Mālik was born in 600 at Jayyān, a city of Spain. He studied grammar in his native town under several masters; and for a few days\(^3\) attended the class of the celebrated AshShalaubīnī at Seville. He then travelled to the East, where he prosecuted his studies under AsSakhāwī at Damascus, and Ibn Ya‘ish and his.

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1 In 639 (Isb. Class VI, article ‘Abd Al’Aṣīs Ibn ‘Abd AsSalām; Svt. II. 98); in 638 (MAB. III. 177). The FW (vol. I, p. 366) in the Life of ‘Abd Al’Aṣīs neither gives the date, nor mentions IH.

2 Ibn Khallikān was a Shāfi‘ī.

3 About 13 days (BW): about 3 days (Mkr).
pupil Ibn ‘Amrūn at Aleppo. He lectured for a long time in the last city; and then returned to Damascus, where he became the Head of the ‘Adilīya Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches; and composed his numerous works, among which may be mentioned the large metrical treatise called AlKāfiya ash-Shāfiya with a commentary, its abridgment called the Khulāṣa or Alfiya, which, says Ḥājī Khalīfa, is as celebrated in the countries of the Arabs1 as the Kāfiya of Ibn AlḤājib is elsewhere,2 the Lāmiyat alAfāʿil, and the Tashīl al-Fawāʾid with a commentary. He was so highly respected for his learning that, when he performed divine service at the ‘Adilīya Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus,3 used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn AlḤājib had taken his grammar from the Author of the Mufassal, and that the grammar of the Author of the Mufassal was “very small things”. He was profoundly versed in the Kurʿān and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

1 Arabia, Syria, Egypt, etc, wherever Arabic is spoken.
2 Persia, India, etc.
3 Ibn Khallikān held this appointment from 659 to 669, and again; after Ibn Mālik’s death, from 677 to 680.
by a text from the Kur'ān; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNaḥḥās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

The system of grammar elaborated by Ibn Mālik, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNaḥḥās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Ya‘ish and Ibn ‘Amrūn, and at Damascus under AlAndalusī, Ibn Mālik, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khān; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abū Hayyān, “the Master of the world in syntax and etymology”, was born in 654 at Gharnāta, a city in Spain. Having studied grammar under Ibn ArRabī’, Ibn Aq-Dā‘ī’, and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNaḥḥās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Hijāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRaḍī ashSha-.

1 FW. II. 352.
ṭibrī, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist AshSharaf AdDimyāṭī, who had taken his grammar from Ibn Al-Ḥājib at Cairo and Ibn ʿAmrūn at Aleppo, and his lexicology from AsSaghānī at Baghdād; and the Egyptian Grammarian Ibn AlMunayyir, who had been a pupil of Ibn AlḤājib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the "Pride of Egypt." Abū Ḥayyān eventually succeeded his master Ibn AnNahhās in the chair of exegesis and tradition at the Ṭūlūnī Cathedral and the Maṣūrīya Dome; and he lectured on reading at the Akmar Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, AlʿIrāk, AlYaman, and the East, qualified to transmit by word of mouth the whole Book of Sībawah, as similarly transmitted by an unbroken succession of Grammarians¹ beginning with the great Author himself.

¹ See the accompanying Table.
GRAMMATICAL PEDIGREE OF ABU HAYYAN.

(B) Sibawaih (d. 180)

[See the Table at p. VII]

(B) AlAkhfash alAusat (d. 211)

(B) AlJarmi (d. 225)

AlMubarrad

(B) AlMazini (d. 249)

(B) AlMubarrad (B. 210, d. 285)

(B) Ibn AsSarraj (d. 316)

(Bd) ArRummanti (B. 296, d. 384)

(Bd) ArRakhti (B. 345, d. 415)

(Bd) Ibn Barbun (d. 456)

(Bd) Ibn AdDabbas (B. 431, d. 500)

(Bd) Sibt AlKhayyat (B. 464, d. 541)

(Bd) Taj adDin alKindi (B. 520, d. 613)

(A) AlAndalus (B. 575, d. 661)

(M) Ibn AnNa'b (B. 627, d. 698)

(M) ABU HAYYAN (B. 654, d. 745)
He had but a poor opinion of Ibn AlḤājib, whose Ḳaṣīya, he declared, was "the grammar of lawyers", meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of "quibbling" and "hair-splitting"; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sibawaih or the Tashīl of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn 'Aḵīl to continue the development of Ibn Mālik's system of grammar. Ibn 'Aḵīl was born in 698, and studied for 12 years under Abū Ḥayyān, who was one day heard to say "There is not beneath the expanse of heaven a better Grammarian than Ibn 'Aḵīl". He succeeded his master as Professor of Exegesis at the Ṭūlūnī Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the Bāb al-Futūh, or Gate of Victories, and of Miṣr al-Aṭīka, or Old Cairo,¹ he was elevated for a short period² to the supreme dignity of Chief Justice.³ He died at Cairo in 769.

His contemporary Ibn Hīshām, the last and greatest of the Four Masters, was born at Cairo in 708; and studied reading under Ibn AsSarrāj, who had been a pupil of the school founded by the great Traditionist AsSilāfī at the College erected in his honor at Alexan-

¹ BW, DM. II. 199.
² 80 days (BW, Syt. II. 103).
³ In 749 (Isb. Class VII, article 'Abd Al'Aṣis Ibn Muḥammad); in 759 (Syt. II. 103).
dria in 546, and who was then Professor of this subject at the Azhar Cathedral in Cairo. He heard Abu Hayyân lecture upon the Dīwân of Zuhair Ibn Abi Sulma; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTâj AtTabrizi, a foreign Encyclopaedist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the Ishâra fi-nNaḥw, except the last leaf, with its learned author Tâj adDrîn AlFâkihâni, a Grammarian belonging to the school established at Alexandria by Ibn AlHâjib shortly before his death in 646. But his favorite master was AshShihâb 'Abd AlLaṭîf Ibn AlMuraḥhil, Professor of Grammar at the Cathedral of AlHâkim, whom he used to extol as superior to Abu Hayyân and others, "attributing the name in his time to Abu Hayyân, but "the profit to Ibn AlMuraḥhil." 2 He had a natural talent for grammar, which enabled him, says AsSuyûtî, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism, and superabundant information. A characteristic specimen of his style is presented by his Commentary on the Bânat Su'âd, which, according to Hajji Khalîfa, was finished by him on the 23 Rajab 756. In Dhu-lKâda of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the Mughni-lLabbîb, which he completed in Rajab, apparently of the following year. 3 This work raised him to the highest pinnacle

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1 'Abd AlLaṭîf (BW, Syt. I. 247): Ahmâd (MAB. IV. 143).
2 BW.
3 ML. I. 4, II. 420.
of fame as a Grammarian: Ibn Khaldūn says "We ceased not, when we were in the West, to hear that in Egypt had appeared a Professor of Arabic called Ibn Hishām, a greater Grammarian than Sībawayh". He died in 761, after having augmented the science of grammar by one third. ¹

This work is mainly compiled from the grammars of these Four Masters, namely the Mufassal of Az Zamakhshart, the Kāfiya and Shāfiya of Ibn AlḤājib, the Lāmiyāt alASF'AL and Alṣiya of Ibn Mālik, and the Shudhūr adhDhahab, Kāṭr anNadda, and Mughni-ILLabīb of Ibn Hishām. The Mufassal, which contains both syntax and etymology, is admirably arranged and generally intelligible. The Kāfiya and Shāfiya are apparently intended to form a revised and abridged edition of the Mufassal. Their author separates syntax and etymology, treating of the former in the Kāfiya, and of the latter in the Shāfiya: but in other respects he adheres in the main to the arrangement of the Mufassal; though, in his zeal for brevity, he occasionally sacrifices sense to sententiousness. The Lāmiyāt alASF'AL like the Shāfiya, is restricted to etymology; but the Alṣiya, like the Mufassal, contains both etymology and syntax. Unfortunately these 2 works are composed in doggerel verse, which is always obscure, and often unintelligible. The Shudhūr adhDhahab, Kāṭr anNadda, and Mughni-ILLabīb deal only with syntax: the first two are mere epitomes; but the last is a large work, the first half of which consists of a valuable alphabetical of particles and peculiar nouns and verbs.

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method

¹ Mad. I. 7.
of instruction in the East was essentially oral. It originally consisted in dictation:—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the Durrat al-Ghawwás, intended to revive obsolete classical expressions, or correct vulgar colloquial errors; while his lessons were taken down in writing by his pupils, who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Basrí Grammarian Al-Jarmí, at the commencement of his lectures in Baghdañ, successfully retaliated upon his old master Al-Asma'í, a malicious attempt to draw away his class by posing him with an insidious catch-question; and the Kufí Lexicologist Ibn As-Sikkít, while still a young man, twice silenced the veteran Philologist Al-Líyání, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the Kásíya and the jingling rhymes of the Alíya were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

1 The last Professor that practised this method of instruction was As-Zajjají, who died in 339. As-Suyútî made an attempt to revive the practice in 872; but it was frustrated by the students' indifference and want of memory (Mr. II. 162).

2 Under the heading مَلَسَسُ إِنَّ لَهُ مَنْ بِجَامِعٍ كَذَّا فَيْ يُثْرَى كَذَا Lesson dictated by our Professor— at the Cathedral of —on the day of— (Mr. II. 162).

3 D. 101.
of his teacher. To the reader, however, some exposition was felt to be indispensable; and according to the grammars of the Four Masters became the subject of numerous commentaries, many of which were by the authors of the originals. The principal commentaries employed in this work are those of Ibn Jami upon the Mufassal, of Ar Ra'di al Astarabadi and Maula Al Jama (commonly known in India as Jami) upon the Kafiya, of Ar Ra'di al Astarabadi the Shafiya, of Badr ad Din upon the Lamiyat ala of Ibn 'Aqil and Al Ushmuni upon the Alfiya, of Hisham (the author of the original) upon the Shu adh Dhahab, of Ibn Hisham (the author of the original) and Al Fakih upon the Katr an Nadia, and the Shaikh Ad Dasuki upon the Mughni i Lobib. It is probable that these commentaries were origin reproductions of the lectures delivered by their author indeed Ar Ra'di, in the preface to his commentary upon the Kafiya, expressly states that his work is an enlarged edition of the notes supplied by him to a favored pupil, who had been reading the original under instruction.

The earlier Commentators were not merely expound — their personal position made them harmonists. The Four Masters produced 3 characteristic systems of grammar, that of Az Zamakhshari, which was followed by Al Hajib; that of Ibn Malik; and that of Ibn Hisham. But Ibn Ya'ish, the Commentator of Az Zamakhshari was the principal tutor of Ibn Malik; while Ar Ra'di, the Commentator of Ibn Al Hajib, was a junior contemporary of Ibn Malik, whom he sometimes quotes, and Ibn

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1 Some of these commentaries were not received until the print of this work had made considerable progress; but the deficiencies caused by this delay have been supplied in the Notes.

2 See the Note on vol. I, p. 267, l. 19.
'Aḵīl, the Commentator of Ibn Mālik, derived part of his learning from the school of Ibn AlḤājib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Ḥishām.\(^1\) Ibn Yaʿīsh was born at Aleppo in 553, and studied there under some local Grammarians. In 577 he started on a journey to Baghdād, in the hope of seeing AlKamāl Ibn AlʿAmbārī; but, being met on the way by the news of this master's death, he returned to his native city. Having formed the intention of coming forward as a Professor of Grammar, he qualified himself for the position by proceeding to Damascus, and studying abstruse questions of Arabic under the Shaikh Tāj adDīn alKindī, who had been a pupil of the celebrated Baghdādī Philologists Ibn AshShajārī, AlJawālīkī, and Ibn AlKhashshāb, and had met the great master AzZamakhshārī at the houses of the 2 last Professors in Baghdād. His pupil and biographer Ibn Khallikān, who visited Aleppo in 626, records that he found that city the metropolis of learning, filled with learned men, among whom Ibn Yaʿīsh enjoyed undisputed pre-eminence in philology. His lectures were attended by crowds of students, native and foreign; and, according to Ibn Khallikān, all the leading Professors of the day at Aleppo had been his pupils. He died at Aleppo in 643, leaving an exhaustive commentary upon the Mufassal as a monument of his learning: “in the whole body of commentaries,” says his admiring pupil Ibn Khallikān, “there is none like it”; but less partial judges will probably consider it somewhat prolix and verbose.

The details of ArRāḍī's life are unfortunately wanting\(^2\). He finished his great commentary upon the Kāfiya in 683

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\(^1\) See the accompanying Table.
\(^2\) I am not acquainted even with his name (BW).
according to the concurrent statements of AsSuyūṭī, Hājj Khalfā,\textsuperscript{1} and the author of the \textit{Amal alĀmīl fī Ulamā\textquoteright Jadhal Āmil};\textsuperscript{2} but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the \textit{Shāfiyya}, as appears from its preface, was composed in the interval between the completion of his commentary upon the \textit{Kāfiyya} and his death, which took place in 686.\textsuperscript{3} He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the \textit{Kāfiyya} is pronounced by AsSuyūṭī to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmi, composed, as the author says in his preface, for the use of his “precious child Ḍiyā adDīn Yūsuf”, and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī’s work, to which it stands in the same position as the commentary of AlBaidāwī upon the \textit{Ḳur‘ān} to its great prototype the \textit{Kashshāf} of AzZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane’s Arabic Dictionary;\textsuperscript{4} but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭībī.\textsuperscript{5}

Badr adDīn, a son of Ibn Mālik, was born, probably at Damascus, after his father had left Spain and settled.

\textsuperscript{1} HKh. V. 7.

\textsuperscript{2} As given in an extract furnished to me by my learned correspondent, Sayyid Hamid Hussain, the Mujtahid of Lucknow.

\textsuperscript{3} This date is given in the BW and \textit{Amal alĀmīl}. The former work, however, mentions an alternative date, vid. 684, which, if correct, settles the dispute.

\textsuperscript{4} E. g. جر and \textit{ṣām}.

\textsuperscript{5} See Lane’s Chronological List of Authorities.
in the East. He studied under his father, and succeeded him as Professor of Arabic. He composed a Commentary upon the Lāmiyāt al-Afʿāl, and another upon the Alfiya. The latter commentary, which he finished in 676, is said to be equal to Ar Raḍī’s work upon the Kāfiya. I have inspected the manuscript of it which is in the library of the Asiatic Society at Calcutta, but have not examined it in sufficient detail to be able to judge whether this eulogium is well founded. Badr ad-Dīn died in 686 before, or when, he had reached the age of ḫīrā (35 to 50).

The biography of Ibn ‘Aṣrāl has been already sketched: and it only remains to add that his commentary upon the Alfiya is essentially a student’s manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of Ar Raḍī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: Al Uṣmānī, for instance, pads his commentary upon the Alfiya with whole articles extracted bodily from the Mughni ‘l-Labīb.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the Faṣih of Tha’lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the Talkib al-Kawāfi of Ibn Kaisān, the Muʿarrab of Al-Jawālīkī, and the Iʿrāb ‘an Kawaʿid al-Iʿrāb of Ibn Hisḥām; or mere supra-commentaries, like the Glosses of

1 Mkr. I. 616.
2 Mkr. I. 616.
3 ISb. class VI.
4 P. xxiv. above.
AlKhidrī, AṣṢabbān, AlʿAdawi, and Yā-Sin upon the Commentaries of Ibn ʿAḍil, AlUshmūnī, Ibn Hīshām, and AlFākihr; or not directly connected with grammar, like the Kāmil of AlMubarrad, the Maḥamāl and Durrat alGhawwās of AlḤarrī, the Kāmūs of AlFiruzābādī, and the Kashshāf ʿĪṣṭilāḥat alFunūn of the Shait ḥ Muhammad ʿAlī; or not completely procurable, like the Book of Sibawaih, the Mulḥat alTrāb of AlḤarrī, the Anmūdḥaj of AzZamakhshārī with the commentary of AlArdabīlī, the Inṣāf of AlKamāl Ibn AlAmbārī, and the Misbāḥ of AlMuṭarrīzī.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the Kurān, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the Kurān and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus ʿĪsā Ibn ʿUmar confessed his inability to understand the verse of Umayya Ibn Abī-Salt cited in the Note on vol. II, p. 574, l. 12, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnī broke down in parsing the verse of Abū Nuwās cited at vol. I, p. 82, being embarrassed by an unusual construction; while even Ibn Hīshām was compelled to reserve his opinion upon the
verse of Ḥassān Ibn Thābit cited at vol. II, p. 447, until he should come across the preceding verses. The difficulty experienced by European scholars in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like ارسلها إلماودک, which form a fragment of a verse by Labīd cited at vol. II, p. 257. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns and the position of the proposition in the sentence are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how a wild he-ass let his troop of she-asses go down to the water in a crowd. And not only must an example be understood, but its degree of authority must be determined. A text from the Kur'ān, as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received, while some hypercritical purists affect to consider the Companions as liable to the suspicion of solecism. A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,
a saying transmitted by Ibn Hishām,¹ for instance, not being nearly so authoritative as one transmitted by Al-
Ahfash alAkbar.² And, when the example is a reading of a text from the Kur’ān or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.³ Thus for the full appreciation of an example in verse the following accessories are requisite:—the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:⁴ and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of Aza-
makhshari and AlBaiḍawai upon the Kur’ān; the Iltān of AsSuyūṭī upon the Exegesis of the Sacred Text; the Commentaries of Shu’la and ʿAlī AlKāri upon the Hirz alAmānī, a metrical treatise upon Reading; the Sahīhs of AlBukhārī and Muslim, the latter with the Commen-

¹ See the Note on vol. II, p. 12, l. 8.
² See vol. I, p. 158.
³ See the Notes on vol. II, p. 562, l. 19 and vol. I, p. 82, l. 4, for the classification of the Readers and Poets.
⁴ See the Preface to the SM, pp. 2—3.
tary of An Nawawi, upon Tradition; the Collection of Proverbs by Al Maidanî; the Fawâ'id of Al Aini, the Jāmi' ash-Šawâhid of Mullâ Muhammadi Bâkir, and the Glosses of 'Abd Al'Azîz al-Kâshî, Muhibb ad-Din Effendi, Al Jarjâwî, As Suyûtî, Fâkhr ad-Dîn al-Khwarazmî, and the Maulavi 'Abd Ar Rahîm upon the evidentiary verses cited in the Mufassal, the Kashshâf, the Commentary of Ibn 'Aqîl, the Mughni-l-Labîh, the Idâh fî-l-Ma'âni, and the Commentary of Al Jâmi; the Kitâb Al Aghâni, or Book of Songs, by Al Isbahâni; the Divâns of the 6 Ancient Poets, of Hâtim a-Tâ'i, of An Nâbigha adh-Dhubya'î, of 'Alkama, of Imrâ al-Kais, of Labid, of 'Ali, of Al Farazdak, and of Abu Nuwâs; the Exposition of the Mu'allaqât; the Commentaries of At-Tabrizî upon the Hamâsa, of As Sukkarî upon the Divân of the Hudhaifs, of Ibn Hishâm upon the Banût Su'âd, and of the Wazîr Abu Bakr, Al Yazîdî, Ibn As Sikkit, As Sukkarî, and Al Wâhidî upon the Divâns of An Nâbigha adh-Dhubya'î, Al Hâdira, 'Urwa Ibn Al Ward, Tahmân, and Al Mutanabbî; the Histories of Ibn Kutaiba, Al Tabari, Al Mas'ûdî, Ibn Al Athîr, Abu-l-Fidâ, Ibn Khalidun, Ibn Taghrî Bardî, As Suyûtî, Ad Diyâr bakrî, and Al Maqkîrî; the Commentary of Ibn Badrûn upon the Historical Poem of Ibn 'Abdûn; the Book of Religious and Philosophical Sects by Ash Shahratânî; the Biographies of the Prophet by Ibn Hishâm and Abu-l-Fidâ, of the Companions by Ibn Al Athîr and Ibn Hajar, of Eminent Persons by Ibn Khâkân, An Nawawi, Ibn Khalilikân, and Fakhr ad-Dîn al-Halabi; of the Traditionists by Ibn Hajar, of the Shafî'îs by Ibn As Subkî, of the Rememberers of the Kur'ân by Adh Dhababî, of the Commentators by As Suyûtî, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Habîb, Ibn Duraid, Ibn Al Khaisa-
rānt, AdhDhahabī, and AsSuyūṭī; the Travels of Ibn Jubair; the Ḥayāt alḤayawān, or Animal Life, of Ad-Damiri; the Geographical Dictionaries of AlBakrī, Az-Zamakhsharī, Yākūt, and Ṣaḥīh ad-Dīn; the Muzhīr of As-Suyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajjī Khalīfa.

From so large a mass of materials there is often great difficulty in making a judicious selection. I have endeavoured to include every opinion of importance, and to exclude useless or irrelevant controversy. Thus the Baṣrī School of Grammarians have a theory that one preposition never acts as a substitute for another;¹ and accordingly their followers, when they have occasion to state that one preposition is used in the sense of another, often enter into tedious and far-fetched explanations in order to show that this sense is really reducible to the original one. Such explanations I have commonly omitted as foreign to my purpose, which is rather to exhibit the different usages of the prepositions than to vindicate the theories held by a particular School of Grammarians.

In dealing with my authorities I have rigidly adhered to the plan of literal translation. The only liberties that I have allowed myself are these:—

(1) When 2 or more authorities say substantially the same thing, I make such modifications in their language as will allow their statements to be combined into one;

(2) When there are variants in the text or in the examples, I select the version that appears to me best;

(3) When a fragment of an example is cited, I supply

¹ See vol II, p. 305.
the missing words, and ascribe the whole example to the citer of the fragment;

(4) When an author’s arrangement is inconvenient, I alter it to suit my purpose, provided that the alteration does not affect the author’s sense;

(5) When a technical term cannot be literally translated, I render it by the term correspondingly applied in English, as "Indicative" or "Nominative." To each volume of the work a copious Glossary of Technical Terms is prefixed, which will assist the reader not only in comparing my translations with the originals; but also in pursuing his studies among the native grammars and commentaries.

This work follows the arrangement of the Musāqāt, representing each مضمون of the original by a Part, each تصنف by a Chapter, and each فصل by a Section; and therefore consists of an Introduction and 4 Parts.¹ The Introductory section of the Musāqāt describes the simple parts of speech and their combination into the sentence and proposition; and the 4 Parts describe the noun, verb, particle, and processes (chiefly etymological) common to two or more parts of speech. I have expanded the Introduction by inserting a description of the operative, a summary of the rules upon the syntactical place of the proposition in the sentence,² and on account of the rhetorical figures commonly mentioned by Grammarians and Commentators. The last is a novel feature in an Arabic Grammar; but its utility will, I hope, be recognized.

¹ Part II on the Verb and Part III on the Particle were published in 1880.
² The knowledge of these rules is the key to Arabic syntax.
The arrangement adopted in the *Mufassal* sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the *Mufassal*, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that AzZamakhshari, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullâ Jâmi upon the *Kâfiya* of Ibn AlHâjib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

In order to reduce the bulk of the work abbreviations are employed in the following cases:—(1) references, as "M" for "the *Mufassal* of AzZamakhshari": (2) technical terms as "p." for "particle", in which case the
abbreviations are printed in Italics in order to catch the eye more readily: (3) a few Latin words commonly abbreviated, as " e. g. " for "exempli gratiá" : (4) examples elsewhere cited in full, in which case the example, if a text from the Kurán, is indicated merely by the numerals showing the numbers of the chapter and verse, as " LVI. 74-76 " (vol. I, p. XXXI) for the text previously cited (vol. I, p. XIII.) ; and if anything else, is indicated by the first 2 or 3 words, as "لَنَّ أَلْفَ حَاشِيَة" (vol. I, p. XXXI) for the verse subsequently cited (vol. II, p. 332). Rectangular brackets are used to enclose (1) references to sections of this work, as "[503]" (vol. I, p. XXXI) : (2) interpolations of my own, as "the instrument [of comparison]" (vol. I, p. XXXIV) : (3) interpolations from some commentary or gloss upon the passage cited, as "this is allowed [only (DM)] by Abu-lHasan (ML)" (vol. I, p. 106) ; or from another passage of the same work, as "lit. proper names, [which have the predicament.............indet. (R on the proper name)]; so that...........quals. (R)" (vol. I, p. 699) ; or from some extraneous work, as "castrated him [in the presence of that king (Md)], and سَكَبَ for a mare (R)" (vol. I, p. 697) : (4) interpolations peculiar to some of the authorities cited at the end of the passage, as "The inch. is [allowably (M, IA)] suppressed (M, IA, ML)" (vol. I, p. 114). Cusped brackets are used in cases (3) and (4) to enclose interpolations in passages enclosed in square brackets, as "the reading [of {‘Āśim (MAd)} alJahdari and {‘Aun (IY)} al‘Ukailz (IY, Sh)]" (vol. I, p. 730). Curved brackets are used to enclose (1) references to sections, and (2) interpolations of my own, in passages enclosed in square brackets, as "اءِلْخُرْى، and ..........converted from the (727), since the , does not
occur as a final when 4th (or upwards) (IY)]" (vol. I, p. 849) : (3) references to authorities, as "(Sh)" (vol. I., p. I) : (4) translations of Arabic words supplied, as "And (many) a desert" (vol. I, p. XXXV) : (5) parentheses, as "Thy (an address to the poet's self) night" (vol. I, p. XXXII).

When several references are cited for the same passage, the order is chronological, as "(M, IH, IA, Sh)" (vol. I, p. 320), with a few exceptions caused by inadvertence.

The Arabic type employed is unfortunately much below the modern standard of excellence;¹ but for this defect I must disclaim all responsibility, as it has been repeatedly brought to the notice of the proper authorities in the Government Press and Educational Department. In the earlier pages of the work the sign of quiescence is placed over the letters of prolongation, and ی, as ی and ی (vol. I, p. XI), in accordance with the practice of Indian printers.

It remains for me to express my gratitude to the public bodies and private friends—the Authorities of the Bodleian Library at Oxford, the Council of the Asiatic Society of Bengal at Calcutta, His Highness the Ex-Nawwab of Tonk, the lamented Maulavi Gulshan Ali, Principal Officer of His Highness the Maharaja of Benares, his son Maulavi Sayyid Muhammad Hasan, of that city, Maulavi Ibrahim, Government Pleader of Jaunpur, and Sayyid Amir Ahmad of Budaun—who have assisted me with the loan of books or manuscripts. My thanks are also offered to Maulavi Sayyid Hamid Husain, the learned Mujtahid of the Shia sect

¹ See the Academy of December 17, 1881, p. 458.
at Lucknow, to whose suggestions I am indebted for the solution of many difficulties; to Babu Madhav Chandra Banarji, formerly Clerk of my Court at Jaunpur and Sháhjahánpur, who has lightened my labor by copying much manuscript for the Press; and to Mr. W. A. Bion, Assistant Secretary of the Asiatic Society of Bengal, who has kindly assisted me in discovering and procuring books in Calcutta.

In conclusion, I bespeak the indulgence of scholars for a work composed in great part during the scanty and broken leisure of an Indian Magistrate and Judge.

Sháhjahánpur, N.-W. P., India:  
3rd February, 1883.

M. S. Howell
NOTICE.

The present Fasciculus of Part I. on the Noun carries the discussion of the subject to the end of the Inflected Noun, and therefore exhibits the entire scheme of inflection. The remainder of this Part, the printing of which has now reached page 861, will be published as soon as leisure permits.

M. S. HOWELL.

The 5th March, 1883.
ADDITIONS AND CORRECTIONS.

Introduction, p. xix, l. 8. Read َلَمَّا َفَتَتَمَّ.

" p. xli, l. l. By AlA‘ahā (Mb).

Notes, p. 24a, l. 10. Read "Ibn AlMualawiḥ [or Ibn Mu‘adh al‘Amirf]."

" p. 29a, l. l. Read "{194 (HH) or} 195".

" p. 33a, l. 8. Read "Delc."

" p. 49a, l. 7. The Author of the Basīt is Dīyā‘ adDīn Ibn Al‘Ijl. He is much quoted by AH and his followers; but I have not met with any life of him (BW in the Index, article ب).
Abbreviations of References.

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

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

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

Variations in spelling, as AlAsfarābādi (MI, p. 58) or Asfarābādi (NW, p. 682, IKh, p. 477, LL, p. 12) for AlAsfarābādi, and At-Tibrizī (MI, p. 197, Db, p. 68, LL, p. 51) for AtTabrizi, are commonly omitted.

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

For further details about the persons and books here mentioned see the Chronological List and the Index of Proper Names, and, in the case of Poets or Readers, the Note upon vol. I, p. 82, l. 4 or vol. II, p. 562, l. 19.

When Abū ‘Ubayd uses Abu ‘Amr alone he means AASh; but, when the GG use it, they mean IAI; when the BB use Abu-L’ABS as alone, they mean MB; but, when the KK use it, they mean Th: and, when ALavras is used alone in grammars, it is AlAusaṣ (Mr. II. 229). Wherever ALhasan occurs unrestrictedly in the MF, it is HB (NW. 210). It is said that, wherever the words "And the Kūfī says" occur in the Book of S, he means AJR (Mr. II. 201). Whenever At. Ahmar is mentioned without restriction in the Jam‘ alJawāmi‘, [a grammar by Syt (HKh),] it is Ahmr (BW).

* A. The Commentary of Nūr adDīn Abu-lḤasan ‘Alī Ibn Muḥammad AlUṣhmūnī ashShāfi‘ (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale, and latterly from the edition printed in Egypt with the Gloss of Sn.
*AA. The Commentary of Jamāl ad-Dīn Muḥammad Ibn Shams ad-Dīn ‘Abd Allāh al-Ğānī al-Ardābīlī upon the Z, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

AAA. Aḥmad al-Ḥasan Ibn ‘Abd Allāh al-ḠārāĪ, of ‘Askar Mukram, the Lexicologist and Philologist (b. 293, d. 382 or 387).

AAD. The Follower Abū-l-Ḡawd Zamīl Ibn ‘Amr, or ‘Amr Ibn Suwayn, ad-Dīlī or ad-Du’alī al-Bašrī, Khāṣī of Al-Baṣra, the Companion and Pupil of the Khalifa ‘Alī (d. 40), and the Father of the Grammarians (d. 69 or 101).

AAGh. Abū ‘Abd Allāh Muḥammad Ibn ‘Āli Ibn Umar al-Ḡās-sānī, known as Ibn al-‘Aţārī, the Grammarian and Reader (b. 682, d. 748).

*AAK. The Commentary of the Shaikh Nūr ad-Dīn Abū-Ḥasan ‘Alī Ibn Sultan Muḥammad, known as Al-Kātī, al-Makkī al-Harawi (d. 1010 or 1016), upon the Ḥīrs al-‘Ammānī, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. Abū-l-‘Aţā Aḥmad Ibn ‘Abd Allāh at-Tanbīkhī al-Ma’arī, the Lexicologist, Grammarian, and Poet (b. 363 or 366, d. 449).

AAS. Abū-l-‘Aţā Śā‘īd Ibn Al-Ḥasan ar-Rabā’I al-Baghdādī, originally of Al-Ma‘ṣil, the Lexicologist (d. near 410 or in 417).

AASh. Abū ‘Amr Iṣḥāq Ibn Mīrār as-Sha‘bānī, a freedman, the Kūf Grammarian and Lexicologist (d. 205 or 206 or 210 or 213).

*AAz. The Glosses (c. 729) of ‘Abd Allāh at-Tanbīkhī al-Ma‘rī upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb ad-Dīn Abu-l-Bagā ‘Abd Allāh Ibn Abī ‘Abd Allāh al-‘Ukbarī by origin, al-Baghdādī by birth and abode, the Grammarian (b. 538, d. 616).

Abd. Abū Ṭālib Aḥmad Ibn Bakr al-‘Ābdī, the Grammarian and Lexicologist (d. 406), author of a Commentary upon the Ḫāṣī of F.

ABHlw. Abū Bakr Aḥmad Ibn Muḥammad al-Ḥulwānī, the Grammarian, contemporary with Skr and Rum.

ABIS. Abū Bakr Muḥammad Ibn ‘Abd al-Mālik ash-Shantamārī, known as Abū Bakr Ibn As-Sarrāj, the Grammarian (d. 545 or 549 or 550).

*Abk. The Dīwān of An-Nabigha adh-Dhubyānī with the Commentary of the Wazīr Abū Bakr ‘Aṣīm Ibn Ayyūb al-Baṭālaynawī, the Grammarian (d. 174 or 194 or 794), printed in the FDw.
ABU'l. ABU BAKR Muḥammad Ibn ‘Alī al-Miṣrī al-Uḍбуwī, the Reader, Grammariam, and Commentator (b. 303 or 304 or 305, d. 388).

ABZ. The KAḏī ABU BAKR Muḥammad Ibn AlḤaṣan al-Zuṣayri al-Andalusi al-Isbahānī, the Lexicologist and Grammariam (d. 379 or near 380).

*AF. The Ancient History extracted from the MAB of Ḥimād ad-Dīn ABU-LFARAJ Ismā’īl Ibn ‘Alī al-Ayyūbī (b. 672, d. 732), edited by Flescher.

AFI. ABU-LFARAJ ‘Alī Ibn AlḤusain al-Kurashi al-Umawī al-Ṣabahī by origin, al-Baghdādī by education (b. 284, d. 356 or 357), author of the KA.

AFR. ABU-LFARAJ AL’ABBĀS Ibn ALFARAJ ARRIYĀSHĪ, the Baṣrī Grammariam and Lexicologist (b. 257 or 265), called ArRiyyāshi because his father was a slave of Riyyāh a man of Judhām.

*AGh. The Arad al-Ghābā fi ma’rifat as-Safāhā by IʿAth, printed in Egypt.

AH. The Shiikh Athir-ad-Dīn ABU ḤAYYĀN Muḥammad Ibn Yusuf al-Andalusi al-Gharnāṭī an-Naṣṣī, the Miṣrī Grammariam, Lexicologist, and Reader (b. 654, d. 743 or 745).

AHA. ABU HILĀL al-Ḥaṣan Ibn ‘Abd Allāh al-ʿAskarī, of ʿAskar Mukram, the Grammariam, Lexicologist, Commentator, and Philologist (d. 395 or after 400).

AHf. The Imām ABU ḤANĪFA AnNuṭmān Ibn Thābit al-Kaff, freedman of the Banū Taim Allāh Ibn Thaʿlabā in Rabī‘a, the Jurist (b. 61 or 70 or 80, d. 150 or 151 or 153).

AHK. The Ḥaǧī ABU-Ḥaṣan ‘Alī Ibn Ibrāhīm al-Kazaṃī, known as AL KĀṬĪN, the Traditionist, Commentator, Jurist, Grammariam, and Lexicologist (b. 254, d. 345).


AHm. ABU ḤĀTIM Sahl Ibn Muḥammad as-Sijjīstānī, the Grammariam and Lexicologist (d. 248 or 250 or 254 or 255).

Ahmr. Abu-Ḥaṣan ‘Alī Ibn AlḤaṣan, or Ibn AlMubārak, known as ALAḤMAR, the Kufi Grammariam (d. 186 or 194 or 208).

AHS. ʿAlam ad-Dīn ABU-ḤAṣAN ‘Alī Ibn Muḥammad al-Hamdān al-Miṣrī as-Sakhrāwī, the Grammariam, Lexicologist, Commentator, and Reader (b. 558, d. 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.
AIAA. 'Amr Ibn Abī 'Amr Ishâk ash-Shai'bâni (son of AASh), the Kūfī Grammarian (d. 231).

AIH. The Imām Abū 'Abd Allāh Aḥmad Ibn Muḥammad Ibn Ḥansâd ash-Shai'bâni al-Māreqâl al-Baghdâdi, the Jurist and Traditionist (b. 164, d. 241).

AlM. The Imām Abū-l-Ḥasan 'Alt Ibn 'Abd Allâh as-Sa'dî, of the Banû Sa'd Ibn Bakr, their freedman, al-Madīnî, originally of al-Madînâ, al-Bāṣrî, known as 'Alt Ibn al-Madīnî, the Traditionist (b. 161, d. 234 or 235).

AJR. Abū Ja'far Muḥammad Ibn Al-Ḥasan ar-Rawwāṣī, so called because he had a big head, an-Nîlî, so called because he used to reside at An-Nîl, a town between Al-Kūfâ and Baghdad, the Kūfī Grammarian, the first of the Kâf who composed a book on grammar.

AK. Abū-l-Kāsim al-Fāpl Ibn Muḥammad al-Kāsābānî al-Bāṣrî, the Grammarian (d. 444 or 474).

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

   (1) Abū-l-Khaṭṭâb 'Abd Allâh al-Mârînd Ibn 'Abd Allâh al-Mârijînd, a freedman of the people of Hajjār, known as Al-Khafîsh al-Askîr, the Baṣrī Grammarian (d. 177).

   (2) Abū-Ḥasan Sa'd Ibn Mas'ada al-Mujâshi't by enfranchisement, al-Bâshî, known as Al-Khafîsh al-'Ausanî, one of the Gâ of Al-Bâṣra (d. 210 or 211 or 215 or 221).

   (3) Abû-Ḥasan 'Alt Ibn Sulaimân al-Baghdâdi, known as Al-Khafîsh al-'Askîr (d. 315 or 316).

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

AKhm. Di'yâ ad-Dîn Abū-l-Mu'ayyad Al-Muwaqqat Ibn Aḥmad al-Makî, known as Akhatâr Khwârâzîm, the Preacher, Jurist, and Philologist (b. 484, d. 568).

Am. The Shaikh Abû-Ḥajîjâj Yâsîf Ibn Sulaimân al-Andalûsî ash-Shantamârî, known as Al'Âlam, the Grammarian (b. 410, d. 476).

Amb. Abû Muḥammad Al-Kāsim Ibn Muḥammad Al-Mārînd al-Baghdâdi, the Grammarian (d. 304 or 305).
AMDr. The Shaikh Abū Mūṣṭār Maḥmūd, or Mašṭūr, Ibn Jarīr al-Dabbī allṣabāḥī, the Grammarians and Lexicologist (d. 507).

AMIS. 'Abd Al-Mun'im Ibn ʿṢāliḥ al-Kurashi at-Taimi al-Iṣkandari, the Grammarians (b. 547, d. 633).

AMYd. Abū Muḥammad Yahyā Ibn Al-Mubarak al-Aḏawī al-Taimī, freedman of the Banū 'Adī Ibn 'Abd Manṣūr, known as Al-Yazīdī, al-Baṣrī, the Grammarians, Lexicologist, and Reader (d. 202), called Al-Yazīdī because he was the Companion, and Tutor to the children, of Yūsuf Ibn Mašṭūr al-Rimī (d. 165), governor of Al-Baṣra and Al-Yaman, and maternal uncle of the Khalifa Al-Mahdī (b. 127, d. 169).

An. 'Alam ad-Dīn Abū Muḥammad Al-Kāsim, or Abu-l-Kāsim Muḥammad, Ibn Aḥmad al-ANDALUSI Al-Must al-ʿUraḵī, the Grammarians and Reader (b. 575, d. 661), author of a Commentary upon the M.

ANB. Abū Naṣr Aḥmad Ibn Ḥātim Al-Baḥālī, the Baṣrī Grammarian (d. 220 or 231).

*AR. The Analysis (c. after 1233) of the evidentiary verses and other examples of the Jm, by the Maulavi 'Abd Ar-Rahīm Ibn 'Abd Al-Karīm, printed at Calcutta in 1236.

As. Abū Saʿīd 'Abd Al-Malik Ibn Abū Bakr ʿĀshim Ḥurayb, known as Al-ʿAṯrāfī, al-Baḥālī, the Baṣrī, the Lexicologist and Grammarian (b. 122 or 123, d. 210 or 214 or 215 or 216 or 217).

ASAMb. Abū ʿṢāliḥ Muḥammad Ibn Al-Ḥasan, or Al-Ḥussain, Al-AMBARĪ, the Grammarian.

ASB. Abū Aḥmad 'Abd al-Salam Ibn Al-Ḥasan Al-Baṣrī al-Kirmānī, the Lexicologist and Philologist (b. 329, d. 405).

Ash. Shibāb ad-Dīn Abu-l-Kāsim ʿAbd Ar-Rahmān Ibn Iṣmāʿīl, known as Abū Shuʿaib, Al-Maḏkūdist ad-Dimашīḵī, the Reader and Grammarian (b. 596 or 599, d. 665).

AT. Abū-Qattāibī 'Abd Al-Wahīd Ibn 'Alī al-Ḥalabī, originally of 'Askar Mukram, but afterwards resident of Aleppo, the Lexicologist (d. in, or after, 350 or k. 351), author of the Marāṭīb an-Nawwāyīn or an-Nuḥāt, a TREATISE on the Grades of the Grammarians.

Ath. Abū-Ṭalār Al-Ḥasan Al-Mughira Al-Baḥdādī, known as Al-ATHRĀM, the Baṣrī Grammarian and Lexicologist (d. 230 or 232).

AU. Abū 'Ubaydah Maʿmar Ibn Al-Muthanna at-Taimī, of the Taim of ʿUraysh, their freedman, al-Baṣrī, the Lexicologist and Grammarian (b. 108 or 109 or 110 or 111 or 112 or 114, d. 207 or 208 or 209 or 210 or 211 or 213).
AUD. The Ḵaṭṭ Abū 'Ubaid Āl-Kāsim Ibn Sallām al-Baghdādī, the Kāft Grammarian and Shāfi'i Jurist (d. 150 or 154; d. 222 or 223 or 224 or 230), freedman of the Aẓ of Khurāsān, his father having been a Greek slave belonging to a man of Herat.

AUY. Abū 'Umar Muḥammad Ibn 'Abd al-Wahhid al-Bāwardi, known as Al-Muṭarrīz az-Zāhidī, the Baghdādī Lexicologist (d. 261, d. 335 or 344 or 345).

AW. 'Abd al-Wārith.

AY. The Ḵaṭṭ Abū Yusuf Yaʿqūb Ibn Ḳāsim al-Bājālī al-Anṣārī al-Kāft, the Ḥanafī Jurist (d. 113, d. 182 or 192), descendant of the Companion Saʿd Ibn Ḥabīs, the confederate of the Banū 'Amr Ibn 'Auf al-Anṣārī.

AZ. Abū Zayd Saʿd Ibn Aus al-Anṣārī al-Baṣrī, the Grammarian and Lexicologist (d. 214 or 115 or 216).

Az. Abū Maṣṭūr Muḥammad Ibn Aḥmad al-Azharī al-Harawi, the Baghdādī Lexicologist (d. 282, d. 370 or 371), author of the Tahādīḥ.

*B. The Commentary of the Ḵaṭṭ Naṣir ad-Dīn Abū-ʾl-Khaṭīb, or Abū Saʿd, 'Abd Allāh Ibn 'Umar al-Bājālī as-Sad ibn ʿAsh-Shāfīʿ (d. 685 or 691 or 692) upon the Kūr, edited by Fleischer.

BB. Baṣrī Grammarians.

BD. The Shaikh Badr ad-Dīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad al-Tāʾī ad-Dīmashqī as-Sad ibn ʿAsh-Shāfīʿ, the Grammarian (d. 686), son of IM.

Bdd. Baghdādī Grammarians.


*Bk. The Muṣjamaʾ al-Manṣūmatam by the Wazir Abū ʿUbayd ʿAbd Allāh Ibn ʿAbd Allāh Aẓīz al-Bāhākārī al-Andalusī, the Lexicologist and Geographer (d. 487), edited by Wüstenfeld.


*BS. The Commentary (c. 756) of IHsh on the poem of Kaʿb Ibn Zuḥair commencing بَدْنُ، edited by Guidi.

*BW. The Bugyvaṭ al-Wuʾāt fi Ṭabarqat al-Lughawīn wa-n-Nuḥāt (c. 871), a Treatise on the Classes of the Lexicologists and Grammarians, by Syt, cited from 3 MSS.
Bz. Abu-l Hasan Ahmad Ibn Muhammed Ibn 'Abd Allah Ibn Al-Kasim Ibn Nafi' Ibn Abi Bazza alMakki, known as AlBazzâ (b. 170, d. 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathir one of the Seven Readers.

*C. The Commentary (c. 676) of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale and collated by me with the MS of the Asiatic Society of Bengal.

*CA. A Commentary upon the IM, cited from an extract printed by De Sacy in the Notes to his Anthologie Grammaticale.

*CD. The Commentary of Maulana the Kadi Shihab adDin Ahmad Ibn Muhammed AlKhafaji alMiirst, the Philologist (d. 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called AlKashiya ashShafiya.

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the Tashil al-Fawa'id.

*D. The Durrat alGhawwaq by H, edited by Thorbecke.

*DA. The Divan of our lord 'Ali Ibn Abi Talib, printed at Bombay in 1293.

*DH. The Divan of the Hudhali with the Commentary of Skr, transmitted from him by ABHlw, and from the latter by Rm, edited by Kosegarten.

*Dh. The Mustabhih fi Asma arRijäl (c. 723) by the Hafiz Shams adDin Abû 'Abd Allah Muhammed Ibn Ahmad atTurkumani adDin mashti ADHDHABBI, the Historian and Traditionist (b. 673, d. 743), edited by De Jong.

*DM. The Gloss (c. 1233) of the Shaikh Mustafa Muhammed Urfa ADDASUKI upon the ML.

*Dm. The Commentary of the Shaikh Badr adDin, or Shams adDin, Muhammed Ibn Abi Bakr alKurasht alMakhammi alIskandari, known as ADDEMAMIN or IBN ADDEMAMIN, the Grammarian and Philologist (b. 763, d. 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the Tashil alFawa'id etc. of IM, cited from extracts quoted in the Sn.

Dmt. The Hafiz Sharaf adDin Abû Muhammed 'Abd AlMu'min
Ibn Khalaf at-Tunni ad-Dimyātī ash-Shāfi’ī, the Jurist, Genealogist, Traditionist, Grammarian, Lexicologist, and Reader (b. 613, d. 705).


*EM. The Exposition of the Mu‘allaḵāt, edited by Arnold.

F. Abū ‘Alī al-Ḥasan Ibn Abī Maḥmūd Ibn ‘Abd al-Ğhaḏr al-Farīsī, also called al-Fāsawī, the Baghdādī Grammarian (b. 288, d. 376 or 377), author of the Īḏāḥ and other works.

*FA. The Fawū‘id al-Kalā‘id fī Mubḥtāzar Sharḥ ash-Shavāhid by the Kāṭib Badr ad-Dīn Abū Muḥammad Maḥmūd Ibn Abī Maḥmūd al-Sarṭūjī al-Ḥanāfī, known as al-A‘īnī, born at ‘Ain Tāb, the Jurist and Grammarian (b. 762, d. 855), cited from a MS.

*FD. The Commentary of Maulānā Fakhr ad-Dīn al-Khuwaynīsī upon the verses of the Īḏāḥ fī al-Ma‘ānī wa-l-Bayān by the Kāṭib al-Jalāl ad-Dīn Abū al-Maʿālī Muḥammad Ibn ‘Abd ar-Rahmān al-Kazwīnī ash-Shāfi’ī, known as Khāṭīb Dimashqī, the Jurist and Rhetorician (b. 666, d. 737 or 739), cited from the MS of the Asiatic Society of Bengal.

*FDw. The Five Dīwāns, printed in Egypt, comprising the Dīwān of An-Nābigha adh-Dhubyānī with the Commentary of Abk; the Dīwān of ‘Urwa Ibn al-Ward al-‘Abst with the Commentary of Isk; the Dīwān of Ḥātim of Ṭayyī, transmitted by IKB; the Dīwān of ‘Alḵama; and the Dīwān of Al-Farazdaq.

*Fk. The Commentary named Muḥīṭ an-Nicāḍa (c. 924) by Ash-Shiḥāb Abī Maḥmūd Ibn al-Jamāl Abī Allāh al-Farāhī upon the KN, printed in Egypt with the Glos of YS.

Fr. Abū Zakaryā Yahyā Ibn Ziyād al-Aṣlāmī, known as al-Farrā, ad-Dailamī al-Kūfī, freedman of the Banū Asad or Banū Mīnḥar, the Lexicologist and Grammarian (b. 144, d. 207).

*FW. The Fawū‘iṯ al-Wafayāt (c. 754), a supplement to the Wafayāt al-A‘yān or Biographical Dictionary of IKhn, by Fakhr ad-Dīn Muḥammad Ibn Shākir al-Ḥalabtī, the Bibliopolist (d. 764 or 766), edited by N, and printed at Būlāk in 1283.

GG. Grammarians.

Gh. Shihāb ad-Dīn Abū-Ifadl Muḥammad Ibn Yusuf al-Ghaznawī al-Ḥanāfī, resident of Cairo, the Jurist, Reader, and Grammarian (b. 522, d. 599).
*H. The *Makāmāt* of the Shaikh Abū Muḥammad Ḥākimī Ibn ‘Alī Ḥāṣan al-Baqri al-Ḥarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abū Sa‘īd al-Ḥasan Ibn Abī-Ḥasan Yāsir al-BAqRI, or AL-BaṣRī, al-Anṣārī, their freedman, the Reader (b. 21, d. 110).


*HH. The great Ḥayāt al-Ḥayawān (c. 773), or Animal Life, by the Shaikh Kamāl ad-Dīn Muḥammad Ibn Muṣā Ibn ʿIsā al-Damīrī, the Shāfi‘ī Jurist (d. 808), printed in Egypt in 1292.


HIM. Abū-Ḥasan Hilāl Ibn al-Muḥsin as-Sabī al-Ḥarrānī, the Philologist (b. 359, d. 448).

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

Hlw. Abū ʿAbd Allāh ‘Ṣalmān Ibn Abī Tālib ʿAbd Allāh an-Nahrāwānī, resident of Iṣbahān, known as Al-Hulwānī, the Grammarian, Lexicologist, and Commentator (d. 493 or 494).

*HM. The Mulḥaṭ al-ṣrāb by H with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

HR. Abū-Ḥākim Ḥāmmād Ibn Abī Lailā Hurmuz, or Sābūr, or Māsara, ad-Dālamī al-Kufī, the Rhapsodist (b. 95, d. 155 or 156), freedman of the Banū Bakr Ibn Wā‘il, or of the Companion Muqīf Ibn Zaid al-Khāṣī aṭ-Tī‘.

Hr. Abū ʿUbayd Aḥmad Ibn Muḥammad al-ʿAbdī al-Ḥarawālī al-Fāshānī, the Philologist (d. 401).

HRA. Jamāl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn Muḥiy-id-Dīn Abī Muḥammad ʿAbd Allāh az-Zānātī al-Tīlīmānī al-Iskandarānī, known as Ḥāḥī Rāʾshī, the Grammarian of Alexandria (b. 606, d. 680 or 691 or 693).

Hsh. Abū ʿAbd Allāh Ḥishām Ibn Muḥāwiya al-Kuṭfi, the Grammariān (d. 209).

*I. The Ṣrāb ‘an Kawaṭīd al-ṣrāb by IHsh, edited by De Sacy in his Anthologie Grammaticale.

*IJA. The Commentary of the Kāfī Bahā’ ad-Dīn Abū Muḥammad
'Abd Allah Ibn 'Abd Ar-Rahim al-Kurash al-Hashimi al-'Akhfī, a descendant of 'Akhfī Ibn Abī 'Alī, al-Hamadhānī by origin, al-Balast al-Miqri ash-Shafi'i, known as Ibn 'Akhfī, the Grammarian (b. 697 or 698, d. 769), upon the IM, edited by Dieterici.

IAAs. Abū Muḥammad, or Abu-l-Ḥasan, 'Abd Ar-Rahim Ibn 'Abd Allāh Ibn Abī Bakr 'Āsim Kurayb, known as Ibn Akhī-l-'Ashmāt (nephew of Al-Ashma't), the Baṣrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAL. Abū Bakr 'Abd Allāh Ibn Abī l-Ŷaṣīr al-Ŷadrāmī, their freedman, the Grammarian and Reader (d. 127).

IAKh. Muḥammad Ibn Abī-l-Khaṭṭāb, author of the Jawāhir Asbāb al-'Ārab.

IAL. Abū 'Amr Zabāb Ibn Abī 'Ālā Ibn 'Ammār at-Tamīmī al-Maṣnī al-Baṣrī, one of the Seven Readers and a Grammarian (b. 65 or 66 or 70, d. 154 or 156 or 157 or 159).

IAMB. Abū Bakr Muḥammad Ibn Abū Muḥammad Al-Kasim, known as Ibn Al-Ambrānī (son of Amb), the Grammarian and Lexicologist (b. 271, d. 318 or 327 or 328).

IAR. The Shaikh Jamāl ad-Dīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad al-Ŷalābī, known as Ibn 'Amrūn, the Grammarian (b. 596, d. 649).

IAR. Abu-l-Ḥusain 'Ubad Allāh, or 'Abd Allāh, Ibn Abī-Ḫāṣid, known as Ibn Abī-Ḫāṣid, al-Kurashi al-Umawi al-Ŷumānī al-Ŷandali, the Grammarian (b. 599, d. 688), author of a Commentary on the Book of S.

IAR. Abū 'Abd Allāh Muḥammad Ibn Ṣiyād, the freedman of the Banū Ḥashim, al-Khaft, known as Ibn Al-Ḫaṣifī, the Lexicologist (b. 150, d. 230 or 231 or 232 or 233.)

IAR. The Kaḍī Abū Bakr Muḥammad Ibn 'Abd Allāh al-Maṭfṣī al-Ŷandali, the Commentator, Philologist, and Grammarian (b. 468 or 469, d. 543).

IAT. The Kaḍī Abū Muḥammad 'Abd Allāh al-Ŷakkāl Ibn Abī Bakr Ṣa'īd, the Grammarian, Lexicologist, and Commentator (b. 480 or 481, d. 541 or 546 or 560).

*IATH. The Kāmil at-Tawārīkh by the Shaikh 'Iss ad-Dīn Abu-l-Ḥasan 'Alī Ibn Muḥammad ash-Shaibānī, known as Ibn Al-Atīla al-Jazāri (b. 555, d. 630), edited by Tornberg.
( xi. )

IB. Abu-l-Kāsim ʿAbd Al-Wāḥid Ibn ʿAlī al-Ḥasīṭ al-ʿUkbart, known as Ibn Barraḥ, the Grammarian (d. 456).

*Ibd. The Commentary of Abū Marwān, or Abu-l-Kāsim, or Abu-Ḥasan, ʿAbd Al-Malik Ibn ʿAbd Allāh al-Ḥaḍramī ash-Shīlīṭ, known as Ibn Badrūn, the Philologist, upon the Historical Poem of the Wāsir Abū Muḥammad ʿAbd Al-Maqīd Ibn ʿAbd Allāh al-Fihrist al-Yābūrī, known as Ibn ʿAbduʾn (d. 520 or 529), edited by Dozy.

Ibdh. The Shaikh Abu-l-Ḥasan Tāhir Ibn Aḥmad Ibn Baṣrī b. Bābahād, al-Misrī al-Jauhārī, said to have been originally of Ad-Dailam, the Grammarian (d. 454 or 469).

Ibr. Abū Muḥammad ʿAbd Allāh Ibn Baṣrī al-Makdisī by origin, al-Misrī, resident of Cairo, the Grammarian and Lexicologist (b. 499, d. 582).

Ibsh. The Shaikh Abu-l-Ḥasan, or Abū ʿAbd Allāh, ʿAlī Ibn Aḥmad al-ʿAṣrī al-Gharbātī, known as Ibn Al-Badīb, the Grammarian (b. 444, d. 528), called in the KF and DM one of the Westerns.

Ibt. Abū ʿAbd Allāh Muḥammad Ibn Barakat as-Saḍī al-Misrī, the Grammarian and Lexicologist (b. 420, d. 520).

*ID. The Kutāb al-Iṣḥiṣāk by Abū Bakr Muḥammad Ibn Al-Ḥasan Ibn Duraḥm al-ʿAṣdī, the Baṣrī Lexicologist and Grammarian (b. 223, d. 321), edited by Wüstenfeld.

IDa. The Shaikh Abu-l-Ḥasan ʿAlī Ibn Muḥammad al-Kutāmī al-Andalusi al-Iḥbīlī, known as Ibn Ad-Dāʾirī, the Grammarian (d. 640), author of a Commentary upon the Jumāl of Zji.


IDn. Nāṣr ad-Dīn Abū Muḥammad Saʿd Ibn Al-Mubārak al-Anṣārī, known as Ibn Ad-Dahhān, the Baghdadī Grammarian (b. 493 or 494, d. 566 or 569).

IDa. Abu-l-Karam Al-Mubārak Ibn Al-Fākhīr, known as Ad-Dāʾirī al-Basrawī or Ibn Ad-Dahhān, the Grammarian and Lexicologist (b. 481 or 445, d. 500).

IDst. The ʿAskīm Abū Saʿd Ibn Ar-Rahmān Ibn Muḥammad, known as Ibn Dūrī, the Grammarian and Philologist (d. 431), one of the leading Professors of Arabic in Khurāsān.

IF. Abu-l-Ḥusayn Aḥmad Ibn Fāris al-Kazwīnī, originally of Kazwīn, ar-Rasīt, the Lexicologist and Grammarian (d. 369 or 375 or 390 or 395), author of the Muqīm.

*IH. The Kâfîya n-n-Nahw by the Shâkh Jamâl ad-Dîn Abu ‘Amr ‘Uthmân Ibn ‘Umar al-Kurdi by origin, al-Miṣrî al-‘Ansa’t by birth, al-Mâlikî, known as Ibn Al-Khâji, the Jurist, Reader, and Grammarian (b. 570, d. 645), lithographed at Cawnpore.

*IHb. The Musâhâfat al-Kâbdî’l wa Maw’âlîfâ’ by Abû Ja‘far Muhammâd Ibn Ḥâbîb al-Ḥâshîmî, the freedman of the Banû Ḥâshîm, al-Baghda’dî, the Genealogist, Historian, Grammarian, and Lexicologist (d. 245), edited by Wüstenfeld.

*IHjr. The Ta<kîb aTahdîb, a Biographical Dictionary of Traditions, by the Kâdî Shihâb ad-Dîn Abu-l-Fadîl Ahmâd Ibn ‘Alî al-Kinâni al-Ashârâni al-Miṣrî, known as Ibn Hâfiyâ, the Traditions (b. 773, d. 852 or 853), lithographed at Delhi.

IHKh. Abû ‘Abd Allâh Muhammâd Ibn Yahyâ al-Ānṣârî al-Khâzârjî al-Andalusi, known as Ibn Hîsâm al-Khâshârî, the Grammarian (b. 575, d. 646), author of a Commentary on the Ijâza of F.

IHL. Abû ‘Abd Allâh Muhammâd Ibn Âhmâd as-Sabîtî, known as Ibn Hîshâm al-Lakhmî, the Lexicologist and Grammarian (d. 570).

IHsh. The Shâkh Jamâl ad-Dîn Abû Muhammâd ‘Abd Allâh Ibn Yûsuf, known as Ibn Hîshâm al-Ānṣârî al-Miṣrî as-Sâhibî, afterwards al-Hamalî, the Grammarian (b. 708, d. 761 or 762).

IIM. ʾIsâ Ibn Muwâhîd.

IIU. ‘Abd ‘Umar ʾIsâ Ibn ʿUmar ath-Ṭâkâfî, the Baṣrî Grammarian and Reader (d. 149 or 150), said to have been the freedman of the Companion Khâlid Ibn al-Wâlîd al-Kurashi al-Mâkhtum, the Sword of God (d. 21).

IJ. Abu-l-Fatīh ‘Uthmân Ibn Jinny al-Mawṣûlî, the Baghdâdim Grammarian (b. 302 or before 330, d. 392 or 393), son of a Greek slave belonging to the Wâzîr Abu-Kâsim Sulaimân Ibn Fahd al-Āzîdî al-Mawṣûlî (b. 411).

IJmz. Bahâ ad-Dîn Abu-Ḥâsân ‘Alî Ibn Hîbat Allâh al-Lakhmî as-Shâfi’î, known as Ibn Al-Jumâma’sî or Ibn Bint Al-Jumâma’sî, the Jurist, Reader, and Traditions (b. 559, d. 649).

The Tālqīb al-Kawāfī, a Treatise on Prosody, by Abu-l-Ḥasan Muḥammad Ibn ʿAlī, known as Ibn ʿAṣyān, the Grammarian and Lexicologist (d. 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his Opuscula Arabica.

The Kitāb AlMaʿārif by the ʿAlī Abū Muḥammad ‘Abd Allāh Ibn Muslim ad-Dīnawart, so called because he was ʿAlī of Ad-Dīnawar, and also called al-Mawwāzī, known as Ibn Ṭarīqa, also called Al-Ḥutaybi and less correctly Al-Kutaybi, the Baṣrī Grammarians, Lexicologist, and Historian (b. 213, d. 267 or 270 or 271 or 276), edited by Wüstenfeld.

Abu-l-Ḥasan ‘Abd Ibn Muḥammad al-Ḥadrāmi al-Andalusi al-ḥashīlī, known as Ibn Ḥabarūf, the Grammarian (d. 602 or 603 or 605 or 606 or 609 or 610), author of a Commentary on the Book of S, and of another on the Jumal of Zji.

Abū ʿAbd Allāh Abī ʿUṣayn Ibn ʿAlī, known as Ibn Khawālīn, the Grammarian and Lexicologist (d. 370), originally from Hamadhān, but educated at Baghdād.

The Kitāb al-Ibar et cæteris (c. 779–783), a great History in an Introduction and Three Books, by the ʿAlī Wali ad-Dīn Abū Zayd Abū ʿRaḥmān Ibn Muḥammad al-ḥashīlī al-Ḥadrāmī al-Malikī, known as Ibn Khallūn, the Historian (b. 732 or 733, d. 808), the Introduction cited from the edition (Prolégomènes d'Ebn Khaldoun) published by Quatremère, and the rest of the work from the edition printed at Bulaq in 1284.

The Waṣayāt al-Dāʾyān et cæteris (c. 654–672), a Biographical Dictionary, by the ʿAlī Shams ad-Dīn Abu-l-ʿAbbās Abī Ṭāhir Ibn Muḥammad, known as Ibn Khallīkān, al-Barmakī allīrībīlī ah-Salāfī (b. 608, d. 681), cited from the editions of Wüstenfeld and De Slane and from a MS.

The Shaikh Shams ad-Dīn Abu-l-ʿAbbās Abī Ṭāhir Ibn Al-Ḥusayn allīrībī, all-Maṣūlī, known as Ibn Al-Khabbaṣ, the Grammarian (d. 637), author of a Commentary on the Alfiya of IMt, and of the Niḥāya fi-n-Nahās.

Abū-Mundhir, or Abū Muḥammad, Hishām Ibn Abī-n-Naḍr Muḥammad al-Kābī, known as Ibn Al-Kalbī, the Kaft Genealogist (d. 204 or 205).
IKn. The *Ikhân fi 'Ulûm al-Kurâni* (c. 879) by Syr, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-l-Kâsim 'Alî Ibn Ja'an as-Sa'dî, one of the Bau'û Sa'd Ibn Zaid Manât Ibn Tamîm, as-Sâkallî by birth, al-Misri by abode and death, known as Ibn Al-Kâṭî, the Lexicologist (b. 483, d. 515).

*IM. The* Khulâsa, commonly called the *Alfiya, f-n-Nâhû* by the Shaikh Jamâl ad-Dîn Abu 'Abd Allâh Muḥammad Ibn 'Abd Allâh as-Tâ'i al-Andalus al-Jâyyânt, al-Mâlikî when he was in the West, ash-Shâfi'i when he migrated to the East, resident of Damascüs, known as Ibn Mâlik, the Grammarian (b. 598 or 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. The Shaikh Muḥammad Ibn Mas'tûd al-Ghazzî, called AzZakî or Ibn AsZakît in different MSS (according to the DM) and Editions of the ML, author of the *Badî f-n-Nâhû* a work much quoted by AH.

IMn. Abû Ishâq Ibrâhîm Ibn Muḥammad al-Shâbîlî, known as Ibn Mulkûn, the Grammarian (d. 584), author of Annotations upon the *Tabûsîra* of Sm.


IMrhl. The Shaikh Shihâb ad-Dîn Abu-l-Faraj 'Abd Al-Lâţîf Ibn 'Abd Al-'Azîz al-Ḫârântî by origin, al-Misri by abode and death, known as Ibn Al-Murâqîlîlî because his father used to sell saddles for camels, the Grammarian, Lexicologist, and Reader (d. 744).

IMt. Zain ad-Dîn Abu-l-Ḫusayn Yaḥyâ Ibn Mu'tâî, or Ibn 'Abd Al-Mu'tî, as-Zawâwî, the Grammarian (b. 564, d. 628), author of the *Alfiya* of Ibn Mu'tî.

INs. Bahâ ad-Dîn Abû 'Abd Allâh Muḥammad Ibn Ibrâhîm al-Ḫalâbî by origin, known as Ibn AnNâhâsî, the Grammarian (b. 627, d. 698).

IR. Abû 'Alî Al-Ḫasan Ibn Râshîd al-Ḫârîqî, known as Al-Kairawânit, the Grammarian, Lexicologist, Prosodian, and Philologist (b. 390, d. 456 or 463), author of the *Umdu fi Sinâ'ât ash-Shîrî*.

Ir. The *Iritishâf ad-Dirâb min Liwân al-'Arab*, a Grammar by AH.


IS. The Shaikh Shams ad-Dîn Abû Bakr Muḥammad Ibn As-Sâkî.
alBaghdādī, known as IBN ASsarrāj, the Grammarian (d. 310 or 315 or 316).

*Iṣ. The Iṣāba fi Tamyīz asṣaḥāba by 1Hjr, printed at Calcutta.

ISB. Abū Muḥammad 'Abd Allāh Ibn Muḥammad, known as IBN Aṣṣīd ABAṬAlAYUS, the Grammarian and Lexicologist (b. 444, d. 521).

*ISB. The great Ṭabaḥkāt asḥShāfī’īya by the Kādi Tāj adDīn Abu-NUṣṭ ‘Abd AlWahhāb Ibn ‘Alī, known as IBN Aṣṣubkī (son of Sh), asḥShāfī (b. 729, d. 771), cited from a MS.

ISD. Abu-lḤasan ‘Alī Ibn Aḥmad, or Ibn Iṣmā‘īl, alAndalusī alMastā, known as IBN Sīdā, the Lexicologist and Grammarian (d. 448 or 453), author of the Muḥkam.

ISF. Abū Muḥammad Yusuf Ibn Abī Sa‘īd AlḤasan, known as IBN Aṣṣīdāt (son of Sa‘īd of Jannāt), the Grammarian and Lexicologist (b. 330, d. 385).

ISFR. The Shaikh Jamāl adDīn Abu-lKasim ‘Abd ArRaḥmān Ibn Ibn Abī-lFaḍl ‘Abd AlMaṣīd alMiṣrī alIskandarānī alMālikī, known as IBN AṣṣahraWī, the Jurist and Reader (b. 544, d. 636).

ISGH. The Shaikh Shams adDīn Muḥammad Ibn ‘Abd Arsraḥmān asSamurraḍī alHanafi, known as IBN Aṣṣālīgh, the Jurist and Grammarian (b. before 720, d. 776 or 777).

ISIJ. The Sharīf Abu-aSa‘īdāt Hibat Allāh Ibn ‘Alī alAlawī alḤasanī, known as IBN Aṣṣaḥjarī, alBaghdādī, the Grammarian of Al‘Irāk (b. 450, d. 542).

*ISK. The Dīwān of ‘Urwa Ibn AlWard al‘Abt with the Commentary of Abū Yusuf Ya’qub Ibn Iṣhāq, known as IBN Aṣṣikkit, alKitāb of Daurāt, the Kaft Lexicologist and Grammarian (b. 243 or 244 or 245 or 246), edited by Nūldeke and printed in the FDw.

ISM. Shams adDīn Muḥammad Ibn Muḥammad alMiṣrī, known as IBN Aṣṣārāj, the Reader (b. after 670, d. 747).

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn ‘Abd Allāh alAndalusī alMālikī, known as IBN Aṣṭārāwa, the Grammarian (d. 528).

*ITB. The Annals called AnNuṣūm asṢāhīra fi Muṣā Mīr wa-lkāhīra by the Amir Jamāl adDīn Abu-Maḥāsin Yusuf Ibn Tāḥirī BARDIJ alAtṭabkī alKahī (d. 874), edited by Juynboll and Mattthes.

ITR. Abū Bakr Muḥammad Ibn Aḥmad Ibn Tāhir alAṣṣārī alAndalusī alIsḥābī, known as AlKhīMāsh, the Grammarian (d. 580).

IU. Abu-lḤasan ‘Alī Ibn Mu’īn alḤadrāmī alIsḥābī, known as IBN ‘Uṣūr, the Grammarian (b. 597, d. 663 or 669), called in the DM one of the Westerns.
IUF. Abu-iHusain Muḥammad Ibn AlḤusain alFārisī alFasawī, known as Ibn Ukhṭ AlFārisī (son of the sister of F), the Grammarian (d. 421).

IUK. The Shaikh Shams ad-Dīn, or Badr ad-Dīn, AlḤasan Ibn Al-Kāsim AlMurādī alMiqrī, known as Ibn Umm Kāsim, the Grammarian and Lexicologist (d. 749), author of a Commentary on the IM.

*JY. The Commentary of the Shaikh Muwaffak ad-Dīn Abu-iBakr Yaḥī Ibn ‘Ali alAsadī alMauṣūlī by origin, alHālabī by birth and education, known as Ibn Yaḥīsh, the Grammarian (b. 553, d. 643), upon the M, edited by Jahn.

IYN. Abu-iḤaǰrīj Yūsuf Ibn Yābūṣa at-Tujbīr asṢāḥīlī, known as Ibn Yasʿūn, the Grammarian and Lexicologist (d. about 540).

*J. The Commentary (c. 1271) of the Shaikh ‘Abd AlMun‘īm Al-Jarjarī upon the evidentiary verses of the IA, printed in Egypt.

JH. Abu Naṣr Ismā’īl Ibn Ḥammād AlJauharī at-Turkī alFarṣī, the Lexicologist (d. 393 or 398 or about 400), author of the Siḥāʾ.

JJ. The Shaikh Abu Bakr ‘Abd AlKāhir Ibn ‘Abd ArRahmān AlJurjānī, the Grammarian (d. 471 or 474).

*JK. The Muḥarrāb of Abu Manṣūr Mauhūb Ibn Abu Ṭahīr Ahmad AlJawālīqī alBaghdādī, the Philologist, Grammarian, and Lexicologist (b. 465 or 466, d. 539 or 540), edited by Sacheau.

*JM. The Commentary (c. 897) of Maulāna Nur ad-Dīn ‘Abd AlRahmān Ibn Ahmad AlJāmī (d. 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

JN. The Imām alLiṣāmān Diyā ad-Dīn Abu-iMaʿlīk Ibn AshShaikh Abu Muḥammad ‘Abd Allāh AlJūʿānī, the Shāfiʿī Jurist (b. 410 or 417 or 419, d. 478).

JR. Abu Ṭūb Iṣāḥ Tīb Ibn ʿĪsā AlJarmī, freedman of Jarmī Ibn Rabbān, a clan of Kuṭāʿa in AlYaman, alBaqīʿ, the Grammarian (d. 225).

*JS. The Jāmiʿ ashShawāḥid by Mullā Muḥammad Bakir, lithographed at Teherān in 1275 and 1293.

JZ. Abu ʿĪsā Ibn ‘Abd AlʿAzīz AlJuzūlī alYazdaktānī, the Grammarian (d. 606 or 607 or 610).

*K. The Kashshāf ‘an Ḥaṭṭāʾik at-Tansīl (c. 526—528) by Z, edited by Lees.

*KA. The Kitāb alAghānī, or Book of Songs, by AFī, cited from
the part edited by Kosegarten, and from extracts printed in the ISK and elsewhere.

*KAb. The *Kūūb al-Ansāb* etc. by the Shaikh Shams ad-Dīn Abu Fadl Muḥammad Ibn Ṭāhir as-Shābānī al-Maḵdūsī, known as Ibn Al-Kašīhrānī (b. 448, d. 507 or 508), with the additions of his pupil the Shaikh Abū Mūsā Muḥammad Ibn Abū Bakr ʿUmar al-Madini al-Ḥāfīzī (b. 501, d. 581), edited by De Jong.

*KF. The *Kāmūs* of the Kādq Majd ad-Dīn Abū Ṭāhir Muḥammad Ibn Yaḥyā al-Fīrūzābādī as-Shirāzī (b. 729, d. 816 or 817), lithographed at Lucknow.

*Kh. The Commentary of the Shaikh Khālid Ibn ʿAbd Allāh al-Azharī, the Grammarian (d. 905), upon the I, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

Khā. Abū Muḥammad, and Abū Muḥrīz, Khalaf al-Ḥāmar Ibn Ḥayyān al-Bāṣrī, the Rhapsodist (d. about 180), freedman of Abū Burda ʿĀmir Ibn Abī Mūsā ʿAbd Allāh al-Ḥāṣarī, the Kādq of Al-Kufa (d. 103 or 104 or 106 or 107).

Khf. Abū Bakr Ibn Yaḥyā al-Judhamī al-Mālakī, known as Al-Khafīfī, the Grammarian (d. 657), author of a Commentary upon the Book of S.

Khl. Abū ʿAbd Ar-Rahmān Al-Khaṭṭāl Ibn Āhmad al-Farṣīdī, or al-Farḥūdī, al-Ḥāṣarī al-Yahmādī al-Basrī, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).

*KLamb. Five Questions from the *Insāf fi Maṣūl al-Khilāf* etc. by Kamīl ad-Dīn Abu-Barakat ʿAbd Ar-Rahmān Ibn Abī-I-Wafā Muḥammad al-Ambarī, known as Al-Kamāl Ibn Al-ʿAmbrārī (descendant of ASAmb), the Grammarian (b. 513, d. 577), edited by Kosut.

*KIF. The *Kasḥāf Iṣṭilāḥat al-Funān* by the Shaikh Muḥammad ʿAlī at-Ṭīḥānawī, edited by Sprenger.


KK. Kāfī Grammarians.

KL. Abū ʿAlī Ismāʿīl Ibn Al-Kāṣīm al-Baḥḏadī, known as Al-Kālī, the Lexicologist and Grammarian (b. 280 or 288, d. 356).

*KM. The *Kaws al-Maʿānī*, a Commentary by the Shaikh Kamīl ad-Dīn Abū ʿAbd Allāh Muḥammad Ibn Āhmad al-Mawsīlī al-Hambalī,
known as Shu'la (d. 656), upon the Ode called the Ḥīrīz al-ʿAmmānī etc., by Slt, lithographed at Peshawar with the AAK and a Persian Commentary.

*KKN. The Kafṣr an-Nadda wa Ballaṣṣadda by IHsh, with a Commentary by the Author, the Text cited from the edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that edition and in the Notes to the Epistola Critica edited by Mehren.

Kn. Abū Musa ʿĪsā Ibn Minā al-Madani, known as Kālūn (d. 205 or 220), the Reporter of Nāfiʿ one of the Seven Readers.

Ka. Abu-Ḥasan ʿAlī Ibn Ḥamza al-Asadī by enfranchisement, al-Kuf, known as Al-Kisāʿī, one of the Seven Readers and a Grammarians and Lexicologist (d. 182 or 183 or 189 or 192).

KSh. The Kitāb as-Shiʿr, also called Al-Kitāb as-Sḥiʿrī, by F.

Ktb. Abū ʿAlī Muḥammad Ibn Al-ʿUṣūrī al-Baṣrī, known as Kūrūs, the Grammarians and Lexicologist (d. 206), freedman of Sālim Ibn Ziyād Ibn Abidhi, Governor of Khurāsān (d. 73).

Kūr. The Kūrān.

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

Lh. Abu-Ḥasan ʿAlī Ibn Ḥāsim, or Ibn Al-Mubārak, Al-Lihāyānī, of the Banū Liyān Ibn Hudhail, or called "al-Lihāyānī" on account of the bigness of his beard, the Kuf Grammarian, contemporary with Ka and ISk.

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

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


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

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

*MAd. The Gloss of the Shaikh Muḥammad Ibn ʿUbdād al-ʿAḍawī upon the Sh, printed in Egypt in 1292.

*MAH. The Marginal Annotation upon the IH.

*MAJn. The Marginal Annotation upon the Lucknow edition of the Jm.
MAR. The Marginal Annotation upon the Lucknow edition of the Commentary by R upon the IH.

MAR. 'Abd Allah Iba Manṣūr al-Miṣrī al-Iṣkandarī, known as ALMAKĪN AL-ASMĀR, the Reader (d. 692).

*MAH. The Marginal Annotation upon the SH.

*Mb. The Kāmil by ABD-L-ABBĀS Muḥammad Ibn Yāsīd ath-Thumūlī al-Azdī al-Bāṣrī, known as ALMUHARRĀD, the Grammarian (b. 206 or 207 or 210, d. 282 or 285 or 286), edited by Wright.

*Mbn. Abu Bakr Muḥammad Ibn 'Alī al-Aṣkārī, known as MAHRAVĀN, the Grammarian (d. 345).

*MD. Abu l-Abbās, or Abū 'Abd Ar-Raḥmān, or Abū Muḥammad, AMLUFAPPPAL Ibn Muḥammad ar-Ṭabarī, the Kūfī Rhapsodist (d. 168 or 171).

*MB. The Majma' al-Amtkhāl, or Collection of Proverbs, by Abu l-Faḍl Aḥmad Ibn Muḥammad an-Naisabūrī, known as ALMAIYĀNT, the Philologist, Grammarian, and Lexicologist (d. 518), printed at Bulāk.

*MĐh. The Murūj ad-Dhakāb wa Mu'ādin al-Jauhar by Abu l-Ḥasan 'Ali Ibn Al-Husayn ALMAS'UDI, a descendant of the Companion 'Abd Allah Ibn Mas'ud, originally of Bāghdād, but long resident in Egypt, the Historian (d. 345 or 346), edited by De Muyard.

MF. The Treatise (c. 455—469) entitled ALMUHADDHĀB F-IFURĀ' by the Shaikh Abū Isḥāq 'Ibrāhim Ibn 'Alī ash-Shirāzī al-Firuzabādī, the Shafi'i Jurist (b. 393, d. 476).

*ML. The Marāḍid al-Iṣṭilā' 'ala Ṭamā al-Aṃkīn wa-l-Bikā', probably by Abū Faḍl al-Shafraddīn 'Abd Al-Mu'min Ibn 'Abd Al-Ḥakīk al-Baghdādī (b. 650, d. 739), edited by Juynboll.

MTA. Abū Faid Mu'arrīj Ibn 'Amr assadūsī al-Bāṣrī, the Grammarian (d. 174 or 195 or after 200).

MIAN. The Imam Abū 'Abd Allah Mālik Ibn Anas al-Shābāhī al-Madani, a Follower of the Followers, the Jurist (b. 90 or 91 or 93 or 94 or 95 or 97, d. 178 or 179).

MIH. The Kāḍī Abū 'Abd Allah Muḥammad Ibn Al-Ḥasan ash-Shaibānī, their freedman, al-Kūfī, the Ḥanafī Jurist (b. 181 or 132 or 135, d. 189).

MIM. Abū Muslim Mu'ādhi Ibn Muslim ALHARRĀ AL-KUFT, the Grammarian and Reader (d. 187 or 190), freedman of the Follower Muḥammad Ibn Ka'b al-Kuraṣṭ (d. 108 or 117 or 118 or 120).
MIS. Abu 'Abd Allah Muhammed Ibn Sallam alJumaht alBaqiri (d. 231), author of the TSh.

MISh. The Shaikh Abu-l-Khair Mu'addid Ibn Shabib alWasiit as-Silpi, the Grammarian (b. 585, d. 600).

MK. AlMaliik.

*Mk. The Mushtari' by Shihab adDin Abu 'Abd Allah Yasir Ibn 'Abd Allah arRami alHamawi alBaghdadic (b. 574 or 575, d. 626), edited by Wustenfeld.

*MKh. The Gloss (c. 1250) of the Shaikh Muhammed alKhadiq at-Dimyaat ashShafi'i upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abu Muhammed Makk Ibn Abu Tilib Hammash alKaissi alKurtubi, originally of AlKairawan, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 387).

*Mkr. The Kitaab Naft atTib etc. by the Shaikh Abu-l-Abbas Ahmad Ibn Muhammed alMakkar atTilimansin, the Philologist (d. 1041), edited by Doyz, Dugat, Kehl, and Wright.

*ML. The Mughni-lLabbit (c. 756—757) by IHab, printed at Balki, and lithographed at Teheran.

Mlk. Zain adDin Abii Zakartiya Yahya Ibn 'Ali alHadrami alAndalus alMaliiki, the Grammarian and Philologist (b. 577 or 578, d. 640).

*MM. The Mubah fi-nNafl by Majd adDin Abu-l-Fath Nasir Ibn Abi-Makaram 'Abd AsSayyid alKhuwarizmi alHamadi, known as AlMajd alMu'tarriri, the Jurist, Grammarian, and Philologist (b. 538, d. 606 or 610), cited from an extract printed by De Sacy in his Anthology Grammaticale.

*Mr. The Muhdir fi-Ilughat, a Treatise upon the Science of Lexicography, by Syt, edited by N, and printed in Egypt in 1282.

MS. Manuscript.

*MSh. The Mujam ashShu'ara' by Abu 'Abd Allah Muhammed Ibn 'Imran alMarzubani alKhurasani by origin, alBaghdadi by birth (b. 296 or 297, d. 378 or 384), cited from an extract given in the Notes to the ID, p. 153.

MSs. Manuscripts.

*MYd. The Commentary of the Shaikh Abu 'Abd Allah Muhammed Ibn Al'Abbas alAdawi alYazidi (descendant of AMYd), the Grammarian and Philologist (d. 310 or 313), upon the Divan of the heathen

Ms. Abū 'Uthmān Bakr Ibn Muḥammad Al-Masīmī, of the Māzin of Shābīn, al-Baṣrī, the Grammarian and Lexicologist (d. 230 or 236 or 247 or 248 or 249).

*N. The Commentary of Muḥīn ad-Dīn Eṣfendī upon the evidentiary verses of the K, edited by Abu-l-Walā‘ Naṣr Al-Hūrīnī, and printed at Bulaq in 1281.

Nf. Abū 'Abd Allāh Ibrāhīm Ibn Muḥammad al-Aṣfī al-ʿAtākī al-Wāsīfī, known as Nāfiʿawāin or Naftawain, the Grammarian (d. 140 or 244 or 250, d. 323 or 324).

Nf. Abu-Ḥasan An-Naqīf Ibn Shumail Al-Masīnī al-Baṣrī, the Grammarian and Lexicologist (d. 122 or 123, d. 203 or 204).

*NS. The Commentary of Nw upon the Saḥīḥ of the Imām Abū-Ḥassan Mūsīm Ibn Al-Hajjāj al-Kushairī an-Nāṣirī, the Traditionist (d. 206, d. 261), lithographed at Delhi.

Nf. Abū Jaʿfar Abū ʿAbd Allāh Muḥammad al-Mūrādī al-Mīṣrī, known as An-Naqīf, the Grammarian (d. 337 or 338).


*P. Arābam Proverbs, edited by Freytag.

*R. The Commentary (c. 683 or 686) of the Shaikh Rādī ad-Dīn Muhammad Ibn Al-Hācean al-ʿAṣtarābādī, known as Arraft, the Grammarian (d. 684 or 686), upon the IH, lithographed at Teheran, Lucknow, and Delhi.

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

Rb. Abu-Ḥasan ‘Alī Ibn ‘Īsā ARRAFAR al-Baghdādī by abode, sahl-Shirāzī by origin, the Grammarian (b. 328, d. 420).

RDA. The Sayyid Ruṣūm ad-Dīn Abū Muḥammad, or Abū-I-Fadīl, Al-Hācean Ibn Muḥammad Ibn Sharafshāh al-Ashāfī al-Hassanī al-ʿAṣtarābādī sahl-Shirāzī, the Jurist and Grammarian (d. 715 or 717 or 718), author of a Commentary upon the IH, and of another upon the SH.

Rk. The Shaikh Abu-l-ʿĀṣīm ʿUbaid Allāh Ibn ʿAlī ARRAFT, resident of Baghdad, the Grammarian, Lexicologist, and Philologist (d. 450).
Rkk. Abu'l-Kasim 'Ali Ibn 'Ubaid Allah AdDaḵšīk ArRāḵīsī, the Grammariian (b. 345, d. 415).

Rm. Abu-Hasan 'Ali Ibn ʿIsā ARUMMĀNĪ, alBaghdādī by birth, the Commentator and Grammariian (b. 276 or 296, d. 382 or 384).

Reh. Abū Muḥammad 'Abd Allah Ibn 'Ali alLakhmī alAndalūsī alMarrī, known as ARUSHĀTI, the Traditionist and Genealogist (b. 466, d. 542).

RSh. Raḍī ad-Dīn Abū 'Abd Allah Muḥammad Ibn 'Ali alAnṣārī ashShāṭībī by origin, alBalansi by birth, known as ARRAPĪ ASHSHĀ-ṬIṢĪ, the Lexicologist (b. 601, d. 684).

Rz. Fakhr ad-Dīn Abū 'Abd Allah Muḥammad Ibn 'Umar alKurašī atTaimī alBaktrī, one of the descendants of Abū Bakr asṢiddīk, atṬabarānī, known as AFAKHR ARRAṢĪ, the Commentator and Grammariian (b. 543 or 544, d. 606), author of a Commentary on the M.

*S. The Book of Abū Bishr, or Abu-Hasan, 'Amr Ibn 'Uthmān alHārīthī, known as SIBAWAH, the Başīr Grammariian (d. 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-Hārīth Ibn Ka'b, and moreover, as is said, of the family of ARRAPĪ Ibn Ziyād alHārīthī, Governor of Khurāsān (d. 58), cited from an extract printed by De Sacy in his Anthologie Grammaticale, and latterly from the edition printed by Deroebourg.

*SB. The Șaḥī of the Imām Abū 'Abd Allah Muḥammad Ibn Ismā'īl alJu'fī by enfranchisement, ALBUKHĀRĪ, the Traditionist (b. 194, d. 256), edited by Krehl.

SB. The Kādī Taḵt ad-Dīn Abu-Hasan 'Ali Ibn 'Abd AlKāfī al-Anṣārī alKhazrajī alMiṣrī ashShāṭī, known as ASUSKĪ, the Grammariian and Lexicologist (b. 683, d. 750 or 755 or 756).

SD. The Shaikh Sa'd ad-Dīn Mas'ud Ibn 'Umar, known as ASSAD ATTAṬĀZĀNĪ, ashShāṭī, the Grammariian (b. 712, d. 791 or 792), author of a Gloss (c. 789) upon the K.

SF. The Kādī Abū Sa'id AlHasan Ibn 'Abd Allah ASYRĀFĪ, Kādī of Baghdad, the Grammariian (d. 368), learned in the grammar of the BB, and author of a Commentary on the Book of S.

SG. Raḍī ad-Dīn Abu-FLaḏšīl Al-Hasan Ibn Muḥammad alKurasht al'Adawī al'Umarī asṢaḠHĀNĪ, or asṢaḠHĀNĪ, alHanāṣī, the Lexicologist and Grammariian (b. 577, d. 630 or 660 or 665).

*SH. The Shāfīya ATTAṬĀFĪ by IH, lithographed at Cawnpore.
Sh. The Shudhur adh-Dhahab by I.Hab, with a Commentary by the Author, printed at Bulâk.


Shf. The Imam Abû ‘Abd Allah Muhammed Ibn Idris al-Kurashî al-Muṣṭalîb Ash-Shâﬁ’i al-Hijazi al-Makki, the Jurist (b. 150, d. 204), pupil of M.I.Im.


Shm. The Shaikh Ta’lî ad-Dîn Abu-l-‘Abbâs Aḥmad Ibn Kamâl ad-Dîn Muhammed at-Tamimi ad-Dîrî, known as Ash-Shumunni, al-Kustantini al-Hanafî, the Jurist, Commentator, and Grammarian (b. 801, d. 872), author of a Commentary on the ML.

*Shr. The Kita’b al-Mīlah wa-nNiḥal by Abu-l-Fath Muhammed Ibn Abi-l-Kâsim ‘Abd Al-Karîm as-Saḥâristânî, the Theologian (b. 467 or 478, d. 548 or 549), edited by Cureton.

Sh. The Shaikh Abû Muhammed, and Abu-l-Kâsim, Al-Kâsim Ibn Fīrūr uṣûsînî al-Andalusî ash-Shâtîbî, the Reader and Grammarian (b. 538, d. 590), author of the Hîrî al-‘Amâni etc., a Metrical Treatise on Reading.

Shtn. The Shaikh Shams ad-Dîn Muhammed Ibn Ibrâhîm, or Ibn Abî Bakr, Ash-Shâtînâufî, the Grammarian (b. after 750, d. 832).

SIA. Abû Muhammed Salama Ibn ‘Aṣîm ad-Dabbît, the Grammarian, contemporary with Fr, Th, and Amb.

Sk. Sirâj ad-Dîn Abû Ya’qûb Yusuf Ibn Abî Bakr Muhammed as-Sakrî al-Khawârizmi, the Encyclopaedist (b. 555, d. 626), author of the Mîṣṭâh al-‘Ulûm.


*Skr. The Commentary of Abû Sa’îd Al-Hasan Ibn Al-Hasan al-‘Atâkî, known as As-Sûkkarî, the Grammarian and Lexicologist (b. 212, d. 270 or 275 or 280), upon the Diwan of Tahmûn Ibn ‘Amr al-Kilâbî, edited by Wright in his Opuscula Arabica.

*SL. The Kita’b Šifat as-Sarî wa-l-Lujâm by ID, edited by Wright in his Opuscula Arabica.
S.II. The Ḥāfiz Ṣadr ad-Dīn, or Imād ad-Dīn, Ābu-Ṭahir Āḥmad Ibn Ābī Āḥmad Muḥammad ʿAṣlāmī al-Ṭabarānī al-Jufrī, the Traditionist (b. 472 or 475 or 478, d. 576 or 578).

*SM. The Commentary called Al-Fath al-Kabīr, by Sīṭ, upon the evidentiary verses of the ML, cited from extracts printed by de Sacy in the Notes to his Anthologie Grammaticale, or copied by me from the MS of the Bodleian Library, and latterly from the edition lithographed at Teherān in 1271.

SM. The Shaikh Abū Muḥammad ʿAbd Allāh Ibn ʿAlī AṣṢanmārī, the Grammarian, author of the Taqīrāt an-Naḥw, a work much quoted by AH.

SN. The Great Sunan of the Kāfī Abū ʿAbd ar-Rahmān Āḥmad Ibn ʿAlī Ibn Shuʿayb an-Nasāʾī, the Traditionist (b. 214 or 215 or 225, d. 303).

*Sn. The Gloss (c. 1193) of Muḥammad Ibn ʿAlī AṣṢarbaḵwī upon the A, printed in Egypt.

*SR. The Strat Rasūl Allāh, commonly called Sīrat Ibn Hishām, by Abū Muḥammad ʿAbd al-Malik Ibn Hishām al-Himyarī al-Maṣfir al-Baṣrī, originally of Al-Baṣrā, al-Miṣrī, resident of Egypt, the Grammarian and Genealogist (d. 213 or 218), edited by Wustenfeld.

Sr. Abu-l-Faḍl Kāsim Ibn ʿAlī al-Anṣārī al-Baṣṭāy nuis, known as AṣṢarbāḵwī (d. after 630 or 680), author of a Commentary on the Book of S.

*SS. The Kūṭāb Sīrat as-Sahāb wa-l-Ghaib ibn ʿAbd Allāh Ibn ʿAbd Allāh Ibn Ṣalāḥ ad-Dīn, or ʿAbd ar-Rahmān Ibn ʿAbd Allāh Ibn Ṣalāḥ ad-Dīn, the Grammarian and Lexicologist (d. 508, d. 581 or 583).

Sul. Abū Bakr Muḥammad Ibn Yaḥyā, known as AṣṢuḥā, aṣḥ-Shiṭrānī, the Philologist (d. 335 or 336).

*Syt. The Ḥusn al-Muhādara fī Alkhāṣṣ al-Miṣr wa-l-Ṭabāk, a History of Egypt, by the Shaikh Jašāl ad-Dīn Abu-l-Faḍl ʿAbd ar-Rahmān Ibn Kamāl ad-Dīn Abū Bakr Muḥammad al-Khuḍairī AṣṢuyūtī, or AṣṢuyūtī, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911), printed at Bālāqī.

*T. The Commentary of the Shaikh Abū Zakariyyā Yaḥyā Ibn ʿAlī Aṣḥ-Shaibānī, known as Al-Khaṭīb at-Tarmīṣī, the Lexicologist, Grammarian, and Philologist (b. 421, d. 502), on the Ḥamāsā of Abū Tarna-
TDFk. The Shaikh Tāj adDīn Abū Ḥaṣṣ Umar Ibn ʿAlī Ibn Sālim alLakhmī alIskandārī alMālikī, known as Tāj adDīn alFākhrānī or alFākhrī, the Jurist and Grammarian (b. 654, d. 731 or 734), author of the Ishāra fi-n.Nahw and its Commentary.

TDK. The Shaikh Tāj adDīn Abu-l-Yumn Zaid Ibn AlHasan-al-Kundī alBaghdādī by birth and education, adDimashkī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (b. 520, d. 613).

TDT. The Shaikh Tāj adDīn Abu-l-Hasan ʿAlī Ibn ʿAbd Alhāk al-Ardabīlī, known as Tāj adDīn atTabrīzī, resident of Cairo, the Grammarian and Encyclopaedist (d. 746).

*TH. The Tabakat alHuṣayn by Dh, with additions by Syt, edited by Wüstenfeld.

*Th. The Faṣīḥ of Abu-l-Abbas Alī Muhammad ʿAlī Shirāzī by enfranchisement, alKūfī, the Grammarian, known as Thaʿlab (b. 200 or 204, d. 291 or 292), edited by Barth.

Th. Abu Isḥāq Alī Malik Muḥammad anNaṣīrī anThaʿlabī, or anThaʿlibī, the Commentator (d. 427 or 437).

Thm. Abu-l-Kāsim Umar Ibn Thābit anThamāmīnī, the Grammarian (d. 442).

*TKh. The Tārikh alKhāmisī fī Alwāl Anfas Naṣīrī (c. 940), a History, by the Kātib AlHasan Ibn Muḥammad adDisṣābīrī alMālikī (d. 966), printed in Egypt in 1283.

[These dates are after HKh. III. 177; but the book ends with the accession of the Sultan Murād Khān in 982.]

*TM. The Tabakat alMuṣāHIRĪn by Syt, edited by Meursinge.

*Tr. The Tārikh alMulūk etc. by Abū Jaʿfar Muḥammad Ibn Jaʿfar atTabarī (b. 224 or 225, d. 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The Tabakat ashShuʿarā, or Classes of the Poets, by MIS and UISh and UKh.

UISh. Abū Zaid ʿUmar Ibn Zaid Shabbī anNumairī, their freedman, alBasīrī, the Grammarian and Historian (b. 173, d. 262 or 263), author of the TSh.

WN. The Wasif anNâhâ, cited from extracts given in the Notes to the Epistola Critica edited by Mohren.

Wst. AlJâmal Abû Muhammâd AlKâsim Ibn AlKâsim AlWâsirî, the Philologist, Grammarian, and Lexicologist (6. 550, d. 626), author of a Commentary upon the Luma' fi unNâhâ by IJ, and of another upon the Maqamât of H.

Y. Abû 'Abd ArRahmân Yûnis Ibn Hâbîb, the freedman of the Banû Dibba, or of the Banû Laith Ibn 'Abd Manût Ibn Kinnâ, or of Hilal Ibn Harmî of the Banû Qubaita’s Ibn Bajali, the Grammarian (6. 80 or 90, d. 182 or 183 or 184 or 185).

YII. The Follower Abû Sulaimân, or Abû Sa'id, Yârîl Ibn Ya'mar al'Adwânt alWashkî, the confederate of the Banû Laith, the Basrî Grammarian and Reader, afterward Kâfi of Marv (d. before 100 or in 129).

YS. The Gloss of the Shaikh Ya'sîn Ibn Zain adDîn alUlaîmi alHîmat (d. 1061) upon the Fk, printed in Egypt.

Z. The Annâhadaj fi unNâhâ by Jar Allân Abû-Kâsim Mahmâd Ibn Umar alKhwarazmî azZamakhsâri, the Grammarian, Lexicologist, Commentator, and Geographer (6. 467, d. 538) cited from an extract printed by De Sacy in his Anthologie Grammaticale.

Zd. Abû Ishâk Ibrahim Ibn Sufîan azZiyâdi alBasri, the Grammarian (d. 249), author of a Commentary on the Book of S.

ZZ. The Kitâb alJâbî wa-lAmhâna wa-lMiya'ah by Z, edited by Juynboll.

Zj. Abû Ishâk Ibrahim Ibn Muhammâd Ibn AsSarî, known as AzZa'jâlî, the Basrî Grammarian (d. 310 or 311 or 316).

Zjl. Abû-Kâsim 'Abd ArRahmân Ibn Ishâk, known as AzZa'jâlî from being the companion of Zj, AlBaghdâdi by abode, anNahawandî by origin, the Grammarian (d. 337 or 339 or 340), author of the Jumal.

ZN. The Commentary of Z upon his own work called AlKalim anNawâbîh, edited by Schultena.
Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

This list is compiled from the 44th and 48th Chapters of the Mr, supplemented from the Ikb, Iath, Nw, IKhn, FW, ISb, BW, Mkr, and similar works.

The letters A, B, Bd, D, H, K, Khzm, M, W, and Wst in the 2nd column indicate the Schools of AlAndalus (Spain), AlBaghdad, Damascu, Halab (Aleppo), AlKaffa, Khurðarwm, Miṣr (Egypt), the West (AlMaghrib), and Wasiṭ (in 'Irāk), respectively.

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

The figures in the last column represent the year of the Muḥammadan era. A single date, as 40, represents the year of death; a double date, as 70—154, the years of birth and death; and, whenever there is a choice of dates, the one commonly accepted, or most probable, is given. A blank shows that the dates of birth and death are not known.

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 38: (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17: (3) inferred (e) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (d) from relationship, as in Nos. 7 and 9; or (c) from seniority of Masters, as in Nos. 34—36: (4) conjectured, as in No. 208.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>The Khalifa 'Ali, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>AAD, pupil of the Khalifa 'Ali (1), lived 85 years</td>
<td>69</td>
</tr>
<tr>
<td>3</td>
<td>B</td>
<td>YIY, pupil of AAD (2)</td>
<td>129</td>
</tr>
<tr>
<td>4</td>
<td>B</td>
<td>IAI, pupil of YIY (3), lived 88 years</td>
<td>127</td>
</tr>
<tr>
<td>5</td>
<td>B</td>
<td>IAI, pupil of YIY (3), lived 84 years</td>
<td>70—184</td>
</tr>
<tr>
<td>6</td>
<td>B</td>
<td>IIIU, pupil of IAI (4) and IAI (5)</td>
<td>149</td>
</tr>
<tr>
<td>7</td>
<td>K</td>
<td>MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwan¹ (r. 65—86), or of Yazid Ibn 'Abd AlMalik (r. 101—105).</td>
<td>187</td>
</tr>
<tr>
<td>8</td>
<td>B</td>
<td>Akh (AlAkbar), pupil of IAI (5)</td>
<td>177</td>
</tr>
<tr>
<td>9</td>
<td>K</td>
<td>AJR, pupil of IAI (5) and IIIU (6), and nephew of MIM (7)</td>
<td>187</td>
</tr>
<tr>
<td>10</td>
<td>B</td>
<td>Y, pupil of IAI (5) and Akh (8)</td>
<td>90—182</td>
</tr>
<tr>
<td>11</td>
<td>K</td>
<td>HR</td>
<td>95—155</td>
</tr>
<tr>
<td>12</td>
<td>K</td>
<td>MD</td>
<td>171</td>
</tr>
<tr>
<td>13</td>
<td>K</td>
<td>AASh, lived 110 or 118 years</td>
<td>206</td>
</tr>
<tr>
<td>14</td>
<td>B</td>
<td>Khl, pupil of IIIU (6), lived 74 years</td>
<td>100—175</td>
</tr>
<tr>
<td>15</td>
<td>B</td>
<td>KhA, pupil of IAI (5), IIIU (6), and HR (11)</td>
<td>180</td>
</tr>
<tr>
<td>16</td>
<td>B</td>
<td>AU, pupil of IAI (5), IIIU (6), Akh (8), and Y (10), lived 99 years</td>
<td>110—209</td>
</tr>
<tr>
<td>17</td>
<td>K</td>
<td>Ks, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years</td>
<td>189</td>
</tr>
<tr>
<td>18</td>
<td>K</td>
<td>Ahmar, pupil of Ka (17)</td>
<td>194</td>
</tr>
<tr>
<td>19</td>
<td>B</td>
<td>MIA, pupil of IAI (5) and Khl (14)</td>
<td>195</td>
</tr>
<tr>
<td>20</td>
<td>B</td>
<td>AZ, pupil of IAI (5), IIIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years</td>
<td>215</td>
</tr>
<tr>
<td>21</td>
<td>B</td>
<td>Npr, pupil of Khl (14) and MIA (19), lived 82 years</td>
<td>122—204</td>
</tr>
<tr>
<td>22</td>
<td>B</td>
<td>As, pupil of IAI (5), IIIU (6), Akh (8), Y (10), HR (11), Khl (14), and KhA (15), lived more than 90 years</td>
<td>123—216</td>
</tr>
<tr>
<td>23</td>
<td>B</td>
<td>AMYd, pupil of IAI (5), IIIU (6), Akh (8), Y (10), and Khl (14), lived 74 years</td>
<td>202</td>
</tr>
<tr>
<td>24</td>
<td>K</td>
<td>Hsh, pupil of Ka (17)</td>
<td>209</td>
</tr>
<tr>
<td>25</td>
<td>B</td>
<td>S, pupil of IIIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years</td>
<td>180</td>
</tr>
<tr>
<td>26</td>
<td>B</td>
<td>Ktb, pupil of Y (10) and S (25)</td>
<td>206</td>
</tr>
<tr>
<td>27</td>
<td>B</td>
<td>Akh (AlAusb), older than, but pupil of, S (25)</td>
<td>211</td>
</tr>
<tr>
<td>28</td>
<td>B</td>
<td>S.R (Author of the)</td>
<td>218</td>
</tr>
</tbody>
</table>

¹ He was tutor to the children of this Khalifa (BW).
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>K</td>
<td>Fr, pupil of MIM (7), AJR (9), Y (16), and Ks (17), lived 63 or 67 years</td>
<td>144—207</td>
</tr>
<tr>
<td>30</td>
<td>K</td>
<td>Lh, pupil of AASH (13), AU (16), Ks (17), AZ (20), and As (22)</td>
<td>...</td>
</tr>
<tr>
<td>31</td>
<td>B</td>
<td>Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27)</td>
<td>225</td>
</tr>
<tr>
<td>32</td>
<td>K</td>
<td>IAr, step-son and pupil of MD (12), and pupil of Ks (17)</td>
<td>150—231</td>
</tr>
<tr>
<td>33</td>
<td>K</td>
<td>AUd, pupil of AASH (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAr (32), lived 67 years</td>
<td>154—222</td>
</tr>
<tr>
<td>34</td>
<td>B</td>
<td>MIS, pupil of Y (10) and KhA (15)</td>
<td>231</td>
</tr>
<tr>
<td>35</td>
<td>K</td>
<td>AA IA, son and pupil of AASH (13)</td>
<td>231</td>
</tr>
<tr>
<td>36</td>
<td>B</td>
<td>ANB, pupil of AASH (13), AU (16), AZ (20), and As (22)</td>
<td>231</td>
</tr>
<tr>
<td>37</td>
<td>B</td>
<td>Ath, pupil of AU (16) and As (22)</td>
<td>232</td>
</tr>
<tr>
<td>38</td>
<td>B</td>
<td>IAA s, nephew (brother's son) and pupil of As (22), and younger than ANB (36)</td>
<td>...</td>
</tr>
<tr>
<td>39</td>
<td>B</td>
<td>AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years</td>
<td>250</td>
</tr>
<tr>
<td>40</td>
<td>K</td>
<td>IHb, pupil of AU (16) and IAr (32)</td>
<td>245</td>
</tr>
<tr>
<td>41</td>
<td>B</td>
<td>Zd, pupil of AU (16), AZ (20), As (22), S (35), and Akh (27)</td>
<td>249</td>
</tr>
<tr>
<td>42</td>
<td>B</td>
<td>Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31)</td>
<td>249</td>
</tr>
<tr>
<td>43</td>
<td>B</td>
<td>UISh, pupil of AU (16) and AZ (20)</td>
<td>173—282</td>
</tr>
<tr>
<td>44</td>
<td>K</td>
<td>ISk, pupil of AASH (13), Fr (29), Lh (30), IAr (32), ANB (36), and Ath (37), lived 58 years</td>
<td>244</td>
</tr>
<tr>
<td>45</td>
<td>B</td>
<td>AFR, pupil of AU (16), AZ (20), As (22), Akh (27), and Mz (42)</td>
<td>257</td>
</tr>
<tr>
<td>46</td>
<td>K</td>
<td>SIA, pupil of Fr (29)</td>
<td>...</td>
</tr>
<tr>
<td>47</td>
<td>K</td>
<td>Th, pupil of IAr (32), MIS (34), AA IA (33), ANB (36), Ath (37), AFR (45), and SIA (46)</td>
<td>200—291</td>
</tr>
<tr>
<td>48</td>
<td>B</td>
<td>MB, pupil of Jr (31), AHm (39), Mz (42), and AFR (45)</td>
<td>210—285</td>
</tr>
<tr>
<td>49</td>
<td>K</td>
<td>Skr, pupil of AHm (39), IHb (40), ISk (44), and AFR (45)</td>
<td>212—275</td>
</tr>
<tr>
<td>50</td>
<td>B</td>
<td>IKb, pupil of IAA s (38), AHm (39), Zd (41), and AFR (45)</td>
<td>213—276</td>
</tr>
<tr>
<td>51</td>
<td>B</td>
<td>ID, pupil of IAA s (38), AHm (39), and AFR (45), lived 98 years</td>
<td>223—321</td>
</tr>
</tbody>
</table>

1 A Kasr, as in the Ham' (Sn. III. 400); but evidently considered a Kft by Abu-Tayyib (Mr. II. 207, 208).
2 A Kft (BW on ISk): but see his masters.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>School</th>
<th>Name, etc.</th>
<th>Date.</th>
</tr>
</thead>
<tbody>
<tr>
<td>52</td>
<td>Bd</td>
<td>Amb, pupil of SIA (46)</td>
<td>304</td>
</tr>
<tr>
<td>53</td>
<td>B</td>
<td>*MYd, pupil of IAAs (38), AFR (45), and Th (47), lived 82 years</td>
<td>310</td>
</tr>
<tr>
<td>54</td>
<td>B</td>
<td>Zj, pupil of Th (47) and Mb (48), lived nearly 80 years</td>
<td>311</td>
</tr>
<tr>
<td>55</td>
<td>Bd</td>
<td>*Akh (AlAsghar), pupil of Th (47), Mb (48), Skr (49), and MYd (53), lived nearly 80 years</td>
<td>315</td>
</tr>
<tr>
<td>56</td>
<td>B</td>
<td>*IK, pupil of Th (47) and Mb (48)</td>
<td>320</td>
</tr>
<tr>
<td>57</td>
<td>Bd</td>
<td>Nf, pupil of Th (47) and Mb (48)</td>
<td>244—323</td>
</tr>
<tr>
<td>58</td>
<td></td>
<td>AHK, pupil of Th (47), lived 91 years</td>
<td>254—345</td>
</tr>
<tr>
<td>59</td>
<td>Bd</td>
<td>ABHLw, pupil of Skr (49)</td>
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</tr>
<tr>
<td>60</td>
<td>Bd</td>
<td>IDh, pupil of Mb (48), Skr (49), and IKb (50),</td>
<td>258—347</td>
</tr>
<tr>
<td>61</td>
<td>Bd</td>
<td>Sul, pupil of Th (47) and Mb (48)</td>
<td>335</td>
</tr>
<tr>
<td>62</td>
<td>Bd</td>
<td>Auz, pupil of Th (47)</td>
<td>261—345</td>
</tr>
<tr>
<td>63</td>
<td>B</td>
<td>Mbn, pupil of Mb (48) and Zj (54)</td>
<td>345</td>
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<tr>
<td>64</td>
<td>Bd</td>
<td>IAmb, pupil of Th (47) and Amb (52), lived 57 years</td>
<td>271—328</td>
</tr>
<tr>
<td>65</td>
<td>M</td>
<td>Ns, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAmb (64)</td>
<td>333</td>
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<td>66</td>
<td>B</td>
<td>IS, the youngest pupil of Mb (48), died young (before his 36th year)</td>
<td>316</td>
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<td>67</td>
<td>Bd</td>
<td>Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAmb (64), and IS (66)</td>
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<tr>
<td>68</td>
<td>Bd</td>
<td>AT, pupil of Sul (61) and Auz (62)</td>
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<tr>
<td>69</td>
<td>Bd</td>
<td>Az, pupil of ID (51), Zj (54), Nf (57), IAmb (64), and IS (66)</td>
<td>282—370</td>
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<tr>
<td>70</td>
<td>Bd</td>
<td>*API, pupil of ID (51)</td>
<td>284—356</td>
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<tr>
<td>71</td>
<td>Bd</td>
<td>Kl, pupil of ID (51), Akh (55), Nf (57), IDh (60), Auz (62), IAmb (64), and IS (66)</td>
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<td>72</td>
<td>Bd</td>
<td>Sf, pupil of ID (51), Mbn (63), and IS (66), lived 84 years</td>
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<td>73</td>
<td>Bd</td>
<td>F, pupil of Zj (54), Mbn (63), and IS (66)</td>
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<td>74</td>
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<td>AAA, pupil ID (51), Nf (57), and IAmb (64)</td>
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<td>75</td>
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<td>IKhl, pupil of ID (51), Nf (57), Auz (62), IAmb (64), and Sf (72)</td>
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<td>76</td>
<td>Bd</td>
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<td>77</td>
<td>Bd</td>
<td>IJ, pupil of F (73)</td>
<td>302—392</td>
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<td>78</td>
<td>M</td>
<td>ABUdi, pupil of Ns (65)</td>
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<td>79</td>
<td>A</td>
<td>ABZ, pupil of Kl (71), lived 68 years</td>
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<td>1F, pupil of AKH (58)</td>
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<td>81</td>
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<td>AHA, nephew (sister's son) and pupil of AAA (74)</td>
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<td>82</td>
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<td>Jh, pupil of Sf (72) and F (73)</td>
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<td>83</td>
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<td>Hr, pupil of Az (69)</td>
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<tr>
<td>84</td>
<td>Bd</td>
<td>AB, pupil Sf (72), F (73), and IJ (77)</td>
<td>329—105</td>
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<tr>
<td>85</td>
<td>Bd</td>
<td>Abd, pupil of Auz (62), Sf (72), F (73), and Rm (76)</td>
<td>406</td>
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<tr>
<td>86</td>
<td>Bd</td>
<td>Rb, pupil of Sf (72) and F (73)</td>
<td>328—420</td>
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<tr>
<td>87</td>
<td>Bd</td>
<td>Isf, son and pupil of Sf (72), lived 55 years</td>
<td>330—385</td>
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<tr>
<td>88</td>
<td>Bd</td>
<td>AAS, pupil of Sf (72) and F (73)</td>
<td>417</td>
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<tr>
<td>89</td>
<td>Bd</td>
<td>Rkk, pupil of Sf (72), F (73), and Rm (76)</td>
<td>345—415</td>
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<tr>
<td>90</td>
<td>Bd</td>
<td>IUF, nephew (sister’s son) and pupil of F (73)</td>
<td>421</td>
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<tr>
<td>91</td>
<td>Th</td>
<td>...</td>
<td>427</td>
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<td>92</td>
<td>A</td>
<td>If, pupil of ABZ (79)</td>
<td>352—441</td>
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<tr>
<td>93</td>
<td>M</td>
<td>Hf, pupil of ABUdf (78)</td>
<td>430</td>
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<td>94</td>
<td>Dst</td>
<td>pupil of Jb (82)</td>
<td>431</td>
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<td>95</td>
<td>A</td>
<td>Mkk</td>
<td>355—437</td>
</tr>
<tr>
<td>96</td>
<td>Bd</td>
<td>HJM, pupil of F (73) and Rm (76)</td>
<td>359—448</td>
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<tr>
<td>97</td>
<td>Bd</td>
<td>AAMr, pupil of ASL (84), lived 86 years</td>
<td>363—449</td>
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<tr>
<td>98</td>
<td>Bd</td>
<td>Thm, pupil of IJ (77)</td>
<td>442</td>
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<td>99</td>
<td>Bd</td>
<td>HIDn, pupil of Rm (76), Rb (86), and ISf (87)</td>
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<td>100</td>
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<td>Rk, pupil of Rb (86) and AAMr (97)</td>
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<td>101</td>
<td>Bd</td>
<td>IB, pupil of Rkk (89), lived more than 80 years</td>
<td>456</td>
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<tr>
<td>102</td>
<td>W</td>
<td>IR</td>
<td>390—456</td>
</tr>
<tr>
<td>103</td>
<td>*W, pupil of Thl (91) and IDst (94)</td>
<td>468</td>
<td></td>
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<tr>
<td>104</td>
<td>M</td>
<td>IBdh, pupil of the Baghdādī</td>
<td>469</td>
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<tr>
<td>105</td>
<td>Jj, pupil of IUF (90)</td>
<td>471</td>
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<tr>
<td>106</td>
<td>A</td>
<td>ISd, pupil of AAS (88), lived 60 years</td>
<td>458</td>
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<tr>
<td>107</td>
<td>AK</td>
<td>...</td>
<td>474</td>
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<tr>
<td>108</td>
<td>A</td>
<td>Am, pupil of If (92)</td>
<td>410—476</td>
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<tr>
<td>109</td>
<td>Bd</td>
<td>Hlw, pupil of Thm (98), HIDn (99), and IB (101)</td>
<td>493</td>
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<tr>
<td>110</td>
<td>M</td>
<td>IBt, pupil of IBdh (104), lived 100 years</td>
<td>420—520</td>
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<td>111</td>
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<td>*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107)</td>
<td>421—502</td>
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<td>112</td>
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<td>IDS, pupil of IB (101)</td>
<td>531—500</td>
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<tr>
<td>113</td>
<td>Khsm</td>
<td>AMdr</td>
<td>507</td>
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</table>

2. A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.
3. He entered Baghdād as a dealer in jewels, and learnt from its learned men (Syr. I. 245). The BW has a remark to the same effect, substituting "Al’Irāk" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.
<table>
<thead>
<tr>
<th>Serial No.</th>
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<th>Name, etc.</th>
<th>Date.</th>
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<tbody>
<tr>
<td>114</td>
<td>M</td>
<td>Iktt, lived more than 80 years</td>
<td>433-515</td>
</tr>
<tr>
<td>115</td>
<td>Md</td>
<td>pupil of W (109)</td>
<td>518</td>
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<tr>
<td>116</td>
<td>A</td>
<td>ISB</td>
<td>444-521</td>
</tr>
<tr>
<td>117</td>
<td>A</td>
<td>IShb</td>
<td>444-528</td>
</tr>
<tr>
<td>118</td>
<td>*H</td>
<td>pupil of AK (107)</td>
<td>446-516</td>
</tr>
<tr>
<td>119</td>
<td>Bd</td>
<td>ISh, pupil of T (111)</td>
<td>450-542</td>
</tr>
<tr>
<td>120</td>
<td>A</td>
<td>IT, pupil of Am (108), lived to a great age</td>
<td>528</td>
</tr>
<tr>
<td>121</td>
<td>A</td>
<td>IYn</td>
<td>549</td>
</tr>
<tr>
<td>122</td>
<td>Bd</td>
<td>SKht, pupil of ID (112)</td>
<td>464-541</td>
</tr>
<tr>
<td>123</td>
<td>Bd</td>
<td>*Jk, pupil of HM (96) and T (111)</td>
<td>465-540</td>
</tr>
<tr>
<td>124</td>
<td>Khzm</td>
<td>Z, pupil of AMdr (113) and Jk (123), lived 71 years</td>
<td>467-538</td>
</tr>
<tr>
<td>125</td>
<td>A</td>
<td>IArb, pupil of T (111)</td>
<td>468-543</td>
</tr>
<tr>
<td>126</td>
<td>M</td>
<td>ABIS</td>
<td>550</td>
</tr>
<tr>
<td>127</td>
<td>M</td>
<td>Sif, pupil of HI (109), IBr (110), and T (111)</td>
<td>478-576</td>
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<tr>
<td>128</td>
<td>A</td>
<td>IAt</td>
<td>480-541</td>
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<td>129</td>
<td>Khzm</td>
<td>AKhm, pupil of Z (124)</td>
<td>484-568</td>
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<tr>
<td>130</td>
<td>Bd</td>
<td>IKhb, pupil of Jk (123)</td>
<td>492-567</td>
</tr>
<tr>
<td>131</td>
<td>Bd</td>
<td>IDu</td>
<td>494-569</td>
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<tr>
<td>132</td>
<td>W</td>
<td>IHL</td>
<td>570</td>
</tr>
<tr>
<td>133</td>
<td>A</td>
<td>ITr</td>
<td>580</td>
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<tr>
<td>134</td>
<td>M</td>
<td>IBr, pupil of IBr (110), Iktt (114), and ABIS (126)</td>
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<tr>
<td>135</td>
<td>A</td>
<td>Suh, pupil of IT (120) and IArb (125)</td>
<td>508-581</td>
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<td>136</td>
<td>A</td>
<td>IMu</td>
<td>584</td>
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<tr>
<td>137</td>
<td>Bd</td>
<td>*KIAmb, pupil of ISh (119) and Jk (123)</td>
<td>513-577</td>
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<tr>
<td>138</td>
<td>Bd</td>
<td>TDK, pupil of ISh (119), Sh (123), Jk (123), and JK (130)</td>
<td>520-613</td>
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<tr>
<td>139</td>
<td>M</td>
<td>Ghz, pupil of SKht (122)</td>
<td>522-599</td>
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<tr>
<td>140</td>
<td>A</td>
<td>IKh, pupil of ITr (133) and IMn (136), lived 85 years</td>
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<tr>
<td>141</td>
<td>W</td>
<td>Jz, pupil of IBr (134)</td>
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<td>142</td>
<td>Wst</td>
<td>MISb, pupil of IKh (130) and KIAmb (137)</td>
<td>535-605</td>
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<td>143</td>
<td>M</td>
<td>Shf, pupil of Sif (127) and IBr (134)</td>
<td>538-590</td>
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<td>144</td>
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<td>MM, pupil of AKhm (129)</td>
<td>538-610</td>
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<td>145</td>
<td>Bd</td>
<td>AB, pupil of IKh (130)</td>
<td>538-616</td>
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<td>146</td>
<td>Rz</td>
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<td>544-606</td>
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<tr>
<td>147</td>
<td>M</td>
<td>ISfr, pupil of Sif (127)</td>
<td>544-636</td>
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<td>148</td>
<td>M</td>
<td>AMIS, pupil of IBr (134)</td>
<td>547-633</td>
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<td>149</td>
<td>Wst</td>
<td>WS, pupil of MISb (142)</td>
<td>550-626</td>
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<td>150</td>
<td>H</td>
<td>*IY, pupil of TDK (138)</td>
<td>553-643</td>
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<td>151</td>
<td>M</td>
<td>IRj, pupil of Sif (127)</td>
<td>554-648</td>
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</table>

1 ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of Sif during the latter's visit to that capital in 517.
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<td>153</td>
<td>Khzm</td>
<td>Sk, pupil of Slf (127), TDK (138), Gzh (139), and Shl (143)</td>
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<tr>
<td>154</td>
<td>M</td>
<td>AHS, pupil of Slf (127), IBr (134), and Shl (143), lived 90 years</td>
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<td>155</td>
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<td>IKhz ...</td>
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<td>A</td>
<td>Shl, pupil of Suh (135), IMn (136), and Jz (141)</td>
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<td>157</td>
<td>M</td>
<td>IMy, pupil of Jz (141)</td>
<td>562—645</td>
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<td>158</td>
<td>M</td>
<td>*IH, pupil of Gzh (139) and Shl (143)</td>
<td>564—628</td>
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<td>159</td>
<td>A</td>
<td>IHKh, pupil of IKh (140) and Shl (156)</td>
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<td>160</td>
<td>A</td>
<td>An, pupil of TDK (139), Jz (141), and AB (145)</td>
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<td>161</td>
<td>A</td>
<td>MK, pupil of TDK (138)</td>
<td>577—640</td>
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<td>162</td>
<td>Bd</td>
<td>Sgh ...</td>
<td>577—650</td>
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<td>A</td>
<td>Khf, pupil of Shl (156)</td>
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<td>H</td>
<td>IAMr, pupil of IY (150)</td>
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<td>A</td>
<td>IU, pupil of Shl (156)</td>
<td>597—669</td>
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<td>166</td>
<td>D</td>
<td>ASh, pupil of AHS (153)</td>
<td>599—685</td>
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<td>IAR, pupil of Shl (156)</td>
<td>599—688</td>
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<td>168</td>
<td>D</td>
<td>*IM, pupil of IY (150), AHS (153), Shl (156), and IAMr (154)</td>
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<td>169</td>
<td>M</td>
<td>RSht, pupil of IJms (154)</td>
<td>601—684</td>
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<td>170</td>
<td>A</td>
<td>Sr, pupil of Shl (156) and IU (165)</td>
<td>680</td>
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<tr>
<td>171</td>
<td>M</td>
<td>HRS, pupil of ISfr (147) and AMIS (148)</td>
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<td>172</td>
<td></td>
<td>B ...</td>
<td>685</td>
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<tr>
<td>173</td>
<td>A</td>
<td>IDa, pupil of Shl (156), lived nearly 70 years</td>
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<td>174</td>
<td></td>
<td>R ...</td>
<td>686</td>
</tr>
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<td>175</td>
<td>M</td>
<td>MAr, pupil of ISfr (147), lived more than 80 years</td>
<td>692</td>
</tr>
<tr>
<td>176</td>
<td>M</td>
<td>Dmt, pupil of IJms (154), IH (158), Sgh (162), and IAMr (164)</td>
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<td>177</td>
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<td>IMnr, pupil of IH (158)</td>
<td>620—683</td>
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<td>178</td>
<td>M</td>
<td>INs, pupil of IY (150), An (160), IAMr (164), and IM (168)</td>
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<td>SHb, pupil of IRj (151), lived 80 years</td>
<td>708</td>
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<td>180</td>
<td>D</td>
<td>*Nw, pupil of IM (168) and Dmt (176), lived more than 40 years</td>
<td>631—676</td>
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<tr>
<td>181</td>
<td>D</td>
<td>RDA, lived 70, or more than 70 years</td>
<td>715</td>
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<tr>
<td>182</td>
<td>D</td>
<td>*BD, son and pupil of IM (168), died young, before his 36th year</td>
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<td>M</td>
<td>TDFk, pupil of HRS (172) and IMnr (177)</td>
<td>654—734</td>
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<td>184</td>
<td>M</td>
<td>AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMnr (177), and INs (178)</td>
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1 D. after 630 (BW, HKh. V. 100), an apparent mistranscription for 680.
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<thead>
<tr>
<th>Serial No.</th>
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<th>Name, etc.</th>
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<td>IMrhl, pupil of Shb (179)</td>
<td>744</td>
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<td>186</td>
<td>M</td>
<td>TDT, pupil of RDA (181)</td>
<td>746</td>
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<td>187</td>
<td>M</td>
<td>ISM, pupil of MAR (175)</td>
<td>670-747</td>
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<tr>
<td>188</td>
<td>D</td>
<td>*Dh, pupil of Dmt (176), INs (178), and AH (184)</td>
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<tr>
<td>189</td>
<td>M</td>
<td>IUK, pupil of AH (184)</td>
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<tr>
<td>190</td>
<td>W</td>
<td>*Aj (Author of the)</td>
<td>682-723</td>
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<td>191</td>
<td>A</td>
<td>AAqB, pupil of the Author of the Aj (190)</td>
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<td>192</td>
<td>M</td>
<td>Sb, pupil of Dmt (176) and AH (184)</td>
<td>683-756</td>
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<tr>
<td>193</td>
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<td>*IA, pupil of AH (184)</td>
<td>698-769</td>
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<tr>
<td>194</td>
<td>M</td>
<td>*IHsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years</td>
<td>708-761</td>
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<tr>
<td>195</td>
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<td>Sd</td>
<td>712-791</td>
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<td>196</td>
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<td>ABk</td>
<td>794 ^2</td>
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<td>197</td>
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<td>ISgh, pupil of AH (184) and IMrhl (185)</td>
<td>720-776</td>
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<tr>
<td>198</td>
<td>M</td>
<td>*ISb, pupil of AH (184) and Dh (188), and son and pupil of Sb (192)</td>
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<tr>
<td>199</td>
<td>M</td>
<td>KF (Author of the), pupil of Sb (192),</td>
<td>729-816</td>
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<td>200</td>
<td>M</td>
<td>Shnt</td>
<td>750-832</td>
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<tr>
<td>201</td>
<td>M</td>
<td>*FA (Author of the)</td>
<td>762-855</td>
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<tr>
<td>202</td>
<td>M</td>
<td>*Dm</td>
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<td>203</td>
<td>M</td>
<td>Shm, pupil of Shnt (200)</td>
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<td>204</td>
<td>M</td>
<td>*Jm</td>
<td>898</td>
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<td>205</td>
<td>M</td>
<td>*A</td>
<td>900</td>
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<td>206</td>
<td>M</td>
<td>*Kh</td>
<td>905</td>
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<tr>
<td>207</td>
<td>M</td>
<td>*Syt, pupil of Shm (203)</td>
<td>849-911</td>
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<tr>
<td>208</td>
<td>M</td>
<td>*Fk, Composed his Commentary upon the KN in 924</td>
<td>...</td>
</tr>
</tbody>
</table>

1 B. 682, d. 723 (HKh. VI. 73). His pupil AAqB was born in 682, and he was alive in 719 (BW).

2 D. 194 (BW, HKh. V. 635). This date, which has been copied in the Title-page of the FDw and in Flügel's Grammatical Schools of the Arabs (p. 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627—598) and IHsh (708—761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.
## Abbreviations of Technical Terms

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

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

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<th>Definition</th>
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<td>Active.</td>
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<td>Alliterative Sequens.</td>
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<td>Article.</td>
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<td>Copula.</td>
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<td>Curtailed (diminutive).</td>
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<td>Dialect.</td>
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<td>Dial. var.</td>
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<td>D. s.</td>
<td>Denotative of State.</td>
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<tr>
<td>Dui.</td>
<td>Dual.</td>
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<td>E. g.</td>
<td>Exempli gratia, <em>For the sake of example.</em></td>
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<td>Ej.</td>
<td>Ejaculation.</td>
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<td>Enum.</td>
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<tr>
<td>Ep.</td>
<td>Epithet.</td>
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<tr>
<td>Etc.</td>
<td>Et cetera, <em>And the rest.</em></td>
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<td>Hysteron-proteron.</td>
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<td>Id.</td>
<td>Ideal.</td>
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<td>I.e.</td>
<td>Id est, <em>That is.</em></td>
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<td>I.q.</td>
<td>Idem quod, <em>The same as,</em> often used as meaning <em>In the sense of.</em></td>
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### Glossary of Technical Terms

Transliterated terms, like Tanwin and Mimi, are omitted.

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<th>A.</th>
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<td><strong>Abandoned (original form)</strong></td>
<td>مُنْفَوْضَ ْبَيْنَ ِبَعْلَدَ.</td>
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<td><strong>Accidental (opposed to permanent)</strong></td>
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Actually (opposed to potentially), قَبْلَ |

Address, خَطَابَ. |

Adjuration, نَسَمَ سَؤَالَ. |

Admirative, مَعَجَّبَ. |

Adventitious (opposed to original), عَرَضَ |

Adverb, ظَرِفَ. |

Adverbal, ظُلِّيَ. |

Adverbial object, مَفْعُولٌ فِيهِ. |

Affinity, مَنْسَبَةَ. |

Affirmation, إِجَابَةَ and | إِجَابَةَ |

Affixes, مَؤَجَّجَ. |

Affixion, مَخْلُوقٌ مُنْصِبَ |

Afterthought (substitute of), بَدَاءَ |

Agency, كَافِلَةٍ. |

Agent, فَاعِلٍ. |

Agreement, مَطَابِقَةٍ. |
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</table>
Assumption, تَمْثِيلَ.

(of a pronoun), تَحْصُلَ.

and, إِحْتِمَالَ.

Attached (pronoun), مُتَصَلَّ.

Attribute, مَسْنُودِ.

and, جَابَر.

Attribution, إِسْتِنَادِ.

Attributive, إِسْتِنَادِ.

compound, مُعَوَّجَتُهُ.

(verb or adverb), َتَمَّ.

Augment, زِيدَة.

Augmentative, ِزَوْدَة.

Author, مَسْحُوبِ.

Axioms, مُقُوَّراتِ.

B.

Belonging, مُتَنَتَّفِ.

Betwixt and between, وَبَيْنِ.

Biform (proposition), ذَاتِ وَجْهِ.

Biliteral, عَلَى حَرْفِ.

Blame (verb or accusative of), َفِي.

Blunder (substitute of), عَلَّا.

Bound (rhyme), مَقِيدَ.

Broken (plural), مَكَرَّ.

C.

Call for help, إِسْتَفْتَنَة.

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Causation, ْتَعْبِيل.

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particle, ِحَزْبِ تَعْبِيلِ.

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Complement, فصلة
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ٌحَمَاس, ٌمَرْض ٌوَمَل
-affix to a final short vowel), ٌوَمَل or ٌمَل
Conjunctness, ٌمُؤْرِمَة
Connected, ٌمَعَوِّه مِن سِبَّة كُدًا and ٌسِبَّة
Here ٌسِبَّة means ٌإِنِيأ ٌسِبَّة connection (IV. 375). ٌسِبَّة
a relative noun to the ٌسِبَّة connective, which is the pronoun, because it connects the conjunctive and the like (IM. II. 130).
It is used as a substantive (vol. I, p. 415, l. 20 and vol. II, p. 200, l. l.), meaning noun syntactically connected with the pronoun of the preceding noun; and as an adjective (vol. I, p. 265, l. 20 and p. 416, l. 5), meaning belonging to the noun so connected.
Connective, ٌحَرِف غَطَف and ٌحَرِف غَطَف
Consonant, ٌحَرِف
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| Curtalled,                     | مصطلح |
| Curtailment                    | مصطلح |

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| Declinability                  | تدريج |
| Declinable                     | تدريج |

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| Copula                         | إدراك |
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| Corroborative,                 | كاود |
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| Coupled,                       | مصطلح |
| Coupling                       | مصطلح |
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| Cream (of a discussion),       | مصطلح |
| Critic                         | مصطلح |
| Critical judge,                | مصطلح |

| Correspondence (Tanwin of),    | مصطلح |
| Corroborative,                 | كاود |
| Counterpart                    | تطابق |
| Coupled,                       | مصطلح |
| Coupling                       | مصطلح |
| Covert (pronoun),              | مصطلح |
| Cream (of a discussion),       | مصطلح |
| Critic                         | مصطلح |
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<p>| Decimal number,                | عقد |
| Declension (process),          | تدريج |
| Declinability                  | تدريج |
| Declinable                     | تدريج |
| Deduction (n of)               | مصطلح |
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Expository, تفسیر


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erroneously stated by Lane (p. 38, col. 1) not to include the adverbial noun (see IA, pp. 300—301).

Intelligibility | مثالية |
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| Interpretation (a name for the substitute) | ترجمه |
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| Interrogation, | Language, |
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| Intuitive, | Latitude, |
| Inversion, | Letter, |
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| Involving, | of prolongation, |
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| Non-derivative | Object (thing) |
| Non-diminutive | " (regimen) |
| Non-epithetic | Objective, and |
| Non-essential (adverb) | Non-essential (adverb) |
| Non-infinitive (noun) | Non-redundant, |
| Non-replicative | Non-replicative, |
| Non-subjunctival | Non-subjunctival, |
| Non-vocative | Non-vocative, |
| Non-void | Non-void, |
| Notifying (L) | Notifying (L) |
| Noun, اسم | Noun, اسم |
| Novelty, تعد | Novelty, تعد |
| Number (quantity) | Number (quantity), عدد |
| " (numerical form) | " (numerical form) |
| Numbered, مصدر | Numbered, مصدر |
| Numeral, اسم عدد | Numeral, اسم عدد |
| Oath, نطق | Oath, نطق |
| Origin, اصل and | Origin, اصل and |
| Original (opposed to substitute), مبدأ | Original (opposed to substitute), مبدأ |
| " form, اصل | " form, اصل |
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| Orthographer, ضابط | Orthographer, ضابط |
| Orthography, خطة and | Orthography, خطة and |
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Paradigm, مثال
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Paraphrase, تأويل
Parenthesis, اعتراض
Paroxysm, إزعاج

Part (of speech or of this work), جزء
(of a proposition), جزء
Partiality (opposed to totality), جزئية
Participial, جائز للفعل
Particle, حرف
Particular (opposed to general), خاص
(opposed to vague), معين
and مخصوص
Particularization, مخصص
(accusative of), اختصاص

This is originally the inf. n. of I particularized

him by such a thing, i.e. خصصته بما
(MAD. II. 52).
Particularized, مخصص
and مخصص
Partitive, محدود
Passive participle, اسم مفعول
(verb), مبني للفاعل
and على طريقة لل الأمر
Past, ماضي
Patron (former master of freedman), مال
Paucity (plural of), فقر
Pause, وقف
Penultimate, ما قبل الأخر
Perfect, سالم
declinability, إمكانية
Perfectly declineable, ممكن إمكاني
Permissive, مسموح
Person, ذات and مخصوص
1st " متكلم
2nd " مخاطب
3rd " غالب
Personal (proper name), مخصوص
This is applied to rational or irrational beings, and to inanimate objects (vol. I, p. 696), being opposed to generic.

Philologist, دیب.
Philoogy, ًب.
Phrase, عبارات و قول.
Place (in inflection), موضع.

Plastic, منصرب.
Plasticity, مصرف.
Plural (number), جمع.
" (multiple), متعدد.
Plurality (quality of plural), جمعية.
" (multiplicity), تعدد.

Poetry, نظم و شعر.
Point, نقطة.
Position (in inflection), موضع.
Post-classical, مولو و متعدد.
Postfixed, مضاف إليه.
Postpositive, مضاف إليه.
Potentially, با الفروة.
Praise, مدح.

Prayer, دعاة.
Precatory, دعائی.
Precise, موضع.
Predicament, حكم.
Predicate, حکر.
Predication, أخبار.

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

Preixed,

Prefixion,

Prerogation.

Preparatory (ما).

Preposition, حرف and إفادة and لفظ.

Prepositional sign.

Present (time), حاضر and حال.

Presumptive (denotative of state), مقدور.

Preterite, ماضي.

Prevalence of application, غَلبة.

Prevalent (epithet), غالب. This means so prevalently applied to a particular substantive that the latter need not be mentioned.

its place being supplied by the epithet, which is therefore treated like a substantive. See vol. I, pp. 459 and 693; and cf. IV. 383 and BS. 29.

Preventive, مَعَ.

(denotative of prevention).

Primitive, مَقَر.

Principal.

Pro-agent, فاعل or نائب فاعل.

Process.

Professors, أكمل.

Prohibition.

Prolongation.

Prominent (pronoun), فاعل.

Pronoun, مذكر.

Proper.

Proposition.

Prose, نثر and الختاب.

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<td>Protection (of)</td>
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Seat (of inflection), معنطب (literally *Place of alternation*).

Section, فصل
Self-praise, كتّج
Self-transitive, معنى بنفسه
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Serial, متسلق and متسلقات
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§ 1. The word is the simple significant utterance like رجل A man. "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as رجل, the elements, i.e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to مظلم زيد The man-servant of Zaid, which is a [prothetic] comp., because each of the elements مظلم and زيد indicates an element of the idea indicated by their aggregate. The word comprises the s. [3], the v. [402], and the p. [497] (Sh). Sometimes words differ in form because of the difference of meaning, as جلس He sat, and He went away. Sometimes they differ in form though the meaning is one, as إنطلق and I was angry with him, and I found (the stray beast). Sometimes a word is curtailed from its original form, as لم ي ك [450]; or is curtailed and receives an equivalent, as دانش Dualists, where the ك is an equivalent for the which elided from دانش; or is superseded by another word, and becomes disused, as ترك, for which is used as a substitute (S). Some words govern and are
governed, like the *decl. ns.* and the *aor.* of the *v.*; some govern, but are not governed, like the *op. ps.* and *pret. v.* and *imp.* without the *ل* and *ns.* other than *إِيَأَلِل* that contain the meaning of *إِيَأْلِل*; and some neither govern nor are governed, like the *inop. ps.* and the *prons.* and the like. The *op.* is that which subjects the termination of a word to a particular mode of inflection; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in *عالمُ زيد*, for when you see the effect of the first *ع*. upon the second, and perceive its cause, you can construct *دار عمر Amr's house,* and *توب بوكر Bakr's garment,* by analogy to it; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the *ب* that it governs the *جن.*, and *ل* the *آب.* and *ل* the * subj.* The ideal *op.* will be mentioned in its place [24 etc.] (MM). The literal *op.* is stronger than the ideal, and annihilates its predicament: thus in *زيد قائم زيد كاني* *Zaid is standing* you say *كاني زيد قائمَ* *Zaid was standing,* and *ثبتت تثبتت* *Verily Zaid is standing,* and *إِن زيدا كانيًا* *I thought Zaid to be standing* (Sh). The sentence is composed of two words, one of which is the attribute to the other (M); it expresses an idea at which it is appropriate to pause, as *إِنَّ لَكُنَا زيدا كانِمْ* and *ذُلِّكَ ذُلِّكَ من تَكْرِم.*
brother stood, in contrast to 

He whose father stood (Sh), and is composed of two ns.

and of a v. and n., as قام زيد and "Stand thou straight where the latent pron. is contained as agent (IA). If the sentence admit of being pronounced true or false, it is enunciatory, as قام زيد and ما قام زيد Zaid has not stood: if not, the existence of what it signifies will be coincident with the utterance, and the sentence will be originative, as "Thou art free, addressed by you to your slave and I accept this marriage. The requisite is not, as some say, a distinct branch, on the ground that the existence of what it signifies is posterior to its utterance, but is a branch of the originative sentence, as "Beat thou Zaid, لآ تضرب Beat thou not, and حيل جاكر زيدأ Has Zaid come to thee?; for what is signified by "Stand thou comes into existence when it is uttered, and is not posterior to the utterance, what is posterior to it being merely the compliance which is exterior to the signification of the word (Sh). The sentence is also named prop. (M) : but prop. is more general than sentence (I, ML), not syn. with it (ML), for every sentence is a prop., while the converse does not hold good, the words "إني قام زيد قام عمر، قام زيد If Zaid stand,
'Amr will stand being termed prop., but not sentence, since it is not appropriate to pause thereat (I), [and not only] the cond. prop., [but also] the correl. prop. and the conj. prop. being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. Prop. is an expression for the v. and its agent, like زيد قائم, or the inch. and its enunc., like or what is equivalent to either of these two [combinations], like and طلعتة قائم (ML). The prop. is called nominal if it be headed by a n., like (I, ML), كام زيد قائم (ML), كام الزيدابي (I), اني زيدا قائم, according to Akh and the KK, who allow it (ML), هل زيد قائم, and م زيد قائم (I); verbal if it be headed by a v., like زيد قائم (I, ML), هل قام زيد, كام زيدا قائم, ضرب الله (ML), يا عبد الله, طلعتة قائم and يا عبد الله ضربت زيدا ضربته (I); and adverbial if it be headed by an adv. or [prep. and] gen., as زيد اني الادار زيد when you construe to be an agent by reason of the adv. or prep. and gen., not by reason of the suppressed استقرار, and not to be an inch. having them for its enunc.: it being premised that by the head of the prop. we mean the [first] attribute or subject. The
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major prop. is the nominal [prop.] whose enunc. is a prop., like زيد إبورة قائم and زيد كام إبورة; and the minor prop. is the [prop.] constructed upon the inch., like the prop. that serves as enunc. in the two examples (ML).

In Zaid, his father, his man-servant is departing (I, ML), زيد is an inch. [24], إبيرة a second inch., and إبورة a third inch.; is the enunc. of the third, the third and its enunc. are the enunc. of the second, and the second and its enunc. are the enunc. of the first (I): the whole is a major prop.; غلامة مطلق is a minor prop. (I, ML), as being an enunc. (ML); and غلامة مطلق is a major prop. in relation to غلامة مطلق, and a minor prop. in relation (I, ML) to زيد [and its enunc. the subsequent words] (I), [i.e.] to the whole sentence (ML). The prop. sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a pron. relating to an ant. n. (MM). Seven props. have a place in inflection, (1) the enunciative prop., which is in the position of (a) a nom. in the categories of the inch. and إبيرة (I, ML), as زيد كام إبيرة Zaid, his father stood and إن زيدا إبيرة قائم Verily Zaid, his father is standing (I); (b) an acc. in the categories of كأن and كأن (I, ML), as بع كأنوا يطلمون VII. 162. Because they were doing wrong fully and II. 66. [465]
And they were not near to doing so (I): (2) the circumstantial prop., which is in the position of an acc. (I, ML), as جَاءَوْا أبَاهُمْ عَشَاءً يَبْكُونَ XII. 16. And they came to their father at nightfall, feigning to be weeping (I); whence the saying of the Prophet مَأْتَبِرٍ مَا أَلَّخَ [29], which is one of the strongest proofs that ضَرِبَ زِيدَا قَالَ[539] ﴿وَكَانَ شِيَانُ ﴾١٨٧٣ is in the acc. as a d. s., not as a pred. to كَانَ suppressed, because the pred. is not conjoined with the و; the saying وَكَانَ شِيَانُ خَبَرًا، like مَا تَكْلَمُ قَالَ ﴿لاَ كَانَ خَبَرًا﴾ Such a one has not spoken save saying good; and the saying of AlFarazdaq: ﴿بَيِّنَى رَجَالٌ لَمْ يَشِمَّوا سَيْوَنَهُ ﴾۱٨٧٦ (ML) In the hands of men that sheathed not their swords while those who were slain therewith, when they were drawn, were not numerous (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective prop., which also is in the position of an acc. (I, ML), unless it be a pro-ag., which is peculiar to the cat. of saying [20], as لْسُلْطَانُ ﴿يَقُولُ هَذَا الَّذِي كَانَ بِهِ كَتَبُونَ﴾ LXXXIII. 17. Then shall it be said unto them, This is what ye were wont to call a lie, because the prop. which is meant to be a quotation is treated as a single n. (ML): it occurs in three situations, (a) imitative of a saying, as قَالَ أَنَيْ عَبْدُ اللَّهِ XIX. 31. He said, Verity I am the servant of God (I, ML), or of a quasi-saying [569] (ML); (b) following the first obj. in the
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11. That We might know which of the two parties was able to calculate (I), where being interrog. has suspended [445] from governing it, and is an inch., with a pret. v. for its enunc. (B), and لَعَلَّ يَا أَرْضَى أَحْصَى مَا XVIII. 18. And let him observe which of the people thereof is more lawful and pleasant in respect of food (I): (4) the post. prop., which is in the position of a gen. (I, ML), V. 119. This is the day that their truthfulness shall profit the truthful, and the اِذَا حَيَّ , and the لَمْ يُمْثِلُ الْمَهْدُ الْبَارِزُوْن XL. 16. The day that they shall be coming forth from their graves; while every prop. that occurs after حِيْبَ , اِذَا , اِذَا , انَّ , حِيْبَ , حِيْبَ denoting existence (I) of one thing because of the existence of another (Kh), according to those who hold it to be a n. (I) syn. with جَيْبَ [206], or, as approved in the ML, with اِذَا (Kh), is in the position of a gen. through their prefixion to it (I): (5) the prop. occurring as correl. of an apocopative condition (I, ML), which is in the position of an apoc. when it is conjoined with (a) the
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VII. 185. [419] Whomsoever God maketh to go astray, for him there is no guide; and [539] He leaveth them in their rebelliousness confounded, on which account "وَيَرَى هُمْ" is read with the apoc. [538] as coupled to the [inflectional] place of the prop. (I) "فَلا هَادِئٌ لَهُ" as though "لا يَهْدِي أَحَدٌ" were said (K, B); (b) "إِذَا" denoting suddenness of occurrence, as XXX. 35. [419] And, if an evil befall them because of what their hands have prepared, behold, they despair: whereas in "إِنْ قَامَ أَخْرَكُ قَامَ عُمْرُ" If thy brother stand, 'Amr will stand, the [inflectional] place of an apoc. is assigned only to the v. [of the apod.], not to the entire prop.; and the same is said of the v. of the prot., for which reason, when you couple an aor. to it and make the first govern [22], you say, for instance, "إِنْ قَامَ أَخْرَكُ قَامَ عُمْرُ" If thy brother stand, and if he sit, 'Amr will stand, apocopating the v. that is coupled before the completion of the prop. [I] (I): (6) the oppos. to a single word, like (a) the epithetic prop., which (I, ML), having its place according to its qualified (I), is in the position of a nom. in II. 255. Before that a day
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come wherein shall not be trafficking, of an acc. in II. 281. And fear ye a day wherein ye shall be made to return, and of a gen. in َلِيُوم لَا رِبْب فِيهُ.

III. 7. For a day concerning the coming of which there is no doubt (I, M L); (b) the [prop.] coupled by the p., as زيد منطلق و إبارة ذاهب if you suppose the to couple to the enunc.; but if you suppose the coupling to be to the prop., it has no position; and if you suppose the, to denote state, there is no apposition, and the [inflectional] place is the acc.; (c) the substituted [prop.], as مِا يُقال لك ألا ما قد تَبَيُّل للرسَل من قَبْلَك اَي رَبك نَبِير مَغفرة XLI. 43. There is not said unto thee aught save what hath been said unto the Apostles before thee, "Verily thy Lord is an author of forgiveness," and what it governs being a subst. for ما and its conj., and XXI. 3. [below] (M L), َهُل أَلَّه being in the position of an acc. as a subst. for النجوى (M L, K), according to Z, though it may be expos., and

eِلَى اللَّه إِشكوك بِالْمَدِينة حَاجةٌ وِبالشَّام أَخْرَى كِيف يُتَقَبَّل (M L) by AlFarazdak Unto God do I complain in AlMadina of a need, and in Syria of another, how shall they meet together? (Jsh), the interrog. prop. being a subst. for حَاجةٌ وِاَخْرَى (M L, Jsh), according to Ibn Jinni (M L), as though he said Unto God do I complain of two needs, of the impracticability of
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their meeting together (M.L., Jsh): (7) the appos. to a prop. that has an [inflectional] place (I, M.L), which occurs in two categories, (a) [syndetic] series (M.L), as زيد كام ابرة و تقد اخوة Zaid, his father stood and his brother sat (I, M.L), where تقد اخوة is in the position of a nom. as coupled to كام ابرة which is itself in the position of a nom. as an enunc.; but if it were considered to be coupled to the nominal prop. زيد كام ابرة, it would have no [inflectional] place; and if the were held to be for the d. s., the prop. [after it] would be in the position of an acc. and would be understood [80] (I); (b) the subst., the condition of which is that the second convey the intended sense more completely than the first, as ائتول لله ارحل لا تقيمون عندنا * و الا نكث في السر والإجهر مسليا (M.L) I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim (Jsh). There are, however, really nine props. that have an inflectional place: those which have been omitted are (8) the excepted prop., as لست عليهم ينصبطر الا من توالي W كفر نيعذبة الله LXXXVIII. 22–24. Thou art not possessed of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him, being an inch., and يعذبة الله the enunc., and the prop. in the place of an acc. as a disjunctive exception: (9) the prop. that is made a subject, as II. 5. [28] and [2] when
you do not hold the original to be السَّاعُ (M. L). Seven props. have no inflectional place (I, M. L), because they do not take the place of a single word, and that is the general rule with props. (M. L): (1) the inceptive (I, M. L), which is of two sorts, (a) the prop. with which speaking opens, like the opening props. of the chapters of the Kur’ān (M. L), as أَأَمَّنْ عَلَى رَحْمَةٍ اللَّهُ CVIII. 1. Verily We have given thee the river Alkauthar in Paradise (I); (b) the prop. disconnected from what precedes it, as such a one died. God have mercy upon him!; the rhetoricians, however, confine inception to what is an answer to an assumed question, like (M. L) The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away (Jah), being an answer to an assumed question “Have they said sooth or lied?”, and XXIV. 36. 37. [23] with Fath of the ب, shows of inception (M. L), the following are exs. of inception (M. L), X. 66. Verily might belongeth unto God altogether (I, M. L), which is not imitative of the saying indicated by the preceding words And let not their saying grieve thee, since that would vitiate the sense (I). They
shall not try to overhear the most sublime assembly, i.e. the archangels (I, M L), after And for protection from every contumacious devil (I), for it is not an ep. of (I, M L) the indet. (I), (M L), because that would vitiate the sense (I), since protection from devils that do not try to overhear is meaningless (K, M L), and the saying (I, M L) of Jarir (N) نَمَا زَالَتْ الْقَتْلَى تُعْيَنٌ دِمَارَهَا * بِدِجَالَةٍ حَتَّى مَاتُ دِجَالَةٌ أَشْكَلَ (I, M L) And the slain ceased not to sprit out their blood into the Tigris; so that the water of the Tigris was white mingled with red (N), for the prop. after the inceptive حَتَّى is (I, M L) inceptive, as say the majority (M L), not in the position of a gen. governed by حَتَّى [as a prep.] (I, M L), as says Zj (M L), because preps. are not suspended from government, and because إِنْ must be pronounced with Kasr in مَرْضُ زَيْدٍ حَتَّى إِنْ أَمُّهُ لَا يَرَجُونُهُ Zaid has fallen ill, so that verily they have no hope for him whereas the Hamza of إِنْ when a prep. is prefixed to it has Fath as ذَلِلَ بِى اللّهِ هُوَ الْحَقّ XXII. 6. That is because God is the really-existing: (2) the conj. of a [conjunct] n., as جَارِنِي الَّذِي قَامَ ابْتِرَة He whose father stood came to me, or of a [conjunct] p., as عَجِبَتْ مَا قَمَتْ I wondered that thou stoodest, i.e. مَا قَمَتْ مِنَ تَيَامُكَ at thy standing,
being in the position of a gen. through itself having no [inflectional] place (I) ; (3) the parenthet- tic (I, M.L), as أقسم بمواقع النجوم و أننا لقسم لم تعلمون LVI. 74-76. And I swear [566] by the times of the setting of the stars, and indeed it is an oath, did ye but know it, grand, verily it is a beneficent Kur'ān (I), where the par. between the oath and its correl. أقسم بمواقع النجوم and its corresp. عظيم أن لا تعلمون (I, M.L) ; it occurs between (a) the v. and its nom., as شجاك أطل ربع الصالينا و لم تعوا بعلاء العاصين (M.L) Saddened thee, I ween, the abode of the departers; nor didst thou heed the railing of the railers (Jsh), (b) the v. and its obj., as وبدلوا والدهم ذى تبدل هيفا دبورا بالصبا والشمال (M.L), by Abu-nNajm al'Ijli, And they, the ازمنة, have given in exchange (and time is author of change) a hot blast blowing from Al Yaman and, the conjunction having been dropped, a west wind for the east wind and the north wind (Jsh), (c) the inch. and its enunc., as رفيوع والأيام يعثر على الفتى نواب لا يملئة رواقم (M.L), by Ma'n Ibn Aus, And among them (and the days cast down the youth) are female mourners, that tire not of it, the
understood from Zaid, I think, is standing, (d) what were originally
incl. and enunc., as [below], and Sillāmi the corol., as II. 22. [405], (e) the condition and
its corol., as (ML), by AnNabigha adhDhubyānī, By my life (and
my life is not a slight matter unto me), assuredly the bald-
heads have spoken falsely against me (Jsh), and LVI. 74-76., (g) the qualified and its ep., like LVI. 74-76., (h) the conjunct and its conj., as

That is he, by thy father I swear, who knows Malik; and the truth wards off the by-
ways of falsehood (Jsh), (i) the constituent parts of the conj., as

And they which have wrought iniquities (the retribution of an in-
quity is with the like thereof) and whom ignominy overspreadereth, they have not any preserver from God, the prop.

being coupled to and therefore [part] of the conj., what is between them being a par. expla-
natory of the measure of their retribution, and
an enunc., though the most obvious [construction] is that is not an inch., but is coupled to the first [in verse 27], i. e. And for them which have wrought iniquities a retribution of an iniquity with the like thereof; and ignominy overspreadeth them, etc., like In the house is Zaid, and in the chamber 'Amr, a coupling by subaudition of the prep. according to and critical judges, and that is coupled to (j) the pre. and post. ns., like This is the manservant, by God I swear, of Zaid, (k) the prep. and gen., as I bought it for (I think) a thousand dirhams, (l) the annulling [24] p. and what it is prefixed to, as (ML), by Abu-lGhul al-Tuhawi, As though (and an entire year has passed) her stones used to support the cooking-pot were pigeons standing still (Jsh), (m) the p. and its corrob., as لَبِسَتْ رُحْلُ آلِ الحَقَّ [436], (n) the p. of amplification and the v., as وَمَا أَدْرَىُ رَسُوفِ اَلْخَالَ اَدْرَىُ اَقْرَمْ الْحَصِيْمُ اَمْ نَسَىْ (ML), by Zuhair, And I know not—though I shall, I think, know—whether the family of Hiṣn be men or women (N), where the par. [الخَالَ] is inside another
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par. between [the first] أَمَرْتِي and the interrog. prop., (o) قد and the v., as

إِخَالِدْتَ وَاللَّهُ أَوْطِنُ عَشْوَةٍ وَمَا العَاشِقُ السَّكِينُ فِينَا بُسْارَتِي (M L), O Khálid, thou hast, by God I swear, taken a step blindly; and the poor lover among us is not a thief (Jsh), (p) the neg. p. and what it denies, as

وَلَا أَرَاها تَزَال طَالِبَةً تُحَدُّثُ لَيْبِى قَرْحَةٍ وَتَنْكُوْها (ML), by Ib ráh ím Ibn Harma, And she does not (I see her) cease to be tyrannical, producing for me a wound, and tearing off its scab before it is healed (Jsh), (q) two independent props., as ذَاتَهُمُ مَنْ حَيِّى أَمْرُكَ اللَّهُ إِلَّا اللَّهَ يَحْبُبُ التَّوَابِينَ وَيَحْبُبُ المَتَّعُونَ نَسَوَأْكُمّ حَرْفَ لِكَمْ II. 222-223.

Lie ye with them from where God hath commanded you—verily God loveth them that often repent and loveth them that keep themselves pure—your wives are a husbandry for you, for the sense being that the place of access which God has commanded you is the place of husbandry, to show that the original object in cohabitation is desire of offspring not mere lust (ML); a par. of more than one prop. (I, M L) is allowable (I) [and] is contained in this text; the parenthetic is distinguished from the circumstantial prop., with which it is often liable to be confounded, by [the following] matters, (a) it is [sometimes] not enunciatory, whereas the circumstantial is always enuncia-
tory [80]; (b) it may be headed by the indication of the future, like the [p. of] amplification in 

(c) it may be conjoined with the , as in 

[525]; (d) it may be conjoined with the , notwithstanding its being headed by the aff. aor., as in the saying of AlMutanabbi

(ML) O two drivers of her pale yellow camels—and I account myself to be such that I shall be found dead a little before I lose her, where he means 

but the v. reverts to the ind. when is suppressed, as in 

[418. A.], according to him that puts the ind.—make them, or her, to tarry a little beside me, that I may look at her and get a look from her, for there is not a lesser matter than a single look [547] that I shall be supplied with (W): (4) the expos. prop., which is the [complementary (ML)] prop. that discloses the exact nature of what it follows, as in 

واسروا النجس الذي ظلما هل هذا الا بشر مثلكم XXI. 3. And they have privily held secret commune together, they which have done wrongfully, saying, Is this any other than a human being like you? the interrog. prop. being expos. of the “secret commune”
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Distress and calamity laid hold of them, an exposition of The similitude of them that have passed away (I),

Is like the similitude of Adam; He created him out of dust, where "He created &c." is an exposition of the "similitude," and

Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle (I, ML), where "Ye shall believe &c." is explanatory of the "merchandise" (B, ML): (a) the expos. prop. is (a) devoid of the p. of exposition, as in the preceding exs.; (b) conjoined with [569], or [570]: (b) the originative prop. may be expos., when the expounded is (a) originative, as Be thou beneficent to Zaid, give thou him a thousand dinars; (b) a single word conveying the sense of a prop., as XXI.

(c) AshShalaubin asserts that the expos. prop. is according to what it expounds, having (a) no [inflectional] place (I, ML) when this has none, as (I) in (I, ML), in full [62], where, the supplied prop. having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);
(b) an [inflectional] place (I, ML) when what it expounds has one, as (1) in لَيْسَ أَنَّا كُلُّ شَيْءٍ خَلْقًا بَعْضُهَا LIV. 49. Verily We, We have created everything, We have created it in meet proportion (I, ML), in full خَلْقًا, where the mentioned is expos. of supplied, and, that being in the position of a nom., because it is pred. of إن، the mentioned likewise is so (I): and the poet says (I, ML) And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us (Jsh), where the apoc. appears (I, ML) in the v. expos. of the v. (1) Jsh suppressed (I) before نُحْصُ (Jsh); and, according to Ash Shalaubin, the expos. prop. seems to be a synd. expl. or a subst.: but the majority do not allow the synd. expl. and the subst. to be a prop. [156]; nor is the prop. of distraction [62] among the props. conventionally named expos. prop.; nor may the ant. of the synd. expl. be suppressed, while opinions differ as to [the suppression of] the ant. of the subst. [154] (ML): (5) the prop. occurring as correl. of an oath, as يِسَّ وَالقَرَآيِ التَّحْكِيمُ إِنَّ مَنَّ الْمُرْسِلِينَ XXXVI. 1. 2. (By) Ya-sîn and the wise Kur'ân, verily thou art one of the Apostles (I, ML); for which reason, as is said, Th disallows زِيدُ لِيَقُومَ Zaid, (I swear by God,) he shall surely stand, because the enunciative prop. has, and the correl. of the oath has not, an [inflectional] place;
but he is refuted by XXIX. 58. And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them; and the reply to what he says is that the full phrase is أقسم بالله لنبوئتهم in this text, and similarly in what resembles it, so that the enunc. is the aggregate of the supplied prop. of the oath and of the mentioned prop. of the correl., not merely the latter (I): (6) the prop. occurring as correl. of (a) an unapocopative condition, like the correl. of إذا اذ لوما، ولما (I, ML), وإذا كيف (ML); (b) an apocopative condition when the prop. is not conjoined with the ف or with (I, ML) denoting suddenness of occurrence, as إن تقم أتم If thou stand, I shall stand [419], because the apocopation appears in the letter of the v., and as because what is judged to be in the position of an apoc. is the v., not the entire prop. (ML): (7) the oppos. to what has no [inflectional] place (I, ML), as ختم زياد ولم يقم عمر Zaid stood, and Amr did not stand, when you construe the و to be copulative, not the و of the d. s. (ML). The enunciatory prop. that is not preceded by what inseparably requires it, is an ep. after a pure indet., and a d. s. after a pure det., and admits of being either one or the other after an impure det. or indet., as حتى تنزل علينا كنتيجة نقرة XVII. 95. Until thou
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bring down unto us a Scripture that we shall read where the prop. نُقُرَةُ is an ep. of the pure indet. كُتَابًا, and وَلا تُثْنِّي تَسْتَثْكَر LXXIV. 6. And do not thou benefit seeking an increased return where the prop. تَسْتَثْكَر is a d. s. to the pron. thou latent in تَسْتَثْكَر, for the prons. are the most det. of the determinates, and مُرِبَّر بِرَجْلٍ صَالِحٍ يَصُلُّ لِي.

I passed by a good man praying where يَصُلُّ may be regarded as a second ep. of بِرَجْلٍ because this is indet., or as a d. s. to it because it approximates to the det. through being particularized by the ep. [good], and كَمْثَلُ الحَمْر يَحْمِلُ إِسْفارًا LXII. 5. Like the similitude of the ass carrying volumes, for the ass being [merely] generically det. approximates to the indet., and therefore the prop يَحْمِلُ إِسْفارًا admits of being a d. s. because the الحَمْر is det. in form, or an ep. because it is like an indet. in sense (1) since what is meant by the ass is not defined (B). Suppression of the entire sentence occurs (1) after the p. of reply, as:

َقُلْلِي أَخْفَيْتُ نَفْلَتُ إِنِّي وَخَيْفَتُيَا مَا أَنَّ نِذَالَ مَنْوَلَهُ بِجَاثِي (ML) They said, Didst thou fear? Then I said, even so; I did fear. And my fear ceases not to be attached to my hope (Jsh); (2) after نَعْمَمْ and يُسَسْ, when the particularized is suppressed and the sentence is held
to be two props. [472], as XXXVIII. 44. [473]; (3) after the voc. p., as XXXVI. 25., when it is supposed to be a case of suppression of the voc., i.e. ُيا هُؤُلَئِكُ, O I call these, would that my people knew; (4) after the cond. ُفَكَّانَتْ بَنَاتُ الْعَمَّ يَا سَلِيمُ رَأَيْنَ كَانَ قَمِيرًا مَعْدَمًا كَأْتُ رَأَيْنَ (M L), by Ru'ba Ibn Al'Ajjaj Ibn Ru'ba, The daughters of the, i.e. my, paternal uncle said, O Salma, even though he be a destitute pauper? She said, Even though he be so, I shall be well pleased with him (Jsh), i.e. َفَوَانِ كَانَ كِذَلِكَ ُرَضِيَتْهُ [639] Do thou such a thing, if thou do not do anything else, i.e. ُفَإِنْ كُنتْ لَآ ُتَقَفَّعُ غِيرَةً. Suppression of more than a prop. otherwise than in the cases mentioned occurs in ُفَإِنْ يَكُونِ طَيْبُ الدِّيَالَةَ لِثَوْبٍ في ُسَلِفٍ الدِّهْرِ وَالسِّنِينِيِّ النَّخْوَيَيِّ (M L), by 'Ubaid Ibn Al'Abras addressing his wife, If thy habit be coquettishness, then if this had happened in the previous of time and the past years we should have borne it from thee (Jsh), i.e. ُفَإِنْ كُانَ هُذَا فَيْمًا مَّضَى لَا حَتِيلَتْهَا مَنْبَ (M L), the prot. and apod. of لِلْحَتِيلَتْهَا لَوْ بَلْغْنُ بِالسَّنِينِيِّ the prot. and apod. of لِلْحَتِيلَتْهَا لَوْ بَلْغْنُ بِالسَّنِينِيِّ being suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you
say to him that raises a whip, Beat thou Zaid, or verbal, as XVI. 32. [45] : this [condition], however, is needed only when the suppressed is the entire prop., as exemplified, or is one of its two essentials, as لّيَسْلَمُ شُومُ المرآب. 

Li. 25., i.e. He said, Peace be upon you! Ye are a company unknown, the enunc. of the 1st and inch. of the 2nd being suppressed, or is a word importing a fundamental idea in the prop., as XII. 85. [454], i.e. لَتْنَتْ وَلَمْ تُتَنُّ; and when the suppressed is a complement, the condition is that there be not any harm, logical or technical, in suppressing it: the indication is (a) not technical, which is divisible into circumstantial and verbal, as above, and (b) technical, which belongs exclusively to grammatical science, as when they say that in

أين من لى فَي بَنِي بَنْت حَسْدٍ, بَيَّنَهَا وَأَعْصِمُهَا هَيِّ النَّطَلَةِ (ML), by AlA'ashà, Verily (the case is this,) whoso rails in the matter of the Banu Bint Hassan, I will rail at him, and thwart him in the great affairs (Jah), the full phrase is أَئِنُّمِنَ يَنْبَعَ بَيْنُ هَذَا وَأَعْصِمَهَا هَيِّ النَّطَلَةِ, i.e. أَئِنُّمِنَ, because the cond. n. is not governed by what precedes it; and the literal indication must correspond with the suppressed, so that زَيْدُ صَلَّبُ وَ عَمَرُ, i.e. Zaid is ضَلْبُ, and 'Amr (is it ضَلْبُ), is not allowable when you mean by the suppressed ضَلْبُ a sense different from [that of] the mentioned, one of them being supposed to
be in the sense of *journeying* from ٌَٰٓدَا ضَرَّبَتُمُ في الأرضِ IV. 102. *And when ye journey in the earth,* and the other in that of the well-known *giving pain:* (2) that what is suppressed should not be like a constituent part, so that the *ag.* or *pro-ag.* or the like is not suppressed, and therefore in ْيَبْنِي مَثَلَ الْقُومِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللهِ LXII. 5. the correct view is that مَثَل الْقُومِ is *ag.*, and that the particularized مَثَل ُهُولَاتِ, or a *pre. n.* مَثَل, is suppressed, *Most evil is the similitude of the people,* (*the similitude of these,*) who, or (*the similitude of*) those who, have treated as lies the signs of God, not that the full phrase is *Most evil is (the similitude),* *the similitude of the people* *who &c.,* whereas the *ag.* together with its *v.* may be suppressed, as XVI. 32. : (3) that it should not be corroborated; and therefore I M disallows suppression of the *op.* of the *corrob. inf. n.* [41]: (4) that its suppression should not conduce to [*further*] abridgment of the abridged, so that the verbal *n.* may not be suppressed, in contradistinction to its *reg.*, because it is an abridgment of the *v.,* and in يَا ائيها الْمُلْئُيَّة دُوْلَیٰ دُوْنَکَا إنَّ رَآيَتِ النَّاس يَصِدُرُونَكَا (ML), by a girl of the Ansār, *O thou that goest down into the well and fillest the buckets, take thou my bucket,* *take thou my bucket: verily I have seen the people praising thee* (Jsh), the full phrase is not دُوْنَکَ دُوْلَیٰ but خَذْ دُوْلَیٰ (ML), [and] the *reg.* of دُوْنَکَ is suppressed, i. e.
and its enunc. (ML), and Ks and the KK hold that there is no suppression, being a prepos. obj. to [187] (Jsh): (5) that it should not be a weak op., so that the prep. or what puts the v. into the apocop. or subj. may not be suppressed, except in positions where the indication is strong and the use of those ops. frequent: (6) that it should not be a compensation for anything; so that [98] is not suppressed, and IM says that the voc. ps. are not a compensation for or because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the op. for government and cutting it off therefrom, nor to making the weak op. govern while it is possible to make the strong op. govern; it is because these two matters would be combined that [the pre. n. in] may not be in the nom. in [501] unless the enunc. be mentioned, I ate the fish, so that its head was eaten, and because both are absent that the BB allow the reg. of the enunc. to precede the inch. in such as , though precedence of the enunc. is not allowable [lest the inch. become an ag.], and say that in
(M L), by AlFarزادak, The people of Jarir are like hedge-hogs (a hyperbolic comparison) in their prowling about at night to thieve, tottering feebly like old men around their tents because of what (the case) has been that ‘Afīya has habituated them to (J) اعیضلاً انیاً being its enunc. (J), obj. of عود (ML), its second obj. & being suppressed (J), and the prop. (ML, J) of the inch. and enunc. (J) the pred. of کان (ML, J), the sub. of which is the pron. of the case; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

وَهَلْ أُحْبَبْ إِلَىُ سَادَاتُناَ، الحَقُّ لَا يُحْبَبْ إِلَىُ البَأْمَلَ (ML) And Khālid our princes praise him with truth; he is not praised with falsehood, i.e. the pronominal obj. being suppressed contrary to the requirement of the two conditions, because of exigency, and خالد cut off from the acc. and put into the nom. as an inch. (Jsh), and

قد أصبحني ام الخياير تتعني على ذنيا كله لم أصنع (ML), by Abu -nNajm al’Ijli, Umm AlKhiyár (the poet’s wife) has betaken herself to charging against me an offence all of which I have not committed, the pronominal obj. of أصنع being suppressed contrary to the requirement of the two conditions, i.e. أصنع (Jsh), and بِعَمَّان ٢٢, where there is a preparing of لسحاوا لسحاوا to govern
together with cutting of it off from that by making to govern it, but not a making of a weak [op.] to govern to the exclusion of a strong one (M.L), because the two ops. (MA, Jsh), being vs., are not stronger one than the other, but are equal (MA), [and] are both strong (Jsh), in government (MA, Jsh). The ellipse must be supplied in its original place, not posterior to it, so that the expounded [v.] in must precede, the original place of the op. being before the reg.; except (1) when the original form is impossible, as XLI. 16. [62] in the reading with the acc., because is not followed immediately by a v., (2) when an ideal matter requires the posteriority, as in the case of what the ب of the بسمتة depends upon, for Z supplies it after the ب because Kur- aish used to say In the name of AlLât and Al'Uzzâ, we will do such a thing, putting [the mention of] their acts after the mention of their deity, in order to magnify it by the precedence, so that the Monotheist must do likewise with the name of God, and replies to the objection of XCVI. I. Recite thou in the name of thy Lord that this was the first chapter revealed, so that it was more important to give precedence to the command to recite. The quantity of the supplied must be made as small as possible, because of the heaviness of the variance from the original form;
and therefore it is better to supply کلک in LXV. 4. 
[29] than فدتهنیما تلہما آشر. When the sentence requires the supplying of ns. connected by prothesis, or a qualified [n.] and a pre. ep., or a prep. and gen. pron. relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in کدوزا عیب‌الکیمی کالکی یغشی علیه XXXIII. 19, i.e. 
Like the rolling of the eye of him that is seized with a fit, 
اذ قامتا شروع المسب منه ممینم میامی جاہت بی ریا المفل 
(M L), by Imra alKais (E M), i.e. تضوعا مثل تضوع نسیم alصبا, When they two stand, the musk diffuses fragrance from them with a diffusion of fragrance like the diffusion of fragrance of the breeze of the east wind that has brought the perfume of the clove, and II. 45. [144], i.e. لا تجزی نیع. The supplied ought to be of the form of the expressed, so that in یذا اضرب Beau thou Zaid, beat thou him, not اهی; but if there be a logical or technical obstacle to supplying the mentioned, that to which there is no obstacle is supplied, as یذا اضرب اخا where اهی is to be supplied, Affront thou Zaid, beat thou his brother, not اهی آلاعی اضرب, and یا اینها الباقعAlelu when you hold to be in the acc., what is supplied being, as
before said, (M. L). *Imitation* is the repetition of an expression in its original form, like 

I began with “Praise be to God!” the recited “This is a Chapter that We have revealed” (Kur. xxiv. 1.), and the saying of At-Tirmīnāh (K) [or]

Bishr Ibn Abl Hāzim al-Asadi (N)

We have found in the book of the Banū Tamīm “The most fit of horses to be urged to run by kicking with the legs are the borrowed,” or as correctly related the compactly built (N), and the saying of the other

They have proclaimed one to another “The departure will be tomorrow;” and in their departure will be my soul, i.e. beloved, or the perditation of my soul (N), also recited with the in the acc. (N, D) as an inf. n. meaning “Depart ye with departure tomorrow,” or as a direct obj. “Keep ye to departure &c.” (N) [or] “Make ye the departure to be tomorrow” (D), the nom. and acc. being imitated (N, D) after the (N), and with the gen. (N, D) by means of the (D), in which there is no imitation, proclaimed one to another the departure tomorrow (N), and

There is no “Whence?”, O youth heard by S (K): it is (1) imitation of a prop., which is imita-
tion of an utterance, as VII. 41. *And they shall say, Praise be to God and the saying (A) of Dhu-r Rumma (N) *

(A) I heard it said, "The people are going in quest of fresh herbage that grows from the water of the sky;" so I said to my she-camel Saidah, Go thou in quest of Bilal, for he is more bountiful than the fresh herbage, being in the nom. by imitation (N), and the acc. inadmissible because is not audible (D); or of a writing, as I read upon his ring-stone, "Muhammad is the Apostle of God;" (2) imitation of a single word, which is either by means of the interrogatives [185] and [183], or without an interrog., which sort is anomalous, like Abstain thou from troubling us about "two dates" said by an Arab in reply to These are two dates, and He is not "a man of Kuraish" said in reply to Is he not a man of Kuraish? (A): and proverbs are to be repeated in their original form; thus you say to a man In the summer thou discardedst the milk with Kasr of the because it was originally addressed to a female, and the Râjiz says
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(D) She said to him when he was in a straitened life, Multiply not thou the upbraiding of me, and make thy place empty of thee (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a par. is to insert before the completion of the sentence something not essential to the completeness of the fundamental object: it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Ali Ibn Jabala

And what cures headache of the head is the like of the keen trenchant sword, for since صَدَاع itself means pain of the رأس there is no need to prefix it thereto; the second is corrob., like the saying of 'Imra al-Kais [503]; the third gives dignity to the sense, completeness to the expression, elegance to the rhythm, and elopuence to the language, like LVI. 74-76 and the saying of 'Auf Ibn Muhallim,

Verily the, i.e. my, eighty years (and mayst thou be brought to attain them!) have made mine ear to need an interpreter, and the saying of Al-Mutanabbi

وَتَحَتَّإَلْدُنيَا اِحْتَقَرْ مُجَرِّبٍ يَرَى كُلُّ مَا نُهِيَّاهَا نُحَاشَاكُ نَانِيّا
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(H) *And thou contemnest the world with the contempt of one having experience of it, who knows all of what is in it, but excepting thee, to be fleeting,* the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd *pers.* in I. 4. [20] is named in rhetoric *enallage* (K); it occurs from the 3rd *pers.* to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as

X. 23. (K, H) *So that when ye are in the ships and they sail with them,* a deviation from the 2nd *pers.*, for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd *pers.* to what is more intimate in particularity [164] and more indicative of it (K), and

* hoáِ الَّذِي نَفَسَ الْدَّيْنِ مَالِكٌ يَوْمِ الْآخِرَةِ* I. 3. 4.

*The King of the day of requital. Thee &c.* [20] (H); and *Imra al-Kais* has employed it three times in three verses,

(K) *Thy (an address to the poet's self) night was long* in *Al Athmud; and the man free from sorrows slumbered,* but thou didst not sleep; and *he passed the night,* and a
night like the night of the man who suffers from pain in
the eye, whose eye is inflamed, passed for him; and that
was because of tidings that came to me, and whereof I was
informed, respecting the death of Abu-l-aswad (Jsh),
because when the discourse is transported from one style
to another, it is better for refreshing the enjoyment of the
listener, and awakening attention to it, than when it is
made to pursue one style (K); [but] in
*فتلته* [428] is a precatory parenthetic *prop.*, like the
beneficentary *par.* in

أَنَّ الْمَلَكِ الْكَبِيرِ عَلَيْهَا ۖ فَنَسَبَتْ لَهَا، مَا كَانَ يَزْوِهَا

(BS), by Ibrāhīm Ibn Harma, *Verily Sulaimā—and God
guard her!*—has begrudged a thing, meaning *meeting,
that has not been wont to harm her* (Jsh), not an enallage,
because the condition of the latter is that what is signi-
fied by the two *prons.* should be identical, as in X. 23.
(BS): it has been said, however, that enallage is follow-
ing up the sentence with a complete *prop.* congruous
with it in sense, as a supplement to it, in the style of
proverb or invocation or otherwise, as

وَقَالَ جَارُ السَّحَقَةِ ۖ زَهَّقَ الْبَاطِلِ إِلَى الْبَاطِلِ كَانَ زَهَّرًا XVII. 83. *And say.*

thou, *The truth hath come and the false hath passed
away; verily the false is a thing that passeth away,*

I X. 128. *Then they turn away,*
God turn away their hearts! Poverty has broken my back; and poverty is one of the things that break the back, and the saying of Jarir.

(11) When were the booths at Dhū Tulūh? May ye be watered with rain, O ye booths! (Jsh). In comparison the two terms of the comparison, what is compared and what it is compared to, and the instrument [of comparison] are mentioned, as Zaid is like the lion: in metaphor the mention is restricted to the [person or thing] to which the comparison is made, and what is compared is not supplied, as I saw a lion in the hot bath: but when the instrument is omitted, and that to which the comparison is made is an enunc. to an inch, either expressed, as which have treated Our signs as false are like men deaf and dumb beating the ground with their feet in the darkness of unbelief, and this verse of Ka'b [149], or supplied, as II. 17. [29] and

They are like constellations of a heaven; as often as a star falls, a star appears to which its stars join themselves, in full
there is a dispute as to classification; and critical judges, like Jj, Z, and Sk, name this kind [of figure] hyperbolic comparison, not metaphor. The difference between this kind and the preceding one is that here you apparently apply your sentence to denote affirming what is signified by the first to belong to the category of the second, and, when such affirmation is impossible in reality, this kind serves to affirm resemblance, so that it is appropriately named comparison, contrary to the preceding one, where you do not apply your sentence to comparing, but to borrowing the name of the lion for him that you saw. When they exaggerate comparison, they invert it, making what is [meant to be] compared a principal representative of that idea, and what it is [meant to be] compared to subordinate to it: and hence the saying of Dhu-r-Rumma

And (many) a tract of sand like the hips of the virgins have I traversed; and of Ru'ba (BS) Ibn Al'Ajjaj Ibn Ru'ba atTamiimi (Jsh)

[515] (BS) And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky (Jsh), originally as though the color of its sky had been (on account of its dustiness) the color of its ground, the comparison having been inverted and the pre. n. suppressed; and of Abü Tammam, describing the pen of the subject of his eulogy,
The slaver of speaking vipers is its slaver, and the honey of the gathering that hive-rifling hands have extracted (is its slaver) (FD); and transposition of the sentence is allowable in comparison and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of comparison, where you see that it imports exaggeration by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is transposition, which occurs (1) mostly in poetry, as in (a) وَمَهْمَة مَغْيِرَة الْغُرْم [above]; (b) كَانَ سَبِينَة اَلْغُرْم [449]; (c) the saying

ِإِنَّكَ لَأَنتِ فِي نُجُدَةٍ لَا يَتَهْيَبُ أَنْ تَقُدُّمَ (ML) Then, if thou meet with a fight (بَيْنَكَ فِي) being red), let it not fear thee to advance, اِنْ تَقُدُّم لَا يُتَهْيَبُ (DM), i. e. لَا يُتَهْيَبُها (ML), meaning fear them (أَلْحَمْرُ عَلَيْهَا) fear thou not (to advance towards) it (DM); (d) the saying of [Tamīm Ibn Ubayy (Jsh)] Ibn Mukbīl

وَلَا تَتَهْيَبِي الْمَرْمَةُ أَرْكَبَهَا إِذَا تَجَاوَبَتَ الْأَصْدَاءُ بِالسُّحْرِ (ML) And the desert that I travel over fears me (originally تَتَتَهْيَبِي not, when the male owls answer one another in the time a little before daybreak (DM, Jsh), i. e. وَلَا تَتَهْيَبِي her
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And I fear not the desert; (e) كأ أوب ذرأعها الع [75]; (f) the saying of 'Urwa Ibn AlWard

فديت بنفسا نفسي ومالى * وما أرك إلا ما أطيقُ

(ML) I have ransomed myself and my property with his self! Nor do I give thee aught but what I am able, vid. the ransoming of thee with myself, originally فديت نفسه بنفس

I have ransomed his self with myself! (DM); (g) the saying of AlKuťāmī

فلم أن جرى سمي عليها كما طين بالفدي السيا

(ML) And, when fatness spread over her, as thou plastered mud with the pavilion, this sense being inverted, because the pavilion is what is plastered and coated with mud (DM): (2) sometimes in prose, whence (a)

أدخلت الفلنسوة في رأسي I put the cap into my head (ML), originally في الفلنسوة رأسي my head into the cap (DM); (b) علی الماء عرضت الناقة على الحوضي I showed the she-camel to the trough or to the water (ML.), originally الماء الحوضي علی الناقة or the trough, or the water, to the she-camel, as say Jh and many, and among them Sk and Z, the latter of whom holds ود الم يعرض الناقة كفر وآ on the laugh XLVI. 19. And on the day when they that have disbelieved shall be shown to the fire to be an instance
of it (ML), originally the fire shall be shown to them that have disbelieved (B, DM), as is said (B), which is indicated by the exposition of Ibn 'Abbās they shall be brought to it, and it shall be displayed to them (K), while ISk says that I brought the trough before the she-camel is inverted (ML), as though he held that the brought was the driven, [i.e. the she-camel before the trough] (DM); (c) إذا طلعت الجدراة انتصب العرون فن (ML) When the constellation Gemini rises (at which time the night is short, and the day is long), the branch stands up on the male chameleon (DM), i.e. the male chameleon on the branch; (d) ثم في سلسلة ذره لها سبعون ذراعا فاسلكوا LXIX. 32. Then on a chain, whose measure is seventy cubits, put ye him, meaning, says Th, اسلكا في سلسلة (ML) put on him, i.e. on his neck, a chain (DM); (e-f) as is said, VII. 3. [126, 540] (ML), because the coming of the chastisement is before the destruction, i.e. جالها فأسلكها hath Our chastisement come upon, and have We destroyed (DM), and ثم دنا نتبدي LIII. 8. Then he drew near, and hung down (ML), i.e., as is said, Then he (Gabriel) hung down (from the highest region of the heaven), and drew
near (to the Apostle) (B), originally دُلِّي فَنَّانَا (DM); (g)
LIII. 9. And he, etc [128], was (like) a half-length of
two bows, originally, as Jh relates, قَابِئِي تُوَسِّي two half-
lengths of a bow, the du. being converted into the sing.
(ML), and the sing. into the du. (DM), which is good if the
جمع be interpreted by what is between the handle of
the bow and its end, [i.e. its half-length,] the bow having
two ends, and therefore two half-lengths (ML), but not if
it be interpreted by measure, [i.e. length, the bow not
having two lengths] (DM). Abstraction is a conventional
term employed by the professors of originality, who say
that one of the ideal embellishments is abstraction, which
is that from a matter possessed of a quality another
matter like it in that quality should be evolved for the
sake of exaggerating the completeness of that quality in
that matter possessed of the quality, so that it even, as
it were, attains to such a degree of qualifiable by that
quality that another [matter] qualified by that quality
may be evolved from it. And the exaggeration men-
tioned is derived from the practice of the eloquent, be-
cause they never do that except for the sake of exagge-
ration. Abstraction is of several kinds, (1) what is
[effect] with the abstractive مُمَّ [prefixed to the in-
volved matter], as in their saying
لَيْ مَنْ ثَلَّى صَدِيقٌ حَمِيمٌ
I have in him a warm friend, i.e. Such a one has
attained, in respect of friendship, such an extreme that
another warm friend like him in friendship may be extracted from him: (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying: لَتْنِي سَالَتُ فَلَا تَسَانَ عَنَّ الْبَصَرِ Assuredly, if thou ask such a one, thou wilt ask in him the ocean [of liberality], where the speaker so exaggerates the man's qualifiability by liberality, that he even evolves from him an ocean in liberality: (a) some, however, assert that the abstractive مِن and ب are to be explained by suppression of a pre. n., so that لقيت مِن زيد أسدًا I met in Zaid a lion means مِن لقائه from, or because of, (meeting) him [499], the object being to compare him to the lion; and similarly لقيت بِه أسدًا I met in him a lion means بِلقاءه by, or because of, (meeting) him [503]; but the weakness of this hypothesis in the like of لقيت مِن زيد أسدًا [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be حصل لي مِن حصول صديقٍ A [warm] friend accrued to me from, or because of, his accrual: (3) what is [effected] with the ب of simultaneity and accompaniment in the evolved [matter], as in the saying of the poet

وَشَهَاةٍ تَعَادُرَ بِي إِلَى صَارِخَ الْوَنْيَ بِمَسْتَلَّمٍ مِثْلِ الْفَنْعَقِيَّ المَرْحَلِ
INTRODUCTION.

(KIF) And (many) a fierce-looking mare there is that bears me swiftly to the shouter for succour in battle with a mail-clad warrior in bulkiness like the saddled stallion prized by its owner! (FD), meaning bears me swiftly, while with me in myself is a mail-clad warrior because of the completeness of my readiness for battle, where the poet so exaggerates his qualifiability by readiness for battle, that he even evolves from himself another ready warrior clad in a coat of mail: (4) what is [effected] with prefixion of في to the involving [matter], as in لَمْ نَقْدُ كَاَنَّ لَكُمْ فِي رَسُولِ اللَّهِ أَسْتَوْيَةً حَسَنَةً XXXIII. 21. Assuredly there was for you in the Apostle of God a goodly example, the sense being that the Apostle of God was a goodly example (K); but He evolves from it another abode, which He makes ready in Hell for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifiability by affliction: (5) what is [effected] without the intervention of a p., as in the saying of Katada فَلِيْتُ بِقَتْرِ الْرِّجْعَى الْعَزِّ [411], as though he evolved a noble man from himself for the sake of exaggerating his nobleness, and for this reason did not say أُمْوت or أُمُوت unless I die: (6) what is metonymical, as in يَا خَيْرُ مِنْ يَرْكَبِ الْمَعْلَى وَلَا يَشْرُبْ كَأَسْ بُكْفٍ مِنْ بُطْلاً
INTRODUCTION.

(KIF) *O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly* (Jsh), i.e. *drink the cup in the hand of a munificent man*, where the poet evolves from the subject of his eulogy *a munificent man in whose hand the subject of his eulogy drinks the cup*, [this evolution being] by way of metonymy [216], because, when he denies of him *drinking in the hand of the niggardly*, he affirms of him *drinking in the hand of the generous*, and it is known that he drinks in his [own] hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in

لا خِيلْ عَنْدكِ تَهْدِيها وَلا مَالْ

قلِيِثُرُ النِّطَاقِ إِنْ لَمْ تَسْعَرَ السَّحَالِ

(KIF'), by Al-Mutanabbi, addressing himself, *There are no horses in thy possession, that thou mayst present to the subject of the eulogy, and no property. Then let speech help thee if circumstances help thee not* (W), what is meant by *circumstances being wealth*, as though he evolved from himself another *person like himself in lack of wealth and property and horses*. It is said that *abstraction* is not incompatible with *enallage*, but that the latter is producible by the speaker's abstracting himself from his own person and addressing this abstraction, for the sake of some point, like the *vividness* in

تَطَرَّلْ لِبَلَكْ آخَ.
[above]: and indeed it is sometimes possible to regard the sentence as an instance of either of them instead of the other; but, as for their being intended together, that is not the case: thus, when the speaker speaks of himself in the 2nd or 3rd pers., then, (1) if there be no quality here, his qualiﬁability by which is intended to be exaggerated, that is not abstraction at all: (2) if there be a quality here, which the situation admits of exaggerating, then, (a) if the speaker evolve from himself another person qualiﬁed by it, that is abstraction, not enallage at all; (b) if he do not evolve, but intend mere variety in speaking of himself, that is enallage (KIF).

The address in [523] is either (1) to an inﬁnite person, like XXXII. 12. And, if thou sawest when the sinners were hanging down their heads, according to one of the 2 explanations (BS), as you say جلّي لَتَصِيبَ أَنْ ذَلِكَ مَعْرُوفَةً أَهْلَكَ وَأَحْسَنَتْ الْيَدَ الأَسْأَلَ أَيْكَ Such a one is a mean fellow: if thou honor him, he will insult thee; and, if thou do good to him, he will do evil to thee (K); or (2) to [the poet] himself by way of abstraction, as in جلّي لِيَلَّكَ الْعَ [above] (BS).
PART THE FIRST.

THE NOUN.

CHAPTER I.

THE NOUN IN GENERAL.

§ 2. The n. is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like خرج زيد Zaid went forth and علم حصى in Knowledge is comely, or which is significant of that whereof an announcement may be made, like إذ إذا, for though you make no announcement respecting them, since they are always used as adverbs, still they are significant of time, which is a subject of announcement, as in مُضي الوقت The time passed (MM). The signs which distinguish the n. from (IA, Sh) its two coparceners (Sh) the v. and p. (IA) are (IA, Sh) (1) [the inflection of] the gen. by reason of a p. or prothesis or apposition, as مرت بعلم زيد الفاضل I passed by the manservant of the excellent Zaid, where علم is in the gen. by reason of the p., زيد by reason of prothesis, and الفاضل by reason of apposition: (2) Tanwin [608]; but only the Tanwin of complete declension, indeterminateness, cor-
respondence, or compensation, belongs exclusively to the n., for the quavering and hypercatalectic Tanwins are found in n.,"v., and p. (IA): (3) being used as a voc. (IA, Sh), as يَزِيد O Zaid (IA); every voc. is a n., and in Ks's reading لاَّ يَا أَسْجَدِوا لَّهُ O bow ye yourselves down to God, VI. 27. O would that we were restored!, and the saying of Muḥammad يَرْبُّ كَاسِبُهُ فِي الدُّنْيَا عَارِيٌّ يَومَ الْقِيَامَةِ O many a woman wearing raiment in this world will be naked on the day of resurrection, the voc. is suppressed, i.e. يَا هُئِلَّوُنَّ يَا قُومُ رَبِّكُمْ لَيْتُنَا أَسْجَدُوا O these &c., or the يا is premonitory not voc. (Sh): (4) أَلَّا (IA, Sh), as in the saying of Abu-Ṭayyib الخَيْلِ وَاللِّيْلِ وَالبَيْدِاءِ تَعْفِينِي والسَّيْفِ الرِّمَاطِ وَالقُرُطُبِ وَالقَلَمِ The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen, the seven words to which [the art.] أَلَّا is prefixed being on that account ns.; whereas in the saying of AlFarazdak [176] the أَلَّا [is not the art., but] a conjunct n. in the sense of الدِّينى prefixed to the v. by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i.e. predication respecting it (IA), whether the attribute be a v., as زَيْدُ أَخُوك Zaid stood, or a n., as زَيْدُ أَخُوك Zaid is thy brother, or a prop., as اِنَا قُسِّمُ I stood where قَامَ زَيْدُ Zaid is
v., the attribute of the ativa and the form a prop., the attribute of auen; and in
p. See the Arabic phrase: َتَسْمَعُ بالمعيدِي خيِرِ مِنَ أَن
That thou shouldst hear of Al-Mu'a'idi is better
than that thou shouldst see him. This is for subaudition of
which is renderable by the inf.
, i.e. سَمَاعَكَ، so that in reality the predication is
respecting a n.: this is the most useful sign of the n.,
and serves to show that ما is a n. in
قلَّ مَا عَنَّ الْلَّهِ خيِرِ مِنَ اللَّهِ وَمِنَ التَّجَارَةِ
LXXII. 11. Say thou, That
recompense which is with God is better than sport and than
merchandise and
مَا عَنَّ كَمْ ينْفِدُ وَمَا عَنَّ الْلَّهِ بِأَن
XVI. 98. That which ye possess perisheth, and that which God pos-
sesseth is everlasting, in which texts it is a conjunct n. in
XX. 72. Verily what they did, or that they did, was the
craft of a sorcerer it is either a conjunct n. as before, or
a conjunct p. equivalent with its conj. to the inf. n., and
in IV. 169. God is only one God it is a
restringent p. (Sh).
CHAPTER II.

THE GENERIC NOUN.

§ 3. This is what is attached to a thing and to all that resembles it. It is divisible into abstract and concrete, each of which is divisible into substantive, like Horse and Ignorance, and ep., like Riding and Comprehended.
CHAPTER III.

THE PROPER NAME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denominate absolutely, i.e. without restriction (IA, Sh) of speaking, allocution, or absence (IA), the clause without restriction excluding the rest of the determinates (IA, Sh), for these define their denominate only through some restriction (Sh), like the pron., which defines through the restriction of speaking, as ٠ُ I, or allocution, as ٠ُ Thou, or absence, as ٠ُ He (IA), [and] like ٠ُ The man, which defines through the restriction of the art., and ٠ُ My manservant, which defines through the restriction of prothesis; and on this account the expression for the person named Zaid does not vary with his presence or absence, in contrast to the pronominal expression ٠ُ or ٠ُ (Sh). The proper name is divisible into name (IA, Sh), i.e. such as is neither surname nor cognomen (IA), as ٠ُ زيد Zaid and ٠ُ Usâma (Sh); and surname, i.e. such as begins with ٠ُ or ٠ُ (IA, Sh), as ٠ُ أبو بكر Abu Bakr and ٠ُ Umme 'Amr (Sh); and cognomen (IA, Sh), which is
either laudatory, as زين العابدين Zain al-Abidin [The ornament of the worshippers], or disparaging, as أنف الناقة Anf anNāka [she-camel's nose] (IA). It is either a single word, like زيد, or a comp. (M): the latter is (1) a prop. (M, IA), like كابط شرا Ta'abbaṭa Sharrâ [He put a mischief under his armpit] (M), cognomen of Thābit Ibn Jābir alFahmi because of his keeping a sword under his armpit (D), and يزيد Yazid in such as the saying (M) of Ru'ba (SM)


(M), where is i.q. ذوى طلُّم, and is expos. of the طلُّم, I have been informed that my maternal uncles the sons of Yazid are authors of wrong-doing against us, that they have a clamour, a prop. from المال يزيد The property, it increases, whence the Damm, not [a single term] from يزيد المال The property increases, for if so it would have been inf. يزيد with Fath [18] (SM); which sort must be imitated (IA), not inf. (H), as جاوني زيد (IA), and زارت تابط شرا, مرر بتابط شرا (H): (2) not a prop. (M); [but] either a synthetic comp. (IA), two ns. made one, as مدعكريب, يعلِّبِيكُ Ba'labakk
Amrawaih (M), which sort is uninf. when ending
in رایت, جارویی سیبویی, Sibawaih came to me, رایت, جارویی سیبویی, Sibawaih, though some inflect it like diptotes [17], as رایت, جارویی سیبویی, Sibawaih, and, but in other
cases is inf. Like diptotes, as جارویی بعلبک, and
رایت, بعلبک, though it may also be uninf.
on Fath, as جارویی بعلبک or رایت, جارویی بعلبک,
or inf. like pre. and post. ns., as رایت, جارویی حضرموت,
حضرموت, and a prothetic comp. حضرموت
(IA), a pre. and post. n., as عبد شمسي (M) امرؤ الاقسي
and جارویی عبد شمسي, which sort is inf., as
حضرموت, عبد شمسي and رایت عبد شمسي, the first member with vowels
حضرموت, عبد شمسي and رایت عبد شمسي, and the second as a tri-
tote like شمسي or a diptote like توحيدة (IA), and of this sort
are the surnames (M). The proper name is also divisible
into coined, (M, IA), i.e. what was not used for anything
else before being a proper name, as سعیان (IA), which
kind is either conformable to analogy, like عمران, غطفان.
or anomalous, like موهب, ممثوب, حمدان حبوب, مکؤزة (M); and transferred (M, IA), i.e. such as was previously used otherwise than as a proper name (IA), which is of six kinds (M), (1) transferred from a (M, IA) concrete (M) generic (IA) n., as أسى, (2) transferred from an (M, IA) abstract (M) inf. (IA) n., as فضل, (3) transferred from an ep. (M, IA), as حاتم (M) and حارة, which [three] kinds are inf. (IA), (4) transferred from a v., either a pret., as شمر, or aor., as تغلب, or imp., as أصمت in the saying of ArRā'i

*أشلي سروقية باتت وربت بها* بحشت أصمت في إصلاحها أرد

He called a greyhound bitch that passed the night and that he passed the night with in the waste of Ismit, in whose loins was a bending, and اطرأ in the saying of the Hudhali

*على أطرأ بالليالي الحليا* م إلا التام و لا العصي

Upon Arikā are the dilapidated of the booths except the panic-grass and except the poles, (5) transferred from a sound, like ببنة the nickname of ‘Abd Allāh Ibn AlHārith Ibn Naufal; and (6) transferred from a comp., which has been already mentioned (M).

§ 5. The cognomen, when accompanying the name, must follow it, as زيد إنف النائمة; and does not precede
it, save rarely, as in the saying (IA) of Janūb sister of 'Amr Dhu-'Kalb (J, DH)

بِباً ذا الكلب عمرو أخربهم حسبًا & بطلي شريانى يعرى حوراء الذيب

(IA) Tell thou Hudhail, &c., that Dhu-'Kalb 'Amr, the best of them in worth, is buried in Baṭn Sharyān, with the wolf howling round him, ""عمرًا being a subst. or synd. expl.
to da (J). If name and cognomen be both single words, the former is pre. to the latter (M, IA, Sh), according to the BB, as مرت سعيدًا رأيت سعيد كرزًا هذا سعيد كرزًا كرزًا, (IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هذا سعيد كرزًا

رآيت سعيدًا كرزًا, &c. (IA). If they be both (IA, Sh) prothetic (Sh) compounds (IA), as عبد الله زبي العابدين, or dissimilar (Sh), [i.e.] if one be a single word and the other a [prothetic] comp., as عبد سعيد إنف الناقة and

الله كرز" (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an anacoluthic nom. by subaudition of an inch. such as اعْتَيْهُ, or acc. by subaudition of a v. such as

I mean, is allowed [in the latter], as هذا زيد أنف الناقة

This is Zaid, I mean Anf anNāka, رآيت زيداً أنف الناقة

I saw Zaid, that is Anf anNāka, مررت بزيد أنف الناقة or أنف الناقة

The surname may precede the cog-
nomen, as أبّ عبّد الله زبّى العابدين (IA); [and] the cognomen the surname, as زبّى العابدين أبّ عبّد الله (IA); [and] the cognomen is made to conform [in case] to the [pre-}

ceeding] surname, as هذَا أبّ زبّى قتّة (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as جَعْفَرٌ the name of a man's name, خَرَنْتِى the name of an Arab poetess sister of تَارَفُس ابن آلّ Albdi by the mother's side, قُرْنٌ the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as عَبْسٌ the name of a place, لَحْتِى the name of a horse, شَدْتُمْ the name of a he-camel, رَاشْقُ the name of a dog, هُنَّى the name of a she-goat (IA), كُسَّابٌ (M) the name of a bitch (EM), أُرجُ (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

§ 7. Such as are not appropriated nor domesticated need a specification of the individual, like birds, wild animals, reptiles, &c.; for in this case the proper name belongs to the entire genus, and is not more proper to one individual than another. Thus when you say أُسْمَى The lion, or ﻦَوْلَة The fox, it is as though you said "the species which is of such and such a character" (M). The
generic proper name is like the *indet.* in not particularising one individual by itself; for *اسم الفأدة* is applicable to every lion, *اسم الفأفة* to every fox, and *اسم العقرب* to every scorpion; whereas by the personal proper name a single individual by himself is meant, like *أحمد* and *زيد* and *أحمد* (IA). The generic proper name indicates by means of itself either the possessor of the quiddity, for *اسم الفأدة* *أشجع من الفأدة* *الأسد* *أشجع من الثعلب*; where the *art.* denotes generic determination; or the individual present, for *هذا اسم مقبل* *هذا السدر* *مقبل* *هذا الثعلب*; where the *art.* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *d.s.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *art.*, as *اسم مقبل* where *اسم* is diptote, has a *d.s.* after it, and has not the *art.*, for you do not say *هذا اسم* (IA).

Some of these genera have both a generic name [3] and a [generic] proper name, like *اسم الثعلب* and *اسم السدر* and *اسم الثعلب* (M); [generic names, however, like] *اسم السدر* and *اسم الثعلب* indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but
by means of prefixion of the art. (Sh): and some have only a [generic] proper name, like حمار قباي The wood-louse. Some genera have received both a name and surname, like human beings; thus the lion is called أسامة, the fox آب الحصري, the scorpion شبوة and إم عريتا, and the hyena حضاجر and إم عمار (M); AshShanfari AlAzdi says

لا تقربوني إن قبرى محروم عليكم ولكني إشري إم عمار

Bury me not, when I am slain; verily the burial of me is forbidden unto you: but rejoice thou, hyena, at devouring me; or here إشري لغ is a prop., made a cognomen of the hyena, and imitated, like شرا، the sense being but leave me to her that is called إشري لغ (D, T): some have a name and no surname, like the male hyena, which is called كُنْم: and some have a surname but no name, like أبو براتش [a certain bird] (M).

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as نهر Goodness and فجار Wickedness (IA); [for] ideal are treated like real objects in that respect, so that مسيح is named انتسب بع nomination [41], fate شعب and ترُب, treachery كيسان في the dial. of the Banu Fahm, as
Whenever they call treachery, their full-grown men are nearer to treachery than their beardless youth (T), and totality, as

وَإِلَّا تَأَلَّ عُورٌ مِّنْ مَّعْدَقِ قَصِيدَةٍ وَيْهَا جَرِيبٌ عَلَى بُزُورًا

(M) by Ibn Ahmar (Lane) And if a howler of Ma‘add utters an ode, wherein is a blemish, it is imputed to me altogether. And in the case of periods of time they say

I met him early this morning (M);

I met him early this morning (M);

for غدوة is generally made det. by the quality of proper name, as

I came to thee on Friday in the early morning and I have not seen anything like this early morning, seldom by الل، like the reading بالغدوة والعشي XVIII. 27. In the early morning and the evening (BS): and in the case of numbers they say

ستة ضعف ثلاثة Six is the double of three and

أربعة نصف ثانية Four is the half of eight.

§ 9. Among proper names are the standard measures [of words], as

فَعَّالٌ الذِّي مَوْنَثةٌ فَعَّلَ The measure فَعَّالٌ is an epithet; it is not declined as a
The measure of the measure of the name and the name is the same name.

§ 10. A common name sometimes becomes prevalently applied to one of the individuals so named, becoming a proper name for him through prevalence of application, as ʿAbd Allāh and ʿAbd al-ʿAbbas, which are prevalently applied to the ʿAbd Allāh, to the exclusion of the other sons of their fathers (M) though properly applicable to them also; so that if ʿAbd Allāh be used without qualification it is understood to mean ʿAbd Allāh, and similarly with ʿAbd al-ʿAbbas (IA). Similarly ʿAbd al-zubair is prevalently applied to ʿAbd Allāh, to the exclusion of Az-Zubair's other sons; and ʿAbd al-saʿīd, ʿAbd al-Raʾūf, and ʿAbd al-Kaʿb are prevalently applied to Yazid, Suwaid, and Jābir respectively, so that conjecture does not pass away to any of their brothers.

§ 11. The art. is prefixed to some proper names, inseparably or separably (M). The art. (M, IA) is inseparably prefixed (M), [and] denotes prevalence of application (IA), in such as (M, IA) ʿAlīnājī properly the name of every asterism known to the speaker and person addressed, but (M) prevalently applied to the Pleiades (M, K) as

اذًا طلّع النجم عشّاء، إنّهُ الرأعي كساً.
When the Pleiades rise at nightfall, the pastor seeks for a wrapper (K, 1419), properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilab (M), and properly applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawih (IA), and common [names] of prevalent application [10]. And similar are The Hyades and The Pleiades, because these [names] are prevalently applied to the stars particularised out of what is characterised by following behind and multitude; and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The art. in [such names as] and the prothesis in [such names as] and [10] are alike irremovable (M): this art. is not suppressed, except in the voc., as يَا صَعْقَتْ, and in prothesis, as هَذِهِ مُدَيْنَةُ الرَّسُولُ This is the city of the Apostle, and sometimes anomalously in other cases, as which has been heard, This is the star Cepella rising, originally العيوب ظالماً; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the voc. or elsewhere, as يا ابن عمر (IA). The separable (M) prefixion of
the art. denoting allusion to the ep. (IA) is found in proper names transferred from an ep., as الصارف (M, IA) from حرف (IA), or inf. n., as الفضل (M, IA) from فضل, and sometimes from a non-infinitival generic n. like النعماً from a name of the blood; the art. may be prefixed in these three from regard to the original signification of ep. or what is in the sense of an ep., as when you say الصارف meaning to indicate that he was so named as a prognosis that he would live and till the ground; or suppressed from regard to the actual state, as when you say حرف from regard to its being a proper name. Since the art., when thus prefixed, conveys a meaning not otherwise obtained, it is not red., nor is it immaterial whether it be retained or suppressed (IA).

§ 12. The proper name is sometimes interpreted to mean one of the class so named, and is therefore treated like [the indet. generic ns.] رجل, so that it may even be pre. or synarthrous, as علّا زيدنا يوم الناقة رأس زيدكم * بابيف ماضى الشعرتي (M), by a man of Tayyi, Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in AlYaman (SM), and the saying of Abu -nNajm

باعد أم الحموري من أسيرها * حراش أبواب على قصورها
Guards of doors stationed upon her mansions kept Umm 'Amr away from the captive of her love (Jsh), and the saying of the other (M), ArRammāh Ibn Abrad (SM)

I knew AlWālid, the son of Yazid, to be prosperous, strong in the upper part of his back in the complications of the State, the art. in being redundantly inserted, and therefore declined as a triptote (SM), and the saying of AlAkhṭal

And of them have been Ḥājib and the son of his mother, Abū Jandal, and the Zaid, the Zaid of the battlefields, where has the art. prefixed to it, because interpreted as indet., which is rare (N); and according to Mb when a number of persons, each named Zaid, is mentioned, one says This Zaid is more noble than that Zaid, which is rare.

§ 13. Every dualized or pluralized proper name, except such as ārā'at, ārā'atī, ātabāri, is made det. by means of the art. [171], as

And before me have
died the two Khālids, both of them, Khālid Ibn Naḍla, the pillar of the Banū Jahwān, and Khālid Ibn Ka‘is Ibn AlMudallal, and

أنا ابن سعد أكرم السعدونا

I am the son of Sa‘d, the noblest of the Sa‘ds.

§ 14. ثلثاً وثلثًا are mets. for the names, and

ثلثةً وثلثًا and for the surnames, of human beings;

ثلثًا and with the art. are mets. for the proper

names of brutes; and هَنَّةُ وُجَدَنا for generic ns. (M),

هَنَّاءَ (D, T) and هنويات (D), plurals of هَنَّةُ (T), being,

however, used as mets. only for things disapproved (D, T)

and despised, [such as] molestations (T), bad habits, and

foul acts (H), like the saying (D) of AlBurj Ibn Mushir

AlTa‘i (T)

فَنَعَ الْحَيٍّ كَلِبٌ غَيْرِ أَنَا فَوْجِدْناَ فِي جَوَاَرِهِمْ هَنَاَب

(D) Then, excellent is the tribe, Kalb, save that we have

found in dwelling near them some disagreeables, never for

what is good (T).
CHAPTER IV.

THE INFLECTED NOUN.

§ 15. The discussion of the infl., though properly falling under the Fourth Part, on account of the participation of the v. and n. in inflection, is introduced here because inflection is primarily the property of the n., and because knowledge of inflection is an indispensable preparation for the study of the other categories (M).

§ 16. The n., when not resembling the p. [159], is infl.; and is either sound, i.e. having a sound letter for its final, like أرض, or unsound, i.e. having an unsound letter [697] for its final, like اسم a dial. var. of اسم (IA). Inflection is an apparent or assumed impression induced by the op. in the termination of the decl. n. and of the aor. of the v. (Sh). The cases of inflection in the n. are the nominative with Damma, the accusative with Fatha, and the genitive with Kasra (IA, Sh), as وَلَّا ذَفْعَ للهِ النَّاسِ II. 252. And were it not for God's repelling men (Sh); and all other modes of inflection are vicarious substitutes for these, as ابن بني نمير. The clansman of the Banu Namir, where the in is a substitute for the Damma and the ي in بنى for the Kasra (IA). The
apparent impressions are exemplified in the Damma, Fatha, and Kasra in the termination of زيد Zaid came, زيد I saw Zaid, and زيد I passed by Zaid, induced by the ops. ب and the assumed impressions are exemplified in the Damma, Fatha, and Kasra assumed in the termination of الفتى جارى, رأى, فتى, ب and the assumed impressions are exemplified in the Damma, Fatha, and Kasra assumed in the termination of الفتى مرت بالفتى, رأى الفتى, الفتى. The Damma on the ل, the Fatha on the د, and the Kasra on the د in the readings بائثات كتابة XVII. 73 and XXIII. 1, and I. 1. are not inflections, since they are not induced by the ops. The penultimate, which, as well as the final vowel, in امرأ هلك, Damma in the nom., as امرأ IV. 175. If a man perish, Fatha in the acc., as امرأ سوى XIX. 29. Thy father hath not been a man of evil, and Kasra in the gen., as امرأ رأى منهم يومئذ شان يغبي As LXXX. 37.

Every man of them will have on that day a case that will suffice him for occupation, is, according to the KK, a vowel of inflection, like the final vowel, but according to the BB a mere alliteration to the final vowel of inflection, (Sh). نس. like دار, and طلب, in which the [unsound letter] or ى is preceded by a quiescent, follow the
course of the sound \[720\] (MM). The six unsound \(ns\). without the م, when pre. to other than the ی of the 1st pers., and دو when in the sense of صاحب (IA, Sh), in which case it is always pre., and not to a pron., but to an explicit generic substantive [130] (IA), not the Ta'ī دو in the sense of أَلْتَي [176], have the nom. with ی, the acc. with ی, and the gen. with ی (IA, Sh), in the sing. (IA), these letters being substitutes for the Damma, Fatha, and Kasra (IA, Sh), or rather the inflection being by means of vowels assumed upon the ی, ی, and ی, namely in the nom. a Damma upon the ی, in the acc. a Fatha upon the ی, and in the gen. a Kasra upon the ی (IA), as وَأَلَّهُ رَبَّكُ لِنُنَصِّرَ مَوْتَى XIII. 7. *And verily thy Lord is an author of forgiveness,* أَنْ كَانَ ذَٰلِكَ مَالٍ LXVIII. 14. *Because he hath become a possessor of riches,* إِلَى طَلِّي دَيْنُكَ شَعْبٍ LXXVII. 30. *To a shade possessing three divisions,* وَأَنُونَا شَيْخٌ كِبْرٌ XXVIII. 23. *And our father is a very old man,* إِنِ ابْنَا لَفِي ضَلَالٍ مَبِينٍ XII. 8. *Verily our father is in manifest error,* إِنْ اجْعَلْنَا إِلَى ابْنِكَ XII. 81. *Return ye unto your father,* إِذَا أَرْجَعْتُمْ إِلَى إِبْنِكَ XII. 81. *Return ye unto your father,* and similarly the rest (Sh). When not pre., these ns. are inf. with apparent vowels, as هَذَا أَبْ
(IA); when pre. to the ي of the 1st pers. [130], they are infl. with vowels assumed (IA, Sh) before the ي of the 1st pers., as is done with غلامي [129] (Sh), not with these consonants (IA), and their finals are pronounced with Kasr for affinity to the ي (Sh), as هذا (IA, Sh), so that they sometimes admit of being in two or three cases in one position, as ابن هذا اخي لا تسع وترعود نعجة XXXVIII. 22.,

where اخى may be in the acc. as a subst. for اخى, Verily this, my brother, hath ninety and nine ewes, or nom. as the pred. of ابن, Verily this is my brother; he hath &c., and

رب اني لا املك الا النفس واني V. 28. My Lord, verily I am not master of aught but myself; and my brother is in like condition, اخى being nom. as inch. of a suppressed enunc., or but myself and my brother, اخى being acc. as coupled to النفس, or but the self of me and my brother, اخى being gen. as coupled to the ي in النفس, though this last construction is not allowed by most of the BB (Sh); their dims. and [broken] plurals are infl. with apparent vowels, as هزال ابائ الزيديين and هذا ابي زيد; and their duals are infl. like [other] duals (IA). There are three dial. vars. of ابن, and اخى, and حم; in the first and
best known they are *infl.* with ِ, ۱, and ۵ [as above mentioned]; in the second, which is better known than the next, they have ۱ in all the cases, the sign of the case being a vowel assumed upon the ۱, as [below]; the third elides the ِ, ۱, and ۵, and inflects through vowels apparent upon the ۱, ۰, ۱, ۲, ۴, and ۵, as

(IA), by Ru'ba, 'Adi has emulated his father Hātim in generosity; and whoever resembles his father, does not wrong (J), which *dial.* is rare (IA). According to the chaster *dial.* ۱۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰۲۰۰ۡ
is replaced by م٢; the form م٢ is used only when the word is not pre. (D), and is infl. with [apparent] vowels, as نَظَرَتُ إِلَّا م٢ رِأِيَتُ م٢ هَذَا م٢ (IA), though it has been heard in prothesis, [similarly infl.,] as كَالحَورُ لَا يُرُوِّيَ شَيٍّ يِلَعْمَهَا ۖ يَصِيمُ عِطَاشُانُ فِي الْبَحْرِ فَمَآ

Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea; when the word is pre., the original form is preferred, as نَظَرَ فَوْهُ ۖ أَنْ هُوَ قُبْلُ نَفْسَهُ. His mouth spoke, فَقُبْلَ هُوَ. He kissed his mouth, and 'Ali's saying

هَذَا جَنَّاتُ الْخَيْرَةِ فِيَّةٌ أَن كُلْ جَانِي يَدَّهٔ إِلَی فِيَّةٍ

This is my gathering; and the best of it is in it, when every other gatherer has had his hand to his mouth (D). The unsound n. comprises [also] the abbreviated and the defective (IA). The abbreviated is the infl. n. that ends in an invariable ل٢ (IA, Sh) preceded by a Fatha, like عَصَب٢ (IA); in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رَأِيتُ فَوْهُ جَاءَ الْفَتْنَى مَرْتُ بِالْفَتْنَى, and the ١ remaining quiescent in every case because of its inability to become mobile (Sh). The defective is the infl. n. that ends in an invariable ي preceded by a Kasra, like أَذَاٰعْي٢ الْفَاتِنَى١ and أَذَاٰعْي٢ الْفَاتِنَى١; in it (IA, Sh) the signs of the nom. and gen. (IA), the Damma and
Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the ِ (IA), as جَادَ القَاطِئ (IA, Sh) with quiescence (Sh), but the sign of the acc. (IA), the Fatha (Sh), appears (IA, Sh) because of the lightness (Sh), as رَأَيَ القَاطِئ (IA, Sh) with mobilisation, أَحِبَّا وَأَحِبَّا دَاعِيَ اللَّهِ XLVI. 30. Answer ye God's summoner, and

لَيْدَعُ نَادِيَة XCVI. 17. Then let him summon the people of his assembly to help him. In [the nom. and gen. of defective ns. when they have Tanwin, like كَافِي غَابُ and the ل of the word is elided [to avoid the concurrence of two quiescents, the ِ and Tanwin], the Tanwin being spared in preference to the ل because it is significant, and an independent word, not a final, since the ِ is the final, and sound, whereas the ِ is unsound (Sh).

The du. [228], masc. or fem., is made nom. by an ِ (IA, Sh), as a substitute for the Damma (Sh), and gen. and acc. by a ِ (IA, Sh), as a substitute for the Kasra and Fatha (Sh), the ِ being preceded by Fatha (IA, Sh) whereas the ِ of the [perf. masc.] pl. is preceded by Kasra (IA), and [as well as the ِ] followed by a letter [namely ِ] pronounced with Kasra, as كَلَّ رَجُلٌ V. 26.

Two men said, لُوَلَا نَزَلْ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقُرَبِيِّينَ, علمه XLIII. 30. Wherefore was not this Kur'ân revealed unto a great man of one of the two cities Makka and
At Ta'īf, and [a reading of] XX. 66. 
Verily these two are two enchanters. But BalHārith Ibn Ka'b and others use 1 in all three cases, as

He got from us between his two ears a stab, and

(Sh), by Abu -nNajm, Verily her father and the father of her father have reached in glory its two extremities, i.e. starting-point and goal, the pron. being fem. because glory is a صفة or رتبة (J), and the reading [171] in XX. 66 (Sh). The of the du. ought to be pronounced with Kasr; but Fath of it is a dial. var. (IA) in the acc. and gen. (IK), as

(Upon two active wings she has soared aloft at evening; and she, i.e. the interval of seeing her, is not aught but the extent of a glance, and she vanishes (J), though it is disputed whether Fath is confined to the or occurs with the 1 also, as in

(I) by one of the Banū Ḍabba, I recognise of her the neck and the two eyes and two nostrils that resembled the two nostrils of Zabyān (J), which is also an ex. of the 1
in the acc. of the du. (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the du., and follow its inflection, namely أَنْتُبِيَّتِي, أَنْتُبِيْ يِتِّي, and not duals because they have no sing., but infl. like duals unconditionally, as شَهَادَةُ بِينِكُمْ إِذَا حَضَرَ احْدَكُمُ الْمُوتُ. حَيْينَ الْرُّضَيْةَ أَثنَيْنِ. V. 105. Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be the testimony of two, and أَذَا أَرْسَلْنَا الْيَوْمِ أَثْنَيْنِ. XXXVI. 13. When We sent unto them two, and and when pre. to a pron. [117] (Sh). The inflection of the du. and its co-ordinates is really by means of a vowel assumed upon the l in the nom. and upon the ٰ in the occ. and gen. (IA). The perf. masc. pl. (IA, Sh) and its co-ordinates (IA) are inflected in the nom. with ٰ (IA, Sh), as a substitute for Damma (Sh), and in the acc. and gen. with ٰ (IA, Sh) preceded by Kasr and followed by a letter [ن] pronounced with Fath, as a substitute for Kasra and Fatha, as رَأَيْتُ الزَّبَدِيْنِ جَاهَ الزَّبَدِيْنِ, and مُرَتْ بِالْزَّبَدِيْنِ [234] (Sh). This ٰ ought to have Fath, but is sometimes anomalously pronounced with Kasr, as عَرَنَا جَعَفَرًا وَبَنِيَ أَيْبَةٍ وَأَنْكَرْنَا زَعَانِفَ أَخَرِيَّيْنِ (IA), by Jarir, We recognised Ja'far and the sons of his father from their tallness; and we knew not short persons,
others, i.e. of another people (J), though this Kasr is not a dial. var. [236] (IA).

§ 17. The gen. and acc. are alike in the du. and pl. before mentioned, in the perf. pl. fem. [234] with the I and ً, and in the imperfectly decl. (MM); and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives I and ً (IA, Sh), whether it be a pl. for a fem., as ً, or for a masc., as ً, and whether perf., as in those words, or modified, like ً and ً (Sh), has the nom. with Damma and gen. with Kasra (IA, Sh) according to general rule (Sh), and the acc. with Kasra (IA, Sh) contrary to general rule, as لا تتبعوا خطوات الشيطان XXIV. 21. Follow ye not the footsteps of the devil, XI. 116. Verily good works put away evil works, and نافروا ثواب IV. 73. And go ye forth to war in separate bodies, in contrast to II. 26. And ye were lifeless and رأيت قضية I saw judges (Sh), so that the Kasra in the acc. acts as a substitute for the Fatha. The term "augmentatives" excludes words like قضية, originally قضية, the I not being augmentative but converted from an original, and like ابيات [or أمرات], the ً of which
is radical (IA). though not a pl., since it has no proper sing., but only a quasi-pl. n., is co-ordinated to this pl. in having its acc. with Kasra as a substitute for the Fatha, as لَخَّنَ غَيْبَةٌ أَوَّلَتْ حَمَل LXV. 6. And if they be with child (Sh). Such a pl. or co-ordinate when used as a name has its acc. with Kasra, as before, and its Tanwin is not elided, as زاَرِيْتْ اذِرَعَاتُهُ , هذَا اذِرَعَةٌ , and مَرَّتْ بِذِرَاعِهِ. This is the correct practice, though there are two others, (1) nom. with Damma, acc. and gen. with Kasra, and abolition of the Tanwin, as هذَا اذِرَعَاتُ &c., (2) nom. with Damma, acc. and gen. with Fatha, and elision of the Tanwin, as مَرَّتْ بِذِرَاعِهِ &c.; and the saying (IA) of Imra al-Kais (J)

(I.A) I described the region of her fire from Adhri‘at, while her people were in Yathrib; the view of the nearest part of her abode was a lofty view (J) is recited with Kasr of the ت and Tanwin (IA) from regard to the original form only, اذِرَعَةٌ being originally pl. of اذِرَعَة , the sing. of which is ذِرَاع, a cubit, but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and femininization (J), and with Kasr without Tanwin
(IA) from regard to the quality of proper name and feminization as well as to the original form (J), and with Fath without Tanwin (IA), the Tanwin being refused from regard to the quality of proper name and feminization (J). The infl., i.e. decl., n. is of two kinds, perfectly decl. and imperfectly decl. The former, also called triptote, is what does not resemble the v. (IA); it receives the Tanwin (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the n. is entitled to be termed perfectly decl., namely the idea of the absence of its similarity to the v., and has Kasra in the gen. with or without ٰال or prothesis, as ُعَلَّامٍ زِيدٌ and ُعَلَّامٍ. The latter, also called diptote, is what resembles the v. (IA); it does not receive this Tanwin, and has its nom. with Damma (IA, Sh), as جَاء اِحْمَد (IA), its acc. with Fatha (IA, Sh), as رَأَيْت اِحْمَد (IA), and its gen. with Fatha, as (IA, Sh), مُرْتِبٍ بَاحْمَدٍ, the Fatha acting for the Kasra (IA), [and] IV. 88. Salute ye with a salutation better than it, except when it is pre. or synarthrous, in which case it has Kasra in the gen. according to the general rule, as لَقَد خَلَقْنَا الْإِنْسَانَ فِي أَحْسَىٰ تَقْوِيمٍ XCV. 4. We have created man in a most goodly structure and ِبالالْفَضِلِ.
§ 18. The general rule is for *ns.* to be triptote; but a *n.* becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

\[\text{موائع الصرف تسع كلمة جمعت} \quad \text{ثنتي اثناءاً من الصرف تصرف} \]
\[\text{عدل ووصف وتأنيث ومعينة} \quad \text{وعجمة فهم جمع ثم تركيب} \]
\[\text{والنور زانية من قبلها ألف} \quad \text{وزمن فعل هذا قول تقرب} \]

(IA) The preventives of triptote declension are nine; whenever two of them are united, there is no approving triptote declension; namely, deviation, and qualification, and femininization, and determinateness, i.e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in اجمع (ML), and foreignness, then pluralization, then composition, and the \(\text{n}\) as an augmentative preceded by an ١, and verbal measure; but this saying is only an approximation, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of *ep.* (J), [and also] in اجمع رزى عادلاً أنف بمعرفة زكاب وصف عجمة فالوصف قد كمال

(Sh), by Ibn AnNahhas (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated ١ of co-ordination. The only ideal causes
are the quality of proper name and the quality of \( ep. \),
the rest of them being literal (J). That which is equi-
vant to two causes is (1) the \( f \) of feminization, who-
ther abbreviated (IA, Sh), as \( لـىـمٍّ \) (Sh), or prolonged
(IA, Sh), as \( ـضـحـرـيـل \), which \textit{exs.} are preferable to
حبليَّة ـمضراء, and in order that the preventive may not be fancied to be qualification as well as the \( f \) (Sh), and whether the \( n. \) be a proper name, like \( زكريا \), \textit{Zachariah}, or not
(IA), no other cause being needed: (2) the \( pl. \) on the
measure whereof there is no sing., i.e. the \( pl. \) on the
measure of مفاعيل, مفاعل (Sh), [which means] every
\( pl. \) the \( f \) whereof is followed by two letters or by three
with their middle one quiescent (IA, MM), as مساعدة
and مسائيح (IA, Sh), even though the initial be not a
م, as دنائيل, ضوارب (IA), and صياقلة (MM); if the
middle one be mobile, the \( n. \) is a triptote, like صياثلة
(MM); this \( pl. \), when unsound in the final (IA), [i.e.]
when it has a ي for the second of the two letters after
its \( f \) (MM), is treated like the defective in the \textit{nom. and gen.}, its sign of case being assumed (IA), [and, when
anarthrous and aprotthetic,] has its ى elided (MM), and
receives Tanwin (MM, IA) as a compensation for the
elided ى (IA), [so that] it is like تاكس (M), but in the
acc. (IA, M) it is like ضَرَوْرَةُ (M), [for] the يُ reads and is vocalised with Fath without Tanwin, as هُؤُولاُ جَوَارُ, and رَأْيَت جَوَارَي وَغَوَاشِي, مُرْت بِجَوَارٍ وَغَوَاشِي وَغَوَاشِي, originally جَوَارٍ and غَوَاشِي in the nom. and جَوَارٍ غَوَاشِي in the gen. ; سُرَأَبُلُ having the form of this pl. (IA), being assumably pl. of سَرَأَمَةِ (M) or سَرَأَلَةِ (H), is a diptote because of its resemblance to this pl., though some allow it to be triptote also ; and when this pl., or what is co-ordinated with it, as being on its measure, like شَرَاحِلُ, is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singulars (IA), حَضَاجِرُ [?] being assumably pl. of حَضَاجِرِ (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable p. of feminization (M), [i. e.] feminization by means of the f, [which] is stronger, as being original in the word, than feminization by means of the ʿ, which is affixed after the word has been used in the masc., as ʿعَائِشَةٌ and ʿعَائِشَةٌ (D), and the [plural] measure that has no sing. uniform with it, are treated as equivalent to a second feminization and second pluralization (M). Any other cause is effective only when combined with another cause; but
in the case of feminization, composition, or foreignness, the quality of proper name must be the second cause; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus] XXVII. 22. And have come to thee from the city, or the people, of Saba with sure tidings is read [with Saba] declined like a triptote, as being a name for the or the most ancient progenitor, [and therefore masc.,] like (K), by Jarir (T), They that arrived and Taim were in the heights of the land of Saba, the collars made of the hide of the buffalos galling their necks (N), and [with Saba] like a diptote, as being a name for the , [and therefore fem.,] like (K) Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the dams (N): [and] thus you decline , though fem. and an ep., as a triptote, because feminization is a preventive only with the quality of proper name; and , which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of the quality of proper name, because composition and
foreignness are effective only in a proper name, and the [augmentative] ٣ and ٤ are effective only in a proper name, like سُلَمَان, or an ep., like سُكْرَانِي (Sh). Augmentation (IA, Sh) of ٣ and ٤ (IA) is a preventive with the ep. (IA, Sh), but only in [the measure] ٤، contrary to the preventive augmentation in the proper name (Sh), provided that the ep. do not take the ٣ (IA, Sh) in the fem. (IA), like سُكْرَانِي (IA, Sh) fem. سُكْرَانِي, not سُكْرَانِي, for if the fem. be ٤، it is triptote, like ٤، This is a tall man, the fem. being سِيفْانَة (IA), and نِدْمَان fem. نِدْمَانة, as

(Sh), by AlBurj Ibn Mushir aṭTā'ī, Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined (T), and that it be original, so that triptote declension is requisite in such as ٤، This is a heart of stone, meaning hard (Sh). The ep., provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure of اَنْعَلِ, the measure preventive with the ep. being only اَنْعَلِ, contrary to the measure preventive with the proper name (Sh), and when it does not receive the ٣, like اَحْمَرِ (IA, Sh) as an ep. (Sh) fem. حَمْرَاء.
and \( \textit{fem.} \) خضراء, but if it receive the \( \textit{fem.} \) خضراء, it is triptote, as \( \textit{fem.} \) ارمولة; and if it be accidental, like اربع, originally a numeral substantive, afterwards used as an \( \textit{ep.} \), as مرت بنسوة اربع \( \textit{I passed by four women} \). It is triptote (\( \textit{IA} \)), so that triptote declension is requisite in \( \textit{IA} \) This is a man like a hare, i.e. abject, feeble (\( \textit{Sh} \)), the accidental use of a substantive on the measure of \( \textit{ep.} \) not being accounted a preventive, like as accidental substantivity in what is originally an \( \textit{ep.} \), as أذهان \( \textit{A fetter} \), originally an \( \textit{ep.} \) of a thing wherein is blackness, is not accounted, so that it is treated as a diptote from regard to the original form: but انعف The hawk, اختيل The green woodpecker, and انعف The serpent, not being epithets are rightly triptotes, though by some used as diptotes because of a fancied qualification, namely \textit{strength} in انعف, \textit{variety of color} in اختيل, and \textit{noxiousness} in انعف (\( \textit{IA} \)). Deviation and qualification are preventives (\( \textit{IA} \), \( \textit{Sh} \)) in the \textit{nums.} formed upon Fعال and Fعال (\( \textit{IA} \)), like احاد and احاد, ثناة and ثناة, موضع and موضع [325. A.], which are made to deviate from اثنان, واحد و واحد, &c., as جاعل الملكة رسلا اولى اجنحة مثنى و ثلاث زباع XXXV.
1. Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each, these words being in the gen. as epithets of اجنة and having as diptote Fatḥa in the gen., not apparent in رباع and because it is abbreviated, but apparent in ثلث because their finals are sound; and, [secondly, in] آخر in such as اباأخر II. 180. Upon him shall be incumbent a fast of a number of other days, which is made to deviate from آخر, because it is pt. of fem. of اباأخر, and according to analogy the انْعَل of انْعَل is used only when pre. to a det. or when synarthrous, and, where there is neither prothesis nor art., انْعَل is used, as Hind is more excellent and the hind seal افضل, not أفضل, and therefore اباأخر [in the text, being neither synarthrous, nor pre. to a det.,] is an ep. made to deviate [from the original form اباأخر], on which account it has [as a diptote] Fatḥa in the gen. Synthetic (Sh) composition is a preventive with the quality of proper name, as مَعْدِيكِكْرُب (IA, Sh), which you inflect as a diptote in the second member (IA). Augmentation (IA, Sh) of the ۳ and ۰ (IA) is a preventive with the quality of proper name, as (IA, Sh) £صَهْأَنْ, £غَرْفَانِ (IA), £عُمْضَانِ.0
Feminization is a preventive with the quality of proper name, as زَيْنُبُثَةُ, فَاطِمَةُ, and فَاطَمَةُ. Feminization is (1) in form and sense, (2) in form but not sense, (3) in sense, but not form (Sh). If the proper name be fem. through the ﺱَ، it is diptote, whether denoting a male, like فَاطَمَةُ (IA, Sh), exceeding three letters, as exemplified or not so, like ﺟَوْرَةُ and ﺗَثْبَةُ as proper names (IA); and therefore ﻗَامَةُ ﻩَارِيْةُ in ﻴ. 6. is not a [proper name of the fire [of Hell], His place of abode shall be the fire of Hell, for, if so, it would be diptote (Sh) [but] the text means, His mother shall fall from an guish, because he will have fallen and perished, or His brain shall fall into the bottom of Hell, because he will be cast into it headlong (K). If fem. (IA, Sh) without the ﺱَ (Sh), as proper name of something feminine (IA), it is diptote, (1) when exceeding three letters, as ﺳَيْنُبُثَةُ and ﺒُعاَنُ, (2) when triliteral with the medial mobile like ﻳَسَقُرُ (IA, Sh) and ﻝْتَيْبِيَ ﺳَقُرُ LXXIV. 4. What hath brought you into Hell?, and ﻦَأَهَا لْتَيْبُ LXXV. 15. Nay, verily the case will be this, Hell-fire (Sh), or qui cent, the word being foreign (IA, Sh), like ﺪُسَعُ، ﺛَوْرٍ، and ﺱَلْخُ، names of cities (Sh), or [Arabic, but
transferred from a male to a female, like زيد (IA, Sh), عمار, بكر as names of women (Sh); but when [triliteral,] quiescent in the medial (IA), not transferred from the masc. (IA, Sh) to the fem. (Sh), nor foreign (IA), it admits of either mode (IA, Sh), diptote or triptote (IA), جمل, دعد, هنجد, both being contained in

(Sh) Da'd did not muffle her head with the end of her wrapper, but had another head-dress; nor was Da'd made to drink water in the milkpails, as is the custom of the poor (Jsh), but the diptote declension is better (Sh). The [monograms used as] names of the Chapters of the Kur'ān are susceptible of inflection when single names, like قاف L. 1., or several names on the measure of a single name, like حاميم XL. 1., which is uniform in measure with Cain; and may be either imitated, or infl. as diptotes, because fem. and proper names; as says Shuraih Ibn Aufa Al'Absi slayer of Muḥammad Ibn Ṭalḥa AsSajjād (K, 14), who was of the kindred of the Apostle of God (N), inflecting like a diptote,

(IA) Reminding me of Ḥā-Mim, while the spear was piercing him; why then did he not recite Ḥā-Mim before the advance to the encounter?, for AsSajjād had said "I adjure
thee by Ḥā-Mīm," meaning حَمْسَقُ , because of the text.

XLI. 22. I will not ask of you on account of it any recompense beside love for the, i.e. my, kindred (N); whereas the others do not admit of inflection, and must be imitated, like

XIX. 1. (K). Foreignness (IA, M, Sh) with determination (IA), [i.e.] with the quality of proper name (M, Sh) exclusively (M), is a preventive (IA, M, Sh), provided that the n. be a proper name in the foreign language, exceeding three letters, like إِبْرَاهِيمُ (IA, Sh); so that such as فُلُوْرُ فِيِّجَمْ (foreign) proper names of males, are triptote (Sh), [for] foreign words not proper names in the foreign language but in Arabic or indet. in both languages like لَجَامَ, a proper name and otherwise, are triptotes; and similarly triliteral foreign proper names are triptote, whether mobile in the media like شَمْرَ, or quiescent, like نُوحُ and لَوْتُ (IA), [as] says the Kur'ān كَذَّبَتْ قَوْمُ نُوحَ المرسلين XXVI. 105. The people of Noah imputed falsehood to the Apostles and لَوْتُ وَرَأَى وَعْرَةً and أصْحَابٌ مُدِينٌ XXII. 43. And the people of Lot and the inhabitants of Midian, and the assertion of Z that there are two modes [of declension] in نُوحُ and the like (Sh) triliterals quiescent in the medial (M) is refuted by the fact that they have never been heard infl. as diptotes (Sh). The proper name is a diptote when of a measure either pecu
liar to the v. (IA, Sh), i.e. ordinarily not found elsewhere, like ضرب (IA), as [as] says the poet (Sh) Jamil (T)

ابوك حباب سارية الضيف برهة وجدتني يا حجاب نارس شرا (Sh) Thy father is Hubab, who steals from the guest his garment; but my grandsire, O Hajjaj, was the rider of the steed Shammar (T), or more appropriate to the v. than to the n. (Sh), [i.e.] more commonly found in the v. or containing an augment significant in the v. and not in the n., like اسماع and اسمع, for these formations are common in the v., like ضرب and اسمع, as imperatives of triliteral vs., and not in the n., and (IA) like يرزق, يشكر, and امتلك as proper names (Sh), for (IA, Sh) this measure (Sh), the [aug.] Hamza or ی (IA), though common in ns. as well as vs. (Sh), signifies speaking (IA, Sh) or absence (IA) in the v., and in the n. has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the v., the proper name is not diptote, like ضرب as a man's name, this measure being found in the n. like حجر and v. like ضرب. The quality of proper name with the abbreviated \ of co-ordination is a preventive, as علمت and أرضي, because this \ bears thus much resemblance to the \ of feminization that a proper name containing it does not receive
the of feminization and you do not say علقة from علقة; but a word containing this أرط، when not a proper name, like علقة before they are used as names, and similarly a word containing the prolonged أ of co-ordination, whether a proper name or indet., like علقاء, are trip-totes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of جماعات النساء جمع, as The women came, all of them, originally جماعات from sing. جمع, made to deviate from جمع to جمع, and det. through assumed prothesis, i.e. جمعهن, so that it resembles the proper name in being det. though not containing an expressed determinative, (2) the proper name made to deviate to نعل (IA), like زحل (IA, Sh), عمر (IA, Sh), فتر (IA), and دلف, (Sh), made to deviate from [the det. (MM)] دلف, عمار, زافر (Sh, MM), &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) in the sense of a particular day, as جماعة يوم الجمعة ستر I came to thee on Friday at day-
break, because it resembles the proper name in being det without an expressed determinative, being made to deviate from the original det form [206]. When a n., which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made indet., it becomes triptote, because the remaining cause does not require it to be diptote; thus дعَرُطْ, عَلَقَيْ, أَحَمْدُ, إِبْرَاهِيمٌ, قَاطِلَة, غَطَفَان, مُعَدْيِتْب, diptotes when proper names, are triptote when made indet., as رَبُ مُعَدْيِتْب رَآیعScarce any Ma'dikarib have I seen (IA), except such as أحمر (M, MM), as a man's name (MM), in which instance there is a disagreement between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like جَواُر in having the compensatory Tanwin in the nom. and gen. and Fatha without Tanwin in the acc., like مَانِي كَاذِبُ as a woman's name, counterpart of the sound ضَارِبُ as a woman's name, both being diptotes as fem. proper names; so that you say رَآیعَ قَاذِبُ, مَارِثُ بَقَارَيْ, هذا كَذِبُ. The diptote is frequently declined as a triptote by poetic license [608], as تَبَصَّرْ خَلَلِي هَلْ تَدْعُي مِنْ طَعَانِي سَوْاَكَ نَفَى بَيْنِي حَزْنِي شِعَابُ (IA), by Imra al-Kais, Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha'ab'ab,
where [properly] diptote from its form as a pl. is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as LXXVI. 4. Chains and collars and flame (IA), so read by Nafi', Ks, and Abu Bakr (B), with made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly, because actually heard (J), on the authority of

And of those whom they begat was 'Amir endowed with length and endowed with breadth, where though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The nom. is the sign of the quality of ag.: the ag. is single, not otherwise; while [the other varieties of nom., such as] the inch. and enunc., the pred. of and its sisters and of the generic neg. , and the sub. of the and assimilated to , are co-ordinated with the ag. in the way of assimilation and approximation. Similarly the acc. is the sign of the quality of obj.: the
obj. is of five kinds, the unrestricted obj., the direct obj., the adverbal obj., the concomitate obj., and the causative obj.; while [the other varieties of acc., such as] the d. s., the op., the excepted governed in the acc., the pred. in the cat. of كَانِ, the sub. in the cat. of اَنِ, the acc. governed by the generic neg. لا, and the pred. of the ل and لا assimilated to لَيسِ are co-ordinated with the obj. And the gen. is the sign of prefixion [110]. And the oppos. in respect of their cases are included under the predicaments of the ants., the influence of the op. being simultaneously discharged upon both classes [131] (M). The nomz. will be first discussed, because they are the essentials of attribution; the accs. will come next, because they are mostly complements; and the gens. will come last, because they follow the pre. n., being essential if it be essential, as in كَامَ عَلَمَ زَيدٍ, and complementary if it be so, as in رَأَيْتَ عَلَمَ زَيدٍ (Sh). The complement is the contrary of the essential, the essential being what is indispensable [to attribution], like the ag.; and the complement being what can be dispensed with, like the direct obj. (LA).
THE NOMINATIVES.

§ 20. The nom. required by the att. v. [432] is the ag. or pro-ag. [436] (IA). The ag. is that [genuine or paraphrase of a n. (IA)] to which an [act. (IA)] v., or the like, [i.e. an act. part., assimilate ep., inf. n., verbs n., adv., prep. and gen., or اصل] denoting superiority (IA), placed before it (Sh), is made attribute (IA, Sh) as subsisting in it or proceeding from it (Sh), as زيد Zaid stood, i.e. يعيجني أن تقوم, That thou shouldst stand, i.e. Thy standing, pears me, زيد حسن وجهه Zaid is handsome in face, or زيد السفيان Zaid is my brother, i.e. زيد أمي Zaid is my mother. wondered at Zaid's beating 'Amr, زيد منذك غلامة Zaid, his servant is beside thee or زيد من بأس ه brig his two servants are in the house, and زيد بالفضل إبرة I passed by him whose father is the most excellent. In Zaid is thy brother زيد is not an ag., the attribute being [a n.,] not a v. (IA); nor is it in زيد قائم and زيد قيد, because the attribute, though a v. or the like, does not precede; nor is زيدا and زيدا, because the preceding v. or
the like is not its attribute; nor are زيد and علماً, because, though they are preceded by a v. or the like as attribute, the attribute is made to befall them, not to subsist in them, as in علماً زيد, or proceed from them, as in أمر، 'ضرب عمرو. Zaid knew, or proceed from them, as in أمر، 'ضرب عمرو. Amr struck (Sh), the subject of a pass. v. being not an ag., but a pro-ag.; nor is زيد كام and زيد زيد كام. Because the attribute is a prop.; nor in زيد كام and زيد كام، i.e. هو, because the attribute is equivalent to a prop. (IA). The v. or the like must precede the ag. (IA, Sh), this being the distinction between the ag. and the inch. (Sh): you do not say زيد غلامه كام or الزيدابي كام; and in زيد كام هو, the subsequent v. putting into the nom. a latent pron., in full زيد كام هو، therefore you must say الزيدابي فاموا, putting in the v. an l and ج which are the two ags., for the v. and its like must have a nom. [after them], either explicit, as كام زيد, or pronominal, as هو (IA). Neither the ag. nor pro-ag. is a prop.: and in XII. 35. Then it suggested itself to them after they had seen the signs of Joseph's innocence, assuredly they would imprison him and...
XIV. 47. And it became manifest unto you how We had dealt with them and you are not ags. to and pro-ag. to begin the earth the props. and We set them in order in the earth the props. and We are not ags. to begin the earth the props. pro-ag. to begin the earth the props. but in XII. 35. the ag. is a latent pron., relating either to the inf. n. of the v. i.e. "begin" as is actually expressed in [by Muhammad Ibn Bashir alKhairi, May-be (but there is no engagement, it is right to meet it) a different idea has presented itself to thee concerning the disposal of that young she-camel, which thou didst promise me (SM)], or to understood from the interrogation, as is indicated by XII. 33. My Lord, imprisonment &c.; [thus read as an inf. n. (B)]; and XIV. 47. is similar, i.e. the interrog. prop. meaning being expos.; and in II. 10. the attribution is not in sense but form, i.e. And when this expression is said unto them, and formal attribution is allowable in all expressions, like "They said" is the riding-beast, i.e. vehicle, of lying and the almighty knower of all things from knower of all things. "There is no strength nor power but by means of
God" is a treasure of the treasures of Paradise a tradition. The ag. is in the nom., in order to be distinguished from the obj., which is not the case with the inch. (Sh): what puts it in the nom. is its attribute (M), the op. of the ag., i.e. a v. or the like, being lit., whereas that of the inch., i.e. inchoation, is id. (Sh). The general rule is for the ag. to follow next to the v., because it is like a part thereof (M, IA), for which reason the final of the v. is made quiescent when the ag. is the pron. of the first or second pers., to avoid the succession of four mobiles, which is disliked only in one word; and for the obj. to be separated from the v. through being preceded by the ag.: but sometimes it precedes the ag., as ضرب زيدا عمرو. The obj. sometimes even precedes the v.: this is (1) necessary, when it is a cond. n., as ايا تضرب اضرب Whichver thou beatest, I will beat, or an interrog. n., as اي رجل ضربت Which man didst thou beat?, or the enunciatory كم غلام ملكت How many a slave have I owned!, or a pron. detached, which would necessarily be attached if it followed [the v.], as اياك نعبد I. 4. Thee do we worship, which would have been نعبدك had the obj. been postpos. [163], whereas The dirham, I have given it to thee need not necessarily be prepos., since if it followed it might be attached or detached, as ابلطتك or ابلطتك or [164]; (2) optional, as ضرب زيد عمرو or
The ag. must precede the obj., (1) when [otherwise] there is fear of confounding one with the other, as when their inflection is imperceptible, and the context contains no distinction, as ضرب موسى عيسى Moses beat Jesus; but if the context supplies a distinction the obj. may precede or follow [the ag.], as كل موسى الكثري or الكثري موسى Moses ate the pears: (2) when the ag. is a pron. not circumscribed, as ضرب زيدا; but when it is a circumscribed pron., it must follow, as ضرب زيدا.

Not any one has beaten Zaid but I. The ag. or obj. when circumscribed by لَا or إنما, must be postpos., as ما ضرب عمرا إلا زيد Not any one but, or Only, Zaid has beaten 'Amr, where the ag., and ما ضرب زيد إلا عمرا Zaid has beaten only, or has not beaten any one but, 'Amr, where the obj. is circumscribed by لَا, and لَا ضرب عمرا زيد

Only Zaid beat 'Amr, where the ag., and لَا ضرب زيد عمرا Zaid beat only 'Amr, where the obj. is circumscribed by إنما [516]: but the circumscribed ag. or obj. sometimes precedes the [obj. or ag.] not circumscribed, when the circumscribed is obvious from something besides posteriority, as when circumscribed by لَا, in which case it is recognizable from its occurring [immediately] after لَا, a.
[Nor did any but God know that love which her tattooed embellishments stirred up for, i.e. in, us on the evening of the removal of the people of the dwellings to a distance, where the ag. restricted by ِلِي بِكُلِّمِها precedes the uncircumscribed obj. (J)], and

(IA), by Majnūn, *I have procured sustenance from Lailā by means of an hour's speech; and her language has not added aught but the double of what ailed me, where the obj. circumscribed by ِلِي precedes the uncircumscribed ag. (J); whereas that which is circumscribed by ِلِي may not precede [by common consent (J)], because its being circumscribed becomes apparent only through its posteriority (IA, J). As regards circumscription by ِلِي there is this dispute, however (J): most of the BB [and KK (J)] hold that the ag. circumscribed [by ِلِي (IA)] may not precede [the uncircumscribed (obj.) (J)], and explain ِلِي by making ِلِي the obj. of a suppressed v., i.e. ِلِي, *Nor did any but God know: (He know) &c. (IA, J), not of the v. mentioned (J), so that the circumscribed ag. does not precede the obj., because this is not an obj. to the v. mentioned (IA), or as anomalous or a poetic license (J); but that an obj.
circumscribed may precede (IA, J), as لَا اًضْرِبْ عَمَراً زَيدَ (IA), because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be ag. [as in the former verse (J)], or obj. [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be ag. or obj. (IA, J), making لَا to accord with اًضْرِبْ which is the most correct [view], as AlFākihi says, and explain the former verse like the majority, and in the latter supply كَلَّمْنَى زَادْنِى before كَلَّمْنَى, which thus becomes ag. to the suppressed زَادَ, a latent pron. relating to تَكْلِيم being ag. of the expressed زَادَ, and it has not added &c. (What?) Her language (has added unto me), كَلَّمْنَى occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the ag., it is meant to be understood as posterior to the latter, on which account ضْرِبْ عَلَامَةٍ زَيدَ (M). [For] the obj. containing a pron. relating to the posterior ag. may precede [the ag.], as خَافَ رَبَّهُ عَمَرُ. Umar feared his Lord, though the pron. thus relates to a word literally posterior; because the ag. is meant to be understood as preceding the obj., being orig. attached to the v., and is therefore prior in natural order though literally posterior. The obj. containing a pron. relating to what is
attached to the *ag.* may also precede, as *جَاءَ عَلَيْهِ حَرْبُُ هَندََ.* Hind's neighbour beat her manservant; because the *pron.* relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the *pron.* to relate from the prior *ag.* to the posterior *obj.*, as in *

*زَانَ نَورُّهَا السَّنَجَرُ Is flowers have ornamented the tree; because the *pron.* would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in

*لَا رَأَيٌ طَالِبٌ مَضْعَبٌ ذُفُرَّوا *καὶ δὲ οὐ σκέφθη ἐμφώστρον

[by a companion of Mus‘ab Ibn AzZubair Ibn Al‘Aw-wān, *When his pursuers saw Mus‘ab, they were affrighted at him; and he was on the point, had destiny aided him, of being victorious over them (J)*] and

*كَسْا جَلْطَةٌ ذَا الرَّحْلِ أَثْوابٌ سَوْدُْ θρίαντα δανάζι δάναζι στελεχή*

*[His gravity clad the possessor of gravity in the vestments of supremacy; and his liberality elevated the possessor of liberality among the pinnacles of glory (J)*] and

*وَلَوْ أَنْ مَجَدَا اخْلَدَ الَّذِيَّ الْأَهْدَرْ وَاحْدَا مِنَ النَّاسِ أَقْلَ مَجَدَّةَ الْأَهْدَرْ مُطَعَّمِا*
by Ḥassān Ibn Thābit, And if it had come to pass that
glory had for ever perpetuated one of men, his glory would
for ever have preserved Muṭ'im (J]) and [160]

[by AnNābigha adhDhubyānī, May his Lord requite
ʿAdī Ibn Ḥātim for me with the requital of the howling
dogs; and He has done so (J]) and

[by Salīt Ibn Saʿd, His sons have requited Abu Ḥi-
lan after old age and excellence of dealing with them,
like as Sinimmār is, meaning was, requited, as poetic licen-
ses, or anomalies, or otherwise explicable, as in

جمَّع بنوَّة أبا الغيلاني عم كبر وحسب فعل كما يجمع سُنَّاَد

(IA), by Salīt Ibn Saʿd, His sons have requited Abu Ḥi-
lan after old age and excellence of dealing with them,
like as Sinimmār is, meaning was, requited, as poetic licen-
ses, or anomalies, or otherwise explicable, as in

جمَّع بنوَّة أبا الغيلاني عم كبر وحسب فعل كما يجمع سُنَّاَد

where they say that the pron. relates to un-
derstood from جَمَّع, May its Lord, i.e. the Lord of requi-
tal, or to a person other than ʿAdī; while some GG allow
this [construction] in poetry though not in prose, which
view AlAshmānī says is the truth, because it only occurs
in poetry from exigency (J). But the case in which a
pron. attached to the preceding ag. would relate to what is
attached to the subsequent obj., as ضَرَبَ بِهَا صَاحِبَ هَنِئَ

Her, i.e. Hind's, husband beat the companion of Hind, is
disallowed (IA).

§ 21. The pronominal is like the explicit ag. in being
made the subject, as ضَرِبَتْ I beat and ضَرِبَتْ Zaid
beat; so that an ag., namely a pron. relating to


t to in , is meant to be un-
derstood in (M). The ag. and pro-ag., being essent-
tials and regarded as part of the v., are not suppressed;
and when apparently suppressed, they are latent prons.,
as in the words of the Prophet


The adulterer doth not commit adultery, when he committeth
adultery, while he is a believer; nor doth he that drinketh


drink wine, when he drinketh it, while he is a believer,


so that the o. f. is not , but the ag. of


is a pron. latent in the v. and relating not to


before mentioned, because that would be contrary to what


is meant, but to the necessitated by . The


ep. of the ag. and pro-ag. has usually no du. or pl. sign
affixed to it (Sh); [for] when the v. is attribute of an explicit
du. or pl., the majority of the Arabs divest it of du. or pl.
sign, as if it were attribute of a sing. (IA), [so that]


the v. is made sing.; as V. 26. [16]


LXIII. 1. When the hypocrites come unto thee (D),


The Hinds stood (IA), or


Thy brothers, or Thy women, stood, like


In , , , , what
follows the v. is not made nom. by it, nor are the l, r, and n ps. showing that the ag. is du. or pl.; but the explicit n. is a postpos. inch., and what is attached to the preceding v. is a n. [i.e. pron.] in the position of a nom. through it, and the prop. [e.g. كُمَا ]is in the position of a nom. as enunc. of the postpos. n.; or what is attached to the v. may be governed by it in the nom. [as its ag.], as before, while what follows is a subst. for the [attached] prons. l, r, and n (IA): [thus] in XXI. 3. [النَّالِينَ 1] is a subst. for the pron. in أَسْرُوا (D), [or] أَسْرُوا طلِمْوا (D), an inch. and أَسْرُوا النَّجِرَيْنَ an enunc., which is the best analysis of this text (Sh); and in V. 75. Afterwards they waxed blind and deaf, many of them كُنِيرَ is a subst. to the pron. in أَمْوُوا and أَمْوُوا (D), but should not be called inch. to the preceding prop. because the enunc. may not precede [the inch.] in such a case as this [28] (B). But the sign of the du. and pl. is affixed when the v. follows [the subject], as أَرْجَلْيَا ْكُمَا and أَرْجَلْيَا ْكُمَا, the l and r being prons.; because the [former] ag. then becomes an inch. by reason of its precedence, and if the v. were made sing., as النَّاسُ خَرَجَ : might be supposed that a part [only] was meant, as النَّاسُ خَرَجَ سَبِيلُهم. The people, their chief went forth; whereas when the v. precedes, the sign of the du. and pl. in the
ag. makes a sign in the v. unnecessary (D). Some Arabs, however, [namely the Banu -Hāríth Ibn Ka'bah, as As-Saffar says (IA),] affix such signs (IA, Sh) to a v. attributed to a du. or pl. explicit n. (IA), like as all affix a sign indicating the fem. (Sh), in which case the وَلَنَّهُ and نَّهْنَ are [not prons., but] ps. indicating the du. and pl., like as the تَبُنَّى in قَامَتُ هَنَّهُ is a p. indicating the fem. [607], and the n. after the v. is its nom., as هَنَّهُ is of قَامَتُ (IA); e.g.

نوَلَا قَتَلَ الْمَرْتِينَ بِنَفْسِهِما وَقَدْ أَسْلَمَانَ مَعِيهِمْ (IA, Sh), by 'Abd Allāh Ibn Kā'is, He conducted the fighting against the schismatics himself; stranger and relation having deserted him (J), the saying of the Prophet. يَتَعَبْقُونَ فِيَّمُ مَلاَكَةٌ بِاللِّيْلِ وَمَلاَكَةٌ بِالنَّهَارِ Angels in the night and angels in the day relieve one another by turns among you, the saying of an Arab أَكْلُونِي الْبَرَاغِيَّاتُ The fleas have devoured me (Sh),

يَلْمَونِي فِي أَشْتَرِائِ النَّفْخَ أَهْلِي فَكَلَّمُهُمْ يُعَذَّل் (IA), by Umayya, My family blame me for the purchase of the palm-trees; and every one of them upbraids me on that account (J),
(IA, Sh), by Abû 'Abd ArRahmân Muḥammad Ibn 'Abd Allâh al'Uthbi, The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks (J), XXI. 3., as some say (Sh), الْذِّينَ اسْرَوْا being ag. of اسْرَوْا and the, the sign of the pl., [V. 75., Kîhir being an ag. (B),

(Sh) The spring-herbage was delivered of goodesses which the white ones of the clouds made fruitful (Jsh). But that combination is rare when the v. is attribute of the explicit n. after it (IA), [and] has not been heard save in a weak dial. not found in the Kur'ân or the traditions of the Apostle [?] (D), though not rare when the v. is attribute of the ꝓ, ꝕ, and ꝕ, and the explicit n. is an ḫīn. or a subst. for the pron. (IA). When the ag. or pro-ag. is fem., its op. is made fem., necessarily, or more correctly, or less correctly. The feminization is necessary (Sh), [so that] the quiescent ꝓ of feminization is inseparable from the pret. v., (1) when the v. is attribute of an attached fem. pron. (IA), [i.e.] when the fem. ag. [or pro-ag.] is an attached pron. (Sh), no distinction being here made between properly and tropically fem., as هِنَّ قَامَتْ هَيَّ [i.e. هِنَّ قَامَتْ هَيَّ being an ḫīn., the ag. latent in the v., and the ꝕ a necessary sign of the fem. (Sh)],
and the saying of the poet

Verily munificence and manliness have been committed to a grave in Merv upon the clear road, instead of, being a poetic license (Sh), being taken as equivalent to and to (W); but when the pron. is detached, the is not put, as Hind, not any but she has stood (IA): (2) when the ag. is an explicit n., properly fem. (IA, Sh), not detached [from the v.], sing., du., or pluralized with the and , as

III. 31. When the wife of 'Imrān said, or ; for

[by Labid, My two daughters have wished that their father should live; and am I aught but a man of Rabi'a or Mudar? (N)] is a poetic license if the v. be supposed pret., but not if it be a contraction of the aor., wish; and in LX. 12. When the believing women come unto thee the obj. is interposed, or the ag. is really the conjunct quasi-pl. n., as though
were said, or is a suppressed quasi-pl. n. qualified by the feminine, i.e.
(IA), the masc. being preferable as regards the sense, because the complete sentence is ما قام أحد إلا هند, so that the ag. is really masc. (Sh); but the ت is sometimes, though very rarely, retained in poetry only, as

طري النحذاء الأجراز ما من غروضها

(IA), by Dhu -Rumma describing a she-camel, Goading and the lands bare of herbage have emaciated what was within her girths; so that not aught has remained but the bulging ribs (J), [or more accurately] the fem. is allowable from regard to the appearance of the expression, as [in the last ex. and]

ما برت من ريبة وذسم في حبرنا إلا بنات العمو

[Not any one has been clear from suspicion and blame in our strife but the daughters of the, i.e. our, paternal uncle (Jesh)], and even in prose, as is proved by the readings إن كانت إلا صيحة واحدة XXXVI. 28. There was not aught but one shout and فأصبحوا لا ترى إلا مساكنهم XLVI.

24. And they became in such a state that not aught was to be seen but their dwelling-places (Sh), [though] the reading with the ت is better, because you say ما جاءتي إلا امرأة, that is better, not ما جاءتي or ما جاءتي (N). The ت is sometimes, but very rarely, elided from the v. attributed
to a proper fem. without separation; and sometimes, but only in poetry, from the v. attributed to the tropically fem. pron., as

(IA), by 'Amir Ibn Juwain at Tā'ī, with the first ٌ otiose and the second operative, This cloud is more beneficial than others, for not a cloud has rained with raining like its raining; and this land is so too, for there is not a land that has produced herbs with herb-producing like its herb-producing (J). If the v. be attribute of a perf. pl. masc., the they may not be affixed to it, as ٌ كَامِ旦 الزَّيدُويٌ not كَامُت. But when the v. is attribute of (IA), [i.e.] when the ag. [or pro-ag.] is (Sh), a broken pl. (IA, Sh) masc. or fem. (IA), or a quasi-pl. n., or [collective] generic n. (Sh), or perf. pl. fem. (IA), the ag. [or pro-ag.] belongs to the class of (Sh), [and therefore] the they is like the they with (IA), the tropically fem. explicit n. (IA, Sh), [so that] the they may be expressed or suppressed, as ِكَامَت and ِكَامُتُ الْجُنُونٌ , ِكَامَت and ِكَامُتُ الْجُنُونٌ , ِكَامَتُ الْجُنُونٌ and ِكَامُتُ الْجُنُونٌ XLIX. 14. The Arabs of the desert said, وُقِلَ نُسْرَةٌ XII. 30. And certain women said, [where نُسْرَةٌ, being a quasi-pl. n. to امْرَأةٌ and therefore not properly fem., has its v. denuded (of the مَ) (B),] and اورق الشجر and
The trees became leafy, all with the fem., because the masc., because the جمع is meant; for نساء هند are not properly fem., because the proper fem. is what has a فَرْج, and the فَرْج belongs to the individuals of the collection, not to the collection, whereas the v. is attributed to the collection, not to the individuals.

Of this cat. are نعم or نعم المرة هند (Sh), [so that] the مَيْ may be expressed or elided in نعم and its sisters, when the ag. is fem. (IA): the femininization is in conformity with the apparent [femininity of the ag.], and the masculinization is because المرة is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the ag. is treated like the broken pl. as regards expression or elision of the مَيْ, because it resembles the latter in denoting a multiplicity (IA): and similarly you say بَنْس المِرّاء or بَنْس حمالة الحطب. Most evil is the woman, the female carrier of firewood (Sh): elision [of the مَيْ] in such cases is good, but expression [of it] is better (IA).

§ 22. An instance of the pronominal ag. is حَزَبُني and حَزَب زَيدا. He (Zaid) beat me and I beat Zaid, where you desire to make Zaid both ag. and obj. (M) Two
or more ops., of the species of the v. or of ns. similar to it, may contest one or more regs. posterior to them, as

أَوُّلِيَّةً فُرْقَةَ عَلَيْهِ قَطَّرَاهُ XVIII. 95. Bring ye unto me, I will pour upon it, molten brass, where two ops. أَوُّلِيَّةً and أَوُّلِيَّةً ضَرْبُت وَاهْتَدَى زِيدًا يَوْمُ الحَجِّي وَصَطَّرَاهُ. I beat and disgraced Zaid on Thursday, where two ops. contest more than one reg.,

آَمُرُوا وَأَخَصِّهَا وَأَذَّنَّ اللَّهُ مَبْتَغِيًا عَفَا وَعَفَا إِلَى الْرُّوحِ وَالجِسَدِ.

I hope, and dread, and supplicate God, earnestly seeking pardon and health in soul and body, where more than two ops. contest one reg., تَسْبِيحَةٌ وَتَسْبِيحَةٌ وَتَكْبِيرٌ دِينُ كُلّصَالَةٌ ثَلَاثَا وَثَلَاثٍ تَسْبِيحَايَ اللَّهِ and the سَبْحَانَ اللَّهِ and the الحَمْدُ للَّهِ at the conclu-

sion of every prayer three and thirty times, where more than two ops. contest more than one reg., namely the ادْعَاءَ and the unrestricted obj. دِينُ.

فَلْيَكُلِّ ذِي دِينٍ دِينٍ فَرْقَةً غَرِيمَةٍ وَعَرَّةٌ مَطْلَبٌ مَعْنَى غَرِيمَةٍ

Every debtor has satisfied and fully paid off his creditor; but 'Azza is so backward that her creditor is put off, wearied out, where two [pass. participial] ns. (Sh) مَطْلَبٌ (BS) contest [the (second) عَرَّةٍ (BS)], as some say (Sh, BS), as likewise the two quals. contest اِثَرُها in
by Ka'b, Su'ād has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled, provided that it be an adv. to متبرَول, dependent upon it, but not if it be a d.s. to its pron., dependent upon being suppressed, because in that case the quals. will claim the unrestricted being upon which it depends, this being the real d.s., whereas contest in the case of a suppressed word does not take place, and because when we make the first [qual.] govern we shall express [the real d.s. as] a pron. in the second, whereas the pron. does not govern, and the d.s. is not made a pron., since it is necessarily indet. (BS), and حَمَّرَكَ اقرأُ كَتابَتِه LXIX. 19. Take, read ye, my book, where a v. and [verbal] n. contest. There is no contest between ps., nor between a p. and another word; nor when the reg. precedes, or is intermediate, though some allow it in both cases (Sh), رَفْضَ رِجَمٍ IX. 129. To the believers pitiful, merciful being assigned as an instance of the two posterior ops., and

[by Sa'i'da Ibn Juwayya (SM),] as an ex. of the intermediate reg., انْتَقاً being an adv., من red., and بارَق claimed by or تَنْتَمُ, one of which governs, while
the reg. of the other is suppressed (BS), They (wild cows
oppressed by the heat) have passed the day standing with
one foot raised, in the hard elevated places, parched with
thirst; if, or whenever [181], they find in the border of
the horizon, they watch to see where it will rain, a cloud
charged with lightning, but مَهْمَا is obj. of
تَصْبِ, and مَهْمَا, whatever cloud &c. they
find &c., they watch &c. (SM); nor is the saying of Imra
alKais
[And if it were the case that my toiling were for
the sake of a most ignoble livelihood, a small portion of
the world's goods would suffice me, nor should I seek
for grandeur (Jsh)] a case of contest (M, ML) at
all, because of the difference of the [regs.] claimed by
the two ops. (ML), since the second v. [of the second
hemistich] is not directed to the same [reg.] as the first
(M), for ملَكُ مَثْلُ بَثْرُ كَفَانِي
claims تَلِيلٌ, and ملَكُ مَثْلُ بَثْرُ كَفَانِي
claims تَلِيلٌ, lest the sense
be vitiated. The two ops. in the process of contest
must be connected together (a) by a con., as مَثْلُ
وَأَنَّهُ اخْرُكَ كَانَ يَقُولُ سَفِهْناً عَلَى اللَّهِ شَمَطَا
LXXII. 4. And that our
fool was wont to speak against God an extravagance and
وَرَأَى هُمُ الْأَوَّلَا كَمَا طَنَّدَوْنَ ائِلَٰهٍ إِنَّ
LXXII. 7.
And that they thought, like as ye thought, that God would not raise any from the dead, [which is loosely worded, because the first, namely كنى and طنوا, does not govern the second v. itself, but only the inflectional place of the prop. that the second v. belongs to (MA), يقل سفهنا being pred. of كنى, and كنى طنوا a reg. of طنوا (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second's being a reply to the first, either a correl. [419] of condition, as XVIII. 95; or a reply to a question, as يستفترون فل الاله يفتكم في الكتالله IV. 175. [They consult thee (where is suppressed because indicated by the reply): say thou God declareth unto you His ordinance concerning the man that leaveth neither child nor parent (B)]: or (d) by some similar mode of connection: while قّام تُعَد زيد is not allowable (ML): but I have not seen it said that the two ops. must be connected together, except by IU; and others disagree with him, F allowing فهيهات هيهات قّام تُعَد زيد, and IAR قّام تُعَد زيد, to be an instance of contest (MA). Either of the two ops. may be made to govern (IA, Sh) the explicit n., while the other is withheld from governing it and governs its pron. (IA); but there is a dispute as to which is preferable [for governing the explicit n.]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the reg.; and this
mode is correct in analogy and more frequent in usage (Sh). The pron. governed by the neglected op. must be expressed, if it be such as must be mentioned, like the a. or pro-ag., whether the neglected be the 1st [op.], as in Thy two sons do good and do evil, where the ag. is necessarily expressed as a pron. or the 1st v.; or the 2nd [op.], as in the 2nd v. Similarly you say بَيّنا وَأَعْتَدَى عَبَّادَكَ two slaves acted oppressively and injuriously, where the 2nd, and بَيّنا وَأَعْتَدَى عَبَّادَكَ, where the 1st governs [the explicit n.]. The pron. [in these neglected ops.] must not be discarded, because that would produce suppression of the ag. (IA): according to the two opinions [of the B. and KK] (M), you say كَانَ اَنْفُضَ أَخْوَاكَ [160] and رَقَعَدا أَخْوَاكَ (M, Sh); and by common consent the pron. may not be suppressed when it is a nom. (Sh). A nom. [pron.] required by the neglected v. is either one of an essential, i.e. the obj. of طَلَى and its sisters, because orig. an inch. and enunc. [440], or not so (IA). If it be not (IA, Sh) orig. an essential (IA) [or otherwise indispensable (Sh), and be required by the 1st [op.] (IA, Sh), when the 2nd is made to govern [the expl. n.], it must be suppressed (Sh); [and] it may not be expressed as a pron. (IA), because, being a complement, it need not be expressed as a pron. before being
mentioned [explicitly], since it may still be borne in mind, the relation of a pron. to a word posterior literally and in natural order being avoided only when the pron. is expressed (J), as not I beat him (Zaid) and Zaid beat me (IA, Sh) and مرت لمربي زيد not مرت لمربي زيد (IA), except in poetry, as

إذا كنت ترضيك ورضيك صحب

(IA, Sh) When thou art so circumstanced that thou satisfy him and a friend satisfy thee in presence, then be thou in absence more careful of the compact of affection; and disregard the tales of the slanderers, for seldom is it that a slanderer devises aught else than estrangement of an affectionate friend, where being required as an obj. by يرضي and ag. by يرضي is governed by the latter and expressed as a pron. with the former for the sake of the metre (J). If the non-nom. [pron.] be (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.], it must be placed last [in a pronominal form (IA)], as (IA, Sh) طلمني وطلنت
He (Zaid) thought me to be it (standing) and I thought Zaid to be standing (IA) [and]

I disliked them (the two Zaidas) and the two Zaidas liked me (Sh). The non-nom. [essential or otherwise (IA)] required by the 2nd [op.], [when the 1st is made to govern (the explicit n.) (Sh)], is expressed as a pron. [in the 2nd (op.) (Sh)], as (IA, Sh)

Qām ʿūbrīntihā ʾaḫwāk, ʿūbrīntī ʾaḫwāk (IA), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaḫwāk (Sh), ʿūbrīntī ʾaخلاف يُعْشَى ِّللّٰٰإِن أَذَا هُمْ لَمْ يَحْوَى شِعَاعَةَ (IA, Sh), by 'Āṭika Bint 'Abd AlMuṭṭalib, In 'Ukāb, the dazzling rays reflected from the weapons whereby blind the beholders, when they glance thereat (J), orig. َّلِيِّمَة (IA), the pron. (IA, J) relating to ُّلِيِّمَة, which is required as an ag. by ُّلِيِّمَة and obj. by ُّلِيِّمَة (J) [and] being suppressed by a license, which is anomalous just as it is anomalous for the 1st [op.] when neglected to govern the pronominal obj. not orig. an essential
(IA); and therefore in XVIII. 95. the 2nd [op.] governs [the explicit n.], because otherwise would be said, and similarly in the rest of the texts of the Kur'ān belonging to this cat. [of contest] (Sh), being obj. of اَنْفُسُكَ, because, if it were obj. of هُمُّا, would be said (B). [In short] when the 1st [op.] is neglected, a pron. other than a nom., i.e. an acc. or gen., is not expressed with it, unless the obj. be orig. an enunc. [or otherwise indispensable], for this must be expressed [as a pron.] at the end; but with the 2nd [op., when neglected,] the pron. is expressed, whether nom., acc., or gen., and whether orig. an essential or not. The BB, however, hold that the obj. of the neglected v. must be expressed as an explicit n. when, if made a pron., it would not agree with its exponent [160], because of its being orig. an enunc. to what does not agree with the exponent, as when it is orig. an enunc. to a sing. while its exponent is du., as اَنْفُسُكَ وَعَمِّى اخْبَرْنِي I think, and they two think me to be a brother to them, Zaid and 'Amr to be brothers to me, where, if you said اِيَّا, يَطِئُنَّتِي اياَة though agreeing with the ى which is the first obj. of يَطِئُنَّتِي would not agree with اخْبَرْنِي to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said
"When it shall be to-morrow, come thou to me, i.e. When our circumstance as to time shall be &c. (M)."

§ 23. The op. of the ag. [or pro-ag. (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as زید said in reply to "Who stood ?" or "Who was beaten ?", where you may also express the v., saying قام زید or ضرب زید (Sh), a reading of XXIV. 36. 37., Wherein is His perfection extolled in the mornings and the evenings; men (extol) His perfection, [ being made nom. by what يسبح رجال]
indicates (B), i.e. يسِعُ له رَجُل, and لَيْبِكْ يُزَدِّق ضَارِعٌ لِحُصُومَةٍ وَمَخْتَبِيَتْ مَبْنَ تَطْيِيِمِ الطُّواْجٍ [by Dirār Ibn Nahshal (N) or Nahshal Ibn Ḥarri (Jsh), lamenting Yazid Ibn Nahshal, Let Yazid be bewailed: one that succumbs because of hostility, and one that begs on account of the destroying (ما being infinitival) of disasters (shall bewail him) (N, Jsh), i.e. يَبْكِي ضَارِعٌ, a reply to an assumed question (Jsh), as though it were said “Who shall bewail him?” (N, Jsh), or] be made to weep: (let) one &c. (make him weep), i.e. لَيْبِكَة ضَارِع (M): (2) necessarily (I, Sh), when a.v. follows expos. of the op., as (Sh) in هَلْ زَيْدٌ خَرَجْ (Has) Zaid (gone forth,) has he gone forth?, [where] the nom. is the ag. of an understood v. expounded by the expressed [v.], and similarly (M) in وَأَيْنَ أَحَدٌ مِّنّي المُشْرِكِينَ أَسْتَجَارَكْ IX. 6. And if any one of the polytheists (ask protection of thee, if) he ask protection of thee (M, I), in full, and (IA) وإذا السَّما أَسْتَجَارَكْ أَحَدٌ أَرْضَ أُنْشَقَتْ وَذِنْتُ لَهَا وَحِقَّتْ وَإِذَا الأَرْضُ مَعَ LXXXIV. 1–3. When the heaven (shall be riven in sunder, when) it shall be riven in sunder, and shall give ear unto its Lord, and be made meet for hearkening and obeying, and when the earth (shall be stretched out flat, when) it shall be stretched out flat (I, Sh), where السَّما is ag. to انشقت suppress-
ed, like in LV. 37. And when the heaven shall be riven in sunder, except that here the v. is mentioned (Sh), the full phrase being '래 난 진 아 산 (IA), and [similarly] the earth is pro-ag. to مدت suppressed, and each of the two [suppressed] vts. being expounded by the v. mentioned, may not be expressed, because the v. mentioned is a compensation for it (Sh), and in

('래 난 진 아 산, by Kurait Ibn Unaif, And had they made spoil of my camels, then, by God, a band fierce to resent injury on the occasion of indignation at aggression, though a feeble man (be yielding, though) he be yielding, would have charged themselves with aiding me, i.e. أن لم يَنْذَر أَنْ أَلْغَ (T), every n. in the nom. [similarly] situated after 'راح or 'راح being thus made nom. [as ag. or pro-ag.] by a v. necessarily suppressed (IA), and in the prov. لَوْ ذَات سُوْارِ لْئَمْثَنَى If a braceletet, i. e. noble, woman (had slapped me, if) she had slapped me, it would have been endurable. In XLIX. 5. And if (it had come to pass) that they had been patient the meaning is لَوْ بَيْن (M), i.e. لَوْ بَيْن (K, B); for them صبروا is in the position of
a nom. as ag. (K), [and] since أَيَّنَّ, while indicating the inf. n. by means of its annexure, indicates النَّبُوَتْ by its own means, the v. [ثُبِّتَ] must be understood (B). The prov. إِنَّ لَا يُكَفُّ لَكَ فِي النَّسَاءِ إِلَّا حُطَّيَةٌ مَّلَأَ إِلَيْهَا، If (thou have) not a favorite (among the women), (I will) not (be) backward in showing love for thee (M). When the case is such that either the suppressed is a v. and what remains is an ag., or what remains is an enunc. and what is suppressed is an inch., the latter is better, because the inch. is the enunc. itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the v. is not the ag.; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and لَيْبِيكُ التَّعَلُّجَ, in full يُسَبَّحَةٌ رَجَالٌ and يُبْكِيكَ اْلَّعَمِّ, [rather than هُمْ ضَارِعٌ الْعَمِّ and هُمْ رَجَالٌ they, i.e. the extollers and the bewailers, &c. (DM),] these noms. not being construed to be inchs. whose enuncs. [properly enuncs. whose inchs. (MA, DM)] are suppressed, because these ns. are actually ags. in the versions with the v. in the act. voice, [يَرْيَدُ] being then in the acc. as obj., Let one &c. bewail Yazid, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, يُرْيَدُ (MA, DM) with Damm in either version
24. And assuredly, if thou ask them who hath created the heavens and the earth, they will say, God (hath created them), this being construed to be not لَخَلَقَهُمُ اللَّهُ (or rather لَخَلَقَهُمُ اللَّهُ), because that occurs in the similar position لَخَلَقَهُمُ السَّمَوَاتُ وَالْأَرْضُ لَيُقُولُ إِنِّي اللَّهُ. XLIII. 8. And assuredly, § The Mighty, the Wise hath created them, and in analogous positions, e.g. lxvi. 3. She said, Who hath informed thee of this? He said, The Wise, the Omniscient hath informed me.

§ 24. The inch. is that which, being made a subject of enunciation, or being a qual. governing in the nom., a sufficient substitute [for the enunc. (§ 25)], is denuded of lit. ops. The enunc. is that which together with a inch. other than the qual. before mentioned affords a complete sense (Sh). The inch., [therefore,] is of two sorts (1) such as has an enunc. (IA, Sh), as زَيْدٌ عَأَذُرٌ Zaid excusing, where زيد is inch. and its enunc. (IA), which is the prevalent [sort] (Sh); (2) such as has (I,
Sh) not an enunc., but a nom. (Sh), an ag. [or pro-ag.] (IA), that supplies the place of the enunc. (IA, Sh), as

Are these two travelling by night?, where the Hamza is interrog., an inch., and a diacritical an ag. supplying the place of the enunc. (IA) The two sorts have two matters in common: (1) both are denuded of lit. ops.; (2) both have an id. op., namely inchoation, i.e. their being thus denuded for the sake of attribution (Sh). If denuded not for the sake of attribution, the inch. and enunc. would be in the predicament of the ejis. [200], the property of which is to be cried out uninfl., because inflection is required only after construction [159] and composition (M). The inch. [of either sort, then], [according to the BB (IV, IA),] and the enunc. [according to some of them (IV, IA), and apparently to Z (IV),] are governed in the nom. by [inchoation (IV, IA), an id. op. (IA), i.e. (IV, IA)] the being denuded (M, IA) of lit. ops. (IV, IA) neither red., as in Thy sufficiency is a dirham [201, 503], where is an inch., the being red., nor quasi-red., as in Scarcely any man is standing [498, 505], where is an inch., as is shown by the fact that the n. coupled to it is put into the nom., as [when this denudation is] for the sake of attribution (M); but according to (IV, IA) others (IV), [vid.] S and the majority of the BB (IA), the enunc. is governed [in the nom. (IA)] by the inch. (IV, IA), a lit. op., which is the
justest doctrine (IA). The two sorts of inch. differ in two things: (1) that which has an enunc. is either add
plain n., as حَتَّى نَحْنُ وَمَعَهُ نُبِيٌّ God is our Lord, and محمد is our Prophet, or a paraphrase of a n., as وَإِنّا نَصِرَّمُ خَيرًا لَّكُم II. 180. [571] And that ye should fast is better for you, i.e. وَصَيَّامُ مَنْ خَيْرٍ، and similarly تَسْمَعُ الآخ
[2]; whereas that which dispenses with a enunc. is never a paraphrase of a n., and is not even every n., but [only] an epithetic n. [3], as برَكَّرُ الَّذِينَ اجتُزَيْنَ and مَعَنَّى العَمْرُ. [My two friends, ye are not faithful to my covenant, when ye are not for me against him that I break with (Jsh)] an

إِن يَطُمُّنِوا فَعَجِيبٌ عِيْشٌ مِنْ قَطْلٍ

(Sh) Will the people of Salmâ abide at home, or have the proposed journeying? If they journey, wonderful will be the life of him that abides at home (Jsh). The qupte when not supported upon a neg. or interrog., is not a inch., though Akh and the KK allow it to be so, as زِبَل
[25]: an ex. of it is
[by Zuhair Ibn Mas'ud ad-Dabbâr, *For better are we in the estimation of men than ye, when the summoner, who waves his garment that he may be seen, says, Ho! such a one, come for me,* orig. خير (J), خير being an inch., and an ag. supplying the place of the enunc., [not respectively a prepos. enunc. and postpos. inch., lest the of superiority be separated from its reg. عند الناشئ منكم by an extraneous (word); but this construction is anomalous, and خير is held by the BB except Akh to be enunc. of a suppressed (inch.), i.e. خير, the expressed خير being a corrob. of the pron. of the suppressed inch. (latent) in خير; and (in Akh's analysis) the verse contains another anomaly, namely that the of superiority, خير, governs an expressed (pronominal) n. in the nom. otherwise than in the case of (360) (J): and

[by a man of Tayyi, *Skilled in augury are the Banû Lihb; so be not thou neglectful of the saying of a Lihbî, when the birds pass* (J)] is [also] pronounced to be an ex. thereof, خير being an inch., and an ag. supplying
the place of the enunc.; [but the BB (except Akh) make it a case of hyst.-prot., though sing., being enunc. of the pl. بُنْ, because it is on the measure of an inf. n., like هَذِئْنِيَّ Braying, and the inf. n. is used as enunc. of sing., du., or pl., like وَالدَاكَةُ بعدَ ذَلِكُ بْنُ هَيْبِرٍ LXVI. 4 (571) And the angels thereafter will be helpers (J). The qual. must govern in the nom. an explicit ag. [or pro-ag.], or a detached pron. [163], not a latent pron.; so that if لم أُعْدَدْ قَارِئُ وَلَأَعْدَدُ it is not said that كَاتِبٌ is an inch., and the pron. latent in it an ag. supplying the place of the enunc., though this is disputed (IA). My saying “governing in the nom. a sufficient substitute [for an enunc.” is not general enough for that nom. to be an explicit n., like قُرْنُ السَّلْمِ in the 2nd verse, or a detached pron., like تَنَّا in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the nom. must be explicit—and for the nom. to be an ag., as in the two verses, ar a pro-ag., as in أمَضِروبِ الاَنْذارِ (Sh). The sentence must become complete by means of the ag. [or pro-ag.], otherwise the qual. is not an inch., as أَتَّكَمْ أَبِيَّة زَيْدٌ (IA), which sort of phrase is excluded from “a sufficient substitute [for an enunc.” (Sh); so that زَيْدٌ is a [postpos. (IA)] inch, a prepos. enunc., and an ag. to كَانُ, which can
not be an inch., because the sentence does not become complete by means of ابرا (IA, Sh.). The interrog. may be a p., as exemplified, or n., as كيف جناس العمراني. How are the two 'Amrs sitting?: and the neg. may be a p., as exemplified, or v., as ليس قائّم الزيداني, where ليس is a pret. v., كام its sub., [orig. an inch.,] and an ag. [to كام] supplying the place of the pred. of ليس, [orig. an enunc.,] [or n., for] you say غير كام, كام الزيداني, where غير is an inch., كام governed in the gen. by prothesis, and الزيداني an ag. supplying the place of the enunc., because the meaning is ما قائّم الزيداني, so that غير كام is treated like ما قائّم, as غير لله عداك فأطرِ الله ولا ت unnatural سلم

[Not playing are thy foes; therefore discard thou play, nor be duped by a casual truce (J)], غير being inch., لله gen. by prothesis, and عداك ag. to لله supplying the place of the enunc. of غير, [since the qual. لله is supported upon the neg. n. غير, because the sense is ما لله عداك, so that غير is treated like ما, the objection that the qual. in this verse is not an inch., but a post. n., being met with the reply that it is really an inch., though lite-
rally governed in the gen. by the pre. n., as though were said, or that, since the pre. and post. ns. are like one thing, it is as though the qual. were the inch. (J), and

[by Abū Nuwās (J),] a verse that IJ boggled in parsing to his son, [Unregretted is a time that passes in trouble and grief, which is like the preceding (J),]

being a prep. and gen. in the position of a nom. through, as pro-ag., and supplying the place of the enunc. of the inch. When the qual. and ag. [or pro-ag.] are both sing., as َاکَذَب زید, the qual. may be an inch., and what follows it an ag. [or pro-ag.] supplying the place of the enunc., [the better analysis, as appears below, because of the absence of hyst.-prot.,] or the qual. may be a prepos. enunc., and what follows it a post-pos. inch.; e.g. َأَرَاغَبْ أَنتَ عَن الْهَتِّي XIX. 47.

Art thou forsaking my gods?, where اراغب may be an inch., and انت an ag. supplying the place of the enunc., or may be a prepos. enunc., and انت a post-pos. inch.; [(for) the verse خَلَبْتِي َلَمْ َعَلْيَكْ refutes the assertion of the KK and Z and IH that hyst.-prot. is obligatory in XIX. 47., since in the verse it would be impossible, for the enunc. of the du. cannot be sing. (Sh);] and,
being a reg. of \( زیدان \), the former [analysis] is more [especially] appropriate, since it does not involve separation of the op. and its reg. by an extraneous [word], for \( زیدون \) as ag. to \( زیدان \) is not extraneous to it, whereas in the second [analysis], \( زیدان \), being an \( inch \), and therefore not governed by the enunc. \( زیدون \), is extraneous to it.

When both are \( du. \), as \\
\[ اکامون الزیدان \]

or \( pl. \), as \\
\[ اکامون الزیدون \]

the qual. is a prepos. enunc., and what follows it an \( inch \), according to the ordinary dial.; but in the dial. of آکامون الیبراغیم [21] the qual. may be an \( inch \), and what follows it an ag. [or pro-ag.] supplying the place of the enunc. They may, however, disagree in number: this [construction] is of two kinds; (1) disallowed, as \\
\[ اکامون زید \]

and \( اکامون زیدان \), which composition is [obviously] wrong; and (2) allowable, as \\
\[ اکامون الزیدون \]

and \( اکامون الزیدان \), in which case the qual. must be an \( inch \), and what follows it an ag. supplying the place of the enunc. (1A). The nom. in آکامون الیبراغیم لکشک.

XIV. 11. Is there concerning God any doubt? and \\
ما في الادار زید

Not in the house is Zaid may be an \( inch \). or an ag. [498], the latter being preferable, because the op. is absence of hyst.-prot.: and like it are (a) the two \\
\[ عرفت \]
21. But they which have feared their Lord shall have pavilions above which shall be pavilions (DM), because the 1st adv. is supported upon what is predicated of, [i.e. لَكُمُ الْأَنْعَٰمِ ۚ لِلهُمْ غَرْفٌ وَمِنْ فُوقِهَا غَرْفٌ DM], and the 2nd upon the qualified, the 1st being qualified by what follows it; (b) the n. following the qual. in أَقْطَمُ زِيدٍ زيدٌ تَأَمُّم إِبْرَاهِيمٍ, because of what we have mentioned, [that the o. f. is absence of hyst.-pro- (DM),] and because, when the اب is an ag., the enunc. of زيد is a single term [26], the o. f. of enunc.; and (c) أَقْطَمُ أَمْتُ in II. 18., [(which is like the 2nd غَرْف,) Or like the similitude of men caught in a rain-storm from heaven, wherein are dark-nesses (B),] the ep. being orig. a single term: and if you say أَقْطَمُ أَمْتُ, the case is similar, according to the BB; and the doctrine of the KK, with whom IH, agrees, that this [pron. (DM)] must be an inch. is conclusively falsified by XIX. 47. and خَلِيلُ الْآخِ, the saying that the pron. is an inch, as Z asserts [and IA allows in the text, leading [in the text] to separation of the op- from the reg. by an extraneous [word], and in the versal to making the sing. the enunc. of the du. And أَخَوَة is
may be an ag. by means of the adv., the latter being supported upon the s. s., namely the pron. of Zaid assumed to be in خُرَبَّ, [Zaid was beaten, his brother being in the house (DM),] or pro-ag. of خُرَبَّ assumed to be void of the pron., [Zaid’s brother was beaten in the house (DM),] or an inch. whose enunc. is the adv., the prop. being a d. s., [which (construction) reverts in sense to the 1st (DM);] Z and Fr, indeed, hold this last mode to be anomalous, because the circumstantial nominal prop. is void of the جَاءَ زَيدَ عَلَيْهَا جَبَّة, and declare the quality of ag. to be necessary in جَاءَ زَيدَ عَلَيْهَا جَبَّة [80]; but it is not as they assert: and the three modes are allowable (DM) in كَانَ مَنْ نَحْيُ قُنُّل مَعَ رَبَّنَاهُ a كُبْرِيَّ مَعَ رَبَّنَاهُ [III. 140], being pro-ag. (? ag.) of the adv. occurring as a d. s. to the pro-ag. of قُنُّل, read with the single ب, the pron. of نَحْيُ (DM), the sense being كَانَ مَعَ هُمَا أَنْجُ و (K), or pro-ag. of قُنُّل, or an inch. whose enunc. is the adv., the prop. being a d. s., And how many a Prophet hath been slain, with him being many devout men! or And how many a Prophet have many devout men been slain with! (DM). The 1st of the two ns. must be the inch., [and the 2nd the enunc.,] (1) when both are det., whether equal in degree [of determinateness (DM)], as أَلَّهَ رَبِّنَا, [what is pre. to the pron. being graded with
the proper name (262) (DM), or unequal, as 
and this [30] is the ordinary [doctrine]; but the truth is that the inch. is (a), [if both be alike known or unknown (DM),] [the] more det., like 
[whether it be first or last, and, if one be not more det., the first (DM),] or (b), [if they differ as to being known and unknown (DM),] the one known to the person addressed, [whether it be first or last, more det. or not (DM),] as if he say Who is the stander?, and you then say The stander is Zaid, but (c), if he
know them both, though not the relation [of one to the other], the first: (2) when both are indet., suitable for being made the inch. [25], as [28]: (3) when they differ as to determinateness and inde
terminateness, and the 1st is the det., like if the first be the indet., then, if it have not a permissive
it is an enunc. by common consent, as The garment is silk; and if it have a permissive, it is so, according to the majority, while $S$ holds it to be the inch., as Zaid is a better than the
or A better than thou is Zaid, and in my opinion either mode is allowable, the latter on the evidence of the saying [above], the not being prefix
to the enunc. in affirmation, [(and).] being (indet.
This is a man sufficing thee, where it (K, B on III. 167.) does not import determinateness through being pre. (B), (but) is an ep. of the indet., because its prothesis is not real, since it is in the sense of the act. part. (111) (K),] and the former on that of the saying \[448\] with the nom., What has thy want become? orig. \[\text{ما جاَبَتْ حَاجَتُكَ} \]

[\[\text{ما} \text{ being in} \text{det. (180), a prepos. enunc. (DM),} \]

so that the annulling [\[v.\] is introduced after the det.
is assumed to be an inch., otherwise it would not be introduced, since an interrog. is not governed by what precedes it, [for, if \[\text{ما} \] were an inch., the annuller would be prefixed to it, so that the interrog. would be governed by what preceded it (DM),] whereas with the acc. the \[\text{ما} \] \[\text{أَي} \text{ حاجَة} \text{ هي} \text{ اَنَّهُ} \text{ ما} \text{ هي} \text{ حاجَتُكَ} \text{. \[87\] being a 1st inch., هي a 2nd, and enunc. of the 2nd (DM),] then, the annuller being prefixed to the pron., the latter becomes latent in it, [so that \[\text{ما} \] is an inch., the sub. of جَاتُ a latent (pron.), حاجَتُكَ a pred., and the prop. the enunc. of \[\text{ما} \] (DM)]. The last, however, must be the inch. in بنونا اَنَّهُ ابن جَنيفة اَبُو يوسف [88]; from regard to the sense (ML), notwithstanding the equality in [degree of] determinateness (DM). The primary condition of the n. is inchoation; but that which
governs the *nom.* otherwise than in the case of *inchoation* or the *acc.* or *gen.* sometimes invades the *inch.,* so that it becomes non-inchoative: *e.g.* لابد الله منطلق or رأيت عبد الله منطلق by prefixion of مرت بعبد الله منطلق or كان عبد الله منطلق (S). [Thus] the *ops.* &c. rob the *inch.* and *enunc.* of stability upon the *nom.* (M). The annullers of inchoation are (1) *vs.,* *i.e.* كان and its sisters [447], the *vs.* of *app.* [459]; and طَقَّ and its sisters [440], (2) *ps.,* *i.e.* مَع and its sisters [38, 107], the generic *neg.* [36, 99]; and طَقَّ and its sisters [33, 97, 516] (IA). The *inch.* resembles the *ag.* [19] in being a subject of attribution; and the *enunc.* resembles it in being a second constituent of the *prop.* (M), [for] the *v.* cannot dispense with the *n.* [432], like as the first *n.* cannot dispense with the other in inchoation (S).

§ 25. The *inch.* is (1) *det.,* which is the general rule, (2) *indet.* (M, IA, Sh), either qualified or unqualified (M), but only [on condition that (the prediction made of) it import a material sense, which is realised (IA)] in particular cases extended by some modern to upwards of 30 (IA, Sh), said to be [all] reducible to generality or particularity of the *indet.* (Sh). Those not here mentioned are either referable to what mentioned, or not correct. [Of] these cases (IA), [i.
of] the permissives of inchoation by means of the *indet.* (ML), instances of particularity (Sh) are (1) the *indet.*'s being (a) qualified (IA, Sh, ML), (a) literally (IA, ML), [i.e.] by an *ep.* mentioned (Sh), as II. 220. And assuredly a believing servant of God is better than a polytheist (ML, Sh), *رجل من الكرام عندنا* A man of the nobles is with us (IA), and *سُعِيف عَدٌّ بِقَرُمَة* A feeble man takes refuge in a weak thornless tree of the kind termed *قَرَمَة*, orig. *رجل سُعِيف*, the inch. being really the suppressed [*indet.*], which is qualified; but every *ep.* does not produce material sense, so that *رجل من الناس حاجز* is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i.e.] by an *ep.* supplied (Sh), as [27], i.e. *منواري منه* (Sh, ML), *شر أحمر* [below] *An evil, (being what an evil!*) made &c., or *A (great) evil, i.e. (IA, ML)* [or] *شر اي شر* (ML) [or] *شر عظيم* (IA), and

*قد أُحلِكَ ذَٰلِكَ المَجَاز فَقَد أُرِى* *وَأَيِّى مَا لَكَ ذُو المَجَازِ بِدْرَٰٰر* i.e. *قدر لا يُغَالِب* [A decree (that is not to be contested) has made thee to sojourn at Dhu-lMajāz; and indeed I think, by my fathers (130), Dhu-lMajāz is not a home
for thee (DM, Jsh)]; (c) logically (ML), being a dim.
(IA, Sh), as رَجُلٌ صَغِيرٌ (Sh, ML) [or] حَقِيرٌ (IA), A small, or contemptible, man came to me,
because the dim. formation qualifies in sense (IA, Sh),
with smallness (Sh), or containing the sense of wonder
(IA), as ما أحسى زيداً [180, 478] (IA, ML), i. q. لَعَلَّهُما أحسى زيداً
though in these two sorts there is no supplied ep., so that they might be of the 2nd kind (ML);
or (b) a relic of a qualified (IA, ML), as the GG say (ML), e. g. مَوْروْنَ خُيْرٌ مُن فَأْوِرُ A believing man is better
than an unbelieving (IA), though the correct is what I have explained (ML), that the inak. is suppressed, and the permissive the qualification mentioned (DM): (2) its having a reg. [dependent upon it (Sh)] or being pre.
(IA, Sh), [i. e.] its governing the nom., as كَفَانُ الزيداءَ اسْتَخْرَجَتْ [words of the Prophet (Sh)] An enjoining of right is an alms, and a prohibiting from wrong is an alms and [words of the Prophet (Sh)] Five prayers hath God pre-
scribed unto men (Sh, ML), provided that the post. n. be
indet., as exemplified, or det. when the pre. n. is such as does not become det. through prothesis, like The like of; i.e. One like, thee is not niggardly [114], the pre. n. in other cases being det., not indet. (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [كُلّٗ كَانُونُ ] and [the cond. and interrog. ns. (ML), as كُلّٗ كَانُونُ XXX. 25. All are continually obedient unto Him and Whoever stands, I shall stand with him (Sh); (b) through something else (ML), being preceded by a neg. (IA, Sh) or interrog. (IA), as ما رجل فِي الدَّارِ Not a man is in the house (Sh, ML), هُنَالِكَ رجل فِي الدَّارِ Is any man in ?c., and الله مع الله XXVII. 61. What! is any god fellow with God?: [and permissives not mentioned in Sh are] (4) synedesis, provided that the coupled or ant. be such as might be an inch. [if it stood alone (DM), (which includes the cases of) (a) the indet.'s being coupled to a det., as زيد ورجل كَانُونٌ Zaid and a man are standing, or to (a n. qualified by) an ep. (IA)], as قول مُعروف ومعفرة خير من صدقة يتبعها أثنا A kind saying and forgiveness are better than an alms that injury follows, [(and) as نُصِيب رجل فِي الدَّارِ A Tamimi and a man are in the house (IA), and [(b) a qualified n.'s being coupled to it
Obedience and a right saying (are more exemplary than aught else); IM omits the proviso, citing

but this is not an ex. of the case, since the may be for the d. s., which of the d. s. (DM) is a permissive, and, even if the synedesis be preserved, a supplied ep. required by the situation is there [as the permissive (DM)], while synedesis may not be the permissive, because the coupled in the verse is the prop., not the indet. (ML), I have patience, while, or but, she that kill me has (great) complaining: then has any man heard of a more marvellous matter than this? (Jsh): (5) the enunc. being an adv. or [prop. and (IA)] gen., [or, as IM says prop., as L. 34. And We have an additional store, لکل اجل كتاب XIII. 88. For every period is an ordinance, and تصدک غلامة رجل (Such that) his young man repaired to thee was a man (ML)], provided that the enunc. be [particular (ML), which means that what the adv. is pre. to, or the gen., or the subject in the prop. should be such as might be an inch., like the det. in لدینا, the general , and the det. غلامة (DM)
so that is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and ([ML]) prepos. (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an ep., [the indet. having more need of the ep. than of the enunc. (DM)]; [thus in the last verse] the enunc. is a particular adv. [عند مَسِى رَجُل], and this is by itself a permissive, its precedence not being necessary, because particularity [of the indet.] is attained through the supplied ep., [so that the indet. needs no (other) ep. (DM),] and therefore the adv. may be postpos., as in VI. 2. And a named period hath He [28]: (6) the indet.'s being intended to denote the possessor of the essential nature considered abstractedly, as A man is better than a woman: (7) its being in the sense of the v., which includes (a) its being meant to denote wonder, as I wonder at Zaid! (DM),] or invocation [28], as Peace be upon the family of Yā-Sin!, [i. e. I invoke a blessing for them (DM),] and Woe unto them that give short measure!, [i. e. I invoke a curse upon them (DM),] and (b),
so that contains two permissives, [or rather three, the neg. and the two in , i.e. government (of the nom.) and verbal sense (DM),] the majority [of the BB] disallowing not because it contains no permissive, but either for want of the condition of government [346], i.e. support, or, more obviously, for want of the condition requisite for the ag. to be a sufficient substitute for the enunc. [24], i.e. precedence of a neg. or interrog.: (8) that the appertaining of that enunc. to the indet. should be an infringement of the usual course [of nature], as A tree bowed down and A cow spoke, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to : (9) occurrence of the indet. after denoting unexpectedness, as I went forth, and, lo, a lion was at the door! , since the ordinary course [of nature] does not necessitate your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial prop. (ML),] after the of the d. s., as
We journeyed by night, a star having given light; but after thy face appeared, its lustre hid the light of every shining star (J), or not after the, as

The wolf comes by night to them (the sheep) in the period of life one (single time); but every day they see me, a big knife in my hand (DM, Jsh). Other permissives mentioned are the indet.'s being (IA, ML) (11) circumscribed, as

Only a man is in the house (ML), [or] in the sense of the circumscribed, as

创业者 in full, (Not sought but) an evil has made a possessor of a canine tooth to whine (IA),

(by Imra al-Kais, And I approached crawling upon the two knees, from fear of being tracked to her abode; and when I come forth, I walk boldly, a garment have I forgotten at her dwelling, and a garment I trail on the ground (J)], (13) after the of the apod., as

If an ass be gone away, an ass is fast in the tether (IA, ML), (14) after, as

Had there not been patience, every lover would have
perished, when their riding-beasts arose for departure (J); these, however, require consideration, because in the 1st inchoation by means of the indet. is correct without اَنْمَا، [a reflection upon the ex., however, not upon the rule, the author’s objection being non-apparent in اَنْمَا قَامَ رَجُل Only a man is standing (DM),] in the 2nd the two vs. may be eps., the enunc. being suppressed, i.e. (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail, or enunciates two supplied eps. being there, and a garment (of mine) has I forgotten, and a garment (of mine) I trail, in the 3rd the sense is اَنْمَا تُعْبِر إِخْرَى another ass, the ep. being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied ep. (DM); (15) a reply, as رَجُل, i.e. رَجُل عَنْدِي, said in reply to “Who is with thee?” (16) [intended to be (J)] vague, as

ایَا هَنَدَ لَا تَنْكِحِي يُرَهَّة عَلِيَّة عَقِيقَتِه اَحْسِبَا مُرَسَعَة بِنِي اَرْساَغَة بِعَمِّ يَبْتَغَى اَرْتَبَا

by Imra alKais, [O Hind, wed thou not a dolt, upon whom (so dirty is he) is still the hair that he was born with, red-haired, between whose wrists and ankles is some amulet, in whom is a dryness of the wrist-joint producing distortion of the hand, who seeks the ankle-bone of the hare as a charm against the evil eye and sorcery, m
being meant to the exclusion of another, for, while the vagueness of the *indet.* is what disqualifies it from being an *inch.*, when an *indet. inch.* with no (other) permissive is found in the speech of the eloquent, the *intention* of making (it) vague is held to be the permissive

(17) subjoined to the ل of inception, as لرجل قائم. As:

Surely a man is standing, (18) after the enunciatory كم

as كم *عمَّة* الفاعل [224] *(IA)*, كم *عمَّة* الفاعل being enunciatory, in the position of an *acc.* as an *adv.*, its *sp.* in the *gen.* being suppressed, i.e. كم ٍ وفِت, and كم ٍ وفِت in the *nom.* being an *inch.*, which has, however, another permissive, its being qualified by لِك (J).

§ 26. The *enunc.* is (1) a single term [24], either [prim., and then, according to the KK (and Z) and IM, absolutely (IA)] void of the *pron.* [relating to the *inch.*] (M, IA), as زيد علاَمك. Zaid is thy young man (M), though Ks and many others hold that it does assume the *pron.*, زيد أخرك being in full, according to them, زيد أخرك, while the BB say that it assumes the *pron.* when it implies the sense of the *deriv.*, as زيد أسد. Zaid is a lion, i.e. شجاع brave, but not otherwise, as [before] exemplified (IA); or [deriv., and then (IA)] assuming the *pron.* (M, IA), as عمر منطلق. 'Amr is departing (M), when not governing an explicit *n.* in the *nom.*, and when
following the course of the v., like the act. and pass. parts., [the intensive paradigms (C),] the assimilate ep. and the أَفْعُال of superiority, as زَيْد مَنْتَلْقِمٌ, i.e. هُوَ, but not when not following the course of the v., like the instrumental ns., as هَذَا مَنْتَلْقِمٌ This is a key, where there is no pron., and likewise ns. on the mould of مَنْتَلْقِمٌ denoting time and place, as هَذَا مَرَّى زَيْدُ This is Zaid's place or time, of shooting, where there is no pron., nor when following the course of the v., but making an explicit n. nom., as زَيْد كَافِمٌ عَالِمًا Zaid, his two young men are standing, where كَافِمٌ makes عَالِمًا nom., and therefore does not assume a pron. (IA); the deriv. [enunc.] when not governing an explicit n. in the nom., [and when following the course of the v.,] governs the pron. of the inch. in the nom., because the deriv. is like the v. in meaning, and therefore must have an ag. [or pro-ag.], either explicit, or [deriv. (IA)] enunc. falls to the person [or thing] that [the attribute denoted by] it belongs to, the pron. [necessarily (C)] latent [in it, as زَيْد كَافِمٌ هُوَ, S (however allowing in in زَيْد كَافِمٌ هُوَ to be either a corrob. of the latent pron. or an ag. to كَافِمٌ (IA)]; but when it falls a person [or thing] other than that which [the attribute
denoted by] it belongs to [and whose pron. it governs in
the nom. (C)], the pron. must be expressed, according to
the BB, whether ambiguity be [otherwise] precluded, as
(IA, C) Zaid is beating Hind (IA)
and Hind is beating Zaid (C), or
not precluded [without the pron. (IA)], as زید عمرُر ضَارِبَتُهُ هُوَ
Zaid is beating ‘Amr, [being an inch., عمرُر a 2nd
inch., ضَارِبَتُهُ enunc. of the ٣ relating to him, and
٣ an ag. relating to Zaid, which must be expressed, lest
‘Amr be imagined to be the ag. of the beating (C),] while,
according to the KK, the pron. [may be either expressed
or latent, if ambiguity be precluded, as in زید هندٌ الله,
so that هُوَ may be expressed or not, at will, and (IA)]
must be expressed [only (C)] when ambiguity is appre-
headed [(without it), as in زید عمرُر الله, where without
the pron. the ag. of the beating might be either Zaid or
‘Amr, whereas with the pron. Zaid must be the ag. (IA)];
and the saying of the poet

cُوَعِيُّ ذُرْيَةَ الْمُجَدَّدِ بِنْتَهَا وَدُنْعُمُ
بِصِّبُتِي ذَّلِكَ عَدْنَانَ وَتَحْطَانَ

[My people are the builders of the pinnacles of glory: by
God, ‘Adnān and Kaḥtan have known the truth of that (J),
in full بَانُرَهَا هُمَّ (IA),] is an ex. (IA, C) of the KK’s doctrine
(IA) that shows them to be right, [being an inch., a prop. in the position of a nom. as enunc. of the 1st inch., and the cop. suppressed (J),] since he does not say (C), there being no fear of ambiguity, as the pinnacles are known to be built, not builders; the BB, however, hold to be the reg. of a suppressed qual. indicated by the one mentioned, i.e. the inch., though [denoting] past [time] and anarthrous [345], governing [the acc.], because it is meant to express continuance, so that it may govern as well as what is meant to denote the present or future, My people (have been building) the pinnacles of glory, have been the builders thereof (J): (2) a prop. (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the inch. may not have an annuller, like and their sisters, prefixed to it, unless its pred. be enunciatory (DM),] so that there is a dispute as to [Zaid, beat thou him and how is he?, some saying that (DM) or the [other] prop. after the inch. is in the place of a nom. as an enunc., which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an acc. through an understood saying, [i.e. (DM),] which is the enunc. : the major [1] prop. is biform, i.e. nominal
in the former and verbal in the latter part, as Zayd يَقُوم اِبْنَة, or uniform, [i.e. nominal in both parts (DM),] as زَيْد اِبْنَة كَانَ (ML): the [enunciative] prop. is (a) verbal, زَيْد نَزَّل اِبْنَة Zaid's brother went away; (b) nominal عمرو اِبْنَة مَنْطَقٍ 'Amr's father is departing; (c) cond., Bahr, if thou give unto him, will thank thee, [the cond. prop. being added by Z and others (ML), thus making four divisions of the prop. (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as فِي الدار (M); Z's ex. of the adverbial [1] prop., فِي الدار supposes the supplied إستَقْرَار to be not a n., but a v. [27], suppressed alone, the pron. being transported to the adv. after being governed by it (ML); for in زَيْد إستَقْرَر فِي الدار there is a latent pron. in إستَقْرَر governed by it; and, when the v. is suppressed, the pron., becoming devoid of op., is then governed by the adv., and consequently is transported to it, and becomes latent in it, because the pron. is attached only to its op. (DM):

(3) an adv. or [prep. and] gen., as زَيْد عَنْدَك and زَيْد نَفَى الدار, dependent upon a word necessarily suppressed, according to some an act. part., in full زَيْد كَاذِب الْغَرُف, or إستَقْرَر, in which case the enunc. belongs to the class of the single term, but according to the majority of the BB
a v., in full يستقر or زيد استقر, in which case the enunc. belongs to the class of the prop., and according to some, among them IM, either one or the other, while Abū Bakr Ibn AsSarraj wrongly holds that the adv. or [prep. and] gen. is a distinct class: the suppressed [word] is anomalously expressed in

كَفَّ الْعَزِيْزِ إِنِّي مِّلْوَةَ عَزِيْزِ رَبِّي
كَفَّ إِنَّ لَكَ بِحِبْرَةِ الْحَرَّةِ كَفَّ... (1A) Thine will be might if thine ally be mighty; and if be be mean, thou wilt be at the centre of meanness, while IJ declares that it may be expressed, because it is original (J): the adv. assumes a pron. transported to it from the suppressed استقرار, which [pron.] therefore is corroborated in

قَلْتُ لِجُنُوْبَيْنِ بَارَضِي سُوَّاَكَمْ قُلْتُ لِجُنُوْبَيْنِ عِنْدَكَ الْدُّهْرَ اجْمَعْ [498], by Kuthayyir [or Jamīl, For if my body be in a land other than the land of you, still verily my heart shall be beside thee ever all of it (Jsh)], whether the adv. precede or follow the inch., so that in

أَلِيَّ نَحْظَةٌ مِّنْ ذَائِقٍ عَرْقِيَّ عَلَيْكَ وَرَحْمَةُ اللَّهِ السَّلامُ [by Alāhwas, Now O palm-tree, i.e. woman, from Dhūt 'Irk, peace, upon thee be it and the mercy of God! (Jsh),] the coupling may be to the pron. of سَلام latent in عَلَيْكَ,
like [158], whereas according to the assertion that theadv. does not assume a pron., absolutely or with precedence, the verse must be a case of precedence of the coupled before the ant. [539], upon thee be peace and the mercy of God! (BS): the adv. of place is enunc. to a concrete n., as زيد عندهك, or abstract n., as القتال عندك (IA); the [adverbial (IA)] n. of time [in the acc. or governed in the gen. by في (IA), though enunc. to an abstract n. (IA, Sh), as في يوم الجمعة (IA),] is not enunc. to a concrete n., as (IA, Sh, BS) زيد اليوم (IA, Sh) or [or في (IA), because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive ep. (BS), [or] when [otherwise] affording a material sense, as The new moon will be to-night, Fresh, ripe dates are in the two months of Rabi', and نصف في يوم طيب We are in a pleasant day and في شهر كذا in such a month, though most of the BB hold the prohibition to be absolute (IA), (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) جميع اليوم (IA) [or] رؤية اليوم (IA) [or] seeing being an accident, not a substance
and similarly the prov. (IA), and similarly the prov. (Sh), وَجْوَنْ الرَّطْبِ, *drinking of* wine; and to-morrow will be (betiding of) business (Sh).

§ 27. The enunciative prop., [when not itself logically connected with the inch. (IA),] must contain (M, IA, ML) a mention relating to the inch. (M), [i.e.] a cop. (IA, ML) connecting it with the inch. (IA), meaning in the dar. [26] (M): hence the sayings that لاَكَرَمْتُكَ is the enunc., and that لَوْ لَاكَرَمْتُكَ is the enunc., and that لَاكَرَمْتُكَ وَالْحَقَّ أَوْلِيَأَ لَالْمَلَائِكَاتِ XXXVIII. 85. is the enunc. of the 1st enunc. being in both cases suppressed, i.e. لَا زِيدٌ مَّوَجَّوْدٌ [29] and لَوْ لَاكَرَمْتُكَ, as in لَا مَرْكٌ لِّلْأَعْلَمِي [29] (ML) لَا زِيدٌ مَّوَجَّوْدٌ the pron. being suppressed (B) meaning (K), the pron. being suppressed (B) like [1], *Then the truth is Mine oath*—at the truth, I say (it)—I will surely fill (K, B). The cop. is (1) a pron. (IA, ML) relating to the inch. (IA): the o. f., serves as a cop. when mentioned, as ضرْبَتُ, and when suppressed, [the rel. being sometimes known, so that it need not be mentioned (M),] in the
as XX. 66. [171], i.e. لَهْما سَلَحْرَبً, *Verily these two* [16, 171], or *Verily (the case is this, these two* [166], or *Yea, these two* [527,556], assuredly (they are) &c., or acc., as اسمى منوابي بدرهف Clari-

fied butter is two mana weight for a dirham, i.e. منوابي* منة [25], the saying of a woman [in the presence of the Prophet (DM)],* زوجي المس مس ارنبد والريح ربع زربن* [i.e. My husband, the feel (of him) is a feel of a hare in softness; and the odour is an odour of saffron (DM),] unless أَل acts for the pron., his feel, and وَلَمْ صَبَر وَغَفَر إِن ذَلِكَ لَمَّا عَزَّ اللَّهُ الأَمَرْ XLII. 41. [And assuredly he that hath suffered patiently under wrong, and forgiven, verily that (from him) is from the Divine ordering of affairs (K, B)], i.e. إن ذلك منة: in three instances, however, the pron. does not produce connec-

tion, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the enunc. (DM)] by some [con.] other than the وَ زيد قام عمرو فهُوَ, whereas with the ex. is allowable (DM); (b) when the op. is repeated [with the con. و (DM)], as زيد قام وَ زيد قام حسنى فهُو* عمرو وقَامَ هُو* حسنى الجارية الجارية أصببتني هو* (c) when the pron. is a subst., as هو* الجارية الجارية أصببتني هو* of implication [150] for the latent pron. relating to the
young woman, is constructively as though it belonged to another prop. (ML), because with the subst. the op. is meant to be understood as repeated [152] (DM): (2) a dem. [to the inch. (IA)], as [in the reading (IA)] ذَلِكُ خَيْر VII. 25. And the vesture of piety, that is better: (3) lit. repetition of the inch., generally in importing [awe and (ML)] solemnity, as LXIX. 1. 2. (IA, ML), orig. مَا هِيَ, The certain hour, what is the certain hour? (K, B), CL. 1. The catastrophe, what is the catastrophe? (IA), LVI. 26. [160], and [160] (ML), but sometimes in other cases, as زَيْدٌ مَا زَيْدٌ (IA): (4) logical repetition of it, as زَيْدٌ جَانِيَ إِبْرَاهِيمُ عَبْدُ اللَّهِ, when Abū 'Abd Allāh is a surname for him; this is allowed [only (DM)] by Abu -l-Hasan (ML): (5) a generality [in the prop. (DM)] such as includes the inch., as زَيْدٌ نَعْمُ الْرَجُلُ (IA, ML), أَلْ in the ag. of نَعْمُ being generic [469] (DM), and

by ArRammāh Ibn Abrad, Now would that I knew whether there be a way to Umm Jaḥdār! for as for patience at separation from her, there is no patience (Jsh) ]: but
in that case and must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the ex. the cop. is logical repetition of the ināch., as allowed by Abu-Hasan, Allāh knoweth best, denoting knowledge, not the genus, and in the verse is at repetition of the ināch., generality not being intended in it, since what is meant is that he has no patience at separation from her, not that he has no patience at separation from anything. (6) coupling by means of the illative ف a prop. having a pron. to a prop. void thereof, or the converse, as

And the image reflected in mine eye, the water clears away at one time, so that it (the image) appears; and at times it gathers, so that it is drowned, which, however, may be orig. [(similarly) (540) is allowable, because, the ف being illative, what follows and what precedes it are on the footing of the cond. and correl. props., which are in the predicament of a single prop., since زَيْدٌ أَيْ تَقَامُ عَصْبُ عُمَّوِرِ If Zaid, stand, 'Amr will be angry and if 'Amr journey, will abide are allowable (BS)]: (7) [the like (DM)] coupling by the زَيْدٌ أَيْ تَقَامُ عَصْبُ عُمَّوِرِ Zaid to زَيْدٌ أَيْ تَقَامُ عَصْبُ عُمَّوِرِ and the زَيْدٌ تَقَامُ عَصْبُ عُمَّوِرِ and Zaid is alone, as Zaid is alone, and Zaid is alone, the
denoting union, so that the two props. are like one, as in the case of the ف: but the وdenotes union only in the case of single terms, not in that of props., since is allowable, but not (8) a condition containing a pron., and having its corresponding indicated by the enunc., as زيد يقوم عمر وأień كام Zaid 'Amr will stand, even if he (Zaid) stand, [the connection here being through a pron. in a cond. prop. exterior to the enunc. though a condition thereof (DM) ]: (9) acting for the pron., according to the KK and some B. اما من خاف محام برى رنهي النفس عي الهوى فإن الجنة he is the maawi LXXIX. 40. 41. And as for him that hated feared the bar of his Lord, and refrained his soul from lust, verily Paradise, it shall be his abode, orig. ماراة, but according to the disallowers, in full the abode for him): (10) the prop.'s being logically the inch. itself as in [ The mid-day custom of Abu Bakr was to say "There is no god but God" which (ex.), however, is irrelevant, because the enunc. being the expression, is a single term, not a prop. (DM), and in the enunc. of the pron. of the case [167], a CXII. 1. [160] (ML). But the [enunciative (IA)] prop. when logically the inch. [itself (ML)], needs no cop. (IA, ML) in addition to the prop. itself (DM), as
My speech is "God is sufficient for me," and similarly "My saying is "There is etc.""

§ 28. The inch. orig. precedes the enunc., because the latter is logically a qualification of it, and therefore ought to follow, like the ep. As regards preceding the inch., the enunc. is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The enunc. may precede [the inch. (M), when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) تائم زید (IA)], as مشنو (Tamīmī (M, IA) می یشنوی Hateful is he that hates thee! (a) انا Tamīmī am I, سواء مسیبهم ومسالتهم XLV. 20 [(Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,) to be such that alike should be their time of life and their time of death in happiness and glory, as will be the case with the believers?, سواء آلم being a subst. for (the preceding) the 2nd of the 2 obj. of (B)], and سواء عليهم انخرتهم II 5. Alike will it be to them whether thou have warned them, or have not warned them, i.e. سواء [41] علیهم الانذار وعده (M); (b) كام ابوا زید, as
[by Hassan Ibn Thabit, *He whose sole antagonist though wast, bereft of him has been his mother, and he has passed the night stuck fast in the claw of the lion* (J),] where

قُدْ كَلَّكَتْ أَمَةٌ ـ مَّي كَتْ وَاحِدةٌ ـ رَبَّتُ مَفَتَشِيْنَ فِي بَرْثُهُ الْأَسْدُ

[a verbal *prop.* (J),] is the *prepos. enunc.* of the *postpos. inch.* ـ مَّي كَتْ وَاحِدةٌ ـ [the *cop.* being the 8 in *ama*, which *pron.* may relate to *ma*, as being prior in natural order though literally posterior (J)]; (c)

ابْوَةٌ مُنْطَلِقَتْ زِيدُ

[by AlFarazdak, the 8 in *ama* and relating to *ama* and *تصاهرَة* (I will drive my riding-beast) towards a king, whose *father is such that his mother is not of the tribe of Muhašrib, nor has the tribe of Kulaib become connected with him by marriage, meaning that this king's father did not take a wife from Kulaib, and was not the son of a woman of Muhašrib (J),] where

ما أَمَّةٌ مَّي مَتَحَارِبٌ ـ إِبْوَةٌ وَلَا كَتْ كِلَبٌ تُصَاهِرَةٍ

[a *nominal* *prop.* (J),] is a *prepos. enunc.* to *إِبْوَةٌ* (d); *أَبْوَةٌ* (e)

عَنْدَكَ عَمُوْرُ فِي الدَّارِ زِيدٌ

The *enunc.* must follow (1) when the *inch.* and *enunc.* are both *det.* [30], or *inde* but capable of being an *inch.* [24], and there is nothing to distinguish the *inch.* from the *enunc.*, as
and A better than Zaid is *Afṣāl min Zayd Afṣāl min ʿUmar*, where the enunc. may not precede, because, if so, they would become inches., whereas they are meant to be enunc.; but the enunc. may precede when there is evidence to show that the first-comer is an enunc., so that in ʿAbū Yūsuf is like ʿAbū Ḥanīfa ʿAbū Ḥanīfa [100] the enunc. ʿAbū Ḥanīfa might be put first [24], because it is known that the object is to liken ʿAbū Yūsuf to ʿAbū Ḥanīfa, not ʿAbū Ḥanīfa to ʿAbū Yūsuf, whence the saying

بنوتنا بنو أبناتنا وبناتنا بنوه بناء الرجال الأبعد

*[The children of our sons are our children; but our daughters, their children are the children of the most alien men (J)], the intention being to predicate of their sons' children that they are like their own children, not to predicate of their own children that they are like their sons' children: (2) when the enunc. is a v. governing in the nom. the latent pron. of the inch., as ُقَامَ زَيْدٌ ُقَامَ زَيْدٌ ُقَامَ زَيْدٌ ُقَامَ زَيْدٌ; for ُقَامَ زَيْدٌ is not admissible, if ُقَامَ زَيْدٌ is to be a postpos. inch., because it would be ag. of ُقَامَ زَيْدٌ; but when the v. governs in the nom. an explicit n., like ُقَامَ زَيْدٌ أبْرَءَةٌ, or a prominent pron., like ُقَامَ ُقَامَ ابْرَءَةٌ ُقَامَ ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ, the enunc. may precede, as ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ above and ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ ُقَامَ ابْرَءَةٌ, though some, [e.g. B on V. 75. (21),] disallow that in the latter case: (3) when the
enunc. is circumscribed by Zaid is only standing, or Zaid is not aukh but standing, though it anomalously precedes with in [by AlKumait, Then, O my Lord, is help to be hoped save through Thee against them, and is reliance save upon thee? (J)], orig. [while if be supposed the enunc. and a d. s. to , there will be another ex. in the first hemistich (J) : (4) when the of inception is prefixed to the inch., as because this requires the head of the sentence, though precedence [of the enunc.] occurs anomalously in [Assuredly thou art my maternal uncle; and whoever has Jarir for his maternal uncle will attain eminence and surpass the, i.e. his, maternal uncles in nobility (J)]: (5) when the inch. requires the head of the sentence, like the interrog. ns., as Who is for me, being helper? (IA). The enunc. must precede (1) when the inch. is an indet. [with no permissive save precedence of the enunc. (IA)], and the enunc. is an adv. or prep. an gen. (M, IA), as in the dār ʿamra ʾand ʿand ʾrājul
the *indet.* have a permissive, either order is admissible, as *عندی رجل طرفیف عندي* or *رجل طرفیف عندي* A witty man is by me (IA); [thus] in VI. 2. [25] the *indet.* *inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220. [25], though the current idiom is *عندی ثوب جید* I possess an excellent garment, *لی عبد کیس* I have a clever slave, and the like (K): *ویل کف سلام علیک*, however, *ویل کف سلام علیک*, and such like invocations [25] are left in the same condition as when they are in the *acc*. [41], made to occupy the place of the *v.* (M), *ویل* [e. g.], *orig.* an *inf.* *n.* having no *v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as *فی الدار صحیها* In the house is its owner, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

[by Nūsaib Ibn Rabāh, *I reverence thee to do thee honor, there not being in thee any power over me; but its beloved is what fills an eye* (J)], *ملع عیری* being a [necessarily (J)] *prepos. enunc.* and *حبیبها* an *inch.*, since, if [the *enunc.* were made posterior (J), and] you said
§ 29. The inch. or enunc., when indicated, is allowably or necessarily suppressed (IA). The inch. is [allowably (M, IA)] suppressed (M, IA, ML), (1) frequently, (a) in reply to interrogation, as وما أدراك ما الحبلة نار الله, And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God. LVI. 26, 27, [i.e. (DM),] What shall the companions of the right hand be? (They shall be) among thornless lote-trees (ML), [and] as صحیح (He is) well, i.e. صحیح, which you may also say, in reply to "How is
Zaid?" (IA), (b) after the of the correl., as Giámir XLI. 46. Whoso doeth rightly, (his doing shall be) for his own soul; and whoso doeth evil, (his evil-doing shall be) against it, i.e. and and a repetition on the same line,

and (c) after saying, as

XVIII. 21. [539] (ML), i.e. (DM), [and] as

by AlMurakkish (M) the elder, (These are) the girding of weapons and the forays when the army said, (These are) camels! (SM, DM), i.e. (Jsh), and (d) after what the enunc. is logically an ep. of, as IX. 113. [(539), after

ىَمْرِينَ, meaning The believers mentioned (K, B),] and II. 17.,[after

(They are like) men deaf, dumb, blind, [a hyperbolic comparison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the inch., though suppressed, is in the predicament of what is spoken, as in

They which &c. (DM),]

(They are like) men deaf, dumb, blind, [a hyperbolic comparison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the inch., though suppressed, is in the predicament of what is spoken, as in

II. 15. (403) They which &c. (DM),]

They which &c. (DM),]

(1) they are like men deaf, dumb, blind, [a hyperbolic comparison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the inch., though suppressed, is in the predicament of what is spoken, as in

(2) اَنْتَ أَسَدٌ, (Thou art) a lion against me, but in battles an ostrich having wide-
spread flabby toes, that takes fright at the whistling of the whistler. Wherefore didst thou not charge back upon Gūzāla in the fray? But thy heart was in the two wings of a bird, i.e. was palpitating (N), whereas in the metaphor the sentence is void of the compared, and, were it not for the indication of circumstance or context, would add nothing to the idea, since it can be transferred, like the saying of Zuhair

(K), describing Husain Ibn Damdam, Before a lion battling with weapons, oft hurled into encounters, having mane, whose claws were not pared (EM): (2) occasionally in other cases, as XXIV. 1. [1], i.e. [هذة سورة] (This is) the chapter of such a subject (ML), [باب كنَا] (This is) the new moon, by God! [المسك وَاللَّا] (This is) musk &c.!, and [عبد الله وَرَبِّي] (This is) 'Abd Allah, my Lord!, said on observing the new moon, smelling an odour, and seeing a person (M), [ physic. XIX. 66.] (He is) the Lord of the heavens and the earth and what is between them, therefore worship thou Him, i.e. [هو رب alma]
Many a woman (Jsh), tribe (N), is there saying, (These are), or (This is), the tribe Khaulân: therefore [538, 540] wed thou their damsel, while she that is noble in the two clans of her father and mother is unmated as she is (N, Jsh). The enunc. is [allowably (M, IA)] suppressed, as (M, IA, ML) XIII. 35. Its fruit shall be eternal, and its shade (shall be eternal), i.e. Zaid (is with us), i.e. Zaid with us, which you may also say, in reply to "Who is with you?" (IA, I went forth, and lo, the wild beast (was present? (M, IA), in one opinion, i.e. [by Kais Ibn AlKha'îm alAust, We (are satisfied) with what we have, and thou art satisfied with what thou hast; and opinion is various (J)], i.e. (IA), the enunc. of being allowably suppressed because indicated by that of the 2nd inch., which is, however, rare, that of the 2nd [inch.] being generally suppressed because indicated by [that of] the 1st (J) [for] in Zaid and Umâr Qâîm, the suppressed should rather be [the] 2nd [enunc.], though 8 holds the suppression to be from the 1st [inch.], separation being thus avoided, and the enunc. [mentioned
(DM) given to the neighbouring [inch.], and IH says that ١١٨
if enunc. to the 1st, would occur in the position thereof, while some say that each of the two inches governs the enunc. [in the way of contest (DM)], in which case the 2nd [according to the BB (DM)] should be made to govern because of its proximity, the dispute, however, being only in case of perplexity, whereas the suppression is clearly from the 1st in نَصُرَ بَما الْغَنّ and from the 2nd in لَعْبُبَ [ML] (161) [قُبّارِ الْغَنّ], being pred. of إن, not enunc. of قُبّارِ, because the enunc. is not conjoined with the (DM) [L - LVI. 22], i.e. وَفِي هَا حُور [or ولِم (B)], And (therein, or for them, shall be) spouses dark-eyed large-eyed (K, B), like بَخَلَت وَغَيرٌ إِثْبِي مَعَ الْبَلَاءِ أَلَا رُوا كَ جَمِيرِهِ هُمْ وَمَشْجُجُ إِسْمًَّا كَأَسْوَى قَدَالِهِ فَبَدَا وَغَيرُ سَرَةُ الْمُحْزَر (K), i.e. وَفِي هَا مَشْجُجُ, They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and (among them was) a battered-headed wooden tent-peg, as for the middle of its neck it showed itself, but the stony ground altered the rest of it (N), and
Then, O doe-gazelle of the soft sandy ground between Julajil and the sand-hill, (art) thou (better), or Umm Sālim? (Jsh).

Either case is admissible, [frequently after the (of the correl.), as IV. 94. (141) and II. 180. (18), i.e. 

كُلُواً أَجْمَالً

or occasionally in other cases (ML),] as خَيْرَََْ

اَّمُلَّ كَيْلَمْ

and [an enunc. (K),] i.e. خَيْرَََْ

قَمَّرَ كَيْلَمْ

XII. 18., [an inch., because qualified (K),]

But (my business is) seemly patience (M, ML), or [an inch., patience (is more seemly) (M) or (is more exemplary), and [25], i.e. اَّمُلَّ كَيْلَمْ

امَلَّ كَيْلَمْ

the former being indicated by the saying [of ‘Amr Ibn Abi Rabī‘a al-Makhzūmī (Jsh)]

فَقَالَتْ عَلَى أَسْمَعِ اللَّهِ حَرَّمْ طَعَاءَةَ وَلَا كَأَنَّ فُكَّتْ مَا لَمْ تَعْرَ

Then she said, In God’s name, thy business is obedience,

[or thy bidding is obeyed, طَعَاءَةَ (DM, Jsh), i.e. طَعَاءَةَ (DM), being i. q. مَطَاعِ (DM, Jsh),] even though it [167] be that thou hast been tasked with what thou hast not been accustomed to: the suppressed should rather be the inch.

according to AlWāsīṭī, because the point of the predi-
cation lies in the enunc.; but the enunc. according to Al‘Abdi, because defectiveness in the endings of the prop. is easier (ML) than in its begin:ning (DM). The two terms, inch. and enunc., are said to be sometimes [allowably] suppressed, because indicated, as لاتَّةُ يُتَسَهَّلُ مِنْ ُثَحْيَفِي مِنْ نَسَاكِمْ إِنَّكَ أَرْتِبْتُمْ فَعَدْتَهُمْ ثَلَاثةً أَشْهُرَاءِ وَالآخِرِيِّ لَمْ ُيَخضِبُ لُخُوَّ. 

LXV. 4. [And such of your wives as have become hopeless of menstruating by reason of their advanced age, if ye doubt concerning their period, i.e. be ignorant, their period shall be three months (B): and such as have not menstruated, i.e. the young, (their period shall be three months) (K)], the inch. and enunc., ُدَهْيُي لَلَّهُ, being suppressed, because indicated by what is [mentioned (K)] before it: but [here] they are suppressed only because they occur in the place of a single term, and apparently the suppressed is a single term كَذَّبْتَ [146] (and they that have not menstruated (shall be in like case) (B)]; and the best ex. is نَعَمْ Yes, (Zaid is standing) i.e. نَعَمْ زَيْدٌ قَامُ, in reply to “Is Zaid standing?” The inch. is necessarily suppressed (1) with the anacoluthic nom. ep. [146] in praise, blame, or pity, as بُرِيتُ بَرِيدُ the noble, or the vile or the poor, i.e. حَرُ بِكَرْمٍ
when the *enunc.* is particularized by *نعم* or *نعم* نعم, as ِرجل زيد

*Most excellent is the man;* (he, i.e. the eulogized, is) Zaid and ِرجل عمر ِزايد

*Most evil is the man;* (he, i.e. the censured, is) ‘Amr [472], i.e. زيد and

(3) in ِذمنى لانفلى, transmitted by F, *In my responsibility (is an oath),* i.e. *I am responsible for an oath,* assuredly I will do, i.e. ِفي ذمنى يَبيَى, and similarly in what resembles it: (4) when the *enunc.* is an *inf. n.* a *subst.* for the *v.*, as صبر جميل, i.e. صبر جميل (IA); *thus* حَطْتُ in II. 55. حَطْتُ ِواقُولُوا حَتَّا from حَطْتُ, like جلسة and is *enunc.* of a (necessarily) suppressed *infl.* (K), i.e. أمرك حَطْتُ or مستئتما حَطْتُ, *And say ye, (Our petition, or Thine affair, is) a putting down [our sins from us];* it is *orig.* in the *acc.,* which is also read here, [through subaudition of its *v.* (41) (K),] meaning حَطْتُ عنا ذُوبنا حَطْتُ, *Put Thou down from us our sins* (K, B), and is put into the *nom.* only to import the *sense* of *permanence,* like

شَكَّا إِلَى جَمِيلٍ طُوْلَ السَّرِىَ صَبِير جَمِيلَ ُنُكَالا مَبْتَلَى

*My he-camel complained to me of the length of the...*
night-journey. (Thy patience is) goodly patience!, i. e. is less than any other, for each of us is tried (N), or] (Thine affair is) goodly &c., orig. صبرًا, i. e. صبرًا, (Be thou patient) with goodly patience (K). The enunc. is necessarily suppressed (M, IA), because something else supplies its place, (1) in لولا زيد كنت كذا (M), [i. e.] when enunc. of an inch. after لولا، i. e. لولا زيد لاتبتک [27] (IA), because [the enunc. is known, and (J)] the correl. supplies its place (M); but with some rare exceptions, as IM here mentions, like لولا أبيك ولولا قبله عمر َالله يليك معد بالمقاليد [by Aflah Ibn Yasar, If thy father (had) not (oppressed the people in his government), and if before him thy grandsire 'Umar (had) not (oppressed the people in his government also), the tribe of Ma'add would have thrown to thee the keys, i. e. submitted unto thee, the enunc. قُدَمُ بأنّ الناس فني وليت، necessarily suppressed after the 1st لولا، being anomalously mentioned after the 2nd through the mention of its reg. قبَلة (J)]: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise explicable, [e. g. قبَلة depending upon a suppressed d. s. not enunc. (J)]; and the 3rd is that it is obligatory, if the enunc. be unrestricted being, as لولا زيد كنت كذا، i. e.
And if God's repelling men, some of them by means of some, (were) not (existing), the earth would become corrupt, i.e. لو لا دُع الله الناس موجود>Lفسبت الأرض II. 252. Had not Zaid been a benefactor to me, I should not have come, and, if indicated, it may be suppressed or expressed, as لو لا زيد محسي إلى ما أنيت, i.e. لو لا زيد محسي إلى Lوه.timeout where the enunc. may also be expressed, in reply to "Is Zaid a benefactor to thee?", whence the saying of Abu Alá alMa'arrif [describing a sword (Sh)]

[Terror threat dissolves every trenchant blade, so that, if the scabbard withheld it not, it would flow away, the enunc. being indicated by the inch., since the business of the scabbard is to withhold the sword (J),] which method is elsewhere preferred by IM: (2) when the inch. is a prescriptive sign of the oath [650, 651], as لعمر لك لأنثلي [27] Assuredly, thy life (is mine oath), I will surely do, [only عمر with Fath being used in the oath (H),] i.e. ما أقسم به Lعمرت قسم في (H),] and similarly, as some say, يَمَيْن لَهُ لأنثلي.
The oath of God (is mine oath), &c., i.e. 

although here the suppressed may be an inch., i.e. 

whereas with it must be 

enunc., because the ل of inception ought to be prefix to the inch.; if, however, the inch. be not a prescriptive sign of the oath, as in 

God's covenant (is upon me), &c., the enunc. may 

expressed or suppressed: (3) when the inch. is followed 

by a that is a prescriptive sign of association, as (IA) in 

Every man to his trade (M, IA), i.e. 

Every man and his trade are 

joined together, being coupled to ُكُل, and the 
enunc. supplied after the ر of association, though some 
say that there is no need to supply the enunc., because 
the sense is ُكُل رجل مع ضيغته Every man is with &c. 
a complete sentence; if however, the ر be not a prescriptive sign of association, the enunc. is not necessarily 
pressed, as (IA): [thus] in (IA) : [thus] in XXXVII. 161. 162., [(where however, اين is prefixed,) the ر may be (a) in the sense of 

as in ُكُل رجل عَلَه, so that pause is allowable after 

as after ُكُل رجل عَلَه and ُكُل رجل عَلَه.
because (K)] [ربما تبتَدرِوق] supplies the place of the pred., [on account of the sense of conjunction in it (B),] the sense being [For verily ye and what ye worship (are َذُنُوتُهُمْ yoke-fellows) (B), (or) For verily ye are with what ye worship, i.e. are their yoke-fellows (K), i.e.] ye cease not to worship your deities: ye seduce not unto it, i.e. unto what ye worship, [any save him that is the brand of Hell-fire] (K, B); or (b) [intended to couple to the sub. of َبَلِينِ (N),] as in

by AlWalid Ibn 'Ukba, For verily thou and the writing to 'Ali are, i.e. with thy writing to 'Ali art, like a woman tanning when the hide has become worm-eaten (N).] For verily ye and what ye worship, ye seduce not into rebellion against Him, i.e. God, [any save &c.] (K), where َإِنْتَمُو belongs to them and their deities, the 2nd pers. prevailing over the 3rd [170. A] (B): (4) when the inch. is (a) an inf. n. followed by a d. s. supplying the place of the enunc., but incapable of being an enunc., [such inf. n. governing the exponent of the s. s. (CA),] as in

ضرَبْبِي ِالْعَبْدُ مَسِيَّةً (CA), i.e. َإِذْ كُانَ مَسِيَّةً if you mean the future, or َإِذْ كُانَ مَسِيَّةً if you mean the past, My beating the slave (will be, or was, when he exists, or existed,) while doing wrong, ضَرُبِي ِالْعَبْدُ being an inch., [an inf. n. governing the exponent (160) of the pron. latent in the suppressed att. َكَانَ (CA),]
a reg. of it, a d. s. to the latent pron. in expounded by , supplying the place of the enunc., but incapable of being an enunc. to the preceding inc., so that you do not say , because beating is not describable as doing wrong, and or an adv. of time, a subst. for the enunc., which [is the suppressed , i.e. , and] is supplied before the d. s. that supplies its place (IA), [and similarly] (CA); (b) [an of superiority (CA) pre. to such an inf. n., as in The most perfect of my explaining the truth (will be, was, when it occurs, or occurred,) while made dependent upon the sciences, being [an of superiority (CA) an inch. [pre. to obj. (CA)], and a d. s. [to the pron. latent in the supplied (CA),] supplying the place of the enunc. of i.e. or (IA), and [similarly] in The most ordinal of the governor's being (is, or was, when exists, or existed,) standing (M): the is held to
att., the acc. being a d.s., not non-att., the acc. being its pred., (a) because only indet. ns. derived from inf. ns. have been seen used by the Arabs in this position, whereas pred.s. might be det. or indet., deriv. or non-deriv., (b) because the nominal prop. conjoined with the occurs in place of this acc., as أَتْرُبُّ ما يَكُونُ العبدِ مِنْ رِبَةٍ وَهُوَ سَاجِدٌ [1] words of the Prophet The nearest of the servant's being to his Lord (is) when he is bowing down and

اللَّهُ أَنَا، وَيَدُ المُنَاطِلِ Zaid is the departer.

وَمَنْ هَيْنَا God is our God, and Muhammad is our Prophet.

أَنتَ أَنتَ Thou art he, [i.e. art the person specified (H),] and

أَنَا إِبْنُ النُّجْمِ وَشْعَرِيُّ شَعْرِيُّ [لِلَّهِ ذَرَّىٰ ما أَجِيَ صَدِرٍ by Abu -nNajm, [I am Abu -nNajm, i.e. am the person celebrated for perfection of chasteness in language (N); and my poetry is my poetry, i.e. is unaltered in chasteness
(Jsh), (or) is excellent (H): to God be ascribed my genius, how supernaturally inspired is my bosom! (Jsh)]. Here the enunc. may not precede [28]; but whichever precedes is the inch. (M). [See, however, §. 24.]

§ 31. According to some GG, among them [Z and IM (IA), the [single (IA)] inch. may have two or more enuncs. [without a con., whether they be in the sense of a single enunc. (IA)], as 

This is sweet, sour, [i.e. مَزْوَنْ مَزْوَنْ combining sweetness and sourness, or be not so, as (IA) ]

And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth (M, IA). Others allow plurality of enuncs. only when they are in the sense of a single enunc.; and hold that otherwise a con. is requisite, and that, if there be no con., another inch. is to be supplied, as

[by Ru’ba, where the plurality is both in word and sense, Whoever is possessor of a cloak, I am like unto him; for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter, an inch. رَأْنَا, being supplied to each (enunc. after بَيْت), but most correctly this is my cloak, is sufficient for me through summer, is sufficient for me through
spring, is sufficient for me through winter, being enuncs. of (J),] and

[properly هاجع, by Ḥumaid Ibn Thaur describing the wolf, where the plurality is also in word and sense according to the assertion of the Arabs that the wolf sleeps with one eye and wakes with the other, but merely in word if the sense be that he is partly asleep and partly awake, He sleeps with one of his two eye-balls, and keeps guard with another against the fates; so that he is wakeful, (and he is) sleeping, an inch. ٌهجر being supplied, or is sleeping, ٌهجر being a 2nd enunc. (J)]. Others allow plurality only when the enuncs. are homogeneous, e.g. when they are single terms, as زيد قائَم ضحك, or props., as زيد قائَم ضحك, and not when one is a single term and the other a prop., so that you do not say زيد قائَم ضحك: that is, however, frequently allowed by inflectionists in the Kurʾān and elsewhere, as ٌهجر هي حية تسعى

XX. 21. And behold, it was a serpent, was running, ٌسعي being parsed as a 2nd enunc., though it may be a d. a. (IA). The most correct [opinion] is that additional inches should not be supplied, whether the enuncs. be in the sense of a single enunc. or not, or have a con. or not, or
be plural in word and sense or in word alone, and whether they be homogeneous or not: because the enunc. serves to predicate, and two or more predications may be made of one thing; and because it is like the ep., which there may be plurality, as

"The learned, erudite, intellectual, perceptive, sagacious Zaid came." (J.)

§ 32. When the inch. implies the sense of condition the ف may be prefixed to its enunc. (M); [for] like the ف connects the correl. with its condition [419], does it connect the quasi-correl. with the quasi-condition in such as

"He that comes to us shall have a dirham," the speaker's intention, that the gain of the dirham should be consequent upon the coming being understood by means of its prefixion, whereas were it not prefixed, that would be admissible, or anything else (ML). Such [an inch.] is either a conj. n. or a qualified indet., when the conj. or ep. is a v. adv., as

"In the dark, at night, secretly and openly they have their reward with their Lord," [being enunc. of the illative (B),] and the ف is

"All the amounts of the wealth of XVI. 55. [180] And such prosperity as is with"
you is from God, [اَمَّا being conjunct, implying the sense of condition (B),] and
في كل رجل يأتيني نلة دارهم
Every man that comes to me, or that is in the house,
shall have a dirham (M). The text
وَمَا أَصَابَكَ مِن مصيبة فيما كسبت إضيكم
XLII. 29. And such adversity as befall-
eth you is because of what your hands have wrought is
read with expression [of the ف (DM), because اَمَّا implies
the sense of condition (K, B),] and suppression (ML),
because of the sense of illativeness in the ب (B); so that
the connection is [not necessary, but] allowable (DM).
When, however, يُلْعَلَ or لعلّ is prefixed [to the inch.],
the ف is not prefixed, by common consent; while in the
case of prefixion of اِن [to the inch.] there is a dispute
between Akh and the Author of the Book.

§ 33. The pred. of اين and its sisters is the nom. in
such as اين زيدا اخوك Verily Zaid is thy brother and
عل بشرنا صاحبك Perhaps Bishr is thy companion. Ac-
cording to our school it is in the nom. through the p,
because this resembles the v. [516] in inseparability from
ns., and the pret. of it in being uninfl. upon Fath, so that
its acc. is coordinated with the obj., and its nom. with
the ag., اين زيدا اخوك being regarded as parallel to
كان عمرو الأسد ضرب زيدا اخوك It is as though
'Amr were the lion to فَرْسَ عُمَّراً أَلَسَنَّ The lion reg.

'Amr; but according to the KK it is in the nom. through the same [op.] as [the enunc.] in زَيْدَ أَخْرُكَ, the p. having no government in it (M).

§ 34. The pred. may in no case precede the p. (Sh). It may not precede [the sub. (IA, Sh), because ps., being made to accord with vs. in being made op., are subordinate in government, and consequently the liberty of transposing their reg.s. should not be taken (Sh)], unless the pred. be an adv. or prep. and gen. [498] (M, IA, Sh), in which case it may intervene between the p. and sub. (Sh),

أَنَّ الْيَتَّاَيْتُمُ ذَهَابًا ثُمَّ أَنَّ عَلِيَّانَا حَسَابًا LXXVIII. 25. 2

Verily unto Us will be their returning; then verily upon Us will depend their reckoning (M), لَدَيْنَا إِنَا أَكَنَّا

LXXIII. 12. Verily with Us are heavy fetters, and in prayer there is occupation; and verily from poetry there is wisdom (Sh). Such precedence is (1) allowable, لَيْسَ هَنَا or Would that in it, or here were other than the foul-mouthed, where or in her either precede or follow غَيْرُ البَيْنِ فِيهَا غَيْرُ البَيْنِ or اِخْرُكِ سَاحِبَهَا Would that in the house were its owner, whose in the dar may not be postpos., lest the pron. relate to word posterior literally and in natural order [160]. The
reg. of the pred. may not precede the sub., when the reg.
is not an adv. or [prep. and] gen., as
Verily Zaid is eating thy food, not
and similarly, [according to the majority (J),] when the
reg. is an adv. or prep. and gen., as
Verily Zaid is trusting in thee or sitting
by thee, not
or
Jalis un dāk
Verily Zaid is trusting in thee or sitting
by thee, not
or
though
some allow it, and assign as an instance of it
 فلا تُحَمِّنُ فِيهَا فَإِنْ بَعْسَهَا * أَخَاكَ مَصَابُ الْقَلْبِ جَمْعُ يَتَهْلَهْ
(IA) Then censure thou me not for the love of her; for
verily through love of her thy brother is stricken at heart,
many are his troubles on account of her, بعسها ، the reg.
of the pred. أَخَاكَ مَصَابُ الْقَلْبِ preceding the sub. (L).
All else that has been mentioned respecting the sorts,
states, and conditions of the: enunc. stands good in the
case of the pred. (M). In

يُغْضُبُ الْعَيْنُ مِنْ مَكْرٍ وَدُهُرٍ * كَانَ بِهِ لَيْسَ بِهِ خَشْرُ أ
He lowers the eye from deceit and craft, as though in him
(but it is not in him) were humility the parenthetic prop.
is prettily interposed between the [prepos.] pred. of
كَانَ and its sub. (BS). In

XXVIII. 26. Verily a most excellent person that thou hast
hired is the strong, the trustworthy, (B) [in (K) (B)] استأجرت (K) is made sub. (K, B) and the powerful pred., [so that the pred., being synarthrous, is more det. than the sub., which is (only approximately det., being) pre. to an indet. (qualified by an ingenious), i.e. خُبْرُ شُخصٍ (182) (N)]; the precedence [of خُبْر] being caused by the stress [laid upon what is made sub. (N)], as in

[by Abu-shShaghab al-Abisi, Now verify the best of men, living and perishing, is the captive of Thakif beside them in chains (T), the pred., as pre. to a proper name, being more det. than the sub., which is pre. to the synarthrous (262)], so that what is more fit to be pred. is made sub. (K). The prop. occurring as pred. must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as

[Verily they whose chief ye slew yesterday, reckon ye not, orig. ye shall not reckon, their night to be such that it has, i.e. its people have, slept foregoing vengeance upon your night (DM)] and

إِنَّمَا الْقُومُ كَانُوا أَنْجِيْهَا ﻟِيُضْرِبُ الْقُومَ اِضْطَرَابَ الْأَرْضِيَةِ ﺭَيْضَ ﺑُعْضٍ ﺑِالْأَرْضِيَةِ ﻟَهَا ﺍِضْرَابٍ ﻓِيَ ﻻ١ُأَسْرِيَةٍ ﻓِيَ ﻻ١ُأَسْرِيَةٍ
[Verily I, whenever the people are communing of disquieting secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them from fear of falling when overcome by sleep, there or then (T) do thou trust me over others, and not trust others over (the being i.q. me, i.e. استحق ان لله مالا ان، اكرو رضي على غيرو I am worthy of being trustee over others (DM)], except the pred. of the contracted ان, which may be precatory, as in the reading of XXIV. 9. [525] (ML).

§ 35. The pred. is [sometimes (M) allowably] suppressed, as ان لحم مالا ان ولا ان ولدا (M),] Verily (they have cattle, and verily (they have) children.

by AlA'shà, (M, ML), i.e. ان لنا اللهم, Verily (we have) a sojourn in the world, and verily (we have) a departing from it; [and verily in the travellers, since they have gone to the next world before us, (we have) a respite (Jsh).]

اذًا قبئ سيروا ان ليلى لعلها جرى دون ليلى مثل القرى اعصب i.e. لعلها قريبة (ML), When it is said, "Journey ye;
verily Laila, perchance she (is nigh)," a watcher his- ous as a wry-horned, broken-horned bull [(or) ram (DM) runs in front of Laila, the prop. of Verily Zaid (is for us), i.e. ُنَا لَنَا said in reply to "Is any one for you? Verily the people are against you," ُنَا فَلَنَا others, camels and sheep, i.e. ُلَنَا كُنتِ فِي رَابِيْنَ الْعَقِيْقِ زَانَا * يَا لَيْتَ أَيَامَ الصَّيْرِ رَوَاحَةَ [by Al‘Ajjaj (SM, Jsh) or, as Ibn Ya‘ish says, Ru‘ba (S) When I was in the vale of Al‘Akk revelling in ple- O would that (ours were) the days of youthful for returning! (Jsh)], i.e. ُلَنَا يَا لَيْتَ [533], and the say- of ‘Umar Ibn ‘Abd Al‘Aziz to a man of Kuraish that claimed kindred with him ُذَاكَ Well, surely is ُذَاكَ (is admitted), then, on his mentioning his need, Perhaps that, i.e. thy desire, (will be realised), i.e. لَلْلَّهِ مَطْلُوبَكَ حَاسُلٌ ُذَاكَ مَضْدُقٌ and ُلَيْتَ شَعْرَي [being able to disperse suppressed in لَيْتَ شَعْرَي with its pred. through the two objs. of its sub. which needs two objs. because it is in the sense of لَيْتَ شُعْرَي وَاقِعُ (T)] and the full phrase being لَيْتَ شُعْرَي وَاقِعُ عَلَيْهِ or عَلَى (T).
§ 36. The pred. of عَلَى as a generic neg. is [the nom.] in the saying of the Hijâzîs نَّمَّتُ ُرَجُلٌ أَنْتَلَلَ مَشْتَفَكَ Not a man is more excellent than thou: and Ḥâtim in رَجُلٌ كَرِيمٌ الْمَعَ [37] either forsakes his dial. of Ṭâyyî for that of AlḤijâz or makes مَصْبَعٌ not a pred., but an ep. made to accord [in case] with the place of عَلَى together with the [sub.] denied [102]. It also is in the nom. through the p., because عَلَى is treated like أَنْتَلَلَ in sense] and like it inseparable from ns. (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Hijâzîs (M, IA), and necessarily by the Tamîmis (IA, Sh, ML) and Ṭâṭîs (IA)], as (M, IA, Sh, ML) فَوَارِثٌ XXXIV. 50., i.e. لُمْ, And (they shall have) no escape, لَا غَيْرَ XXVI. 50., i.e. عَلَيْنا, No hurt (shall be upon us) (Sh, ML), لَا فِتَايَ عَلَى وَلَا سَيْفٌ إِلَّا ذَوُ الْفَقَرَ There is no champion but 'Alî, and no sword but Dhu-lFakâr, the dogma of the creed, i.e. لَا إِلَهَ يَحْيٌ إِلَّا اللَّهُ No god (is in existence) save God (M), [and] لَا رَجُلٌ No man (is standing) said in reply to "Is any man standing?", the pred. ُرَجُلٌ being suppressed, necessarily according to the Tamîmis and Ṭâṭîs, and allowably according to the Hijâzîs; this holds
good whether the pred. be or be not an adv. or a pred. and gen. (IA): and [hence some even say that (ML)] is not mentioned (M, ML) at all by the Tamīmīs [as Taʾīs] (M). But when not indicated (IA), [and therefore] unknown (Sh), its suppression is not allowable according to any, [much less necessary (Sh),] as [words of the Prophet (IA)] Not any more jealous than God (IA, Sh) and [36] (IA) When the milch camels become so dry of milk that the strings used to fasten their udders in order that their little ones may not suck them are cast away as useless, and not a noble boy of the children is given a more ing-draught of their milk, where the pred. necessarily mentioned, because, if suppressed, it would not be known, since there is nothing to indicate it (J).

§ 38. The sub. of ِعَلَّمَتْ, َلَا,ِما, ْعِلَّمَتْ, and َلَاتْ [107] assimilated to ِلَا is [the nom.] in [such phrases as َلَا ِلَا ِمَا َمَا زَيَّدُ مَنْ طَلَّقَا Zaid is not departing and ُرَجَلْ ُأَفْضَلَ مِنْ طَلَّقَا No man is more excellent than thou. Their resemblance to ِلَا is in negation and prefixion to the inc. and enunc.; but ِما [like ِعَلَّمَتْ, ِلَا] resembles it more closely as being confined to negation of the present [546, 55]
for which reason it is prefixed [like اِن] both to the det. and indet., as ما اَحِدْ اَفْضِلْ مَنْتَكِ, whereas ٌدْ [like لَت] is prefixed only to the indet. The use of ٌدْ in the sense of لَمْ is rare, e.g.

[547] (M), by Sa‘d Ibn Malik Ibn Dubai’a Ibn Kais, Whoever turns away from its fires, I am the descendant of Kais; no quitting of place (is with me in war), where ٌدْ, being like لَمْ, governs the indet. in the nom., and the pred. is understood, i.e. لَا بَرَاحٌ عَنْي فِي الْحَرَّبِ: some, however, make بَرَاح an inch., and the enunc. understood; that is good only when ٌدْ is repeated, as لَا عَبِيدٌ لِي وَلَا أَمِةٌ I have neither male slave nor female slave [104]; but the poet may put an indet. into the nom. after ٌدْ when not repeated, because the o. f. of what is denied by ٌدْ is the nom., so that it is like a recurrence to the o. f.; the nom. is [accordingly] used here by poetic license instead of the acc. (T).
§ 39. The unrestricted obj. is the [complementary (Sh), (i.e.) acc. (IA),] inf. n. [331] (M, IA, Sh) corrob. of its op. or explanatory of its mode or number, [as ضربت ابا or ضربت ابا or ضربت ابا I struck with striking or with the striking of the governor or two strokes Sh]. It is named unrestricted [obj. (IA)] because the name مقعول applies to it without restriction (IA, Sh) by a prep. or the like, whereas it applies to the other objs. only when it is restricted, as لة or معة or or or (IA): thus in ضربت ضربا مقعول, because it is the thing itself that you have done; whereas زبدلا is not the thing that you have done, but the person that you have done an act, namely beating to, and is therefore named مقعول ; and similarly with the rest of the objs. For this reason Z and IH mention the unrestricted obj. before the others, as being really the obj. [The 2nd inf. n. in] ز قد ز قد حس Zaid's lowering of the head in prayer is a fine lowering &c. is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd in كرهت الفجور الفجور I abhorred debauch-
chery, debauchery, though a corrob. complementary inf. n., is excluded, because the corroborated is not the op. of the corrob. (Sh). The unrestricted obj. is (1) corrob., as وَکَلَّمْ الَّذِی مُوسِی تَکْلِیمًا IV. 162. And God spake with Moses with speaking and رَیَسَلْنِیا تَسْلیمًا IV. 68. And submit themselves with submission (Sh) ; (2) explanatory of mode, as فَلْخۡذَنَاهُم اَحْذَ عِزۡی مَقۡتُرۡ LIV. 42. And We chastised them with the chastising of One mighty, omnipotent and جَلَّسَتْ جَلَّسَ ظَاقِی I sat with the sitting of the judge, i.e. as the judge sits (Sh) ; (3) explanatory of number (IA, Sh), as ضَرَّعَتْ وَحْدَةً LXIX. 14. And they shall be beaten together with one single beating and ضَرَبَت ضَرَبیتی or ضَرَبَت ضَرَبیتی (Sh). It is vague, as ضَرَبَت ضَرَبی and precise, as ضَرَبَت ضَرَبی (M).

When corrob. of its op., it may not be dualized, or pluralized, [but must be made sing., as ضَرَبَت ضَرَبی, because it is equivalent to repetition of the v., and the v. is not dualized or pluralized (IA)]; when explanatory of mode, it may be dualized or pluralized, [when its modes are different, as سَرَت سَیرِی زید الۡحَسۡنِی والۡقَبِیح I journeyed with Zaid's two journeys, the fair and the foul, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-
number, it may be dualized or pluralized (IH, IA) without prepuce. It is put into the acc. [432] by the inf. n., as شديدًا ضربًا, or v., as ضربًا ضربًا شديدًا qual., as ضربًا ضربًا شديدًا (IA).

§ 40. It is sometimes [not the inf. n. of the v. mentioned, but (M)] in the sense of the inf. n. (M, IA, S) i.e. (1) an inf. n. (M, IA), (a) coinciding with the verb in derivation, as LXXI. [And God hath made you to grow out of the earth, w. growing, نباتاً being governed in the acc. by نبتكم because it implies the sense of نبتكم لثنا (K),] and نبتكم لثنا LXXIII. 8. [And devote thyself unto God w. devotion, a syllepsis for نبتلاف (K)]; (b) not coinciding with it therein (M), [but] syn. with the inf. n. of the v. mentioned (IA), as قُدِّمْتُم جُولَّا (IA) and أفرض الجذول Be thou joyful with gladness (IA) (2) not an inf. n. (M), (a) or pre. to the inf. as خلا تبلوا كل الميل IV. 128. Wherefore be ye not partial with entire partiality; (b) the dem., qualified by the inf. n., as ضربًا ذاك الضرب, or not qualified by it, ذاك الطلي [443], i.e. ذاك; (c) the pron. of the
XXIV. 4. Scourge ye them with fourscore stripes; (e) the instrument, as فَرْطَةٌ سُوطًا I beat him with a whip, orig. ضِربُ سُوط the pres. n. being suppressed, and the post. n. put into its place (IA); (f) like (M, Sh) ولا تضرَرَه شِيًا IX 39. Nor shall ye harm Him in any wise (Sh), ضَرِبتُه أَلْوًا مِنَ الْضِرْبِ I struck him with divers modes of striking and اِنْصُرْتُه أي ضِربٌ اِيَّهَا ضِربُ اَي ضِربَ and with what a striking! اشْتَلِلَ الصَّمَدَ [He wrapped himself up in his garment, and then threw the left side over the right (H)], and قَعَّضَ القَرَنَصَةَ [He squatted upon his buttocks, making his thighs touch his belly and holding in his legs by clasping his hands round them, with the acc. as inf. ns. (H),] because they are modes of wrapping oneself up and sitting (M), as though you said He wrapped himself up with the شِمْلَة known by this name (H).

§ 41. The op. of the corrob. inf. n. may not be suppressed [1], because suppression is incompatible with repetition and strengthening of the op.: and ضِرَبٌ زِيداً,
where, as will be seen, the op. is necessarily suppressed if not corrob., but a command, devoid of corroborative force, is equivalent to ُزَيدَاء ُضرِب، because it occurs in its place for the two may not be combined, whereas any corrob. may be combined with the corroborated; and moreover, the corrob. inf. n. does not govern, whereas زَيدَاء ُضرِب is governed in the acc. by ُضرِب كَرَهَب، which is thus a subst. (IA) in sense and government (IA). The op. of the inf. n. [not corrob. (IA) of its op.] is suppressed, [because indicated (IA),] (1) allowably, [as خُبُر مُقَدَّم (Thou hast arrived) with a most excellent arrival. (Thou promisest) with the promises of ُأَرَكَب، and ُحَبَّ السَّحَيْل (Thou chafest) with the chafing of the horse against the bridles, said to him that arrives from his journey, or falls short in his promises, or is irate, when the saying ُأَوَنَّك فُرُّا (Thou art afraid) with fear better than love? (M), (as ُضرَبْتِي Two strokes said in reply to “How many (strokes) strukest thou Zaid?” (IA)]: (2) necessary when the inf. n. is (M, IA) (a) a subst. for the v., which is regular in command and prohibition, as ُلَا تَمِل (Stand thou) with stand.
(and sit) not with sitting, and in invocation, as سُقِّياً يَكُنِّي, i.e. سُقِّياً اللَّهُ, God send thee rain!, and similarly after interrogation signifying reproof, as

[for انتَوَانِي (720) انتَوَانِي] i.e. What! delayest thou when hoariness has mounted upon thee?, but rare in the case of the enunciatory v., as كَرَامٌ, i.e. كَرَامٌ وَكَرَامٌ, انتُوَانَيْنِ, being a simple substantive from كَرَامَة (H),] Do thou whilst I honor thee, the inf. n. in such exs. being governed in the acc. by a necessarily suppressed v., and being a subst. for it in indicating its sense: as regards the imp., however, the inf. n. is a subst. for only the 2nd pers., as ضَرِبًا زُيدًا, i.e. ضَرِبًا, e.g.

[by AlAʿṣhà (J),] نَدَلَا being a subst. for اندلُ، not for لِيْندلُ، and a voc., not a nom. to نَدَلَا, because the 2nd pers. of the imp. does not govern an explicit n. in
the nom. [165], and therefore its subst. does not do so
[They (certain robbers) pass by AdDahna light as to the
saddle-bags, and return from Darin swollen as to the sack.
At the time that the principal part of their affairs had
diverted the attention of the people they say, Snatch the
Zuraik, the goods, with the snatching of the foxes, the a
being made fem. because the
able as the جماعة (21), or because they are graded with
women on account of their ignobleness, or because the
of females is tropically used for males, and the is
being red. (J)]: (b) distributive of the result of what pre-
cedes it, as إذا أخذهما فشدا الوثني ناما منا بعد
واما ذلاك XLVII. 4. 5. So, when ye have made great
slaughter among them, make fast the bond; then either
ye shall grant grace afterwards, or ye shall take ransom
i.e. (c) a subst. for
v. that is made enunc. to a concrete n., when the in-
n. is repeated or circumscribed, as زيد سيرا سيرا, Zaid journeys incessantly, being necessarily suppressed, because the repetition stands in
its place, and انا زيد سيرا and ما زيد إلا سيرا, i.e. لـ
يسير, انا زيد سيرا سيرا and يسير سيرا being necessarily
suppressed, because the corroboration in the circumscrip-
tion stands in the place of repetition; whereas when the
inf. n. is neither repeated nor circumscribed, suppression is not necessary, as يسبر سيراً زيد سيراً (IA): (d)
corrob. of (a) itself (M, IA), i.e. occurs after a prop. that does not admit of being [indicative of] anything else than [what is signified by] the inf. n. (IA), as لعِلّي الف (IA), as [i.e. اعترافاً (IA),] I owe him a thousand, I acknowledge (M, IA), the full phrase being اعترافاً, and as being named "corrob. of itself" because it corroborates the preceding prop., which is [indicative of what is signified by] the inf. n. itself, in the sense that it does not admit of being [indicative of] anything else [than an acknowledgment] (IA), and as by AlAhwas, Verily I give thee avoidance, while verily I, I swear, towards thee notwithstanding the avoidance am inclined YOURS GOD XXVII. 90. God shall do that, [an inf. n. corrob. of itself, i.e. of the purport of the preceding prop. (B),] إِن يَمِّنَكُمْ جُمُوعًا وَعَدَ اللّهُ حقًا [وعد الله] X. 4. Unto Him shall be your returning, all together, God hath promised, of a truth, i.e. وعد الله وعده (K), an inf. n. corrob. of itself, because is a promise from God, while حقا is an inf. n. corrob. of other than itself, i.e., of what is indicated by كتب الله عليكم (B) IV. 28.
God hath prescribed (that) unto you, [i.e. وكان الله ذلك (K),] and صَبِبَتْكمُ كتابًا II. 132. With God baptism (M), an inf. n. corrob. of أَمَنَا II. 130. We have believed [in God &c.] (K, B) : God hath baptized (us with His baptism), i.e. صَبِبَنا الله بالاعتقاد صَبِبَتْكمُ رَمْنَصَبِبَتْكمُ (K), [or] God hath baptized (us with His baptism), i.e. صَبِبَنا الله صَبِبَتْكمُ (B); (b) something else (M, IA), i.e. occurs after a prop. that admits of being [indicative of what is signified by the inf. n. or of being [indicative of] something else, but becomes through the mention of the inf. n. an unequivocal indication of [what is signified by] the inf. n., أَعْتَ ابْنِي حَقَّاً Thou art my son, truly, the full phrase being I verify (it), and حِقَّاً being named "corrob. of something else" than itself because the preceding prop. may be [indicative of what is signified by] حِقَّاً, may be [indicative of] something else, since Thou art my son may be a proper phrase, or a trope in the sense of Thou art in respect of affection on the same footing as my son in mine estimation, whereas, when حَقَّاً is said, the prop. becomes an unequivocal indication that what is meant is sonship in reality, so that the prop. is modified by the inf. n. which is therefore corrob. of something else than itself, since the modified must be different from the modifier (IA), [and] as هَذَا عُبْدُ الله الحَقّ لا الباطل T.
What! seriously wilt thou not do such a thing? (M): (e) meant to denote comparison after a prop. containing the logical ag. of the inf. n., as صوت حمار, where is a comparative inf. n. governed in the acc. by a v. necessarily suppressed, i.e. يصوت صوت حمار, and the preceding prop. لزيد صوت contains the logical ag., i.e. لزيد, Zaid has a producing of sound, (he produces sound) like an ass' producing of sound; and as يبكي بكاء الغن، i.e. He has a weeping, (he weeps) like the weeping of the bereaved mother; but the nom. is necessary if no prop. precedes, as صوت حمار; or if the preceding prop. does not contain the logical ag., as (IA): (f) transmitted dualized, as [Libik]: (g) aplastic, as سباستان. I extol the absolute immunity of God from all imperfections, [سباستان], being (K, B) an inf. n., like غفران, in the sense of تسميء i.q. تنزيه, hardly ever used except pre., but sometimes (B) a (generic) proper name (K, B) for خمان, like عثمان for a man (K), in the sense of تنزيه, anomalously, and then cut off from prefixion and declined as a diptote, as
I saying when his bragging came to me, I marvel at Alkama the braggart (B), and being governed in the act by subaudition of its v., which is never expressed (K), on II. 30., XVII. 1.), in full I seek refuge with God, [i. e. معاذ بالله معاذا (K, B, XII. 23), while We seek refuge with God from taking, the inf. n. being pre. to the direct obj., and suppressed (K),] and I pray God to prolong thy life, [as in the saying of 'Umar Ibn Abi Rabī‘a and Makhzūmī]

أيها السّمّك القرَبّي سهيلًا • عصرك الله كيف ينتقدثي

O thou that weddest Ath-Thurayyâ to Suhail, I pray God &c., how shall they meet together? (H)]. Some inf. res. governed in the acc. by vs. understood have no v. of the own, like [كَرِيَّرُوا [كَرِيَّرُوا [كَرِيَّرُوا [كَرِيَّرُوا Mayst thou stink! [197] افْتَرَأ Mercy on thee and, and when pre. (T, H) without the ل (T), being governed in the acc. by a v. understood (T, B), i. God make mercy to cleave to him.
§ 42. Sometimes ns. not inf. ns. are made to follow that course: (1) concrete substantives, as تربا [له] بجندة. (God make) dust (to cleave) to him and stones!; and خُلْقًا لفیف Her mouth to thy mouth; (2) eps. [76,333], as هَنَّئًى كُلُوا وَأَشْرَبْوا هَنَّئًى بَا كُنتُم تَعْمَلُونَ لَى هَنَّئًى in هَنَّئًى مَرْيَمُ بَا كُنتُم تَعْمَلُونَ لَى هَنَّئًى. LII. 19. being an ep. used in the same way as the inf. n. that stands in the place of the v., as in

وَكَتَنَّنَّى كَنِى رَجْلِي رَجَلٌ صَحِیحَة
وَرَجَلٌ رَمَى نِیا الْزِمَانِ نَشَلَت
هَنَّئًى مَرْيَمُ غَیرَ دَاءَ مَخَامِر
لَغَزَةَ مِنْ أَعْرَاضِنا مَا أَسْتَحْلَت

(K) by Kuthayyir, And I was like one having two legs, a sound leg, and a leg that fortune had smitten so that it withered away. . Wholesome, salutary, not an infecting. distemper, for ‘Azza of our honours be what she has desecrated! (N), where ل is governed in the nom. by it, as it would be by the v., as though he said هَنَّئَة عَرْضُ المستحقل
§ 43. A case of pronominal [40] inf. n. is باطلة منطلق the 8 being the pron. of thinking, as though you said, أبا عبد الله, I think it, is departing (M).

§ 44. The direct obj. is what the action of the causative befalls (M, Sh), as ضربت زيد I beat Zaid and صرفت السفر I intended the journey, whereas the unrestricted obj. is the befalling action itself, the adverbial obj. is what the action befalls in, the causative obj. is what the action befalls on account of, and the concomitator obj. is what the action befalls together with. By befalling is meant an ideal dependence, not actual contact, which would exclude ارتد السفر, i.e. the dependence of the direct obj. upon what is not intelligible without it, for which reason it belongs only to the trans. v. (Sh). It is what distinguishes the trans. from the intrans. v.; and it ranges from 1 to 3 [432] (M). It is more in need of inflection than the unrestricted obj., being liable to be confounded with the ag. (Sh). Such confusion is common when
is an incomplete n., [i.e. incomplete without a conj. or cp. (DM)], and the other a complete n.; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (a) below (DM)]. To know the ag. from the obj., put in the place of the complete, if it be in the nom., the nom. pron. of the 1st pers., and, if in the acc., the acc. pron. thereof, substituting for the incomplete a n. syn. with it in rationality or irrationality; thus اعجبت زيده ما كرمه is not allowable, because اعجبت الكرب is not; while the acc. [of زيد (DM)] is allowable, What 'Amr disliked pleased Zaid, because اعجبت الكرب is: but if ما be applied to rational beings, the nom. is allowable, because اعجبت النسار. I pleased the women is allowable, and if the incomplete n. be مي or الربح, either construction is allowable.

You say (a) امكن المسافر السفر. The journey was possible for the traveller, because you say امكن السفر, not ما دعا زيدا إلى الخروج (b): امكن السفر. What led Zaid to going forth?, and ما كرمة زيد من الخروج. What did Zaid dislike of the going forth?, with زيد in the 1st in the acc. as obj., the ag. being the pron. of ما latent, and in the 2nd in the nom. as ag., the obj. being the pron. of ما suppressed, [ ما in either case being an inch., and its
pron. the cop. of the enunciative prop. (DM),] not converse, because you say مَا دَعَانِي إِلَى الْخُرْجِ, not دَعُوَتِهُمُ الْخُرْجِ, كَرَهْتِ مَنْهَا [this being substituted for the latent acc. pron. relating (DM),] and كَرَهْتِ مِنَ الْخُرْجِ [or rather مِنَ الْخُرْجِ, with the 1st pers. in place of the of the 1st pers. in place of the (DM)]. And you say في رَّزقٍ عُمْرٍ عِشْرِينَ دِينَارًا Twenty dinars were added to the allowance of 'Amr in the nom., not otherwise, [because it is the direc obj. (438) in the o. f. السُلَطَانُ في رُفَطِ عُمْرٍ عِشْرِينِ The sovereign added to &c. twenty (DM)] but may be in the nom., the 'Umur زيده في رزق عشرين The two Zaidis, or The Zaidis, had twenty added to their allowance (DM),] and the mention of the prep. and gen. is not necessary. When there is no fear of ambiguity, the ag. is given the inflection of the obj., and the converse, [but not regularly (DM),]
The stone broke the glass, and

\[\text{كَسَرَ الْرِّجَاحُ الْحِجْرُ،} [432] \text{فِي قُرْآنِ نُوحِ} \]


\[\text{بِكَتَّّا.} \]

\[\text{نُجُورٌ أَوْ بَعْضُ سَوَاتِيْمَةِ هُجْرِ} \]

\[\text{[by AlAkhtal, They are like hedgehogs, tottering in their gait: their shameful deeds have reached the people of Najran, nay, or being i. q. بل, have reached the people of Hajar (Jsh)]: the acc. of both has also been heard, like} \]

\[\text{قَدْ سَالَ الْحِيَانَةِ مِنْهَا الْقَدْمَا} * \text{الْنَّعْرَايْنَ وَالشَّجَاعَةُ الشَّجَعَمَا} \]

\[\text{[by Abu Hayyân alFak'ast, The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent (Jsh),] in the version with the acc. of the القَدْمَا, though is said to be a du. [nom.], The two feet of him have made peace with the serpents, with its suppressed by poetic license, like} \]

\[\text{هَمَّ خَطَتَا إِمَّا إِسْرٌ وَمَنْةٌ * رَمَا دَمَّ وَالقَتَّلَ بِالْحَرَّ اجْدُرَ} \]

\[\text{[by Ta'abbatâ Sharrâ, They are two plights: either bondage and taunting, or else blood—and slaughter is more meet for the free (T)]; and the nom. of both, like} \]

\[\text{أَيْنَ مِنْ صَادِقٍ عَقِيقٍ لَّمْ يَصْبِرُونَ * كَيْفَ مِنْ صَادِقٍ عَقِيقٍ وَبَرُّ} \]

\[\text{(ML) Verily he that has snared a magpie is unlucky. How shall he be that has snared two magpies and an owl?} \]
The direct obj. is governed in the acc. by one 4 [ops.], the trans. v., its qual., its inf. n., and its verb n., as خُلِّيْسَةٌ نَأْوَدََّ وَرَبُّ خِيَرٌ XXVII. 16. And Solomon exceeded David, LXV. 3. Verily attaineth His purpose, II. 252. [16], and V. 104. [Keep ye to the correction of your souls, the p. and gen. being made a (verbal imp.) n. (187) for and therefore governing انفسكم in the acc. (B)], generally mentioned, as in these exs. (Sh).

§ 45. The op. is allowably understood [when indecated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh) انزل ربنا خيراً انزل ربنا خيراً XVI. 32., i.e. hath your Lord vouchsafed? They will say, (Our Lord hath vouchsafed) good (Sh), زيداً (I beat) Zaid, i.e. زيداً in reply to "Whom didst thou beat?" (IA), Zida (B thou) Zaid addressed to him that says "I will beat the worst of men," by subaudition of (M); (2) circustantially, as (Thou seest) Makka and (Thou will hit) the mark said by subaudition of (Thou aimed an arrow (Sh), (Beatt thou) Zaid, (Give thou) thy story, and (Doest thou) all of this) اكل هذا بطلا (Doest thou) all of this.
from niggardliness, said by subaudition of [47],
and to him that betakes himself to beating
the people, or breaks off his story, or that the actions of
niggards have proceeded from.

§ 46. Hence too (They have seen) the
new moon, by God said when the observers of the new
moon utter the Takbir, (Thou hast seen) good for us and evil for our foes!, said to him that
sees a vision, and (Thou hast commended) the man worthy of that and thereof said to him
that commends a man, i.e. 

and hence

by 'Ubaid Allah Ibn Kais arRukayyat
Thou wilt not see her, even though thou look intently, but
(thou wilt see) belonging to her in the partings of the
head perfume (Jah),] and their saying (I have not seen) a man like to-day, [as]
says Asas, [suppressing (K, 1445),]

So that when the dog-keeper said to them, (I have not seen)
like to-day a pursued nor pursuers (M).
§ 47. These are proofs, [says S (M),] that I have heard from the Arabs [or from trustworthy persons who asserted that they had heard them from the Arabs (S)]:—

the saying: اللهم  ضُعِفاً وذَنُبْباً, [an imprecation upon a man's flocks (S),] O God, (unite, or place, Thou among them) a hyena and a wolf, i.e.  أجمع نيبا ضعفاً آلهُ, [or  أجعل نيباً, what is meant being easily expounded because the understood (word) is sometimes expressed (S)]; the saying: الصبيان بابيي (Blame thou) the boys, by my father i.e.  عمّ آلهُ, heard by Abu -lKhattāb from an Arab reply to "Why have ye spoiled your place?"; and  و أذا  يأ (I know therein) places holding water, i.e.  أعرف به و آذا, said by an Arab in reply to "Is the not in such a situation a place holding water?" (S, M, H) Hence too the saying of Miskīn [adDārīmī (Jsh)]

أَكَّ اخاك أَيِّ مِنْ لَآ أَخَاكُ لَشَهْيُ بِغُرُونِ سَلَٰٓجَ

[(Cleave thou to) thy brother, thy brother; verily that has no brother is like one running to the front without a weapon (Jsh),] i.e.  الزم اخاك [61]; and  اضرب آلهُ, i.e.  زبدًا وعمراً (Beat thou) Zaid and 'Amr, li as you say  زبدًا وعمراً رايت; and the sayings مبكباكَ لآ أمر مضحكاكَ (Keep thou to) the bidding
them that make thee weep, not the bidding of them that make thee laugh, i.e. (Leave thou) the gazelles (alone) with the wild cows, [meaning that one should not mingle with a people, of whom the one party agrees best with the other (P), or (I have, or He has, preferred) the gazelles to the cows, quoted on the occasion of rupture of relationship and friendship, and of divorce in the time of heathenism, being a met. for wives (Md)]. But you may not say زيداً, meaning ليضرب زيداً عمراً زيداً عمراً; nor زيداً عمراً, meaning ليضرب عمراً زيداً عمراً, when you address not Zaid, but me, and mean me to convey to him from you that you have ordered him to beat 'Amr; Zaid [here] and 'Amr [above] being absent; for the [imp.] v. of the absent [ag.] is not understood [when unindicated (23)]; because, when you understand it, the hearer present thinks, on your saying زيداً, that you are giving him an order about [doing something to] Zaid; so that they dislike the ambiguity here, when you do not address the person ordered, like as in the case of what is not derived from the v., as عليك زيداً, they dislike to say عليك زيداً, lest what is not derived from a verbal paradigm be assimilated to the v. [in receiving variations of person]. And in زيداً, meaning [45], where
you do address [the person ordered], you [may] understand the v., only because you do not assign to the person addressed another v., as though you had said ذَلِكْ لَوْ أَضْرَبْتُ زِيدًا (Say thou to him, Beat thou) Zaid, the ambiguity imported from understanding in one command two vs. for two [different] subjects being disapproved (S).

§ 48. The op. is necessarily understood in the voc. (M, IH), which is [the n. denoting] the person whose attention is besought by means of a p., expressed or supplied [56], acting as a [quasi—] subst. for أَدْعُوُ (IH). The voc. is [logically (IA) a direct obj. (IA, Sh),] governed in the acc. (M, IA, Sh, ML), literally or constructively (M), by [a v. (IA)], [necessarily (ML)] suppressed (IA, ML), not by يا and its sisters [554] as pr., nor as [verbal (DM)] ns. for أَدْعُوُ assuming the pron. of the ag. (ML). For يا أَدْعُوُ أَبْنَيَّةُ اللّهِ is orig. أَدْعُوُ السَّابِعُ أَبْنَيَّةُ اللّهِ O (I call) ‘Abd Allah, يا being a premonitory p., أَدْعُوُ an originative, not enunciatory, v., its ag. latent, and أَدْعُوُ an obj. and post. n.; but from frequency of usage the v. is necessarily suppressed, يا and its sisters being made a quasi-subst. for it (Sh). If the voc. p. were absolutely a subst. for the v. of calling, its suppression would not be allowable [1] (ML). The voc. is (1) aprothetic,
(161)

(a) det.; (b) indet., specifically intended or not: (2) pre. or quasi-pre. (IA). It is [literally (M, Sh, KN)] in the acc. [as an obj. (Sh)], (1) when pre., [as

اَلَّا يَا عَبَّادُ ٱللَّهِ تَلَّيْبُ مَتَّىَّٰٓ ﴿۶۲﴾ بَلَّسَٰهُ مِنْ صَلَّىٰ رَأَيَتُهُمْ نَعْلًا (KN) Now, O servants of God, my heart is enthralled by the fairest of them that have prayed, and the foulest of them in deed (Jsh)]; (2) when quasi-pre., [i.e. having some complement of its sense attached to it (Sh, KN), namely a n., (a) governed by it in the nom., as

يَا مُحِسَّنُوا فَ‌الْعَلَىُّ O thou whose deed is praised, or acc., as جَبَلًا O thou that art climbing a mountain, (b) governed in the gen. by an op. dependent upon it, as

يَا رَفِيقًا بَلْ عَلَىَّ O Thon that art tender to men and (c) coupled to it before the calling, as

يَا تَلَّيْبُ وَلَثْيُبُ O Three-and-thirty in the case of a man so named (KN)]; (3) when an [aprosthetic (IA)] indet. (M, IA, Sh, KN), not specifically intended, like the blind man's saying

يَا رَجِلًا خَذْ بِيَدِيَّ O man, take thou hold of my hand and

نَفَّيَّا رَكِبَا إِمََا عَرَضَتْ فِی ٱلْقُرْنِ اَلْكُبْرَىَّ (IA, Sh, KN), by 'Abd Yaghūth Ibn Wākkās al-Hārithī. Then, O rider, if thou come to Al-ʿArūd, do thou announce to my boon companions of the people of Najrān that there
will be no meeting between me and them (J, Jsh). It can be constructively in the acc., (1) when an aprotthetic does not resemble the pron. by being (Sh) aprotthetic [i.e. neither pre. nor quasi-pre. (Sh, KN),] and det. [indet. specifically intended (IA), i.e. meant to signify some one specified (Sh, KN), whether a proper name or not (Sh),] it is uninfl. (IA, Sh, KN) upon what it would be made nom. with (IA, KN), if it were infl. (KN), [i.e. upon Damma, (a) when neither a du. nor perf. pl. masc. as حَلَّمْ يَا رَجُلُ O Zaid and يَا رَجُلَ O thou man, (b) when broken pl., as XXXIV. 10. [49], or upon its subst. [16], the ٍ, if a du., as يَا رَجُلٍ and يَا زَيْدًا and مُسْلِمُونَ and O ye Muslims (Sh); and is in the place of an acc. as an obj. (IA): the voc. that ought to have Damm may, however, be put into the acc., when its Tanwîn is necessary (to a poet (IA)], as

[by Muhalhil, She smote her bosom marvelling at me, i.e. at mine escape, and said, O `Adî, assuredly the preserver (683) have preserved thee!, (683) being i.q. منى (J), or may be pronounced with Damm [and Tanwîn (IA)], as

سلام اللى يا مطر عليها * وليس عليك يا مطر السلام...
(IA, Sh), by Muhammad Ibn 'Abd Allāh al-Ahwāṣ, concerning Maṭar, whom he hated, but whose wife he loved, The peace of God, O Maṭar, be upon her! And not upon thee, O Maṭar, is the salutation (J): (2) when the ل of the call for help or of wondering is prefixed to it (M): (a) one says يا لزید لحمرو O (I call) Zaid, (come thou, or I call thee, or called,) for 'Amr; so that [the n. denoting] the person invoked to help, [its ل being a red. (504) prep., (not dependent upon any thing), is a voc. uninfl. upon Daum supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the red. prep.; but, according to IM, its ل being an essential prep. (J), with the sense of making trans. (DM), dependent upon يا as (quasi—) subst. for (J),] is governed in the gen. by a ل pronounced with Fath, because the voc. occurs in the situation of the pron. [504], with which the ل has Fath, as لک and لاث; and [the n. denoting] the person that help is invoked for, [not a direct obj., its ل (504) being causative (DM),] is governed in the gen. by a ل pronounced with Kasr (IA), dependent upon a suppressed [word], a v. of an independent prop., i.e. [ تعالى (J) or مدعاو لحمرو (ML): when another [n. denoting a] person invoked to help is coupled to the first, Fath [of the ل] is necessary, if يا be repeated, as لزید رُبّا لحمرو رُبّا لبكر; and Kasr, if it be not
repeated, as يَا لَّوْدِي (IA): in which the Kasr of the ل is invoked to help; but with Kasr he is invoked for him, [the n. denoting] the person invoked to help being suppressed: while يَا لِي and يَا لَّتَبُّ اذْهَبُ are of the two modes, both allowed by IJ in

نَٰبَيْنَ شَهَوْتِيْنَ ما أَبْقَىٰ رَبِّي لِي مِنْ النَّرَى
رُبُعْنَ مَآ أَجْرِيْ رَبِّي لَّتَبُّ مَا أَصِبَى

(ML), i.e. مَا أَبْقَىٰ (DM, Jsh), and أَجْرِيْ (DM, Jsh).

And, O my longing, how lasting thou art! and, O people, help ye me from the distance of the friend! and, O my heart, how streaming ye are! and, O my heart, how for thou art! (Jsh), i.e. I call myself for safety, or I call (people) to save me, from &c. (DM): (b) [the n. denoting what is wondered at is like [that denoting] the person invoked to help, as يَا لَّدَاهِيْةَ Oh! the calamity! and يَا لَّعَجِبُ, being governed in the gen. by a ل [50], pronounced with Fath (IA), because like the ل of the call for help (J): يَا لَّعَجِبُ with Fath of the ل means O thou wonder, (come thou and present thyself); but with Kasr of the ل the voc. is suppressed, and the wonder summoned to (H): [and] in لَّعَجِبُ the لَّ is a voc. p., the voc. being suppressed, or a premonitory p., i.q. لَلَّ.
in either case depending upon a suppressed \( v. \), i.e.

\( \text{لا أعجبوا لها يا تقوم أعجبوا لها} \ O \ (\text{people}), \text{or} \ Now, \ \text{(marvel ye) at her}; \) but the \text{pron.} \ is not a voc. with the \( \text{ل} \) of wonder prefixed to it, as in

\( \text{نَفَى لِكَ مَنِ لَيْلَ كَانَ نُجُومَة} \ * \ \text{بِكَلِّ مَنْ أَرَى الْفَتْلَ شَدَتُ بُذَلِّ} \)

[by Imra al-Kais (EM)], \text{orig.} \ \text{يا آتي} \ or \ \text{يا آتي} \ \text{O thou},

the detached \text{acc.} \ or \text{nom. pron.} \ becoming converted into an attached \text{gen. pron.} \ when the \text{prep.} \ \text{ل} \ is prefixed, [\text{For,} \ \text{O marvel of a night, it is as though its, an enallage from the 2nd to the 3rd pers., stars with every firmly twisted cord were made fast to mount Yadhbul (EM)}], \text{because the pron. of the 3rd pers. is not made a voc. (BS): (3).}

when it is lamented [55], like \( \text{يا زيدا} \) \text{(M).}

\( \text{§ 49. The appos. of the voc., (1) when a subst. or anarthrous [synd.] serial, [whether the voc. be inst. or uninfl. (Sh, KN),] is treated as though it were itself a voc.: you say (M, IA, Sh, KN) in the case of the subst. (Sh, KN) \( \text{يا سعيد كرز } \ O \ Sa'id, \ "Wallet," \text{with Damm without Tanwin, like} \) \text{(Sh), and in the case of the serial (Sh, KN) \( \text{يا زيد و عمر } O Zaid and 'Amr [or 'Omar or 'Amr or 'Omar or}} \) not 'Amr

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(M)) with Damm (M, KN), (Sh), and (IA, KN) with the acc. (KN), and (IA): (2) when not a subst. or anarthrous [synd.] serial (Sh), [i.e.] when an ep., corrob., [synd.] expl. or synarthrous [synd.] serial (IA, KN), (a) if the voc. uninf., (a) when ep. [51] of ای [184], must be in the nom. or acc. (IA), and cites a reading of the person intended by the call (IA), as یَا ایبَا النَّبِیٰ تَمِیمٌ VIII. 65. O thou Proph. (KN), though AlMáźini allows it to be in the ace. (IA, Sh) by analogy with یَا زید الطَّریفٍ the nom. or acc. (IA), and cites a reading below the correct text in CIX. 1. O ye unbelievers, which, if authentic, is a solitary anomaly (Sh)]; (b) when pre. and anarthrous, must be in the acc. [according to the place, as یَا زید الطَّریفٍ عَمَٰرُ O Zaid, the companion of ‘Amr, امَرُ یَا تَمِیمٌ کَلِمَۃٌ O Tamim, all of you or them, یَا زید ایبَا عبدِ اللَّهِ O Zaid, and Abu ‘Abd Allâh (KN)]; (c) when aprothetic [or pre. and synarthrous (IA, KN)], may be in the nom [according to the form of the voc. (KN)], or acc. (IA, Sh, KN) according to its place, as یَا زید الطَّریفٍ O witty Zaid, جَمِیعَ
O Tamim, all of you, O Sa'id, "Wallet," and the pos. is in the nom. from regard to the supplied Damm, or acc. from regard to the place, as O thou intelligent man (IA);

the poet [Ru'ba Ibn Al'Ajjaj (Jsh)] says

[O Hakam, inheriting from 'Abd AlMalik, shine thou brightly upon men by reason of thy munificence with the bright shining of the fair-faced woman in the darkness of sunset (Jsh)], related with the nom. and acc.; another [Jarir (Jsh)] says

[156] (Sh) Verily I, by lines that have been writ with writing, i.e. the lines of the Kur'an, am saying, O Na'sr, Na'sr, Na'sr! (Jsh); another says
[Now, O Zaid and Ad Daḥḥāk, journey ye: for ye have passed the hollow of the road (Jsh)]; and the text جَبَالٌ أَرْوَى مَعَ التَّيْرٍ XXXIV. 10. [O ye mountains, re-enact ye the praises of God with him, and birds (B)] is occasionally read وَالْطَّيْرِ, [as coupled to the form of جَبَالٌ by assimilation of the accidental vowel of uninflected praeprothetic, and the synarthrous pre. is similar, as فيَ حَيْبُ ُحُسَيْنُ الوجه O Zaid the handsome in face and

[by Khuzaz Ibn Laḥdhūn, O companion, O thou lean in respect of the sturdy she-camel by reason of the baggage and the pack-saddles and the saddle-cloth (Jsh)] related with the nom. [51] and acc. (KN): (b) if the voc. be infl. must be in the acc., as يا عَبِيدُ اللَّهِ صَلِّبْ عُمَرُ O 'Abd Allāh companion of 'Amr, and يا بني تَمِيمُ كُلُهم O 'Abd Allāh Abū Zaid; and since the pre., when an appos. to the uninfl., must be in the acc., a fortis ought it to be in the acc. when an appos. to an infl.; the text says قُلِ اللَّهُ مَلِئُ السَّمَوَاتِ وَالْأَرْضِ XXXIX. 47. thou, O God, Creator of the heavens and the earth, being an ep. of the name of God, though S asserts th
it is a 2nd voc. (O) Creator with the voc. p. suppressed, because, according to him, the voc. that is always used as a voc. may not be qualified, and ًلاَّهُ [52] is not used except as a voc. (Sh).

§ 50. When ًابنّ (M) does not occur between two proper names (M, IA), qualification by it is like qualification by anything else (M), [so that] the voc. must have ْدَامِم, not ْفَاثِ, and the ٰا of ًابنّ must be expressed (IA), as َيَا ٰهِندَ أُبْنِي َعمَّا (M, IA), َيَا ٰزَيْدَ أُبْنِي أَخْيِنَا (M), َيَا ٰزَيْدَ ٰالْطَرِفٰي أُبْنِي ٰعَمْرو (IA). When it does [so] occur (M), [i. e.] when the voc. is [aprotthetic (IA),] a proper name, qualified by ًابنّ (IH) pres. to a proper name (IH, IA, Sh) and not separated from the voc. (IA, Sh), the vowel of the first is [generally] assimilated to the vowel of the second, as in أَبَنَم ْزَيْدُ ْزَيْدَ ْوَالْعَمْروُ [16] (M), [so that] the voc. has ْفَاثِ (IH, IA, Sh) by alliteration (IA, Sh), preferably (IH, Sh), according to the majority, while Mb prefers the ْدَامِم to remain (Sh), as َيَا ٰزَيْدَ ٰبِنّ ٰعَمْرٰ (M, IA, Sh),

َيَا ٰطَلِّحْةَ بِنّ عَبْدِ ٰالَّهٰ قَدْ وَجَبَتْ ٰكَلْفُ الْجَنَّانِ وَبُرَّتُ إِلَيْهِ الْعَيْنَا
O Talha, the son of 'Ubaid Allah, the gardens of Paradise have become due to thee; and thou hast espoused large-eyed beauties (Sh), and Ya'zid bin 'Amr (M), Damm, as Ya'zid bin 'Amr, and the f of abi must be elided in writing (IA). [Thus] in 5. 1

[below] O Jesus, the son of Mary the vowel of عيسى [assumed to be] assimilated to the vowel of the يا, ل: يَا عِيسّى, which is the ordinary dial.; or عِيسى [be assumed to] have Damm, like يَا عِيسّى, as proved by the saying [of Imra al-Kais]

[O Harith Ibn 'Amr, it is as though I were suffering from the effects of drunkenness; and his complying with what he complies with of the bidding of his soul, injures the man, orig. يا حَارِثُ (N)], because curtailment [ ] occurs only in the [occ.] pronounced with Damm (K). The f is elided from يا only when it occurs as an ep. between two proper names—names, surnames, or cognomens—make known that it with the name before it becomes equivalent to a single name, because of the closeness of the attachment of the ep. to the qualified, and that it occupies the place of an element thereof, for which reason the Tanwin [609] is elided from the name before it, as يَا محمد, like as it is elided from the compounded names
in every other case the \( \mathfrak{f} \) must be expressed, namely when ابی, is (1) pre. to a pron., as تا می‌خوانیم, این‌که‌بها هو Verily Ka'b was the son of Lu'ayy, (5) made to deviate from the ep. to interrogation, as هل تَمِیم ابی مر Verily Ka'b, (he) was &c. and هل تَمِیم هو ابی مر Tamīm, was (he) &c.?, so that the \( \mathfrak{f} \) is expressed in it as when the sentence begins with it (D). In the non-voc., also, they say when they qualify Hind the daughter of our paternal uncle, but Hind ابنة عمنا هند ابنة عمنا هند إبنة عمهم [609], and similarly in the acc. and gen.;
whereas when they do not qualify, the Tanwin is invariably used: the Tanwin, however, is allowed by poesy license in the case of the ep., as

[A damsel of the tribe of Kais Ibn Tha'lab, noble regards her maternal uncles and the paternal kindred (Jsh)].

§ 51. The vague voc. is (1) [57,184] (M): 

say ُيا ابي ايه الوجل O thou man, ُيا ابي ايه O thou, this man

[and ُيا ابي ايه الوجل being [an aprothetic voc. uninfl. upon دل] (IA),] [qualifed by a synarthrous [generic (IA)],] or a dem. [599] (M, IA), [as] says Dhu -Rumma

(M) Now, O thou, this man, whose soul passion is destitute of passion, because of a thing that the decrees of God have diverted from his hands (Jsh), or a synarthrous conjure, and لَا being red. (IA): what is governed by the voc. ُبَذَّل الظريف, the subsequent n. being its ep. [49], like ُبَذَّل لَا, the subsequent n. being its ep. (K on II. 19.); and the premonitory word is interpolated between them (M, K), as a corollary of the sense of the voc. p., and subst. for the prefix
required by أَنْفَكَ (K): (2) a dem.: this is qualified only by the synarthrous n. (M): you say يا هذا الرجل O thou man (M, IA), the الرجل being necessarily in the nom., if be made a connective for calling him, like as the ep. of يَا هَذَا الرِّجَالُ [48] (IA), and O ye men, and S cites [49] (M); whereas, if the dem. be not made a connective for calling what follows it, its ep. need not be in the nom., but may be in the nom. or acc. (IA): and you say in the case of [an appos.] other than the ep., زيداً يا هذا زيد or O thou Zaid and Amr, [as a synd. expl.] and يا هذا يَا ذا الصَّامِرُ [11] (M), long-haired one as a subst.

§ 52. The synarthrous is not made a voc. [599] (M), [since] the voc. p. and Al اللّه may not be combined [184] (IA); except in (1) اللّه (M, IA), because the art. does not quit it, like as it does not quit The Pleiades [11], being a subst. for the Hamza of الله (M), the اللّه being orig. اللّه, as

المعاد اللّه أي تكون كنديبة ولا دمية ولا عقيلة ونبر

by AlBa'ith Ibn Huraith, God forefend that in beauty
she should be only like a doe-gazelle or a decorated im
or a noble cow of a herd of wild cattle! (T), like
orig.

Verily the fates come unawares upon the men
from fear (N), the Hamza being suppressed and
art. made a subst. for it, for which reason (K, 6)
say with the disj. Hamza (K, IA), like (p.), as
well as with the conj. Hamza; though the com-
monest voc. is ُعَلَمَ [49], [meaning O God (H),
being a voc. uninfl. upon Ḍamm (J),] with a doubt
[aug. (J)] ُعَلَمَ substituted for the voc. p., [which is so
pressed (56) (ZN), to avoid prefixing ُيَأْ to ُعَلَمَ, the
being selected because of the affinity between them,
being determinative and the ُعَلَمَ a subst. for the ُعَلَمَ of de-
mination in the dial. of Ḥimyar (599, 687), doubled
in order to be bilateral like ُعَلَمَ, and put last to secure a blis-
ing through beginning with the name of God, and beca-
the subst. need not be in the place of the original, be-
the ُعَلَمَ of ُعَلَمَ and the ُعَلَمَ (J), and the 2nd ُعَلَمَ be
vocalized with Fath, preferred on account of its lightness
because of the concurrence of two quiescents (H)];
the imitated prop. used as a name, as
in the case of him whose name is

The saying


[Then, O ye two young men, who have fled, I warn you against your causing us evil by your flight (J)] is a poetic license (IA); [and]


[On thine account, O thou that hast enslaved my heart, while thou art grudgingly witholding union from me (Jsh)], like 


§ 53. When the voc. is repeated in the state of prefixion (M), [e. g.] in [below] (IA) (1) both ns. may be in the acc. (M, IA), as

by Jarir, [O Taim, Taim of 'Ad, (may ye have no father !,) let not 'Umar cast you into evil (Jsh)], and

(M), by 'Abd Allah Ibn Rawāha alAnṣāri, O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou (Jsh): the 1st being, according to S, pre. to what follows the 2nd n. [125], which is [red. (J),] interpolated [101] between the pre. and post. ns., [in the acc. as a corrob., without Tanwin
for conformity to the 1st (J)]; but, according to M pre. to a suppressed [word] like what the 2nd is pre. to 
the 1st being suppressed because indicated by the 2nd (IA), and the 2nd, pre. to, being in the acc. according to the modes men-
tioned [below] (J): (2) the 1st may have Damm (M, IA) 
the 2nd being in the acc. as a [lit. (J)] corrob., or the 
subaudition of O Taim, (I mean) Taim of ‘Adi, as a [total (J)] subst., or synd. expl., or [2nd (J)] of (IA) with the suppressed, and being, in all these modes of parsing, pre. to (J).

§ 54. When the voc. is pre. to the  of the 1st [its predicament, if it be unsound, is like its predicament when not a voc. (129)]: but if it be sound (IA), like the following dial. vars. are allowable, (1) elision of the [quiescent (KN)]  [because it occupies the place of the Tanwin, which is elided in this cat. (T, 129),] a retention of the Kasra [as an indication of it (KN), which is the commonest (var.) (IA), as  
18. O My servants, fear ye then Me (KN)]: (2) retention of the quiescent, [which is less common than the (IA), as  
XLIII. 68. O servants, there shall be no fear for you to-day: (3) (elision of the  and) Damm of the letter that was pronounced
with Kasr on account of the ى, which is a weak dial.: they have transmitted یا أم لا تفعلي O my mother, do thou not; and قال رب احكم بالحق XXI. 112. He said, My Lord, judge Thou with righteousness is read (KN)]:

(4) Fath of the ى [as عبادي الالهى أسرفوا على أنفسهم as XXXIX. 54. O my servants, who have been extravagant in sinning against your own souls (KN)]: (5) conversion of the Kasra [before the ى pronounced with Fath (KN)] into Fatha, and [consequently (KN)] of the ى nto ا (IA, KN), because it is mobile and preceded by Fath, as ى حصراً على ما ترطب في جنб الله XXXIX. 57. O my remorse for that I have been remiss in respect of the due of God! and یا أسفا على يوسف XII. 84. O mine anguish for Joseph! (KN): one says یا ربي تتجاوز عنى O my Lord, forgive Thou me; and in pause یا غلماة یا رابه (M); (6) elision of the ا and retention of the Fatha (IA, KN) as an indication of it, as

ولست برفع ما قات متنى * بلخف ولا بليت ولا لو أني

[Nor am I recovering what has escaped from me because of my saying "O my regret!", nor because of my saying "Would that!", nor because of my saying "If I" (Jsh)], i.e. یا لهفی (Jsh). When the voc. pre. to the ى is اب or ام, 10 dial. vars. are allowed, the
6 mentioned and (7) change of the ی into ی pronounced with Kasr, as the Seven except Ibn 'Āmir read in یا یابی XLI. 4. &c. *My father* (KN): the ی is a ظ of femininization, since it is converted into ی in pause [646]; substituted for the ی (M, K on XLI. 4.) of prothesis, because [the signs of] femininization and prothesis are related in that each is an augment to the ین. at its end; and allowed to be affixed to the masc., as in یا یابی رجل ربعه A male pigeon and یا یابی A middle-sized man: and the Kasra is that which was before the ی in یا یابی, relegated to the ی, because the ظ of femininization must be preceded by Fath, while the ی may not remain quiescent, the Kasra dropping off because of the Fatha required by the ظ, since it is a ین, and ینs. ought to be vocalized because *orig. infl.*, the ی, *orig. vocalized*, being made quiescent only for lightness, because it is a soft letter, whereas the ی is a sound letter, like the ی of the pron., so that it must be vocalized (K): (8) change of the ی into ی pronounced with Fath, as Ibn 'Āmir reads [in the whole of the Kur'ān (B), because this is the vowel of the original ی in یا یابی, or because the ی is elided from یا یابی, and the Fatha before it preserved, as is done (with the Kasra) when the ی is elided in یا علیم (K)): (9) with the ی and ین, as read anomalously: یا یابی (10) with the ی and ین: these [last] two یا یابی.
are bad; the last worse than the preceding, and allowable only by poetical license (KN): one says [like َيَا اَمِّي اَبِتُ (D, IA), as َيَا اَبِتُ لا ُتُعَبِّرُ ُشِيُطانَيَّ XIX. 45. O my father, worship thou not the Devil and
َيَا اَبِتُ لَمْ ُتُعَبِّرُ مَا ُتُسْمِعُ َلَا ُبُصِرُ XIX. 43. O my father, wherefore wor-
shippest thou what heareth not nor seeth? (D); َيَا اَبِتُ (IA); َيَا اَمِّي اَبِتُ, [that not being
reckoned a combination of the subst. and original (K); but rarely, because the ُلُقْلُقُ (also) a subst. for the ُبَلُقُ (K on
XIX. 43.)]; and in pause َيَا اَمِّي اَبِتُ (D); but not
َيَا اَمِّي اَبِتُ (D, IA), by analogy to َيَا عُمْتِي (D),
the subst. and original not being combinable (IA): and (11)
َيَا اَبِتُ with ُبُحَمُ is read, treated as a n. made fem. by
means of the ُبَحُمُ, [like َيَا ُوُبَحُمُ (K),] without regard to the
fact that the ُلُقْلُقُ is a subst. (K, B) for the ُبَلُقُ of prothesis
(K). When the voc. is pre. to a n. pre. to the ُبَلُقُ, [like
َيَا عَلَّمُ ُغَلََمِي (KN),] the ُبَلُقُ must be expressed, [pro-
nounced with Fath or quiescent (KN),] except in َيَا اَمِّي اَبِتُ, where (IA, KN) the ُبَلُقُ is [generally]
elided [for lightening, as in the voc. pre. to the ُبَلُقُ (B on
VIII 149.),] from frequency of usage (IA), [and] four
dial. vars. are allowable, (1) Fath and (2) Kasr of the
ُبَلُقُ, both read by the Seven in َكَالَّذِي اَبِنُ اَمِّي اَبِنُ ُقَرْبِي
VII. 149. He said, Son of my mother, verily the people deemed me weak and X.X. 95. He said, O son of my mother, seize thou not my beard, (3) expression of the [by Abū Zubaid atTa‘ī, O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate (Jsh)], and (4) conversion of the قَالَ أَبِي أَمِّي لَا تَخْذِلْ بِلْحَيْيَةِ قَالَ أَبِي أَمِّي لَا تَخْذِلْ بِلْحَيْيَةِ ِّفَتْنَى َّفَتْنَى وَأَنْتُ خَفْتِي لِدهْرٍ شَرِّي، asُفَاتُ رَأْسِيٍّ كَراَسِيٍّ الأَصُلُّ فَاتُ رَأْسِيٍّ كَراَسِيٍّ الأَصُلُّ ِّفَتْنَى وَأَنْتُ خَفْتِي لِدهْرٍ شَرِّيُّ ِّفَتْنَى وَأَنْتُ خَفْتِي لِدهْرٍ شَرِّيُّ

[after (1), Because she has seen my head like the head of the man bald in the fore part of the head. O daughter of my paternal uncle, upbraid thou not, and sleep (N, Jsh)], which [last] two vars. are rarely used (KN): they say (M, IA), and Abu-nNajm says ُّبَنْتُ عَمَّا لَا تُلْمِي وَأَهْجَعُ ُّبَنْتُ عَمَّا لَا تُلْمِي وَأَهْجَعُ [because] they make the two ج like one ج. (M).

§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي or figuratively, like the saying of ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا لَا تُلْمِي ُّبَنْتُ عَمَّا Lard
أى من سوء الأحاسيس، [whether the cause of pain, like (IA)]

"أى الحزن!" or the seat of it (IA). The lamented is always (M, IA) known, (IA)復吟背！(IA) not being disapproved because eq

الله المنيء (M), [and] det., not indet., as جَلَالُ الله; but not vague, like the dem., as مِنْ زَرْعَةٍ; nor conjunct, unless anathor

and notorious through the conj., like (IA). It must have كَيْنَ or كَيْنَل prefixed to it (M): and ）is [optionally (M)] affixed to its final, as (M, IA) مَرَض

"أى زيد!" (IA), of زِيد, or زِيدَة; and to the [n.] post. [to it], as وَأَمِرَ الْحَوْصَلَةُ (IA) Ah the Com

mander of the Believers!; [and to its conj. or corrob.] but not to the ep., as وَأَمِرَ الْحَوْصَلَةُ, according to Khl, while according to Y it is affixed thereto (M): and the ）[of pause (IA)] is affixed to it after the ）in pause, [as ）وَأَمِرَ الْحَوْصَلَةُ (IA)]; or one pauses upon the ）, as وَأَمِرَ الْحَوْصَلَةُ (IA); not in continuous speech (M, IA), except by poetic license, like

لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَمرُ، لا يأَم
in the last foot of the 1st hemistich, that of the 2nd being a place of pause (J). The ٓ in ٓ and ٓ is vocalized (J, Jsh) anomalously (Jsh) for the sake of the metre: ٓ a \textit{corrob.} is in the \textit{nom.} (49), the sign of which is a \vDamma supplied upon its final, prevented from appearing by the preoccupation of the place with the accidental \vFat\ha for affinity to the ٛ of lamentation; or in the \textit{acc.}, the sign of which is a \vFat\ha apparent in its final: and ٓ a \textit{post. n.} is in the \textit{gen.}, the sign of which is a Kasra supplied upon its final, prevented &c. (J)]. What precedes the ٛ is elided, if an ٛ, as ٛ \textit{موسَأ}, the ٛ of ٛ \textit{موسَأ} being elided, or a Tanwîn at the end of a \textit{conj.}, as ٛ يا \textit{عالم} زيداٛةٛ, or of anything else, as ٛ يا \textit{عالم} زيداٛةٛ. When the final is \vFat\ha, the ٛ is affixed unaltered, as ٛ يا \textit{عالم} زيداٛةٛ: but otherwise the final consonant must be pronounced with \vFat\ha, as ٛ يا \textit{عالم} زيداٛةٛ and ٛ يا \textit{عالم} زيداٛةٛ; unless ambiguity would be thus produced, as ٛ يا \textit{عالماٛةٛ} and ٛ يا \textit{عالماٛةٛ, orig. ٛ يا \textit{عالماٛةٛ} and ٛ يا \textit{عالماٛةٛ, where the ٛ must be converted into ٛ after the \vDamma and ٛ after the Kasra, because, if you elided the \vDamma and Kasra, pronouncing with \vFat\ha, and added the ٛ, saying ٛ يا \textit{عالمهاٛةٛ} and ٛ يا \textit{عالمهاٛةٛ, the lamented \textit{pre.} to the \textit{pron.} of the 3rd \textit{pers. sing. masc.} and 2nd \textit{pers. sing. fem.} would be con-
founded with that pre. to the pron. of the 3rd pers. sing. fem. and 2nd pers. sing. masc. When the lamented is pre. to the ی of the 1st pers., one says, in the dial. that makes the ی quiescent [54], ۰أ عبّداً, pronouncing the ی with Fatha or eliding it, and affixing the ۰; in the dial. that elides the ی, contenting itself with the Kasra, or converts the ی into ۰ and the Kasra into Fatha, eliding the ۰ and contenting itself with the Fatha, or retaining the ۰, only ۰أ عبّداً; and in the dial. that pronounces the ی with Fatha, only ۰أ عبّداً. The ل of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an ۰ put at the end as a subst. for it, as یَا عمجّبا‌ا لَزّیدُ (IA). The ۰ is to prolong the sound of the voc. invoked to help, wondered at, or lamented, like

یَا یزیدَا لَامِل‌ا نَبّل عَرْرٍ ۰َرِّعَتَ بَعْدَ فَاطِرِ وَهَرَاءٍ

[O Yazid, help thou one that hopes for acquisition of honor and wealth after destitution and contempt (Jsh)],

یَا عمجّبا‌ا لَهذَا الفَلِیْقَةِ ۰ هَل تَذَهْبُ الْقُربَاء الْرَّیْقَةَ

[O wonder, (be thou present) for this calamity! Will spittle take away the itch? (Jsh)], and

حَمّلْتَ امّرًا عَطْیْباً فَاصْطَبَرْتِ ۰ وَقَمْتَ فِیَ بَابِ اللّهِ ۰ یَا عَمّرَا

(ML), by Jarir, Thou wast charged with a great matter,
i. e. the خَالِدَةٍ, and hadst patience thereat, and fulfilledst in it the command of God, O 'Umar (Jsh).

§ 56. Suppression of the voc. p. is (1) disallowed with (a) the lamented; (b) the person invoked to help; [(c) the pron., as يا ايَاكُ O thou (IA);] and (d) the dem. or generic n. (M, IA), according to most of the GG, [the BB (J)]: some, however, [the KK (J, DM)], allow it here; and IM follows them, because it has been heard, as

ثُمَّ أُنتُمُ هُرَّأً. تَقُلُونَ انفِكَمْ II. 79. Nevertheless ye, (O) ye breakers of the covenant, slay yourselves, i. e. يا هوُلاَوُرَ [554],

ذَا رُؤْوَءِ فَلِيِّسْ بَعْدِ اشْتَعَالِ الْوَارِسِ شَجَاباً إِلَى الصِّبْيَ مِن سَبِيلٍ [(O thou, refrain thou (41) from doing evil; for there is not after the glistening of the head with hoariness any way to youth (J)], and أَصِيبَ لَيْلٌ Become thou morning, (O) night (IA): [but] هُوَلْأَ is the enunc. of تَقُلُونَ, انتِمْ آخَانَ being expos., ye are these breakers &c., ye slay &c. (B); such suppression [in verse] is attributed by the BB to poetic license (J); انْثَادَ مِثْلُوقٍ, أَصِيبَ لَيْلٌ (M, ML),

Ransom thyself, (O) strangled, اَطْرِقْ كَرَأ [58] Lower thy neck, (O) partridge (M), and

إِنَّا هَدِيْتُ عِينِي لِهَا قَالَ صَاحِبِي * بَلْ ثَلَّتْ هذَا لُوَعَةُ وَغَرَامُ
(ML), by Dhu -rRumma, When mine eye overflows for her, my comrade says, In the like of thee, (O) this, i.e. (O) man, are heart-burn and desire (Jsh) are anomalous (M, ML); and AlMutanabbi is charged with a solecism in

\[
\text{هَنَّٰئِیَّ}
\]

((O) thou, thou hast appeared to us, and stirred a love settled in our hearts; then turned away, nor restored to health a remnant of spirit (W)), though it is replied that (O) is an unrestricted obj., i.e. [With this (single appearance) hast thou appeared &c (W),] IM's objection, that the dem. to the inf. n. is always qualified by that inf. n. [40], being refuted by a verse [of AlMutanabbi (?) (Jsh)] cited by himself

\[
\text{یَا عَمَّرَ اَنَّكُ قدَ مَلَتَ صَحَابَتِي}
\]

\[
\text{وَصَحَابِتِكَ إِخَالَ ذَلِكَ ثَلِيلَ}
\]

(ML) O 'Amr, verily thou hast wearied of thy consorting with me and my consorting with thee, as I fancy; and that wearying is rare among comrades, or but my consorting with thee, I fancy, that consorting is rare (DM): (2)

allowable (M, IA), as \(\text{وَرَبِّ اَرَنِي اِنْظُرُ إِلَيْكَ} \) XII. 29. Joseph,

\(\text{تُوْرَنِي انظُرُ إِلَيْكَ} \) VII. 139. My Lord, show thou me Thyself: I shall behold Thee,

as confined to the voc. are sometimes otherwise used in
poetry, like

.pagination.

(I.A), by Abu-nNajm, My camels stray from the path
because of it, i.e. the dust, in the desert: they have jostled
together with the jostling together of the white-haired men
while they have not slain any one in a mingling of many
shouts in battle, wherein it is said [144], Keep thou such
a one off from such a one: Ibn Hishām, however, objects
that the mēt. for Zaid and Hind are ْقَانَةُ وَلَنْ ْنَلْ [14],
not ْنَلْ and ْقَانَةُ, which are mēt., as S says, for man and
woman, and are the ones confined to the voc.; so that
ْنَلْ in the verse is orig. ْقَانَةُ, which is not confined to
the voc., the ِ and ِن َن being elided from it by poetic
license (J).

§ 57. The acc. of particularization is one of the
[direct] objs. that the op. is necessarily suppressed with.
It is an expression different from the requirement of the
apparent [form], being an enunciation in the form of a
voc. (Sh). It is like the voc. literally; but differs from
it in being (1) unaccompanied by a voc. p., (2) necessarily
preceded by something, (3) [sometimes] synarthrous (IA).
It is a det. explicit ِنِ, intended to be particularized by
the predicament of a preceding pron., generally of the
1st pers., seldom of the 2nd, never of the 3rd; the occasion of this particularization being (a) glorying, as

We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Ahmad, (b) self-abasement, as

Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (c) explanation, as

[by Bashāma Ibn Hazn anNahshalt, Verily we, (I mention) the Banū Nahshal, disclaim not him for a father, nor sells he us for other sons (T)]. It is (1) synarthrous, as نصي العرب أقره الناس للفتيف We, (I particularise) the Arabs, are the most hospitable of men to the guest, i.e. نصي أخص العرب (2) pre., as

[by AlA‘raj alMa‘nī, We, (I mention) the Banū Dabba, are the companions of “The He-camel;” we announce the death of Ibn ‘Affān with the tips of the spears (T)]
and the sayings of the Prophet, Verily we, (I particularize) the family of Muhammad, the poor-rate is not lawful for us and We, (I particularize) the companies of the Prophets, are not inherited from: what we have left is alms: which is here, as in the voc. [51], uninfl. upon Damna, made fem. with the fem., always sing., aprothetic literally and constructively, followed by the premonitory ُا, and qualified by a synarthrous n. in the nom., as \\

I will do such a thing, thou man and they make ُا with its ep. an indication of particularization and explanation, meaning by the man and band only themselves and what they denominate by ُا and the prom. in ُلـ, as though it were said I will do, particularized by that from among men and forgive Thou us, particularized from among the bands (M): لـ and its ep. ought both to be in the acc., [ُُِ being reg. of a suppressed (DM),] like نُصُب العرب آخ; but, being literally like that used in the voc., it is given the predication of the latter, though the cause of the uninfl ectedness,
the occurrence of the voc. in the place of the ك of allocation (DM),] is non-existent; whereas the 공cannot be a voc., being synarthrous, so that it is given the predicament proper for it, [the acc. through a suppressed op. (DM)]; while معاشر must be in the acc., [being pre. (DM),] whether its own condition [as reg. of a suppressed (v.) (DM)] be regarded, or that of the voc., which it resembles (ML): (4) seldom a proper name, so that in بَيْكَ الَّهُ نُورُ الْفَضْلِ Through Thee, (we particularise) God, do we hope for grace there are two anomalies, its following a pron. of the 2nd pers. and its being a proper name (Sh). And hence the saying Praise be to God, (I extol) the Praiseworthy !, the reading وأمَّانَة حمالة الحطب CXI. 4. And his wife, (I revile) the female carrier of firewood, and مَرَت بِهِ السَّكِين I passed by him, (I commiserate) the poor, the distressed (M). Though the acc. of praise [&c.] ought to be det. (K on III. 16.), it occurs indet. in the saying of the Hudhalt

(M, K) And he repairs to women bare of ornaments, and (I compassionate) dishevelled females, giving suck, haggard like the ogresses, where the is inserted to strengthen the affixion of the ep. to the qualified (N). And this is what
is called acc. of praise, reviling, or commiseration [146] (M).

§ 58. Curtailment, i.e. elision of the ending [for lightness (IH, KN)], is allowable in the [det. (KN)] voc., [as ُسُمَانَ (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a voc., as

ٌنُعُمُ الْتَّنْتَيْ نُعُشُوُ اليِّ ضَرَّ نَارٍ

طُرفَ بِنِ مَالِ لِيْلَةِ الْجُوعِ وَالْحَدَرِ

i.e. مُلُكُ (IA), by Imra al Kais, (By God,) most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Tarif Ibn Malik, in the night of hunger and bitter cold (J)]. The voc. must be [not pre. (M, IH, IA) or quasi-pre. (R, Jm), nor a prop. (IH, IA), nor lamented (M), nor invoked to help (M, IH)]; either a proper name exceeding three letters, [like ٌعَمَانُ and ُعَمَّرُ (IA), and pronounced with Damma (KN),] or made fem. with the ﺩَ (M, IH, IA, KN), like َجَارِيَةٌ ُقَاطِمَةٌ, and

شَيْئَةٌ[below]; and

يَا ٌمَعْدُى ُيَجَعَفَ ٌيَا ُعَمَّمُ ٌيَا ٌجَارِيَ ٌيَا ٌقَاطِمُ ٌيَا ٌشَيْئَاتُ—whereas the saying

O sheep, abide thou by the tent—with elision of the ﺩَ but of nothing more: whereas َ، ُتَأْمُُ، ُشَابِ ُطَنَا ُعَبَّدٌ ُشَمْسٌ.
and زَدْ are not curtailed (IA); while خَيْلَ [orig. خَيْلَتْ (J.),] and كَرَى [56] are anomalous. The curtailed is simple or comp. In the simple one letter is elided, or two letters (M): if there be [at the end (IH)] two augs. in the predicament of a single aug., as in طَلَقَتْيُ, عَشَامْنَ, مَرَانٍ, إِسْمَاءُ (M),] or a sound [rad. (Jm)] letter and preceding [aug. (R, Jm)] letter of prolongation, [when the n. is of more than four letters (IH), as in مَسْكِينِ, عُمَرٌ, مَنْصُورٌ (M),] they are elided (M, IH); otherwise one letter [is elided] (IH): the penultimate, if an aug., soft, quiescent letter, fourth or upwards, as in مَسْكِينِ, مَنْصُورٌ, عُمَرٌ, must be elided with the final, as مَخْتَارُ, يا مَسْكِ, يا منْصُورٍ, يا عُمَرٌ; but if not aug., as in مَخْتَارُ, not soft, as in فَرْعُونٍ, not quiescent, as in كُنُورُ, or not fourth [or upwards], as in مَجِيدٌ, it may not be elided, as يا مَجِيدُ, يا فَتَرٌ, يا مَخْتَارٌ; though such words as have their [penultimate] W or S preceded by Fatha, like مَنْصُورٍ, غَرْنِيْقٌ, فَرْعُونٍ, and مَسْكِينِ, are treated by Fr and Jr like غَرْنِيْقٌ, M and غَرْنِيْقٌ, G, while other GG disallow that, as يا غَرْنِيْقٌ and يا فَرْعُونٍ (IA). In the [synthetic (IA)] comp. the last n. is [completely (M)] suppressed, as (M, IA) سِيْبَةٌ, يا سِيْبَةٌ (M),
from معاذرب. The prothetic or att. comp. is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as يَا تَابِعًا from كَبآََٰ بَا شِراً. Two dials. are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the dial. of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as يَا نَمَوُّ, يَا حَارُ [with a quiescent يَا كُروُّ (IA),] from يَا مُحَلُّ, يَا جَعْفُ, و (IH), from كُروُّ (IA), كُروُّ (Jm)]: (2) [it is not understood as expressed, which is termed the dial. of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete n., [being made uninfl. upon دامم (IA),] as يَا نَطِيُّ, يَا حَارُ (IH, IA), the و being converted into ق, and the دامم into كسر, because there is no infl. n. ending in و preceded by دامم, but the و must be converted into ق, and the دامم into كسر [721, 719] (IH). What contains the of feminization to distinguish the fem. from the masc. [265], like مُسلَّم, must be curtailed according to the dial. of him that awaits the [elided] letter, as يَا مُسلَّم, not according to the other dial. يَا مُسلَّم, lest it be confounded with the voc. of the
masc.; whereas what contains the س not to distinguish [the fem. from the masc.] is curtailed according to either dial., as مسلمًا from مسلمة a proper name (IA). In XLIII. 77. [59] يا مال is read, [like

He will quicken the crumbled particles of the bones when decayed: and the truth, O Malik, is not what thou describest (K),] and يا مال (K, B). [And in the former verse] مال has Tanwin according to the dial. of him that does not await the elided letter; whereas according to the other dial. it would not have Tanwin (J).

§ 59. The voc. is sometimes suppressed, as XXVII. 25. [2] (M, IH), يا being voc., and its voc. suppressed, [i.e. لا يا تقوم (B),] as in (K, B)

لا يا تمامى دار مى على البلى
ولا زال منهلاب جرعاتك القطر

(K), by Dhu -r-Rumma, i.e. يا هنيه, Now, O (thou), be thou safe, O dwelling of Mayy, from being worn away, and may the rain cease not [454] to be pouring in thy barren sandy land!, مى being gen. of مى, diptote because a
logically fem. proper name, not curtailed from مَيْة, as is sometimes imagined, and اِلَّيْعَ [M], [and]

وَقَالَتْ اَلْلَّآ َيَا اسْمَعْ نَعْطَكْ بِحُمْلَتَهُ

فَقَلَتْ سَيِّئَا فَانطَقْتِ وَاصْبِٰعَيْي

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يَا لَعْنَةُ اللَّهِ وَالَاكْتُمَّ كَلَهُمْ. التَّأْصَلَّوْنَ عَلَى سَعْوَانِ مِنْ جَارِهِ

(M), i.e. O (people), the curse of God, and the curse of the peoples, all of them, and the righteous, be upon Sim'ān as a neighbour! (SM). When followed immediately by what is not a voc., like the v. in XXVII. 25. and [551], the p. in IV. 75. [411] and [2], or the nominal prop., as in يَا رَبُّ كَاسِبَةٌ أَلَّغَ [2], is said to be voc., the voc. being suppressed; and to be merely premonitory, [corrob. of the inceptive اِلْلَّآ َيَا اسْمَعْ] in (J) and the like, lest catachresis ensue through the suppression of the whole prop., [if َيَا be made voc. (DM)]: while IM says that, if followed immediately by prayer, as in يَا لَعْنَةٌ أَلَّغَ, or command, as in XXVII. 25., it is voc., because the voc. frequently
occurs before them, as II. 33. [158] and XLIII. 77. O Malik, let &c. [419]; but that otherwise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The op. [of the direct obj.] is necessarily understood in (1) cautioning (M, IH, IA), as إياك والأسد (M, IH), i.e. إني نفسي أن تتعرض للأسد والأسد أن يهلك (Guard thou thyself (from exposing thyself to the lion), and the lion (from destroying thee), the saying [of Umar (R)] نحنى إياك وأين يحذف أحدكم الأرنب (Remove thou me (from beholding throwing at the hare), and (remove) throwing at her (from my presence and view), meaning prohibition of throwing at the hare (M), and [61] (IH)—which is properly for the 2nd pers., anomalously for the 1st in إذا بلغ الرجل解除، إياك، إياك يحذف اللح (I caution thee against the evil, or not, as إياك أحذر من أن الأغ, i.e. (I caution) thee (against)
doing thus (IA): they say إياك اللَّهُ, whereas the idiom is to prefix the to إياك اللَّهُ, as said the Prophet إياك ومالك، إياك ومصاحبة، فإنه يقرب عليك البعيد، ويبعد عليك القريب. *Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far,* and the poet [Mudarris Ibn Rib‘î (N)]

**فايَكَ إلى النّارِ الذي ان توسَّعت**

**مواردة ضاقت علیك المصادر**

[Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee (N)], because إياك is governed in the acc. by subaudition of a v. or بَعَدٍ trans. to only one obj., so that, when another n. is afterwards uttered, the con. must be prefixed thereto, as if you said إياك الشر والاسق، though the may be omitted on repetition of إياك, as the v. is with repetition of the n. in الطريق الطريق، as says the poet, [Faḍl Ibn 'Abd ArRahmān alKurashi (CD)].]

**فايَكَ إياك المراء فانه إلى الشر دعا، والشر جالب**

[Then (remove) thyself, thyself, a correbd., far from (497) disputation; for verily it is wont to incite to evil and an
attracter of evil (Jsh)]; and, if you say ِیاک ان یقرب َالس، it is better to prefix the ، and the َو، because and the َو، are equivalent to the inf. َن، so that it is like ِیاک َزین and the ِمقاربة َالس، though the َو， may be omitted, ِان and the َو، after it being explanatory of the cause of the cautioning, so that it is as though you said ِایذک َلأجل َان َیقرب َالس، (I caution) thee (on account of) thine approaching the lion, as says the poet

Then divulge thou secrets among them that are worthy thereof; and (I caution) thee among others (on account of) thy divulging (D): and you say ِیاک َمین َالس، and ِیاک َان َتصنف، (I caution) thee against the lion and against throwing; and ِیاک َان َتصنف، by supplying ِمن, but not ِیاک َالس، because ِمن may not be supplied (IH):

(b) something else, but with coupling, as ِماز راستک، and ِاکثرب ْامن راستک، and ِاکثرب السيف، i.e. (O) مازین، (guard) thy head, and (beware of) the sword, or repetition, as ِاصح ْاصیم، (Beware thou of) the lion, the lion (IA): ِامرا ونفسه (2) (M, IH), i.e. ِدعا مع، ِشاک والحم، (Leave thou) a man with himself,
i.e. (Keep thou to) thy business with pilgrimage (M), i.e. بَدِّرْ أَهْلِكَ وَأَحْذِرْ أَهْلِكَ وَاللَّيْلِ وَاللَّيْلِ وَطَلْبَةُ (Betake thyself early to) thy family, and (beware of) the night (and its darkness) (H), meaning Betake thyself early to them before the night (M),

[تَفْلَى] said when a person has done evil to the person addressed (R), i.e. عَذَرُكَ or أحْذِرُكَ or أَحْذِرْ عَذَرْكَ or أَحْذِرْ عَذَرْكَ (Present thou) thine excuse or excuser [on account of (doing evil to) such a one, i.e. Thou hast an excuse for thine ill-treatment of him (R), (as) says 'Amr Ibn Ma'dikarib

'I desire his life, and he desires my slaughter. Thou hast an excuse for (ill-treating) thy friend of Murād! (H), وَلَا أُنْهَمُ هَذَا وَلَا زَعْعَانَكْ, i.e. This [(is the truth) (R)]; and (I think) not thine assertions, أَعْلَنَى, i.e. كَلِيْهِمَا وَتُمِرا, (Give thou me) both of them and dried dates, كُلَّ شَيْءٍ وَلَا إِبْتِ كُلَّ شَيْءٍ وَلَا تُوْسَبِ آَوَى (M),] (Do thou) everything; but (perpetrate) not defamation of a free-born man, وَاتَّمِ اَمْرًا (M, R), i.e. أَكَتَبْهَا أَمْرًا تَأْسِدًا, Abstain thou (from this, and engage in) a moderate matter (R), انْتَهُوا خَيْرًا لَكُم IV. 169. (M, IH) Abstain ye (from asserting the dogma of the Trinity, and engage in) a matter better
for you (R), sufficient for thee (be what thou hast done of this matter: and engage in) a better for thee, Retire thou to a distance, (and repair to) a (place) wider for thee, من أنثى زيداً. i.e. داكرًا or تذكر زيداً, Who art thou (mentioning) Zaid?, i.e. أمبست رحبًا لا ضيقاً وآتبت مرحباً واهلاً وسهلاً. (Thou hast lighted upon) spaciousness, (not straitness,) and (come to) kinsfolk, (not strangers,) and (trodde) a smooth (region, not a rugged one) (M).] and إني تأتي فاهل الليل والله. (M, R), i.e. If thou come to me, (verily thou wilt come to) kinsfolk (of thine) by night and kinsfolk (of thine) by day (M), which are confined to hearsay (IH); the suppression being necessary because they are provs., or like the prov. in frequency of usage (R).

§ 61. They say The lion! The lion!, The wall!, The wall!, The boy! The boy!, when they caution him against the lion, the cracked wall, and causing the boy to be trodden upon, and The path! The path!, i.e. جلخة (M). But, [if there be not (إبک, &c.,
nor) coupling, nor repetition (IA),] the op. may be understood or (IA)] expressed, as (S, IA) or ٌلُوِّتِي السِّبِّي، امْلُحِرُ الْجِدَّارُ (IA), and خَلِّ الْطَّرِيقُ ِ: Jarîr says

خَلِّ الْطَّرِيقُ لِسَ يَبْنِي الْمَنَارَ بِهَا وَأَبِرُ بِيْرَةٍ جَيَّسٍ اِظْطَرُكَ الْقُدُّرُ

(S) Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee (N). The op. is necessarily understood in [the acc, of ٌلُوِّتِي السِّبِّي، امْلُحِرُ الْجِدَّارُ, named (Sh)] instigation, [i.e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as إِخْأَكَ (Sh),] if there be coupling, [as إِخْأَكَ (Sh)] i.e. (Cleave thou to) thy brother and doing good to him (IA), or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed (IA, Sh), as (Be ye present at) prayer when congregational, ِالصَّلاةُ جَامِعَةٌ (Be ye present at) prayer being governed in the acc.

by ِالصَّلاةُ جَامِعَةٌ being governed in the acc.

by ِالصَّلاةُ جَامِعَةٌ being governed in the acc.

by ِالصَّلاةُ جَامِعَةٌ being governed in the acc.
by supplyingٌ (Cleave thou to) thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously, though may be an inch. in the dial of him that usesٌ with the ٌ in every case, likeٌ; A coerced man is thy brother, not a man of valour (Sh): andٌ is not used in it (IA).

§ 62. The op. is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm), [i.e.] in distraction, [asٌ XVII. 14. And (We have fastened upon) every man, We have fastened upon him (Sh)]. Distraction is that a n. should precede, and be followed by a v. or [op. (IA)] qual., [i.e. an act. or pass. part. (IA),] capable of governing what precedes it, the said v. or qual. being distracted from [governing (Sh)] it by governing (a) its pron., literally, likeٌ orٌ [and the dirham, thou art given it (IA),] or constructively, likeٌ [both and being distracted by the pron. of, but reaching the pron. by its own means, and by means of a prep., so that the pron. is literally in the gen., but constructively in the acc., while, if
not distracted by the pron., they would govern ُدلا، as
they do the pron., so that you would say ُدلا ضربت and
(IA),] or (b) what is pre. to its pron., like
ُدلا َّآنا مرت بعلامة (IA, Sh) or مرت بعلامة
ُدلا ضربت غلامة or ضربت غلامة الآن (Sh). The acc. [by distraction
(Sh)] is not allowable in (M, IH, IA, Sh) (a) ازيد ُذهب
by Zaid, was he taken away? (M, IH), because ُذهب به
and its syn. ُذهب do not govern the acc. (Jm); (b) ازيد
آنا ضربة أسي, because the act. part., when in the sense
of the past, does not govern (IA); (c) ازيد دراكه Zaid, over-
take him [or ازيد اتي فاضل (Sh)], because the verbal n.
[or p. (Sh)] does not govern what precedes it, and what
does not govern does not expound an op.; (d) ازيد انا
(IA, Sh), because ُألا is conjunct, so that the reg.
of its conj. does not precede it (Sh); (e) ُركل شى فعلولة (Sh)
في الزمر LIV. 52. And everything that they have done is
recorded in the volumes (IH, Sh) or ُدلا ما أحسننة, because
فعولة is an ep., and the ep. does not govern the qualified,
while the v. of wonder, being aplastic, is like the p., so that
it does not govern what is before it, especially when the
ما of wonder, to which the head of the prop. belongs, is
between them (Sh): and in XXIV. 2. the is by reason of the sense of condition, according to [Fr and (B)] Mb, [لُبُسْتِ] being i. q., She that hath committed adultery, and he that &c., scourge ye each one of them with an hundred stripes (K), and what is after this does not govern what is before it (Jm)]; and it is two props., according to [Khl and (K)] S, [(Among what hath been ordained unto you is the scourging of) the adulteress and the adulterer. Wherefore scourge ye &c. (K), and part of one prop. does not govern part of another (Jm)]: but, if not, the acc. [which is read (K, B)] is preferable (IH).

F says that LVII. 27. [And (they originated) asceticism, they originated it (K, B)] belongs to the cat. of : but ISh objects that the acc. in this cat. must be particular [25], in order that putting it into the nom. by inchoation may be correct; and the ordinary opinion is that it is coupled to what is before it, ابتدأها being an ep., and a pre. n. being necessarily supplied, i.e. And (the love of) asceticism that they originated: while the saying of BD that [below] belongs to the cat. of distraction is like the saying of F about the text; and apparently it is an acc. of praise [57] (ML) (I praise) a horseman that they left
to be &c. (Jsh): the reply, however, is that μ, though red., stands in the place of an ep., i.e. فَرْسَا إِنِّي فَرْسِی (J). The [preceding (IA)] n. may [generally (Sh)] be in the [nom. as an inch., in which case the prop. after it is in the place of a nom. as enunc.: or (Sh)] acc. by reason of an op. necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which case the prop. after it has no place, because expos. (Sh); the understood agreeing with the expressed in sense and letter, as صرمت زیدا ضربتة, i.e. صرمت زیدا ضربتة, or sense جازوْت زیدا مربتة بم, i.e. جازوْت زیدا مربتة بم (A). Some read وَا مَا تَمَوْدُ ظَهِئَانِاهُم XLI. 16. And, whatever be the case, (We guided) Thamūd (aright), We guided them aright; and they recite the verse of Bishr on Abl Ḥāzim.

with the nom., And, whatever be the case, Tamīm, Tamīm in Murr, or acc., And, &c., (the people found) Tamīm, &c., the people found them heavy with drowsiness, slumbering (S); [and] Dhu -r-Rumma says

When (thou reachest) the grandson of Abū Müṣā, Bilāl, then thou reachest him, and a slaught er stands up with an axe that will be cutting between thy two joints (Jsh)].
And hence ُعْمَراً لَنَبْتُ أخَاةً (I became concerned with)
َأَمِرُ، اِعْتَرَفْتُ بِشْرًا ضَرِبَتُ عَالِمَةً (I insulted)
بَيِّنًا، نَبْتُ أَخَاةً (I met his brother and)
جَبَرُ، أَعْتَرَفْتُ بِشْرًا ضَرِبَتُ عَالِمَةً (I insulted).

Bishr, I beat his young man by subaudition of ُلَبْسَتْ أَخَاةً (M). The acc. is common, [says S (M)]; but the nom. is better (S, M), because, when he means to make govern, it is nearer to that to say ُضَرِبَتْ زَيْدًا or ُضَرِبَتْ زَيْدًا, and not make the v. govern a pron. (S).
The acc. is (1) preferable, (a) [for the sake of affinity (IH) between the coupled and ant. props. (Jm),] after a con. preceded by a verbal prop. (M, IH, IA, Sh) not constructed upon an inch. (Sh), when the con. and n. are not separated (IA), as خَلَقَ اَلْأَنْسَانَ مِنْ ْنَفْطَةٍ ۜفَذَا ۙ هُوَ خَصِّيَّ مَبْيِنٍ وَالْأَنْعَامَ خَلَقَهَا لَكُنَّ XVI. 4. 5. He hath created man from a drop of sperm—and, lo, he is a fluent adversary! —and (created) the beasts, created them for you (Sh);
the Kur'ān says يَدْخِلُ مِنْ يَبِينٍ فِي رَحْمَتِهِ وَالْتَالِيِّينَ إِلَّا كَمْ عَذَابًا إِلَّا خَمْسَةَ وَإِلَّا لَكُنَّ LXXVI. 31. [He maketh whom He willeth to enter into His mercy; and (hath threatened or required) the evil-doers, hath prepared for them a grievous chastisement, being governed in the acc. by a v. expounded by ُذُكَّرُوْنَ (K, B), in order to be uniform with the prop. that it is coupled to ُذُكَّرُوْنَ (B),
XXV. 40. 41. (S) And 'Ad, and Thamúd, and the fellows of the uncased well, and many generations between them. And (We warned) all, We propounded unto them parables, being governed in the past by what indicates, i.e. (K, B) or (K), and (K), and VII. 28. M) A party hath He guided, and (abandoned) a party, or hath necessarily befallen them, i.e. (B), which [construction] is common in the Kur'án; and ArRahîb Ibn Dabus alFazârî says

have become so decrepit that I bear not arms, nor a back the head of the he-camel if he take fright, I (dread) the wolf, dread him, if I pass by him alone, I dread the winds and the rain (N)]; whereas in

III. 148. That over a band of you, while a band, their own souls disputed them the is not copulative, but is the of incep-

[80] (S): but if the con. and n. be separated, the as it would be if not preceded by anything, as ُقَمَ
where the nom. is preferable and (IA); the Revelation has XLI. 16. And, &c., Thamûd, We &c., [where the nom. is chaster, because of its occurring after the inceptive p. (K),] though it is read with the acc. (M): (b) in a place more appropriate for the v. (M, IH), (a) before command or prohibition (M, IH, IA, Sh) or prayer (M, IA, Sh), as ُرَبَّكَ أَضْرَبْلْ (Beat thou) Zaid, beat thou him, ُرَبَّكَ أَضْرَبْلْ (Beat thou not) Zaid, beat thou not him, and ُرَبَّكَ أَضْرَبْلْ (God have mercy upon) Zaid, God have mercy upon him! (IA); (b) after an instrument generally prefixed to the v. (IA, Sh), [i.e.] after an interrog. p. (M, IH), as ُرَبَّكَ أَضْرَبْلْ ٌ وَاحْدَةٌ نَتِيَّعَةٌ LIV. 24. (Shall we follow) a human being, of ourselves, one, shall we follow him? (Sh), or a neg. p., [I am not] (M, IH), as ُرَبَّكَ أَضْرَبْلْ (I have) not (beaten) Zaid, I have not beaten him (M), or [the cond. (IH)] ُعَبْدُ اللَّهِ ثَلَاثَةٌ ُرَبَّكَ أَضْرَبْلْ (I have) or ُعَبْدُ اللَّهِ ثَلَاثَةٌ ُرَبَّكَ أَضْرَبْلْ (I shall have) ُعَبْدُ اللَّهِ ثَلَاثَةٌ ُرَبَّكَ أَضْرَبْلْ (I shall have) Where (thou meetest) ُعَبْدُ اللَّهِ ثَلَاثَةٌ ُرَبَّكَ أَضْرَبْلْ (thou meetest) Zaid, where thou findest him, &c. (M): (c) when it is feared that the exponent may be mistaken for an َؤَرْجَعُ.
as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the v. (M, IA, Sh), (a) the
cond. instruments (IH, IA), as زيدا اكرمتة أكرمك If
(thou honor) Zaid, if thou honor him, I shall honor thee
Wherever (thou meetest) Zaid,
whichever thou meetest him, honor thou him, though according
to some, who allow the n. after these instruments, the
nom. as an inch. is not disallowed, as in the saying [of
AnNamir Ibn Taulab (SM)]

(IA) Repine thou not, if valuable property, I consume it;
but when I perish, then at that do thou repine, generally
related with the acc., if (I consume) valuable property, if
I consume it (SM); (b) لومة لل، ولا، نالما (M, IH),
Wherefore (didst thou) not (beat) Zaid,
didst thou not beat him? (IH), because they require the
v., and are not followed by inches. [573] (M). The nom.
[by inchoation (Sh)] is (1) preferable, when the n. is not
preceded by what makes the acc. necessary or preferable,
[or the nom. necessary, or the two cases equally allow-
able (IA),] as زيدا ضربته, because the absence of subau-
dition is preferable to subaudition, for which reason some
GG disallow the acc. : this, however, is refuted by [the
readings (Sh)] [XXXV. 30. (They shall enter) gardens of everlasting abode, they shall enter them
(IA, Sh) and (XXIV. 1. (We have revealed) a chapter, We have revealed it (Sh); S and other masters of Arabic have transmitted the acc. from the Arabs, and it is common; and Ish cites the saying [of 'Alkama (J, Jsh) Ibn 'Abada (Jsh), or a woman of the Banu-lHârith (T, Jsh)]

with the acc. (IA) (They left) a horseman—what a horseman!—they left him to be [meat for the wild beasts (T, Jsh)], not cowardly, nor impotent, committing his affair to another, ِما being red., not neg., otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal prop., like إذا denoting unexpec-
tedness, as خرجت فإذا زيد يضرب عمر I went forth; and, lo, Zaid, 'Amr was beating him! (IA, Sh), because this إذا is not followed by the v. expressed or supplied; (b) when the v. comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the n. and v. (Sh), like the cond. and interrog. instruments and the neg. زيد أي لقيت زيد ما لقيت زيد هل ِقَبْرَةُ ِتَكَرَّمَةٍ (IA). The two cases are equally allowable after a con. preceded by a [biform (IA)] prop. nominal in the former, verbal in the
latter part, as زيد قام وعمرو أكرمته, the nom. [of عمر (IA)] being allowable from regard to the former, and acc. from regard to the latter part (IA, Sh), affinity being attained in either case: the Revelation gives the acc. in الرحمن علم القرآن خلق الإنسان علمه البين الشمس والقمر بحسبباً والنجوم والشجر يُسجدان والسماء رفده L.V. 1-6.

The Compassionate hath made known the Kur'ān, hath created man, hath taught him the clear expression of his thought—the sun and the moon run their courses according to a certain reckoning, and the stem-less plant and the bee bowed down unto Him—and (hath reared) the heaven, hath reared it, والسماء الخ. being coupled to the enunc.

علم القرآن (Sh); and the nom. as an inch. is also read B. In the five preceding cases there is no distinction between the pron.'s being attached to the v. distracted by it, as زيد ضربته, or separated from it by a prep., as زيد ضربت غلامه or by prothesis, as زيد ضربت غلامه or صحباً مرت ب então زيداً مرت به أكرمته, and necessary in زيد مرت به أكرمته, and necessary in the nom. is preferable in زيد مرت به, and necessary in زيد قام وعمرو أكرمته; and both cases are equally allowable in زيد قام وعمرو أكرمته: and the case is similar...
with زيدا ضربت عمارا ابلاة (I insulted) Zaid, I beat a man that loves him, synd. expl., as زيدا ضربت عمارا ابلاة (I insulted) Zaid, I beat 'Amr his father, or n. coupled by the و exclusively, as زيدا ضربت عمارا ابلاة (I insulted) Zaid, I beat 'Amr and his brother—the extraneous n. follows the course of the n. pre. to the pron. of the preceding n. (IA). The expos. prop. needs a cop., as زيدا ضربت ابلاة or عمارا ابلاة or ابلاة when you construe the آخ to be an expl. But if you construe it to be a subst., the [preceding] n. may not be governed in the acc. by distraction, [because the expos. prop. does not contain the pron. of the n. (DM)]; nor in the nom. as an inch., [because the enunc. prop. does not contain a cop. (DM)]: and similarly if you couple by anything but the و. And in XLVII. 9. And they which have disbelieved, God make them to stumble and fall! الذين is an inch., and تفسرا an inf. n. to a suppressed v., [i.e. فاتسمهم الله (DM),] which is the enunc., [the ف being prefixed to the enunc. of the conjunct because it resembles condition (DM)]; not an acc. to a suppressed [inf. n.]
expounded by ، like as you say وَثَمَّ حَمَّةٍ خَيْرًا بِأَيَاةٍ، [i.e. وَمُسْتَمِرًا خَيْرًا بِأَيَاةٍ، the exponent بِأَيَاةٍ خَيْرًا being distracted by the pron. of the preceding n., whereas لَهُمْ does not depend upon the inf. n. (DM)]: and similarly وَلَهُمْ جَعَلَ لَهَا and عَمْرَهَا حَصْرًا لَهَا are not allowable. For the لَّجِدِعْ depends upon a suppressed word, [i.e. لَّجِدِعْ لَهُمْ وَلَهُ and لَّجِدِعْ لَهُمْ، which is an inceptive (prop.), a reply to " Whom meanest thou by the نَبْتُ الصَّدِيحَةَ and the جَعَلَة وَلَهُما؟" (DM),] not upon the inf. n., because it is not trans. by means of the p.; and is not the لَّجِدِعْ of strengthening, because it is inseparable, whereas the لَّجِدِعْ of strengthening is not inseparable. But in لَّجِدِعْ بِنِي إِسْرَائِيلَ كَمْ آتَيْتُهُمْ مِنْ أَيَاةٍ II. 207., if you construe لَّجِدِعْ to be red., لَّجِدِعْ كَمْ may be an inch., [Ask thou the children of Israel how many multitudes We have vouchsafed a sign unto (DM),] or obj. to لَّجِدِعْ كَمْ supplied after it, [how many multitudes (We have vouchsafed), We have vouchsafed them a sign (DM)]: whereas, if you construe it to be expl. of لَّجِدِعْ كَمْ， neither construction is allowable from want of the rel. to لَّجِدِعْ كَمْ; which is only a prepos. 2nd obj., how many a sign We have vouchsafed them (ML).

§ 63. Suppression of (IA, ML) the direct obj. (IA), [or] the two objs. of (IA) [443], or the 2nd or 1st only
(ML), is allowable, [if not detrimental (IA),] as ٍضْرِبْتُ زِيَادًا I beat (Zaid) (IA),] XCII. 5., XCIII. 5., and IX. 29. [434] (IA, ML), i.e. ْحَتَّى يُعْصِرُكُمُ ُّالجَّزِيَّةَ but not if detrimental, as when the direct obj. occurs in reply to a question, as ُضْرِبْتُ زِيَادًا in reply to "Whom didst thou beat?", or occurs circumscribed, as َضْرِبْتَ ْالْأَّل زِيَادًا, In neither of which may ُضْرِبْتُ زِيَادًا be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct obj. (1) is frequent (M, ML) (a) after ْلَوُ شَتَتُ [or ْاَخْتَرَبَتُ (K, B on II. 19., DM) or the like, since the v. of the correl. indicates the suppressed obj. (DM),] as ْنَلُو شَثَا ُّلُهَذاكمُ أَجْمَعِييْنَ VI. 150. Therefore, if He had willed (the guiding of you), He would have guided you all, i.e. ْنَلُو شَثَا ُّلُهَذاياَيْنِكُمْ; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

(ML) N. 127. ٍضْرِبْتُ اَيِّكَنِي ُّنَا ِلَبِكْيَتَةٌ عَلِيَّةٌ وَلَكِنْ سَلَحةُ الْصَّبْرُ اوَسَعٌ (K, B), by Ishâk Ibn Ḥassân alKhuzaimi (N), And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider than weeping
and repining (Jsh), and

XXXIX. 6. Had God desired that He should get offspring (K)]; (b) after negation of knowledge and the like, as

II. 12. Now surely they are the light-witted. But they know not (that they are light-witted), i.e. we

LV. 84. [And We are nearer unto him than ye—but ye see not (the nearness) (DM)]; (c) when it is a rel. to the conjunct, as لا تنصرون لابد منكم ولكن أنتم سفهاء لا تنصرون

XXV. 43. Is this he (that) [177] God hath sent as an Apostle?; (d) when it is a rel. to the qualified, though this suppression is less frequent than the last, as

[by Jarîr, Thou prohibitedst the prohibited place of Tihâma after Najd: and not a thing (that) (144) thou prohibitedst is taken as lawful (Jsh)]; (e) when it is a rel. to the subject, though this is less frequent than either, as [1] and كنت نسيت النغ [25]; (f) in the terminations of the versicles, as وَمَا قَلِى XCVIII. 3.

[Nor hated (thee) (B)] and XX. 80. [423]: (2) occurs in other cases, as فَمَّا لَمْ يِسْتَطِعْ فَآتِعْ نَبِيٍّ مُسِكِّينَa

LVIII. 5. And whoso is not able (to keep the fast), upon him shall be incumbent the feeding of sixty poor, i.e.
a strange case of which is the suppression of the said while the say remains, as من يستنطق الصوم X. 78., i.e. هو صيام موسى انقولون للحقني لى جاكوك by the evidence of أصر هذا Moses said, Say ye of the truth when it hath come unto you, ("It is sorcery")? What! Is this sorcery? (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as الله يبسط الزرقة لمعي يشاع ويقدر XIII. 26. [God enlargeth subsistence for whom He willeth, and narroweth (it) (K, B)] XI. 45. [There is not any preserver to-day from the judgment of God save the place of them (that) He hath had mercy on (رجمهم), i.e. the Ark (K, B)], because the like of what you see in الذي يخشبة الشيطان II. 27. He that the devil prostrateth must relate to this conjunct from its conj., and بمحاولته ودبهم and مما عملت XXXVI. 35. And what their hands have wrought: (2) clean forgotten after the suppression, as though its v. were intrans., like as the ag. is forgotten when the v. is made pass., as in the saying نال يعطي ويسمنع ويصل ويقطع Such a one gives and withholds, and joins and dissevers, XLVI. 14. [And bestow
prosperity for me among mine offspring (K), or bless or prosper for me mine &c. (432)], and the saying of Dhu-rRumma

[And if they (the camels) make excuse to the guest because of the drought for the contents of their dugs, my sword shall make a wound in their hock-tendons (Jsh), or shall work mischief (482) in &c.].

§ 64. The adverbial obj. is the adv. of time or place (M). It is a [n. of] time without restriction, or [n. of] place vague, or importing quantity, or whose crude form is the crude form of its op., mentioned as a complement on account of a matter befalling in it, as صُمتْ يَومًا I fasted a day or on

Thursday، جُلستْ مُجلسَك I sat in thy place of sitting. Sometimes a n. is not mentioned on account of a matter befalling in it, and is not a [n. of] time or place, like ضُربتْ زِيدًا I journeyed a parasang, and جُلستْ لِثَمَامٍ I sat before thee, سُرتُ فَرَسَتِنا

And whom ye desire that ye should marry,
according to one interpretation; or is the converse, as

אַעֲנִי נְתַחֵּא מִמֶּנֶּה יוֹמָא LXXVI. 10. Verily we fear from

الله أعلم حسبه يجعل رسالتاه VI. 124. God is most wise: (He knoweth)

where [202] He will bestow His Apostolates: which sorts

are not conventionally named adv.; but each of them is

a direct obj., which, not in which, the action befalls [44].

Sometimes, however, it is mentioned on account of a

matter befalling in it, and is a [n. of] time or place;

and then it is governed in the acc. with the sense of

نی: which sort exclusively is conventionally named adv. (Sh).

It is disputed whether a n. of time or place governed

in the gen., as جلست في الدار, and صرت في يوم الجمعة,

is conventionally named adv. The predicament of the

n. of time or place that implies the sense of في is to be

governed in the acc. by what occurs in it, i. e. the inf.

I wondered at thy beating Zaid on Friday in the presence

of the governor, or by the v., as ضرب زيدا يوم الجمعة

، أماام الأيم (IA).

The adv. of (Sh) time is (1) vague, [i. e. unlimited, wheth-

der det. or indet., like زمن ، حین ، الزمان ، الحین (R)];

(2) particular (R, Sh), i. e. limited, whether det. or indet.,

like ليلة ، يوم ، ليلة القدر ، يوم الجمعة (R), as
XXXIV. 17. *Journey ye among them nights and days*

XL. 49. *The fire, they shall be exposed to it morning and evening (Sh).*

The *adv. of place is (1) vague (IA, Sh, ML), i.e. not confounded to a particular place (Sh), but* applicable to every plot of ground, like *

جانب، جهة، ناحية، مكان، خلف، أمام (ML), namely (a) [the names of (Sh)] the six relative locations, *

أمام، شمال، يمين، تحت، فوق، خلف (IA, Sh), and the like (IA), as *

وكان وراءهم ملك، as XVIII. 78., where is also read, *And before them was a king,*

وَفَنُوبُ كُلِّ ذِي عِلْمٍ عَلَيْهِ XII. 76. *And above every possessor of knowledge is One that knoweth,*

الذين أخذت تُنزَام عَنْهَا XIX. 24. *Then he that was below her called to her, *

وَتَزَامَ النّمَّاس إِذَا طَلَعت تُنزَام عَنْهَا XVIII. 16., orig. *And thou wouldst see the sun, when it rose, turning aside from their cave in the direction of the right hand, and, when it set, diverging from them in the direction of the left hand, properly in the (direction) possessed of (the name of) the right hand (B),]*

صُبِّبَت الكَّاس عَنَّا مَعَ عَمَّرٍ وَكَانَ الكَّاس مَجَرَّاهَا الْيَبِينَا

[by 'Amr Ibn Kulthum al-Taghlabi, *Thou hast turned*]
away the goblet from us, Umm 'Amr: and the goblet, its course was on the right (EM)], and

وَقَدْ عَلِمَ الصَّفِّ وَالْمُجَدِّرَةِ أَنَّ اغْتَرَبَ اِنْقُلَّ وَهَبَتْ شَمَالًا (Sh), by 'Amra's sister of 'Amr Dhu-lKalb, And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly (DH); (b) not a name of a relative location, but like it in vagueness, as أَوْ أَطْرُحْهَا أَرْضًا XII. 9. [Or drive him away into a land unknown, remote from the inhabited region (K, B),] and

وَإِذَا اقْطَرَ مَكَانًا مَكْانًا ضَيِّقًا XXV. 14. (Sh) And when they shall be cast into a strait place, namely it (B); (c) the quantities, as [below], held by the majority to be vague advs., because, though known in quantity, unknown in description (IA): and مَكَانٌ, عَلِدٌ, and the like, [as سُوقٌ, دُروي (Jm),] are made to accord with the vague because of their vagueness; and مَكَانٌ, [even if definite, as جَلَّسْتُ مَكَانَكَ I sat in thy place (Jm),] because of its frequency; and what is after سَخَلَتْ, [even if definite, as دَارُ, because of its frequency (Jm),] according to the correctest (IH) doctrine, though this requires consideration (Jm): (2) indicative of a known land-measure, as بَرِيدًا فِرِسْكًا and مِيلًا and بَرِيدًا and I journeyed a parasang and a mile
and a stage of two or four parasangs, vague as not being
confined to a particular plot of ground, and particular
as indicating a definite quantity (Sh): (3) derived from
the inf. n., provided that its op. be of its [crude- (Sh)]
form (IA, Sh), as saying: LXXII.
9. And verily we were wont to sit in sitting-places thereof
for hearing (Sh); whereas, if its op. be not of its form,
it is governed in the gen. by

I sat in Zaid's place of shooting, except anomalously, as
in the sayings and He is in relation to me in the chiding-place of the dog and
at the distance of the Pleiades: what is formed from the
inf. n. is vague, as says, or particular, as

(I.A). Other sorts of ns. of place
may not be put into the acc. as adys.: you do not say
because these places are particular, since every place is
not named mosque or market or road; but you express
the adverbial p. in (Sh). Although the particular [n.
of] place, i.e. what has tracts that contain it, is not put
into the acc. as an adv., the acc. of every particular [n.
of] place has been heard with
as I entered the tent, I dwelt
in the house, and I went to Syria, as adys.
anomalously, or by ellipse of the prep., or by assimilation
to the direct obj. (IA). The poet, a man of the Jinn,
whose voice they heard at Makka, but saw not his form,
said, mentioning the Prophet and Abu Bakr when they
expatriated themselves,

[God, the Lord of men, recompense with the best of
His recompensing two companions that slept at noontide
in the two tabernacles of Umm Ma'bad (N)]: he ought
to have said في خيمتي آلم; but, being constrained,
dropped the في, and made the v. self-trans.: and thus
they do in نخلت الدار and the like, save that extension
with نخلت is universal, because of the frequency of their
using it (Sh). Z [and B] on فاستبقوا السراط XXXVI.

66. And they would hasten (in) or (to) the road and
سعيدها سيرتها الأولى XX. 22. We will restore it (to) its former
state, IT on كما عسل السلام [433], many on نخلت الدار or
السوق, and Zj on IX. 5. [433], are mistaken
in saying that these accs. are advs.; a prep., إلى in XX.
في in the verse, على in IX. 5., and في or in
the remainder, being dropped by extension (ML). The
a. of time or place is (1) plastic, i.e. used adverbially and otherwise, like مَكَانُ and يَوْمُ; (2) aplastic, i.e. not used except adverbially or quasi-adverbially, like سَحْرُ when you mean it of a particular day—whereas, if not so meant, it is plastic, as إلا أن لوط نجيتاهم سحراً LIV. 34. Save the family of Lot. We saved them a little before daybreak—an adv. only, and عندَ, not excluded from adverbiality except by being used governed in the gen. by من عند زيد I went forth from the presence of Zaid (IA). Plurality of advs. is allowable when they are of (1) two sorts, as صَلَبَتْ يوم الجمعة أمام المثرب I prayed on Friday before the pulpit: (2) one sort, (a) if the 2nd be an appos. to the 1st; (b) if the op. be a n. denoting superiority, because equivalent to two ops., as زيد يوم الجمعة خيم من يوم السهري Zaid on Friday is better than he is on Thursday, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as لقيته يوم الجمعة غذوة I met him on Friday in the early morning, according to S, who cites

مَتَى تَرْبَى يَوْمَا سَفَرْتَ تَجَدُّ يَا أَبِيِّمِي يَوْمَى المستجيِّب المعروأ

[by AlFarazdaq When thou comest one day to the well Safari, thou wilt find therefore Udaighim Ibn Mirdas casting
stones at the rebuffed petitioner for water (SM, Jsh)]

governing َيَومَا مَتَى, since the former includes the
latter because of its generality and َيَومَا ْمَثَا not being gov-
erned by ُتَجَدُّ, because is governed by َتَرَدُّ, so
that the [latter] op. would be separated from its reg. by
the extraneous (BS) َيَومَا (Jsh).

§ 65. The inf. n. is made [a subst. for (IA)] an adv.
of (1) time, as (M, IA) أَتَبِعُ ْتَلَّوُّعٍ َالْشَّمْسِي I will come
to thee at (the time of) the rising of the sun, orig. َوَقَتُ
ْتَلَّوُّعٍ َالْشَّمْسِي, the pre. n. being suppressed, and the post.
n. inflected with its inflection (IA), َكَانَ ذَلِكَ مَقْدُومٌ ِالْحَلَاي ُو and َخَلَائِقُ النَّجْمِ
َصُلُّةُ َالْعَصْرِ and َخَفْوُ النَّجْمِ That
took place at the arrival of the pilgrims and at the setting
of the Pleiades and in the Khilâfa of such a one and
during the prayer of afternoon, and ٌرَمَّادُ النَّجْمِ LII.
49. And during the setting of the stars (M); which is
regular in every inf. n. (IA): 'Antara says
ِعَهْدِي بِهِ يَمِدْ النَّهَارَ كَانَمَا ُخُضُبُ َاللَّبَانَ وَرَأْسَةً ِبِالْعَظِمِ
i.e. ُوَقَتُ ِإِرْفَاعٍ النَّهَارِ, My meeting with him was at the
time of the day's becoming high, the case being as
though the breast and his head were dyed with the َعَظِمِ
(BS): (2) place, rarely, as جلست قرب زيد I sat in (the place of) the proximity of Zaid, i.e. مكانت قرب زيد which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] adv. is [made to depart from (the rule) that the sense of في should be supplied in it, and is therefore (M)] made a direct obj.; [so that it may then be a pron. without في (R), as الالئي سرته يوم الجمعة What I journeyed on was Friday and

ويوم شهدنا سليما وعمرًا * نليل سوي الطبي النهال نوانة (M), by a man of the Banu 'Amir (Jsh), Many a day that we witnessed the tribes of Sulaim and 'Amir on, whereof few were the gifts save the thirsty thrusts (N), or post. [to the inf. n. or ep. derived therefrom (R), as

.. [O stealer of the night, (beware of) the people of the house, i.e. إخْذِر أهْل, O taker of my goods and the goods of my neighbour (Jsh)] and

بِل مكر الليل والنهار XXXIV. 32. Nay, but the beguiling of night and day (M, R). Were it not for the extension, سرت فية and

would be said (M): [and مكر الليل والنهار is read (K, B). Extension is allowed in the adv. of the
doubly trans. by the majority, as of the trebly trans. by Akh only; and of the non-att., as (R).

§ 67. The op. is understood (M, IH, IA), (1) allowable (R, IA), as (I journeyed) on Friday, [i.e. (R),] in reply to "When journeyedst thou?", [the prov.

What! the rest of the day when noon has passed? (M),] and (That took place) then: (hear thou) now, i.e. (M, R), said to him that has mentioned a matter of bygone time (M): (2) necessarily (R, IA), (a) when expounded (M, IH), with the same detail (R, Jm) as in the case of the direct obj. [62] (M, R, Jm), as (I journeyed) to-day, I journeyed on it and (Will 'Abd Allah depart) on Friday, will 'Abd Allah depart on it?, i.e. 'Abd Allah (M); (b) when the adv. occurs as an ep. [498], as جاً الذي عندك, or conj., as مررت برجل عندك, or d. s., as زيد, or enunc. actually, as زيد
§ 68. The concomitate obj. is the (M, IA, Sh) complementary (Sh) n. (IA, Sh) put into the (IA) acc. after the مَثْلِ (M, IA), following the جَوْنِيَّة of accompaniment preceded by a v. or what contains its sense and letters, as اَنَا سَارَتٌ وَالنَّيْلَ I journeyed with the Nile and اَنَا سَارَتٌ وَالنَّيْلَ I am journeying with the Nile (Sh). It is put into the acc. only when the sentence contains (1) a v. [or the like], as مَا صَنَعْتُ وَابِكُ What didst thou with thy father?

[And be ye, ye with the sons of your father, in the relation of the two kidneys to the spleen, i.e. agreeing together and attached (Jsh)], and قَاجَمُوا امْرِكَ وَشَرْكَاءَكَمْ X. 72. [Then resolve ye upon your affair with your companions (K, B)]: (2) what is in the sense thereof, as مَا لَكُ وَزِيدًا What dost thou with Zaid? and مَا شَانَكُ وَعَمِراً What art thou concerned in with 'Amr?, because the sense is حَسبِكَ وَزِيدًا and مَا تَلَّى [69]; and similar are ما تَصَنَّعَ
Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men? and فُحصِبُكُمْ [below] (M). Zaid in سرت وزيدا shares with the speaker in journeying in one time, i.e. their journeying happened together; whereas in سرت أتا وزيد he shares with him in journeying, but the two journeys were not necessarily in one time (R). The following are not cases of concomitate obj., لا تَنْهَى الْغَ ل (1) [411], because مع ايتانك, though after a i.q. مع, i.e. مثلا, is not a n.: I sold thee the house with its furniture, الوق عَلَى الْكَفْر وَهُمْ تَخْرَجُونَ بِهِ. V. 66. They having entered with unbelief, and they having gone out therewith, and جاء زيد مع عمر Zaid came with 'Amr; for these ns., though accompanying what precedes them, are not after the مَزْجت عَسْلًا وماء (3) : I mixed honey and water, عَلَيْهَا تُبْنَا وَماء بَارداً. I gave her for fodder straw, and (gave her for drink)
cold water, so that the tears of her eyes became copiously flowing ([J]), and

أَذَا مَا الْفَهْنُىَّاتُ بَرَزَّى يَوْمًا ْوُحَدُّى الْعِيْبُ وَالْعِيْبُاتُ

(by ArRā'y, When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium) (Jsh)], because the ٌّ is not i. q. مَعَ: in the 1st ex. it couples a single term to a single term, the association being imported from the op. مَجْهَىٰ: and in the last two exs. it couples a prop. to a prop., i. e. وَكَطَّلَى الْعِيْبُاتُ ْوُسْقُنُّها مَاءٍ and may not couple a single term to a single term, because what is before and what is after it do not share together in the op., since عَلَفَتْ cannot govern water, nor زُجْجُى eyes; nor denote accompaniment, because there is none in عَلَفَتْهَا الْعَلَفُ, [since water does not accompany straw in fodder ([J]),] and because of its immateriality in زُجْجُى since it is known to every one that eyes accompany eyebrows: [29], because, though it is a ِنُ. occurring after a ِرِ و i. q. مَعَ, the ِرِ is not preceded by a ِعْرَبٍ or what is in the sense thereof: هَذَا لُكُ وَابْكَ (5) and the like, on the ground that ِابْكَ is governed in the acc. by the sense of ِبْنِ in ِهِ ْأُشَى in ِأُشَى ْأُشَى is ِأُشَى ْأُشَى ْأُشَى or ِدَأَ in ِدَأَ or ِدَأَ in ِدَأَ; because ِدَأَ, ِهِ, and لُكُ contain the sense, but
not the letters, of the v. (Sh). In I honored thee and, or with, Zaid may be coupled to the direct obj., or be a concomitiate obj.; while admits of both [constructions], and of its being coupled to the ag., because separation is realized by means of the obj. [158]: and in A dirham suffices thee with Zaid, or A sufficer of thee, and (it suffices) Zaid, is a dirham, is allowed to be a concomitiate obj. [by Z, saying that is a verbal n. i.q. , so that the Damma is uninflectional, the a direct obj., and an ag. (DM)]; or to be a direct obj. by subaudition of [i.q. being an act. part. i.q. , so that the Damma is inflectional, an inch., the a in the place of a gen. as post. to it, , which is meant to be understood as preceding, the enunc., and the ag. of a pron. relating to it because of its precedence in natural order (DM)], which is correct, because the concomitante obj. is governed only by what is homogeneous with what governs the direct obj., [i.e. the v. and what follows its course (DM)]; and it may be governed in the gen. by coupling, A sufficer of thee and Zaid, as some say, or by subaudition of another , and (a sufficer) of Zaid, as others say, which is right; or in the nom. by
supplying حسب، which is suppressed and replaced by the post. n., and (a sufficer of) Zaid: and they relate with the three cases

إذا كنت الهيجاء وانشقت العصا
فحسابك والضحاك سيف مهند

(ML) When battle betides, and the staff is riven (a met. for discord), a sword forged of the iron of India will suffice thee with AdDaḥḥak, or a sufficer of thee, and (it will suffice) AdDaḥḥak, will be a sword &c.; or a sufficer of thee and AdDaḥḥak, or and (a sufficer) of AdDaḥḥak, will be &c.; or a sufficer of thee and (a sufficer of) Ad-

Daḥḥak will be &c. (DM). In VIII. 65. مِّنَ الْمُؤْمِنِينَ is in [the position of (B)] the acc. [as a concomitate obj. (B)], like إذا كنت النغ، God sufficeth thee with them that have followed thee of the believers, [i.e. sufficeth thee and sufficeth thy followers (K); or gen. as coupled to the pron., according to the KK (158), A sufficer of thee and them that &c. is God (B); or nom. [as coupled to the الله (B)], i.e. God sufficeth thee, and the believers (K, B) suffice [thee] (K). The op. of the concomitate obj., [according to most GG (R),] is the [preceding (IA)] v. (R, IA) or the like, as سبأ مَّعَ الطَّرِيقَةِ، i.e. جَرْنَى جَرْنَى، Journey thou with the road, making haste, زيد سائر الطریق، and سیرک والطریق (IA), or its sense [69] (R); though some
assert that it is the \(539\), which is incorrect, because every \(p\). peculiar to the \(n\)., and not like a part of it, governs only the \(g\,e\,n\,s\), like the \(p\,r\,e\,p\,s\). (IA): but the \(o\,p\) reaches it only (Sh) through the medium of [an expressed \(p\)., i. e. \(S\,h\)] the \(\circ\) (R, Sh) i. q. \(\mu\) (R), contrary to the rest of the \(o\,b\,j\,s\). (Sh). It does not precede the \(o\,p\). [of its companion (R)] by common consent, [as the rest of the \(o\,b\,j\,s\). precede their \(o\,p\). (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

\[
\text{Thou hast combined with ribaldry defamation and calumny, three vices that thou art not an abstainer from, a poetic license (R). Coupling of the \(n\). after this \(\circ\) to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the \(v\.), [or act. or pass. part., assimilate \(e\,p\)., \&c. (Jm),] is \(l\,i\,t\), then, (a) if coupling be possible, both constructions (IH), coupling and the \(a\,c\,c\), are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the \(a\,c\,c\). (IA), because it is the o. f. (Sh), as

\[
\text{and, if with weak authority, the \(a\,c\,c\). is better, as}
\]

\[
\text{IA)': (b) if coupling be impossible, the \(a\,c\,c\). is necessary (III, IA), as a concomitate \(o\,b\,j\). or by subaudition of a \(v\),}
\]
as that is governed in the acc. as a concomitate obj. or by subandition of a v. befitting it, i. e. 
and as X. 72., coupling of not being possible, since may not be said, 
but and so that is governed in the acc. as a concomitate obj., i. e. with your companions, or by a v. befitting it, i. e. and (assemble) your companions (IA).

§ 69. When the v. is id., [and the expression contains a strong notifier of it; as 'ما لَك' because the prep. is dependent upon the v. or what contains the sense thereof; and 'ما شاتك' because is i. q. the inf. n. فَعَلَّكُ and 'قد كسبك', and 'صنعتك', because i. q. كَفَّاكُ; and 'ويل لك', and 'ويل لنك', and 'ويل لك', because is i. q. الهمة perdition; and similarly امّا ونفسة (60), if we make the و i. q. مع, because the acc. before it is indicative of the supplied v. (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as 'ما شاّن' [and 'ما لزَيد' وعمرو ; and, as others say, preferable, while the acc. is allowable; but rather, if designation of accompaniment be intended, the acc. is necessary, and otherwise not (R):
(2) if not, the acc. is necessary, as ما لَكَ وَزِيَدًا and ما كَفِّ أَنتَ وَزِيَدًا, with the pron. in place of the explicit n. in the gen.; but rather, coupling is allowable with weak authority, if designation of accompaniment be not intended (R).

For the sense is ما تَصْنِعْ وَزِيَدًا and the like; so that the sense of ما تَصْنِعْ وَزِيَدًا is ما لَكَ وَزِيَدًا and ما كَفِّ أَنتَ وَزِيَدًا, and of ما يَصْنِعْ زِيَدٌ وَعَمُّروٍ (Jm).

§ 70. But, when the expression does not contain a strong notifier of the op., as ما أَنتَ وَزِيَدًا and لَكَ وَزِيَدًا, coupling is better without dispute, from want of the [word] governing the acc., and weakness of its indicator the interrog. ما and كَفِّ, because they frequently enter the non-verbal [prop.] (R). The acc., however, has been heard after the interrog. ما and كَفِّ without a v., as ما أَنتَ وَزِيَدًا What (wilt) thou (be) with Zaid? and كَفِّ أَنتَ وَقَصِيَةٌ مِنْ تَرِيدُ How (wilt) thou (be) with a platter of crumbled bread moistened with broth?, explained by the GG as governed by an understood v. derived from كَفِّ تَكُونَ وَقَصِيَةٌ مِنْ تَرِيدُ ما تَكُونَ وَزِيَدًا, i.e. the kokoon (IA). Says S, “Because and كُنْتَ and كَفِّ أَنتَ often occur here” (M). And the saying of ArRa’s1

إِلَيْهَا قُوْىٍ وَالجِمَاعَةِ كَالَّذِيْنِ में उल्लेख की अनेक स्थितियां
In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i.e. أَزْمَانُ كَانَ قُوُّمِي، and the saying أَنَا رَأِيَةٌ فِي لُحَافٍ I (was) with him in a wrapper, i.e. كُنتُ رَأِيَةٌ، are more extraordinary than مَا آَنَّ اللَّهُ and كَيْفَ آَنَّ اللَّهُ with the acc., because مَا and كَيْفَ notify the v. through the verbal sense in them together with the frequent occurrence of كَانَ after them (R). The concomitate obj. is regular (M, IA), according to some (M), in the case of every n. occurring after مَعَ and preceded by a v. or the like (IA); but confined to hearsay according to others (M). They do not dispute that the other objs. are regular (Sh).

§ 71. The causative obj. is the incentive to the act, whether its existence precede the existence of the act, as in تَعَدَتْ [عَيْنِ الْحَبَّ] جَبِينَ I stayed behind [from the war] out of cowardice, or follow it, as in جَنَّتْ إِسْلَاحًا لِحَالَكَ I came to thee to redress thy state (R). It is the reply to “Wherefore?” (M).

§ 72. It is the complementary inf. n. causing an accident that shares with it in time and ag., as يُعْجَلُونَ يَصِبُّونَ في أَذَانِهِمُ مِّنِ الصَّواعِقِ حَذَرِ المَوْرِ II. 18. They
put their fingers into their ears on account of the thunderclaps from fear of death (Sh). It may be governed in the acc. if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its op. in time and ag. (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative obj. ; and then (Sh)] it must be governed in the gen. by the causative p. (IA, Sh), the ل، or the ب (IA): thus infinitivity is wanting in

II. 27. He is the One that hath created for you what is in the earth, all of it and [22] ; unity in time in

by Imra al-Kais, [Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment (EM),] the time of sleeping being posterior to the time of undressing; and unity in ag. in

[by Abu Šakhr al-Hudhai, And verily I, a liveliness overcomes me because of my remembering thee, like as the sparrow shakes when the rain has wetted him (Jsh)], the ag.
of ذكرى the speaker, because the full phrase is ذكرى ياك (Sh). And the gen. by means of the p. is not disallowed notwithstanding the fulfilment of the conditions, as هذا تنع لزهد This man was content because of abstinence. But some assert that no condition is required for governing it in the acc. except its being an inf. n., and that its unity with its op. in time or ag. is not required.

§ 73. The causative obj. fulfilling the preceding conditions is (1) anathrous and aprophic, in which the acc. is more frequent, as ضربت ابي تاديبا, but the gen. allowable, as ضربت ابي تاديما; (2) synarthrous, in which the gen. is more frequent, but the acc. allowable, as

[by Kurait Ibn Unaif, Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack from all quarters, riding on horses and riding on camels, i.e. لاجل الاغارة (J)]; (3) pre., in which the acc. and gen. are equally allowable, as II. 18. [72] and

واعفر عوراد الكريم إبخارة واعرض عن شتم اللثيم تكرما

35
(IA), by Ḥātim aṭṬāṭ, *And I forgive the unseemly word of the noble for the sake of preparing him for myself against a time of need, and turn aside from the reviling of the base because of mine own dignity* (J). There is no harm in plurality of causative *obj.*; for the act may be caused by several causes (N).

§ 74. The *d. s.* resembles the *obj.*, as being a complement, like it, coming after the passage of the *prop.*; and has a special resemblance to the *adv.*, as being done in (M). It is a complementary *qual.* (Sh, KN), occurring in reply to “How?” (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or *op.* or of the purport of the *prop.* before it. *Qual.* is a genus including *d. s.*, *enunc.*, and *ep.*: “complementary” excludes the *enunc.*: “carried on for explanation of the condition” of what it belongs to excludes (1) the *ep.* of the complement, as رَأَيْتُ رَجُلاً عَرْيَ مُرُيَّلاً, for, though a complementary *qual.*, it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some *exs.* of the *sp.*, as اللهُ درة فَارِسٍ [85], for, though a complementary *qual.*, it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication: and “or corroboration &c.” completes the mention of the sorts of *d. s.* [79] (Sh). In فَلَمْ تَبْتَ مَصْبُوْغًا *For how much was thy garment bought*
dyed? the question is as to the price of the garment when dyed; whereas in *For how much was thy garment dyed?* the question is as to the cost of dyeing (D). The d. s. is what the condition of the ag. or obj., lit. or id., [in the state of the act (R), ] is explained by (I H). This includes the d. s. to the concomitate obj., unrestricted obj., and post. n., when the pre. n. is an ag. or obj. either suppressible and replaceable by the post. n., so that the latter is as it were the ag. or obj., or part of the post. n., so that the d. s. to the post. is as it were d. s. to the pre. n. (J m). It excludes the prop. void of a pron. of a s. s., as [80] [81] (R).

The d. s. is to (1) the ag., [as XXVIII.

20. Then he went forth from it fearing (Sh)]: (2) the obj. (R, Sh), as [Rāʾūna kāna nāsī rṣūla IV. 81. And We have sent thee for mankind an Apostle (Sh): (3) either (R, ML), as ʿašṣālu ʾashaʿrīkīna kāna IX. 36. And wage war with the polytheists wholly (ML), if there be a circumstantial or oral context explanatory of the s. s.; but, if not, the d. s., if to the ag., must precede beside its subject, to remove ambiguity, as ʿalīa rasūla Zayd, I, riding, *met Zaid*, and, if not preceding, is to the obj. (R): (4) both (M, Sh), with union or separation, as
by 'Antara, *Whene...will quake, and thou will assuredly be scared, orig.* (N),] and

I met him, he going up country,

I going down country (M): when there are two ds. s. to the ag. and obj., (a) if identical, it is better, since shorter, to unite them, as لَقِيتْ زِيَداً رَاكِباً, though separation is not forbidden, as لَقِيت زِيَداً رَاكِباً زِيَداً رَاكِباً and لَقِيت زِيَداً رَاكِباً رَاكِباً زِيَداً رَاكِباً; (b) if different, then, if there be a context whereby each s. s is known, they may occur anyhow, as لَقِيت هَنِدَا مَصْعِداً مَنْحَدِرًة, but, if not, each d. s. should be placed beside its subject, as لَقِيت مَنْحَدِرًة زِيَداً مَصْعِداً, though the d. s. of the obj. may, with weak authority, be placed beside it, and the d. s. of the ag. put last, as لَقِيت مَصْعِداً مَنْحَدِرًة زِيَداً, when the s. s. is Zaid; (c) one may be coupled to the other, as

(R), by 'Amr Ibn Kulthūm, *And verily we, the fates will overtake us, they destined to us, and we destined to them* (EM): (5) the post. n., provided that the pre. n. be (a) [suitable for (IA)] op. of the d. s., [like the act. part., inf.
and the like, which imply the sense of the v. (IA), in order that their rule that the op. of the d. s. and s. s. should be one may not be infringed (J),] as X. 4. [(41) and

"..." (IA), by Malik at-Tamimi, My daughter says, Verily thy departing alone to battle one day will be leaving me fatherless (J)]; (b) part of the post. n., as  وَنَزَعُنَا مَا فِي صُدُورِهِم  من  غَلْط  إِخْوَانِهِ XV. 47. And We will draw forth what is in their breasts of rancour, they being brethren [and  أَيْضًا أَحْدَمْ أَنْ يَأْكُلَ لَحْمَ أَخِيَّهُ مَيْتًا XLIX. 12. Doth any of you wish that he should devour the flesh of his brother dead? (Sh)]; (c) like part of the post. n. in its [suppressibility and (Sh)] replaceability by the post. n. (IA, Sh), as  بُلُّ مَلََّةَ إِبْرَاهِيمَ حَنْيَافَةَ II. 129. Nay rather follow the religion of Abraham orthodox, the مَلََّةَ Liberum not being part of  إِبْرَاهِيمَ, but like part of it in suppressibility and replaceability by it, since  بُلَّ إِبْرَاهِيمَ would be correct, like as  وَنَزَعُنَا مَا فِيهمِ and  أَنْ يَأْكُلَ إِخْوَاهَا and would be (Sh). The pre., when part, or like part, of the post. n., being suppressible, the post. is then as it were a reg. to the op. of the pre. n.; and therefore the d. s. may be to the post. n. in these two cases, because the op.
of the d. s. and op. of its subject are constructively one: accordingly the prop. may be a d. s. to the

{suppressed} in

[by Ka'b,] i.e. since the are a part of the , She displays side-teeth of (a set of teeth) possessing lustre, when she smiles, as though it were drenched the first draught with wine, drenched the second draught (therewith), like XLIX. 12. and XV. 47. (BS): but, if the pre. n. be not suitable for op. of the d. s., nor part, nor like part, of the post. n., the d. s. may not occur to it, so that you do not say , contrary to the opinion of F (IA); [thus,] if the be interpreted by the whole of the teeth, as some say, the construction of the d. s. is not allowable, because it would then be like , since the pre. n. is not part, as in the two texts, nor like part, as in II. 129., nor op. of the d. s., as in X. 4. (BS). Several ds. s. may occur to a single s. s. (R, IA), whether they be contradictory, as = I bought the pomegranates, sweet, sour, or not, as = VII. 17. Go thou forth from it, blamed, banished (R); or to several ss. s., as
(IA) My son met his two brothers, he fearing the foe, they twain succouring him; and they won booty (J). The d. s. must be repeated after (1) ً اً، because اً اً must be repeated, as اً اً كاثماً رأيًا قاعدًا! Strike thou, either standing or sitting; (2) ل، because it is generally repeated, as جاودني زيد لا راكبًا ولا مشياً Zaid came to me, not riding nor walking, rarely single, as جاودني زيد لا راكبًا (R).

Some d. s. admit of multiplicity or intermixture, as جاود زيد راكبًا ضاحكًا: the multiplicity being on the supposition that their op. is جاودة, and subject زيد; and intermixture on the supposition that the 1st [d. s.] is to زيد, its op. being جاودة and the 2nd to the pron. of the 1st, which is the op. The latter [construction] is necessary according to him that disallows multiplicity of the d. s.: whereas لبيته مصعدة متمحورة is a case of multiplicity, but with difference of subject, intermixture being absurd, [from the impossibility of restricting the 1st d. s. by the 2nd, because of the absurdity of combining them (DM)]; and the 1st must be to the obj., and the 2nd to the ag., to lessen the separation, as in

عهدت سعيد ذات هوى متنئٍ ُ فرحت وعان سلوانًا هراها

[I knew Su'ad, she possessed of inclination, I lovelorn: then I increased in love, but her inclination became oblivion (DM)], not the converse, save because of indication, as in
(244)

خَرَجَتُّ يَّها أَمْشَى تَجُرُّ وَرَأَآتُ وَعَلَّ أُثْرِيَّنَا ذِيلُ مَرْحَلٍ (ML), by Imra alKais, I took her forth, I walking, she dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles (EM). The d. s. is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified prim. [77], as بُشْرَا سُوْيَا XIX.

17. And he appeared unto her a man perfect in form, بُشْرَا being mentioned only because subsidiary to the mention of سُوْيَا. It is conjoined [with its op. in time (DM)], mostly, as XI. 75. [75]; and presumptive, which is the future, as تَدْخِلُهُ خَالِدٌ XXXIX. 73. Wherefore enter ye it, about to abide everlastingly and لَدْخِلْ السَّمْسَرَ َّالله أَميِنُ مَحْلُقٖ لُوْسُكَ مُقَسَّمِيَ XLVIII. 27. Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten your hair; and historical, which is the past (ML), as جَاءَ زَيْدُ الْيَوْمُ قَاتِلًا بِكُرَا اسْمِيِ Zaid came to-day, having killed Bakr yesterday (DM).

§ 75. Its op. is (1) a v. or its like, [that which governs with the government of the v., and is of its composition, like the act. and pass. parts., assimilate ep., and inf. n. (R)]: (2) the sense of a v. (M, IH) [in] that which the sense of the v. emanates from, but which is not of its
form, like the **adv.**, **prep.** and **gen.**, premonitory **p.**, **dem.**, voc. **p.**, **p.** of comparison, sense of comparison without a word indicative of it, **rel. n.**, and verbal **n.** (R), as فيهما **ما شانكت قائماً** and **هذا عمر منطقاً** and **زبد مقيماً** (M). **Ns.** occurring after interrogation are governed in the **acc.** as **ds. s.**, as لَمْ **ما شانكِ كائناً** and عَنِ التذكرة مَعْرِضيْن. **LXXIV. 50. Then what aileth them turning away from the admonition?** (HM): and **ما شانكت فِاقتٌ** is because **الشان من تذكرة** is in the sense of the **inf. n.**, as mentioned in the concomitate **obj.** [69] (R). And **لَبِّتْ، لَّلَّذٌ** and **كَانَانْ** also govern it, because of the sense of the **v.** in them (M): [thus] in Ka‘b’s saying

كان يوم درايعها إذا ظرقت وقد تلقع بالقرر العمائيل

As though the rapid shifting of her forelegs when she sweats, the mirage having become enveloped with the little hills, an inversion, orig. the little hills having become enveloped with the mirage, the op. of the **d. s.** is the sense of اشبة in كٌانِ، like

كان قلوب الطير رطبة وبسأة

لدى وكرها العتاب والخشب البالي

(BS), by Imra al-Kais, **As though the hearts of the birds, moist and dry, beside her nest were jujubes and rotten dates**
(Jah). The sense of the interrog. and neg. ps. does not
govern the d. s.; nor [that of] این and ان (R). They
say that the op. of the d. s. must be the op. of its subject:
but it is not necessary according to S, which is attested
by The face
of Zaid when smiling pleased me, and his voice when
reading, for the s. s. is a reg. to the pre. n. or to a supplied
prep., while the d. s. is governed by the v.; (2) لِمَّا أَلَّهُ
[78], for the s. s. is, according to S, the indet., which,
according to him, is governed in the nom. by inchoation,
and is not an ag. as Akh and the KK say, [because the
adv. is unsupported (BS),] while the d. s. is governed
by the that the adv. depends upon; (3) وَأَنَّ هَذَا
XXIII. 54. And verily this is your reli-
gion, one religion, for is a d. s. to the reg. of ان, i.e.
امکم احدة
امکم امة واحده
امتكما امة واحدة
، while the op. of the d. s. is the premonitory p. or
the dem.; (4) [below], for the op. [of the
d. s. (DM)] is the premonitory p., [while the op. of the
s. s. enunc. of دا is the inch. (DM)]. You may,
however, say that the s. s. is not مثلا, but its pron.
latent in the adv., because the d. s. is then to the det:
and in the remainder unity of op. exists constructively;
since the sense is تَنْبَأُ لِصِرْعَمِ النصِيمِ
and اشیر الي امتکم.
while in the two cases of post. n. the suppressibility of the pre. makes the post. n. like a reg. to the v.: and accordingly the condition of the question is unity of op. really or constructively (ML). The 1st [class of op.] governs when preceding and when following; but the 2nd only when preceding (M). The d. s. may precede its op: when it is a plastic v., or [ep. resembling the plastic v., i.e. containing the sense and letters of the v., and receiving feminization, dualization, and pluralization, like the (IA) act. or pass. part. [or assimilate ep. (IA)]: but not [when the d. s. is a prop. headed by the y, from regard to the original usage of the 3, i.e. coupling: nor (R)] when the op. is (1) [weak, because (R)] an aplastic v., [so that its reg. does not precede it, as in the v. of wonder; (2) an assimilate ep., its reg. not preceding it, because of the weakness of its resemblance to the v., though Z in the M appears to notify that the d. s. may precede it (R)]; (3) an [ep. not resembling the plastic v., like the (IA)] of superiority, [it being weaker in government than the assimilate ep. (R), because, not being dualized, pluralized, or femininized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two ds. s., one preceding and one following it (77), as Zaid standing is handsomer than he is sitting and Zaid singly is more useful than 'Amr assisted, though Sf asserts
that they are *preds.* governed by *καί* suppressed, i.e. *Ζαΐδ* (when he is) standing is handsomer than he is (when he is) sitting (IA); (4) an *inf.* *n.*, because it is renderable by the conjunct *καί*, and the *reg.* of the *conj.* does not precede the conjunct; (5) a *conj.* to *καί* or to an infinitival *p.* like *καί*, because the *d. s.* may not precede these conjuncts, nor precede their *conjs.* while following the conjuncts, since the infinitival *p.* and conjunct *καί* are not separable from their *conjs.*, whereas in the rest of the conjuncts, as *αλλά* ῥαβκάνα γένες *Ζαΐδ* *He that riding came was* Zaid, separation is allowable (R)]; (6) *id.*, [i.e. containing the sense, but not the letters of the *v.* (IA),] though Akh allows the *d. s.* to precede the *adv.* or *prep.* and *gen.* (R, IA), if the *inch.* precede, but not if it follow, the *d. s.*, as *καί* or *καί* *Ζαΐδ* *fī* ἂδα *fī* ἄδα *Ζαΐδ* *fī* ἂδα *fī* ἂδα: and IB declares that, when the *d. s.* also is an *adv.* or *prep.* and *gen.*, it may precede its *op.* an *adv.* or *prep.* and *gen.* (R); many say that the dispute is only as to the intervention [of the *d. s.*] between the *postpos. adv.* and the *inch.*, which the majority disallow because of the weakness of the *op.*, and Akh and his followers allow on the authority of AlHasan’s reading ἔκ τοῖς ἄρεσεῖς οὐκ εἰσάγειν *XXXIX. 67. And the heavens folded up*
shall be in His right hand and the reading مَا نَفْتُ بِطَرْمِ ١٤٠. \(\text{VI. 140. What is in the bellies of these beasts is exclusively for our males, [being made fem. because مَا is i. q. the أَجْنَة embryos (K, B)]; but some say that there is no unanimity in the question, because of Akh's saying that َتَنَادَي نَدَاءُ لَكَ إِلَيْيِهِ نَدَاءُ Thine be my father, a ransom!}, \) and IB's that َتَنَادَي هِئَنَاكُ in the royalty of the truth \(\text{XVIII. 42. There help belongeth to the true God, is a d. s. (BS). The op. of the d. s. in } \) َوَهُذَا بِعَلَى َشَيْتَانَ \(\text{XI. 75. And this is mine husband, an old man may be the sense of premonition, [i. e. of the v. } \) َأَهَا إِبِّي in the \(\text{DM}, \) or of demonstration, [i. e. of the v. َأَمْهَتْ in the \(\text{dem. (DM)}: \) in the 1st case َهَا فَأَذَا زِيَدَ is allowable, \(\text{[Mark, manifestly this is pure good counsel; wherefore give ear unto it, and obey; for obedience to one that sends his good counsel to thee is right procedure (Jsh)], but in the 2nd not; while precedence [of the d. s.] before them both is not allowable on either assumption (ML). When the op. is headed by the ل of inception or the ل of the \}
oath, the d. s. may precede it, as

III. 152. Assuredly unto God shall ye be gathered, but not precede the ل s. According to the BB (R), the d. s. may precede its subject when governed in the nom. or acc. (R, IA); [thus] in

[by Ṭarafa, Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them! (Jsh)] غير is in the acc. as d. s. to the postpos. ag. (BS): but not when governed in the gen. [by prothesis, by common consent, because the d. s. is sequent and subordinate to the s. s., and the post. does not precede the pre. n., so that its sequent also does not; or (R)] by a p., according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the d. s. before the gen. is as impossible as precedence of the gen. before the prep. (K on XXXIV. 27.),] while IK, F, and IB allow it, [citing رما أرسلناك إلا كائنة للناسi

XXXIV. 27. Nor have We sent thee save for mankind wholly, the difference between the prep. and prothesis being perhaps that the prep., making the v. trans., like the Hamza and reduplication, is as it were a complement of the v. and part of its letters, so that ذهبت راكبة هند (R), and IM follows them, because it has been heard (IA).] e.g.
(251)

(R, IA), by Kuthayyir, By God, if the cool of water when thirsty, parched, to me be dear, verily she is dear (J), and

إذا المرء اعنية الحروة ناشئنا مطلبها كحلا علية غريب

(R) When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard (Jsh), and

[by Tulaiha Ibn Khuwailid alAsadi, And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Hibâl unavenged (J)].

§ 76. The d. s. ought to be a qual., i. e. what indicates a meaning and its subject, like مصروب, حسی, قائم; so that its occurrence as an inf. n. is contrary to the o. f., since it contains no indication of the subject of the meaning (IA). The [indet. (IA)] inf. n. occurs as a d. s. [frequently. (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as قلتته صبرا I slew him bound, لقيته فنجاء I met him unexpectedly, كمتة مشاهقة I spoke to him mouth to mouth, and ائتيته ركما I came to him running, [i. e. مفاجأ, مصبورا, and similarly the rest (M), the inf. n. occurring as an ep. (R),] like as the ep. occurs as an inf. n. [42,333] in قف فائما, [according to one opinion (79) (R), and
by AlFarazdak, Sawest thou me not covenant with my Lord, while verily I was between a door, i.e. the door of the Ka'ba, standing, and a station, i.e. the station of Abraham, with an oath, I would not revile ever a Muslim, nor should there proceed out of my mouth a lie of speech? (SM, Jsh)]; but [regularly (R)], according to Mb (M, R), in the case of all [inf. ns.] that the v. indicates (M), [i.e.] when the inf. n. is a mode of its op., as اَتَّصَلَّى, جَرَّاء, ٌٍٓفرَعُ, and سُرَعَى. He came to us walking and hastening, but not بَكَّأَلْ أو جَرَّاء, فَصَحَّا (R). Akh and Mb, however, hold it to be in the acc. as an inf. n., [not as a d. s. (R),] the op. being suppressed (R, IA), زَيْدُ سُلَّطَ بِغَتَةٍ, Zaid came up suddenly being constructively زَيْدُ سُلَّطَ بِغَتَةٍ, بِغَتَةٍ. so that بِغَتَةٍ is the d. s., not بِغَتَةٍ (IA), as F holds in ارْسِلْهَا الْعَرَابِ [78]: but, if so, it might be made det. (R).

The KK likewise hold it to be in the acc. as an inf. n., but the op. to be the v. mentioned, because renderable by a v. of the form of the inf. n., زَيْدُ اللَّهُ زَيْدُ سُلَّطَ بِغَتَةٍ (IA). And it may be [in the acc.] by suppression of the pre. n., i.e. اَتَّصَلَّى ذَا رَكَضٍ (R).
§ 77. The *d. s.* is (1) mostly transient (*IA, Sh, ML*), i.e. not a permanent, inseparable *qual.*, as [جاء زياد صاحبًا]. *Zaid came laughing.* (2) permanent (*Sh*), inseparable (*IA, ML*), as [وَهَوْرُ الَّذِي أَنْزَلَ الْيَمِينَ الْكِتَابَ مَفْصِلاً] [VI. 114]. *When He is the One that hath sent down to you the Scripture made distinct* (*Sh*), [خلق الله الزرافة يديها أطول] من رجليها God has created the giraffe, its fore legs longer than its hind legs (*IA, Sh*), and [وَجَاءت بِهِ سُبْطُ العَظْمِ كَانََةٌ عُمَمتَةٌ بِينَ الإِجَالِ لَوَأَّ] (*IA*) And she brought him forth long in the bones, as though his turban would be among men like a banner in height above their heads (*J*): (a) necessarily in (a) the *prim.* not renderable by the *deriv.*, as [هَذَا مَالِكُ ذُهْبًا] This is thy property, gold, contrary to [مَقْرُونَةَ] [i.e. مَقْرُونَةَ, بعثة يداً بيدٍ], [I sold to him, hand (joined) with hand (*DM*)], i.q. [مَتَقَاضِيَةَ]; (b) the *corrob.*, as XXVII. 10. [79]; (c) the *d. s.* whose *op.* indicates *novation* of its subject, as [خلق الإنسان ضعيفًا IV. 32. And man was created weak, خلق الله الزرافة الخ and, says BD, VI. 114.: (b) occasionally in other cases, as على القسط III. 16. *Establishing equity* (*ML*). The *d. s.* is (1) mostly *deriv.*, [i.e. a *qual.* derived from an *inf. n.* (*Sh*)]: (2) a *prim.* (*R, IA, Sh*)
substantive, as IV. 73. [17] (Sh): (a) regularly, (a) when subsidiary [74], i. e. a prim. substantive qualified by an ep. really the d. s., as XII. 2. Verily we have revealed it an Arabic Kur'ān; (b) when comparison is intended by it, as


Then what was our condition yesterday when lions of the forest? And what is our condition to-day when sheep of the ridge? and

by Al-Mutanabbi, [She appeared, resembling a moon in her beauty; and swayed, resembling a branch of bentree in her bending and the beauty of her gait; and exhaled perfume, resembling ambergris in the fragrance of her odour; and gazed, resembling a gazelle in the blackness of the pupil of her eye (W)], explainable by supplying a pre. n., i. e. مثل قمر amīlās' al-'arībi, or by rendering the acc. by what may be a condition of what precedes, i. e. منيرة, ضائعا, شجعانا, and the like; (c) when you intend equal apportionment, and assign to each one of divided parts a portion, governing that portion in the acc. as a d. s., and putting after it that part, with the con. I sold the sheep, a sheep with [78] a dirham, or prep., as
I sold the wheat two measures for a dirham, or something else, as ُلُدِّحَتُ عِنْدَكُمُ الدَّنَّارُ دِينَارًا لَدَيْكَ كُلُّ واحِدٍ.

I placed beside you the dinârs, a dinâr beside each one, each of which ds. s. is [orig.] the 1st term of an inch. prop.; (d) when coming after the mention of the whole, for distribution by means of its part repeated, as ُلُدِّحَتُ. I classified it class by class, or for explanation of order by means of its part coupled to by the th, or ف، as ُمْلَا تَرِجَالَا. They entered, a man then a man and ُمَضَوا كَبِكَةٌ ثُمَّ كَبِكَةٌ. They passed, a troop afterwards a troop; (e) when an original material, product, or sort, of its subject, as ُجِيَبَتِي الْحَائِمُ نَصَّةٌ or ُجِيَبَتِي الْحَائِمُ مَحْلِي خَانَمًا. The signet-ring when silver, or Silver, or Jewelry, when a signet-ring, pleases me; (f) when you pronounce the thing to be superior to itself or something else with respect to two states, as ُهَذَا بَسَرَاءَ اطْلِبَ or ُمِنْ غَيْرَةِ مَنْهِ اطْلِيَا. This when full-grown unripe dates is nicer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as ُهَذَا بَسَرَاءَ مِثْلِهُ رِطْبَاءَ and ُهَذَا بَسَرَاءَ هُذَا رِطْبَاءَ, the op. of the 1st d. s. also being the ُأَعْلَى of superiority [75] and instrument [or sense] of comparison, notwithstanding their weakness in government;
for the اْعْلَى of superiority indicates two specified accidents, those of the superior and inferior, by its form, because زيد أحسنى مي عمرٍ means Zaid the superior has goodliness, and ‘Amr the inferior has goodliness; while the instrument of comparison indicates two unrestricted accidents by its meaning, because زيد كعمرٍ means There is a state that they two share in, so that they have two similar states, though that state is not declared literally; and therefore زيد يوم الجمعة مثل يوم السبت means Zaid's state, and won't, on Friday resemble his state, and won't, on Saturday, the two advs. being governed in the acc. by the meaning of state and won't, since they express every accident, inseparable, like goodliness, or separable, like striking, as the prep. and adv. in

[by Imra alKais, Thy won't in the love of 'Unaiza is like thy won't in the love of Umm AlHuwaairith before her, and of her neighbour Umm ArRabab in mount Ma'asal (EM)] depend upon لَاذِبَكْ as i. q. تن kèعكْ thing enjoyment [of Umm &c.]; which being established, you place the dependent of the accident of the [things] pronounced superior and likened beside them, and the dependent of the accident of the [things] pronounced inferior and likened to beside them, to avert ambiguity and from eagerness for explanation; (g) as MK says, when an inf. n. coming after a substantive whereby consummateness is
meant, as Thou art the man in knowledge, i.e. He is a Zuhair in versifying, Khl's opinion being that it is a d.s.; but Th says it is an inf. n., i.e. I think it is a sp., because an ag. in sense, i.e. and for you say and He is a Korah in treasure and a Sibawaih in syntax, and these are not d.s., nor inf. ns.: (b) by hearsay, as كلَّمَتَهُ نَأَلِإِلَيْهِ ارسِلَهَا العِرَامَكْ, and بِعَدَةٍ يَدَّ بِهِ. But as for The wheat became two measures, the acc. is pred. of جَآَرُ [448], not a d.s. (R).

§ 78. According to the majority of GG (IA), the d.s. is [only (IA)] indet. (M, IH, IA, Sh), because the indet. is original, and the object, i.e. restriction of the accident relating to its subject, is realized by it, determination being red. to the object (Jm); and whatever occurs det. in letter is indet. in sense (IA). It sometimes occurs literally made det. by ادْخِلُوا الْأَرْلَ فَلَأُولَٰلٌ [below], [by Labid, And he, the wild he-ass, let them, the she-asses, loose to drink, jostling one another; and repelled them not,
nor feared the discomfort of the mingling together (J), and being in all such cases red.; (2) prothesis, i.e., مَنْفَرْدًا, ṣuḥūdū, i.e., جَمِيعًا; (3) the quality of proper name, as جَاثِبُ التَّخِيلِ بِبَدَاد. The horses came dispersed, i.e., بَدَادٌ, مَنْفَرَة being orig. a proper name for the genus of dispersedness like فَنَجَارٌ for wickedness [8] (Sh.). The d. s. apparently made det. is (1) an inf. n., made det. by أَرْسَلَها العَرَاكُ, as; or by prothesis, as وَحَدٌ, جَمِيعًا: رَجَعَ عَرْدَةٌ عَلَى بُدْلَةٍ جَهَذِك. S says they are dets. put in the place of inports, i.e., مَفْتَرَةً, مَجِهِدًا, مَعْتَرَكَةً strenuously, single, and continually, and revert, though عَرْدَةٌ may be an unrestricted obj. to رَجَعَ, i.e., He returned to his beginning with his known reverting; but F says they are unrestricted obs. to the supplied d. s., i.e., مَجِهِدًا جَهَذِك, مَعْتَرَكَةً العَرَاكُ, and i.e., مَفْتَرَةً, and وَحَدٌ. (b) in the inf. n. is i. q. the act. part., i.e., their breaker with their broken, because with crowding and congregating are breaker and broken; قَضَيْمَ is orig. an
inch., and its enunc., like 

and when the sense of the single term is understood from them, because their meaning is and so that, since the prop. stands in the place of the single term, and discharges its function, what is susceptible of inflection, i.e. the 1st term, is infl. like the single term that it stands in the place of, as in 

[42]: (c) similar are (a)  

I sold the sheep, a sheep for a dirham 

[77], the being i.q., as in 

i.e. both terms being here put into the acc., because susceptible of inflection: (2) not an inf. n., made det. by 

i.e. the numerous (multitude), covering (by reason of their number the face of the earth), and 

i.e. or by prothesis, as and to ten, these 8 ns., when pre. to the pron. of what precedes, being governed in the acc., according to the people of AlHijaz, as ds. s., because occurring in
the place of the indet., i.e. مَجْمُوعٌ فِي الْمُجْمِعِ, while the Banū Tamīm put them in apposition as corrob., كَلِمَةٌ فَضَّلَ النَّاسُ عَلَيْهَا وَالْأَلْغَ ٨٨١ [77, 114] (R). The Bdd and Y assert that the d. s. may be made det. unrestrictedly without paraphrase; while the KK say that, if the d. s. imply the sense of condition, it may be made det., but if not, not, as زَيْدُ أَذَا رَكَبُ الرَّاكِبُ أَحْسَى مِنْهُ المَشْيٍ, i.e. زَيْدُ أَذَا رَكَبُ الرَّاكِبُ أَحْسَى مِنْهُ المَشْيٍ, but not زَيْدُ أَذَا رَكَبُ الرَّاكِبُ أَحْسَى مِنْهُ المَشْيٍ, since is not right (IA). The s. s. is (1) [mostly (IH)] det. (M, IH, IA, Sh), because predicated of in sense (Jm): (2) indet., [(a) mostly only (IA, Sh)] when (a) particular (R, IA, Sh) by means of qualification (R, IA), as فيها يُفْرِقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِّنْ عِنْدِنَا XLIV. 8. 4. In it is every wise matter distinguished, being a matter from Us (IA, Sh), ولَمْ جَاهِرًا كَتَابٍ مِّنْ عِنْدِ اللَّهِ مُصَدِّقًا II. 83. And when there came unto them a Scripture from God verifying as read with the acc., which Z makes a d. s. to كَتَابٍ because qualified by the adv. (Sh), and

نَجِيتْ يَا رَبِّ نَوَاهَا وَاسْتَجِبَاهَا
في مَآخِرِ الْيَوْمِ مَشَكُونَا
وَعَشَى يَدُعُوُ بَيَاتٌ مُبِينَةٌ
في قَوْمٍ كُفَّارٍ عَلَى غَيْرِ خَيْسِيْنَا
(IA) Thou savedst, O my Lord, Noah from drowning in the deluge, and answeredst him his prayer against his people, Kur. LXXI. 27., in an ark cleaving the water with a sound in the deep, when laden; and he lived, summoning his people to believe by means of signs manifested, among his people, a thousand years save fifty (J), or prothesis (R, IA), as

In four days complete for the askers (IA); (b) general (Sh), preceded by a neg. (R, IA), as

_NOT any stronghold has been appointed, preserving from death; nor shalt thou see any one remaining on the face of the earth (J)[,]

Nor have We destroyed any city but it had a known record, being a prop. in the position of a d. s. to a thing (IA), [and] as a thing (J) as the like, as the like,

Nor have We destroyed any city but it had preachers (Sh), or the like, as the like,

(R), or an interrog., [as

(IA) O companion, has any life been appointed lasting, that thou shouldst see excuse for thy soul in its making hope far-reaching? (J, Jsh), or prohib. (R, IA), as
by Qatari Ibn Al-Fuṣa'a (IA) al-Khāriji, Let not any one incline to drawing back on the day of battle, terrified at death (J); (c) shared with in the d. s. by a det., as جَائِنَيْ رَجُلٌ وَزِيدٌ رَكْبَيْنِ (R); (d) preceded by the d. s. (R, IA, Sh), because there is then no fear of the d. s.'s being confounded with the qual. (R), as

[And in the body of me conspicuous—if thou knewest it, thou wouldst pity me—is haggardness; and if thou ask the eye to bear witness of that, it will bear witness thereof (J)] and

(IA) Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed (J), [and] as

[75] (Sh), by Kuthayyir, Mayya's is, desolate, a ruin gleaming as though it were gold-bedizened coverings for scabbards (SM, Jsh); the citation, however, of لَمْ يَهْيَ آلَ عِلْماً as evidence of the d. s.'s being made to precede its indef.
subject is not correct, according to him that requires unity of op. in the d. s. and its subject, save according to Akh's doctrine that in the nom. as an ag. [498], while according to S the pron. in must be the s. s.; whereas he that allows difference of op. allows to be op. of the d. s., and to be s. s. though governed in the nom. by inchoation (R): in these positions and the like the occurrence of the d. s. to the indet. is regular, as inchoation with the indet. in their counterparts [25] is regular (Sh): (b) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition The Apostle of God (God bless and save him!) prayed sitting, and certain men prayed behind him standing (IA, Sh) and by 'Antara al'Abel, Among them are two and forty milch camels, black like the short wing-feather of the sable raven, being a d. s. to the num., or, with syllepsis, a d. s. or op. to, because i. q. and the 1st construction being best (Sh).

§ 79. The d. s. is [(1) mostly (ML) non-corrob. (IA), expl. (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20. (74) (Sh): (2) corrob. (IA, ML), which is that whose sense
is imported without it (ML);] (a) corrob. of its op. (IA, Sh, ML), which is that whose sense is imported from the mere letter of its op. (Sh), i. e. every qual. indicating the sense of its op. and, more often, differing from it in letter (IA), as

II. 57. And do not mischief in the earth, working corruption (IA, Sh),

IX. 25. Then ye turned your backs retreating (IA),

L. 30. And Paradise shall be brought near to the pious, not distant, [being masc. because on the measure of an inf. n., or by suppression of the qualified, i. e. (K, B), or because

is i. q. (B), XXVII. 19. Then

he smiled, laughing, XXVII. 10. He turned his back, retreating (Sh), or, less often, agreeing with it in letter, as IV. 81. [74] and وَسَخَرَ لِکَمْ اللَّيْلَ وَالْشَّمْسَ وَالْقَمْرَ وَالْنَّجْمَاتِ مَسْتَخْرَاجٌ بَأْمَةٍ XVI. 12. And He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command (IA); apparently [therefore] the corrob. comes after the verbal [prop.] also, as II. 57., IX. 25., [76], and XVI. 12., but it is better to hazard that these acc. epi. all stand in the place of the inf. n. [42], as is S's opinion on [82] What! sittest thou when
the riders have journeyed? (R): (b) corrob. of its subject, as لَامِمِينَ فِي الأَرْضِ كُلِّهِمْ جَمِيعًا X. 99. They which are in the earth, all of them, all together, would believe [and (Sh)] which division is neglected by [all (Sh)] the GG. IM [and his son (ML)] inadvertently giving the text as an ex. of the d. s. corrob. of its op. (Sh, ML); (c) corrob. of the purport of the prop. (IA, Sh, ML), which is the one coming after a prop. constructed of two prim. det. substantives, being indicative of a permanent quality imported from that prop. (Sh), as

(IA, Sh), by Sālim Ibn Dāra alYarbūṭi, I am the son of Dāra, known by reason of her my lineage; and is there in Dāra (Oh! the people!) any shame? (J, Jsh). Dubious is the saying on [80] Zaid came when the sun was rising that the nominal prop. is a d. s., though not analyzable to a single term, nor expl. of a condition of an ag. or obj., nor corrob.: but IJ says it is renderable by طَالِعَةُ الْشَّمْسِ عِنْدَ مَجِيِّكَهُ, meaning that it is like the connected d. s., as مَرَّتُ بِالدَّارِ قَائِمًا سَكَانَهَا I passed by the house when its inhabitants were standing; and Z says on والبَحْرِ يُدُرا مَنْ بَعْدَ سَبْعَةٍ أَمْرٍ XXXI. 26. While the ocean, seven oceans were supplying it with ink after it "It is like [81] and similar ds. s. whose
predicament is that of adves." (ML), so that he reads the nominal prop. by an adv., i.e. (DM). The corrob. is not a restriction of its op. like the transient. After the nominal [prop.] it occurs for confirmation and corroboration of the purport of the enunciation, or for adducement of an argument in support of it, the purport being (1) glorying, as {ما أني البطل} أني الرجل {دارة} مشرّوئا لله {ناً} وما يأكل {كاملًا}

I am the servant of God, eating as the servants eat; (4) belittling another, as هو المسكين مرحومًا He is the needy, pitiable; (5) terrifying, as {ما أني} البحاج سفاك الدم

I am AlHajjaj, the mighty shedder of blood; (6) something else, as زيد أبک عطوانا Zaid is thy father, affectionate, VII. 71. This is the she-camel of God for you, a sign, and وهو الحتّى مصدقاً II. 85. When it is the truth, verifying: مرحومًا, ما أني مصدقاً, and being for adducement of an argument in support of the purport of the enunciation; سفاك الدماء, كاملًا, مشرّوئا بها تسبی, and آية for confirmation and corroboration of the purport.
of the prop.; and عُلَوْنا for both: and all named corrob. d.s. (though what is for adducement of an argument in support of the purport of the enunciation is not corrob., since its being truth does not contain the sense of verifying, so that it should be corroborated by مُصَرِّفا), because the purport of the d.s., being mostly inseparable from the purport of the prop. (for verifying is inseparable from the trueness of the Kur'ān, and likewise pitiableness in most cases from neediness), becomes as though it were it (R). It would be absurd to say زيد أبوک متعلقا or اختوك, except when you meant adoption or friendship (M). S says (R) the op. is [احقة اثباته (M)] understood (M, R) after the prop., i.e. زيد أبوک احقة عطوانا (I am sure of him) and اثباته عطوانا (I know him certainly); which requires consideration, since there is no meaning to I was certain of the father, and knew him, in the state of his being affectionate, while, if he mean that the sense is I know him to be affectionate, it is a 2nd obj., not a d.s. In my opinion the op. is rather the sense of the prop., as in the inf. n. corrob. of itself or something else, as though he said تُحلَف عليه أبوک عطوانا and حق ذلك مصدرنا and يرحم مرحوما; because, even if the two terms of a prop. be purely prim., a verbal sense undoubtedly accrues from the attribution of one to the other. Accordingly the corrob. [d.s.] does not precede
the two terms of the prop., nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the prop. (R).

§ 80. The d.s., enunc., and ep. are orig. single terms: but the prop. occurs in the place of the d.s., as in that of the enunc. and ep. (IA). The prop. d.s. must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (a) that in

II. 261. And look at the bones, how We quicken them the interrog. prop. is a d.s. to [i.e. مُحَدِّثة (B),] whereas كَيْفَ نَنْشُرْهَا alone is a d.s. to the obj. of نَنْشُرْهَا, the prop. being a subst. for العَلَامَاتِ (b) that in عَرَفْتُ زِيَّدًا ابْوُ مِنْ هَمْ the interrog. prop. is a d.s., [whereas it is a subst. for the acc.]; (c) that in

Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened the prop. after the and is a d.s. and prohib., whereas the is synd. (ML) and neg. (DM). It must contain a cop. [to the s.s. (DM), a pron., [as تُرَى النَّذِينَ رَكَبوا عَلَى الَّهِ وَجَرَّهُمُ الْمُسْرَدَةَ XXXIX. 61. Thou shalt see them that have lied against God, their faces black (ML)]; or تَعْلَمُ ابْوَ ابْوُ، [named the of the d.s. and the of inception, the sign of which is its replaceability by (IA), as لَيْثِ ابْوَ ابْوُ (IA), as
XII. 14. Surely, if the wolf devour him, when we are
a band of men and (IA, ML) together (IA), as
\( \text{لا تقربوا الصلاة وانتم سكارى} \) (79) (ML) [i.e. مَرْتُ بالبَرْقِيَيْنِ يَدْرُهم (DM)]; or the
, as
\( \text{نَصِفَ الْحِيْلَةَ عَامِرَةً} \) (ML), by AlMusayyab Ibn Mslik atDubai’t or AlMusayyab Ibn ‘Alas, The day reached the middle, (while) the
water was covering him and his companion knew not the
invisible (Jsh). It is nominal or verbal (M, IA), the \( \text{v.} \) being an aor. or pret.; and each is aff. or neg. (IA). Among
the 6 ps. [516] there is none that with its \( \text{reg. is a d. s.} \)
except \( \text{كَمَا احْرَجَكُمْ رَبُّكُمْ} \) (VIII. 5. Like as thy Lord
brought thee forth from thy house with right, when verily
a party of the believers were loth and \( \text{كَانُونَ فَرْقَى} \) (a medley of II. 95. and III. 184.) They
cast it behind their backs as though they knew not:
because \( \text{يُؤْتِي} \) is renderable by a det. inf. \( \text{n.}, \) whereas the d. s.
is \( \text{is indet.} \); \( \text{ليَّه} \) and \( \text{لَعْلَ} \) are requisitive, whereas the prop:
d. s. is enunciatory; and \( \text{لْكَي} \) requires a sentence before
it, so that its prop. does not occur as an ep., conj., enunc., or d. s. (BS). The nominal, [aff. or neg. (IA),] is connected by the و and pron., or by the و [alone (IA), with nearly equal frequency, though the combination is better (R)]; or by the pron. (IH, IA) alone (IA), with weak authority (IH). [Thus خشع أبصارهم يخرجون LIV. 7. [83] Their eyes cast down shall they come forth is read; [the place of (K)] the prop. being [the acc. as (K)] a d. s. (K, B), like

Verily he the bounty of whose munificence I was wont to hope for, I found him, his two attendants liberality and generosity (K). If the inch. be the pron. of the s. s., [as in IV. 46.,] the and also is necessary: if not, then the pron., if in what the prop. is headed by, whether inch., [as in XXXIX. 61.,] or enunc., [as in لقبتة علية the below,] is not of weak authority when denuded of the و, the cop. being in the beginning of the prop., but is rarer than the و and pron. combined or the و alone; but, if in the end of the prop., as in نصف النهار the day &c., is doubtless of weak authority and rare. 2, however, says, "As for its sense is مستقرة علية [24]," meaning that it is not a prop., but
constructively a single term, and therefore void of the ـ: which, if meaning that it must be so, requires consider-
ation, because of

[by Imra al-Kais, And he made us to overtake the leaders of the wild animals, while near him were their laggards in a herd not scattered (EM)], whereas, if it were a single term, the ـ would not be allowable, and also of ـ ـ وـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ&n
The aor. occurring as a d. s. must be devoid of the p. of futurity, like the س (R)]. Everything else, [i.e. the neg. aor. and aff. or neg. pret. (R, IA),] is connected by the , and pron. or the , or pron. alone (IH, IA). The aor., when made neg., (R, IA, BS) (1) by ج, is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the ج, like the aff. (R, IA) aor., apparent instances of the ج, being explained by subaudition of an اًech., like Ibn Dhakwān’s reading X. 89. Be ye therefore upright, while ye follow not, i.e. اًالتشم (IA); (2) by ج, must be denuded of the ج, (R, BS), like the aff. aor., as

(1) I knew thee not dallying when in thee was youthfulness. Then what aileth thee after hoariness, amorous, enslaved? (Jsh); (3) by ج, must have the ج, with the pron. or not (R). According to [Fr and (R)] the BB except Akh (R, ML), the [aff. (IH)] pret. must have ج, [to approximate the past to the present (B on V. 66.),] expressed, [as ما لنا إلا نقاتل في سبيل الله وفد في عرفنا من ديارنا II. 247. And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children? (ML)]; or supplied (M,
IH, ML), as و جَأْرُوكُمْ حَصَرَت صَدْرُوهُم IV. 92. Or have come unto you, their bosoms straitened (ML): while Akh and the KK [except Fr (R)] hold that to be unnecessary (R, ML), because it often occurs as a d. s. without قُدّ (ML), as كما انفْضَ الهَمْ [72] and IV. 92. (R). The and قُدّ are (1) necessary, if the pret. be aff., and there be no pron. with it (R, BS), as

يَقُول وَقَدْ تَرَتَ الوُلْدِيْف وَسَقَتْها * الْسُّطْرَة أَنَّ قُدُّ أَتَيْتُ بِهِٰهَْ (R), by تَارَفا, Saying, when the shank and her thigh have been severed, Seest thou not that thou hast brought to pass a great calamity? (EM): (2) disallowed, if the pret. be (a) cond. in sense, as لَأَضْرَبْنِهَا ذِهْبٌ أَوْ مَكْتُّ I will assuredly beat him, go he or stay; (b) after اللّٰٓا, as ما تَذْكَرُ الْإِلَّاهُ فَيْنَ خَيْرًا [1]. The is (1) necessary, but قُدّ disallowed, when the v. is neg., and there is no pron., as جَاءَ زَيْدٌ وَعَلَّمَتْ الشَّمْسِ (2) allowable, but قُدّ disallowed, when the v. is (a) neg., and the pron. present, as وَلَا تَسْمَوا، ليس (b); جاء زيد وما نرى كيف جاء the happy, why then separate, ولست بالخدرية II. 269.270. Nor have recourse to the bad thereof when about to expend, while ye are not acceptors of it and

إِذَا جَرَى فِي كَفَةِ الرِّباَةِ * جَرَى القَلِبُ ليس نَيَةٌ مَّا. ١١٧٣
When the rope runs in his hand, the well flows, no water being in it. In other cases you may put both, as (1) omit both, as IV. 92. When He hath distinguished for you:

VI. 119. This is our money returned unto us, [لا على الذين إذا] ما أتوك لتتحملهم قلت لا إجمع ما أحلمكم عليه تولوا IX. 93. Nor upon them that, when they came unto thee that thou slightest mount them, thou saying, I find not whereon

I shall mount you, turned back, [قلت] being a d. s. to the in ك (K, B), i.e. [قتلى] (K),] and [449]: (3) restrict yourself to (a) the, as

XXVI. 111. Shall we believe on thee when the basest have followed thee? and كيف تكفرون بالله وكمام امواتا فاحيكم II. 26. How shall ye disbelieve in God when ye were lifeless and He made you alive?; (b) قد, as

وقفت بربع الدار قد غير البلى معارفها والسرايات الوعاطل [by AnNasbigha adhDhubyani,] I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features: nor is it necessary in (2) and (3. a) that ك should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).
§ 81. This prop. may be made void of the rel. to the s. s., because treated like the adv., on account of the resemblance between the d. s. and adv. as

(М), by Имра ал-Кайс. And sometimes I sally forth in the early morning, when the birds are in their nests, with a horse having short and little hair, like the shackle of the wild animals, long and large in the body (EM).

§ 81. A. Some ns. are inseparably d. s., as қағғα and қαλβλιά, which are not pre. (R). Z's allowing [one of] the two constructions, [that қαғғα should be a d. s. to қαλβλιά (K).] in қαғғαλγάλγα қαғғα (II. 204. Enter into submission wholly is a mistake, because қαғғα is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes қαғғα to be ep. to a suppressed inf. n., i.e. қαғғα, is worse, because in addition to employing it for what is not rational he excludes it from the quality of d. s. inseparable from it: and his mistake in the preface of the M, when he says қαғғα қαғғα қαғғα, is worse and worse, because he excludes it from the acc. altogether (ML).

§ 82. Suppression of the op. [of the d. s. (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as
said to the traveller (IH), i.e. (Journey thou,) following the right way, directed aright; or oral (Jm), as in

LXXV. 3. 4. Doth man think that (the case will be this,) We shall not collect his bones? Yea, (We will collect them,) being able, i.e. (IA, Jm): [a subst. for an enunc., necessary, when the d. s. is (29) (R, IA): (b) expl. of increase little by little, when conjoined with the ف with or amientos, which, as in نب ấyصي صادعا, i.e. زايدا or بعثت بردهم صاعدان, or I sold it for a dirham and upwards or then more, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in تصبخت بدينار فسائلا I gave alms of a dinar and downwards, i.e. نفسي المشتقات بسائلا (IA): (c) according to Sf and Z, a prim. substantive implying rebuke for improper change in state, with or without the interrog. Hamza, as in

What! in peace (do ye change into) wild asses in rudeness and coarseness, and in war (into) the likes of menstruating
women, i.e. اثبات النساء انتقلين Aً إياً, and تَتَمْعِيَهَا قد علم الله مرة وثانيًا أخرى (Thou turnest) Tamimi, God knows, at one time, and Kais at another; but according to S these substantives are in the acc. as inf. n. s., which is the truth, because, says IH, the meaning is not Thou turnest in the state of thy being Tamimi, but Thou turnest with this particular turning: (d) according to Sf, an ep. implying rebuke for what is improper in state, as انتَقُوم قَانِمًا (42) and أَعْدَا أَنْغُل (79), i.e. انتَقُوم قَانِمًا, so that it is a corrob. d. s.; but according to S, Mb, and Z, the ep. stands in the place of the inf. n., i.e. انتَقُوم قَانِمًا: the cause of the necessity for suppressing the op. in all these ds. s. being frequency of usage (R):] (e) corrob. (IH, IA) of the purport of the prop. (IA). Suppression of the d. s. (R, ML) is allowable with context (R), [and] occurs most often when it is a saying that the said supplies the place of, as واللَّاهُ يَخْلُوُرُ عَلَيْهِ مِنْ كُلِّ بَابٍ سَلَّمَ عَلَيْكُمْ XIII. 23. 24., i.e. تَتَلُّبَيْنَ, And the angels shall come in unto them from every door, (saying), Peace be upon you! (ML): but is not allowable when it is a subst. for something else, as in ضَرِيْيْ زُدَّا قَانِمًا, nor when the meaning rests upon the mention of it, as in لا تَتَلُّبَيْنِ إِلَّا رَأَيْكَا. Suppression of the s. s. is allowable with indi-
cation, as in 

He (that) I beat stripped was Zaid, i.e. ظربته (R).

§ 83. Specification, explanation, or exposition, is the removal of vagueness in a prop., as

[ by AlA'sha (R).] My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!, XIX. 3., and LIV. 12. [85], or single [n.], as رطل زيتا A pound [85], or pint, of olive-oil, منواني سمتا Two manda of clarified butter, علی التميرة عشروري درهما Twenty dirhams, and مثلها ذيدا Upon the dried date the like of it in fresh butter, by the designation of one of its possible senses. The resemblance of the sp. to the obj. is that its situation in these exs. is like that of the obj. [84] in ضرب زيد عمرا, ضرب وروى زيدا, ضارب زيدا, ضارب زيدا, ضارب زيدا, ضارب زيدا (M). The sp. is what removes the inherent vagueness from a concrete substantive, mentioned, [as طلب زيد نفسه Zaid was glad in soul, for it is equivalent to طلب شى منسووب to Zaid was glad, and نفسه (A thing relating to) Zaid was glad, and removes the vagueness from that supply in it (Jm)].
The 1st is from a single [n.]: and the 2nd from a relation in a prop. or what resembles it, [act. or pass. part.,] of superiority, or assimilate sp. (R, Jm), each with its nom. (R), or inf. n., and similarly all that contains the sense of the v. (R, Jm),] as زيد طلبت , طلب زيد نفساً علماً داراً and and داراً and داراً and علماً حسنكت زيد رجلاً Zaid is nice as, or as to, father, and as to paternity, and house and knowledge, [A sufficer of thee is Zaid as a man, يا لزيد قارساً وريم زيد رجلاً Woe to Zaid as a man!, and and علماً يعجبني طلبيه اباً and and داراً داراً and داراً داراً O (marvel ye) at Zaid as a horseman! (R)]; or in a prefixion, as ابها and ابها and ابها and ابها and ابها ابها ابها Rahman [85] HI. "From" imports that what is after it is a source and cause of what is before it: so that the sp. proceeds from the single [n.], i.e. the single [n.] because of its vagueness is a cause of it; or from a relation in a prop. or the like, i.e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly "what it is put into the acc. from" [85] means the n. that its being put into the acc. proceeds from, like زيد in طلب آل خاً طلب زيد نفساً because, if you did not attribute طلب to it, نفساً would be in the nom., being orig. an ag., i.e. طلب زيد نفساً نفساً نفساً نفساً زيد is a cause of نفساً's being put into
the acc.; and "it is put into the acc. from the completeness of the n." [86] and "of the sentence" mean that their completeness is a cause of the sp.'s being put into the acc., by assimilation to the obj., which comes after the completion of the sentence by means of the ag. Or ُعَيَّنَتْ in these positions may mean after; but the first is better (R). The sp., exponent, or expl., is an indet. complementary n. that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The d. s. and sp. agree in being ns., indet., complementary, governed in the acc., removing vagueness (ML). They differ in that [(1) the d. s. is only a qual., either actually or potentially; but the sp. a prim. substantive often, as ُرَّضِيلُ ُزِيَّتَا, a deriv. ep. seldom, as ُلِلَّهُ (Sh): (2) the d. s. is a prop., adv., or prep. and gen.; but the sp. only a n.: (3) the sense of the sentence sometimes rests upon the d. s., as ُنَعْمَٰتُ ُفِي ُالأَرْضِ ُمُرْحَٰا XVII. 39. And walk thou not in the earth haughtily, IV. 46. (80), and

إنَّ النَّفَسَ ُفِي ُمَظَكَّٰحَيْكَ ُكَسَرْتِ ُفِي ُبَالِغَ ُعَلَى ُتَلَّىلِّ ُمُرْجِئَّ (ML), by 'Adî alGhassâni, The dead is only he that lives broken with grief, evil in his plight, little of hope (Jsh); contrary to the sp. (ML):] (4) the d. s. is expl. of conditions; but the sp. [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the d. s. is multiple, as 

على ٌاُذَا مَا ُزُرُتُ ُلِبَّلِ بِعَفْيةٍ ُزيارةُ بيْتُ ُاللَّهِ ُرَجَالُ حَانِيًا
[by the Majnūn of Laila, Incumbent upon me, whenever I visit Laila in secrecy, is the visiting of the House of God afoot, barefooted (Jsh)]; contrary to the sp., for which reason the saying that in

[by AshShātībī (Jsh),] they are two sps. is an error, I have begun with the Bismillāh in my [599] poem first. Blessed be He, (I particularize or laud) the Compassionate, merciful and a refuge! : (6) the d. s. precedes its op. when a plastic v. or qual. resembling it, as

LIV. 7. [80] and

[by Yazid Ibn Ziyād Ibn Rabī’a Ibn Mufarrigh alHimyarī, Mule, ‘Ubbād has not command over thee. Thou hast become safe; and this man, thou carrying him, is freed (Jsh)], i.e. طلبيق م история لا كب; but the sp. may not, IM’s citation of

[by Rabī’a Ibn Makrūm ad’Dabbi, Many a herd of horses have I kept back from myself by means of a steed like the wolf, large-bodied, long-legged, swift when his two sides (flow) with water, when they flow (Jsh)] and

إذا المرة عيننا فر بالعيش مثيراً
وَلَمْ يَعَى بِالحِسَأَيْي كَانَ مُدِمّاً
[When the man (is cheered) in eye, when he is cheered by life, when wealthy, and cares not for doing good, he is censured (Jsh)] as evidence of its allowableness being an inadvertence, because the op. of the sp. is the suppressed [v.]; while [86] and

إِنْسَأْ تُطِيبُ بَنِيِّ الْمَنِيِّ وَذَا عَ الدِّيْنِ يُنَادِيُّ جَهَارًا

[In soul art thou glad because of the obtainment of desires, when the summoner of death is calling aloud? (Jsh)] are poetic licenses: (7) the d. s. is properly deriv., and the sp. prim.; though sometimes the d. s. is prim., as [77] [below]: VII. 72.

And hew the mountains into houses, and the sp. deriv., as [bellow]: (8) the d. s. is corrod. of its op., as XXVII. 10. 19. and II. 57. [79]: but not the sp., [470] a reg. to تَرِّزُدَ الْعَلْجَةَ, an unrestricted obj. if making provision, or a direct obj. if the thing that he makes provision of, namely deeds of virtue, be meant by it; and [bellow]:

َنَمَحْ أَذْنَةَ مَتَّى هُدَى لَوْ بَذَلَتْ أَوْ بَيْسَانَ 

[Most excellent would be the damsel, being a damsel, Hind, if she gave freely the return of the salutation arti-
lately or by signing! (Jsh)] a corrob. d. s. The d. s. and sp. are both admissible in (a) كرم الاعرف How noble is Zaid as to, or when, or as, guest!, being, if the guest be other than Zaid, a sp. transmuted from the ag., that may not be prefixed to; but, if he be [Zaid (DM)] himself, a d. s. or sp., though, when the sp. is intended, it is better to prefix This is a signet-ring when, or of, iron, the sp. being preferable, because it avoids primitiveness and inseparability of the d. s. and its occurrence to an indet.; while the gen. by prothesis is better [85] than either (ML). The sp. is orig. indet., because the object, removal of vagueness, is realized by the indet., an o. f., so that determination would be wasted: but the KK allow its being det., as زيد الحسس الوجة, سفه نفسه, and سفه بطنه, عيشة; while according to the BB سفه نفسه is i. q. سفهها made himself, or his mind, witless or سفه في نفسه became witless (in) his mind, which is made to imply the sense of complained of his belly, exulted (in) his life is i. q. في الضرور الرجل, عيشة, and the الحسس الوجة is assimilated to (R). In II. 124. But he that hath held himself in light esteem [483] the نفس is said to be in
the acc. as a sp., hath become witless as to his mind, like was imbecile in his judgment and had pain in his head (K, B); whereas determination of the sp. is allowable in an anomaly, as [by Hārith Ibn Zālim alMurrī, Then my people are not Tha'laba Ibn Sa'd, nor Fazāra the hairy in the necks (N)] and َّجِبَلَ الْطَّهِرُ النَّغَ (N) [425] (K), not in theКυρ'άν (N).

§ 84. The sp. is not put into the acc. from a single [n.], unless complete (M). The single n. becomes complete, [i. e. in a state that its prefix is not possible with (R),] by means of 4 things, Tanwîn, [expressed, as in ُرْطَل, or supplied, as in ُخَمْسَةٌ عُشْرٍ (R)]; the of dualization, [as in ِمَنْوَأَيِ (R)]; the of [quasi- (R)] pluralization, [as in عُشْرُونِ (R)]; and prothesis (M, R), as in ُمَثْلِهَا. The n., when complete by means of these things, resembles the v., when complete by means of the ag.: so that the sp. coming after it resembles the obj., which ought to be after the completion of the sentence; and is therefore governed in the acc. by that complete n., because of its resemblance to the v. complete by means of its ag. These things stand in the place of the ag. only because they are at the end of the n., as the ag. is after the v.; for, although the n. becomes complete by
means of the, the sp. is not put into the acc. from it, so that is not said (R). Completeness by means of Tanwin or the ن of dualization is separable, because you say زيت and مئسا سمي; but completeness by means of the و of pluralization or prothesis is inseparable, because you do not say مثل or عشرو درهم زيد (M). In the sp. is from a relation; and so in الماء and XVIII. 32. [85]. Sometimes the n. is complete in itself, (1) the pron., as ما يا له رجلا نعم رجلا, ويلها راحة, وإله رجلا, لله درة رجلا, أحسنها مقلة, ساء مثالا, بني عبدا: the sp. in نع and what follows it being undoubtedly from the single [n.], i.e. the pron.: and in what precedes it also, if the pron. be vague, what is intended from it not being known, as in [48] and Dhu -r-Rumma's saying

Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near! whereas, if what is intended from the pron. be known by its relating to a definite ant. or by address to a definite person, the sp. is from the relation, as it is when the n. is explicit, as in يا لزيد رجلا and
To God be ascribed the excellence of Anushtrwan as a man! How well acquainted he was with the low and mean!: (2) the dem., as ما ذا أران لله بـِهذا مثلًا II. 24. What hath God meant by this as a parable? and جبذا زبد رجلا [476]. The op. of the sp. [from the single م.] in the two divisions is the pron. or dem., because of their completeness and resemblance to the v. complete by means of its ag. (R).

§ 85. The sp. expl. of substances occurs after (1) nums., (a) pure, i.e. 11 to 99, as XII. 4. [442] اننى عشر نقبًا V. 15. And We raised up out of them 十二 Judges, واعدنا موسى تلثيم ليلا واتمنانا باشر قتم ميقات ربة اربعي ليلة VII. 138. And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights, لب فيهم اف سنة الا خسبيع عاما XXIX. 13. And he abode among them a thousand years save fifty years, LVIII. 5. [63] درها سبعون ذراٌا LXIX. 32. Whose measure is seventy cubits, XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a met., the interrog. هٌمْ [217]: (2) quantities, i.e. what denotes (a) weight, as رطل زيّتا and
(b) dimension, as ُشَبَر اِرْضًا A span of land and ُجَرِيب ُنْطَلًا A jarib of palm-trees; (c) measure, as ُمْثِقَال ُذَرَة ُخَيْرًا لِبَأْرَاء the like of these things, as (a) ُمْثِقَال ُذَرَة ُخَيْرًا.

XCIX. 7. A weight of a small ant of good, like weight, but not really it, because the ُمْثِقَال ُذَرَة is not a name for anything weighed with in our technical language; (b) َمُوْضُع ُرَاحَة ُسَحَابًا A handsbreadth of cloud, like dimension; (c) ُنْحَى ُسَنَّة A skin of clarified butter, like measure, but not really it, because the ُنْحَى is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly ُرَطْل بِلَنَّا A skin of milk, ُسَقَاء ُمَاءٍ ُرَطْل. A skin of water, ُرَأْتُوْد ُخَلَا A skin of wine, and ُرَأْتُوْد ُخَلَا A jar of vinegar; (d) ُمَثَلٌ [83] ُعَلَى ُالْقَمَة ُالْعَلَى being like weight or dimension (Sh): by quantities are meant things quantified, because by [رَطْل] in (R) ُرَطْل بِلَنَّا is meant the weighed (R, Jm), not what it is weighed with, and similarly in the others (R): (4) a product of it, as ُخَلَّام ُحَدِيدًا [83], the iron being the original material, and the signet-ring a product of it, and similarly َبَاب سَجا A door of teak, ُجَبَة ُخَرَا A coat of silk, and the like (Sh). The
sp. from the concrete substantive mentioned, (1) from a
num., must be sing., whether generic, which must be,
if sorts be intended by it, void of the ١ of unity, as
Twenty sorts of beatings or dried
dates, and, if not, with the ١, as تَمْرَةٌ or عَشَرَّونَ ضَرْبًا.
Twenty blows or dried dates, the 1st expl. of the number
of sorts, and the 2nd of the number of units; or not
generic, as عَشَرَّونَ رَجُالٍ
Twenty men: (2) from something
else, (a) if generic, is, if sorts be intended, sing., du., or
pl., as مَثَلَةٌ تَمْرَةٌ or تَمْرَةٌ or مَثَلَةٌ تَمْرَةٌ The like of it in dried
dates or two sorts, or sorts, of dried dates, and, if not,
sing., as مَثَلَةٌ تَمْرَةٌ; (b) if not generic, agrees with what
is intended, sing., du., or pl., as رَجُلٌ or رَجُلٌ or
رَجُالٌ: "generic" here meaning whose sing. bare of the
١ of unity applies to the few and the many (R). The sp.
expl. of direction of relation is (1) transmuted from (a)
the ag., as وَأَشْتَعِلُ الرَّاسُ شَيْبًا XIX. 3. And the head
hath glistened with hoariness, orig.
، وَأَشْتَعِلُ شَيْبُ الرَّاسِ
： and Qa‘i طَلْبٌ لَكَ عَن شَيْءٍ، مَنْهُ نَفْسًا IV. 3. But if they be
pleased in soul to forego aught thereof unto you, orig.
， the attribution being transferred from
the pre. شَيْبٌ and intr. نَفْسٌ to the post. الرَّاسِ and pron. of
females, and that pre. n. afterwards put as a complement
and sp., the being made sing., because in the sp. only explanation of genus is sought, which is accomplished by means of the sing.; (b) the obj., as

And made the earth to flow with springs, said to be constructively عيون الأرض, as is said of جِرْسَة الأرض شَجْرًا I planted the land with trees, [orig. (IA),] and the like; (c) something else, as أَنَا أَكْثَرُ مِنْكَ مَالًا

I am more abundant than thou in wealth, orig. مَالٍ أَكْثَرُ, the pre. مَال being suppressed, and the post. pron. put into its place, and the suppressed afterwards put as a sp., and similarly زِيدًا أَحْسَى رَجْعًا زِيد أَحْسَى the like, constructively لله درة فارسا To God be ascribed his excellence as a horseman! ḥَسْبُكِ بِنَاصْرًا, A sufferer of thee is he as a helper!, and يَا جَارِيَا ما أَنتِ جَارِةٌ

[by AlA‘shâ (J),] جَارِة being a sp., O my female neighbour, what art thou as a female neighbour?, as is shown by يَا سِبْدَا مَا أَنتِ مِنْ سِبْدٍ مَوْعِدُ الأَكْنَاف رَحْبُ الْحَمْرَاء [O my chief, what art thou as a chief, whose regions are much trodden by guests, wide in the arm? (Jsh)], من not being prefixed to the d. s., but only to the sp. (Sh).
The sp. occurs after all that indicates wonder, as ما احسن
حسبك زيد , لله درك عالما , إكرمه بابي بكر ابا , زيدا رجلا
يا جارنا آله , كفى به عالما , رجلا (IA). The sp. from
the relation is (1) suitable for being what it is put into
the acc. from; (a) suitable for being its belonging also,
as طالب زيد ابا [below]; (b) not suitable, as كفى زيد رجلا
Zaid suffices as a man: (2) suitable for being its quality;
(a) suitable for being the quality of its belonging also,
as طالب زيد ابى Zaid was nice in, or as to, paternity;
(b) not, as طالب زيد علمًا Zaid was nice in, or as to, know-
ledge: (3) not suitable for being it, or its quality, but
only a belonging of it, as طالب زيد دارًا Zaid was nice
in, or as to, house. To express the concrete substantive
supplied here, we say طالب زيده كفى زيده رجلا
or or علمًا زيد نفسه: the supplied concrete sub-
stantive being the كفى that and طالب relate to; and
زيد in becoming a subst. for it, and in post. to it. And to restore the sp. to its o. f., and the n.
that the sp. is put into the acc. from to its original place,
we make this n., if the sp. be it, a subst. or synd. expl. for
the sp., saying طالب ابا زيد كفى رجل زيد ; and, if
the sp. be a belonging of it, whether a quality of it or not,
prefix the sp. to it, as ابا زيد وطالب ابى زيد and and
علم
and نفسي like the belonging of it, so that it becomes prefixable to it (R). The sp. from a relation, (1) if a substantive, (a) [if] assignable to what it is put into the acc. from, [i.e. suitable for being it, like يا, or its quality, like (R),] may denote it or its belonging, [like يا, for it may be Zaid or Zaid's father, and اعتبة, for you may mean by it Zaid's paternity to his children or his father's paternity to him; but this looseness is improper, for رجلا may not denote, nor علما be a quality of, the belonging of what it is put into the acc. from (R)]; (b) if not, denotes its belonging [exclusively like دارا (Jm)]: and in either case agrees [in number (R)] with what is intended, الزيدوني إباد and الزيداني إبريمي and طالب زيد اباه as Zaid was, and The two Zaid, and The Zaid, were, nice as, or as to, father and two fathers and fathers, طالب اباه or زيد ابريمي Zaid was nice as to parents or forefathers or الزيدوني إبريمي or اباد and الزيداني إبريمي or اباد and the الزيدوني إبريمي or اباد and طالب زيد دارا, and دورة دارا, طالب زيد دارا, and Zaid was nice as to house and two houses and houses: so says IH; but rather, if not ambiguous, it is better made sing., as IV. 3., and, when ambiguous, must agree, as I.IV. 12.; though the du. may be pluralized when not ambiguous, as
(R) Wherefore reveal thou thy command: there shall not be upon thee any harm. And rejoice at the tidings of that, and be cheerful in eyes of thee (N)]: unless it be generic, [applicable to the few and the many, for it is sing. (Jm), as طالب زيد علمًا (R, Jm), notwithstanding the multitude of his sciences (R), and الزيداني (Jm), طالب زيد ابورة, whether you mean the paternity of himself or his father only, or of his parents or forefathers, and similarly طالب الزيداني ابورة, meaning the paternities mentioned (R)]; unless [again] sorts be intended, [in which case you say طالب زيد علمًا or طالب ابورة, according to what you intend, as باللغة عامة, أعمالاً XVIII. 103. With the greatest losers in works (R)]: (2) if an ep., denotes it [only (R)], and agrees with it [in number and gender (Jm), as نُّور زيد للهُ درك فَرسَا (R)]; and admits of being a d. s. (IH), though the expression of مِنَ دَرَكِ مِنْ فَرَسَةُ indicates that it is a sp. (R). The sp. expl. of indiscriminateness of substance is governed in the acc. by what it expounds, i.e. عشرون, تقير , شبر, منواري; and the one expl. of indiscriminate
ness of relation by the op. before it [432]. The sp. may be governed in the gen. by (1) prothesis after things quantified not pre. to anything else, as منْوَان عُسْل وَتَمْزِجُ شَبِر أَدْمَيْنِ قَفْيْزِ بَر. and شَبِر أَرْضٍ; but, if the indicator of quantity be pre. to something else, must be governed in the acc., as فَلَى يَقْبُلُ مِنْ أَحْدَهُمْ مِلْأَلْامِرْضِ ذَّهْبَة. III. 85. The fulness of the earth in gold shall not be accepted from one of them (IA); [and] in بَاب سَاجِ، خَاتَم حَدْيِدَا، and the gen. is more frequent than in the case of quantities (R): (2) من، if not an ag. in sense, nor a sp. to a num., as شَبِر مَيْ أَرْضٍ، منْوَان مِنْ عُسْل وَتَمْزِجُ، طَلَبُ جَرْسَتِ الأَرْضِ مِنْ شَجَرِيِّ قَفْيْزِ بَر، nor عِشْرُون مِنْ دِرْهَمِ زَيْت مِنْ نَفْس (IA). And you may put into the nom. as a subst. for رطِل (HM). The sp. after the انْفَعَل of superiority must be governed in the acc. if an ag. in sense, the sign of which is that it should be suitable for being made an ag. after the انْفَعَل is made a v., as انْفَعَل مَنْزِلا وَأَكْثَر مَا لَا، since you say انْفَعَل عَلَى مَنْزِلا وَأَكْثَر مَا لَا; and in the gen. by prothesis if not so, as انْفَعَل زَيْد أَفْضل رجل, except when انْفَعَل.
is pre. to something else, for then it is governed in the acc., as (IA).

§ 86. The sp., when it is [put into the acc.] from the completeness of the n., may not be separated from its op.; the saying [of Al'Abbā'sa Ibn Mirdās asSulami (SM)]

على أنني بعد ما قد مضى ثم أتكمِلُ الهَجَرُ هو لا كَيْلا

يُذكِّنيكُ حَبِيبٌ الجَوْلِ وَرَوَى الحَمَادِيُّ تَدْعُوهُ هَدْيَلا

[Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the she-camel distraught for the loss of her little one, and the lament of the pigeon calling Hadil, remind me of thee (SM)] being a poetic license (R). S holds that the sp. may not precede its op., plastic or aplastic, [because the sp. is like the ep. in explaining (J)]. But Ka, Mz, and Mb allow it to precede its plastic op., whence the saying [of AlMu-khabbal asSa'dī (Jsh)]

اَتَّجِرُ سَلَمَى بِالْفَراْيَةِ حَبِيبَهَا وَمَا كَانَ نَفْساً بِالْفَراْيَةِ تَطْبِيْبُ

[What! does Salma forsake her lover by parting, when she is not, being red., glad in spirit at the parting? (J)] and

ضَيَعَتُ حُزْنٌ ذِي إِبَادِي الْمَلَأَ

وَمَا أَرْعَيْتُ وَشَيْبَا رَأْسِي اشْتَعَلا

[I have wasted my foresight because of my setting hope afar, nor refrained when my head has become glistening]
with hoariness (J)]; and IM elsewhere agrees with them [88]: while, if the op. be aplastic, they disallow precedence, whether it be a v., as ما أحسُنُ زَبِيدْ رَجَالاً, or something else, as عشّرونُ درهمًا. And sometimes the op., though plastic, may not be preceded by the sp. according to all, as كَفَى يُزِيدُ رَجَالاً; because كَفَى is i.q. an aplastic v., the v. of wonder, i.e. ما اكفتَا رَجَالاً (IA).

§ 87. The sps., [whether from a single n. or relation (R),] are orig. qualified by what they are put into the occ. from: the o. f. being [سَمِيَ منواين] زَيْبِ رَطْلَ (M), [زَيْبِ رَطِلِ] (M, R), زَيْبِ مَثْلِ الْثَّمْرَةِ (M), and similarly لَزِيْدٍ نَفْسٌ طَلِبَتُ, from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and indiscriminately (R). The sp. is suppressed, as عَلَيْهِ تَسَهَّلَ عَشَرْ LXXIV. 30. [Over it are nineteen (angels) (K, B)]; which is anomalous in the cat. of [473], as مِنْ تَوْرَأْ, i.e. فِي الرَّخْصَةِ أَخْذَ رَنْعَتْ رَخْصَةٌ, Whoso, &c., ( hath adhered) to it, i.e. the ordinance of indulgence, and most excellent is it (as an ordinance of indulgence)! (ML).
§ 88. The excepted [is the n. mentioned after ٌ، &c. contrary to what is before them in negation and affirmation; and (R)] is conj. or disj. The conj. is the n. excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm)] ٌ، &c.; and the disj. is the n. mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before exc., is disj., whether homogeneous with the multiple or not (R). In وأن اشترتناهم وما يعبدون إلا الله فاروا إلى الكهف XVIII. 15. the exc. is conj., if those people used to worship God and others, And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave; and disj., if they used to worship others exclusively, but not God: and similarly in قال أنتم ما كنتم تحبصون أنتم وأباهكم الآدمون فاتهم عدو في الأرب العالمين XXVI. 75-77. He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except, or but not, the Lord of the worlds (Sh). Inclusion of the excepted in the g. t., and then exclusion of it by ٌ، &c., precede attribution of the n. or its like to the g. t.; so that no contradiction is involved in لة على عشارة إلا برهم وجاوني النوم إلا زبدا, because i. q. The people exclusive of Zaid came to me and Ten...
[dirhams] exclusive of one [dirham] are due to him from me (R). Of the words used as i. q. وَلَ in indicating exc. some are عَرَبَ and سَوَاء or سَوْيَ or عَرَبَ and لَيْسَ and لَا يَكُونُ عَلَى, خَلَأ, and some vs. and ps., i. e. عَدَّا, لَا يَا حَاسَنَا (IA). The excepted is (1) in the acc., when excepted by (a) لَا, (a) [whether it be conj. or disj. (IA),] after an aff. sentence, [complete (IA, Sh), i. e. containing the g. t., as نُشْرِبْوا مِنْهَا كُلُّهُمُ II. 250. And they drank of it, except a few of them and فَسِجَ السَّلَّاحِيَةُ كُلُّهُمُ اجْمَعُونَا اِبْنِي XV. 30. 31. And the angels did obedi-
sance, all of them, all together, except, or but not, Iblís (Sh), its op. being لَا (R, IA), as Mb and Zj say (R), (and) as IM elsewhere prefers, asserting that it is S’s opinion (IA)]; (b) when preceding [the g. t. (IH, IA, Sh), if the sentence be aff., as قَامَ اَلآ زِيَدُ اَلقوْمَ; and pre-
ferably if it be non-aff. (IA), as وَمَا لَيْ اَلآ اِلَّمَيْدَادِ شِيْعَةٍ وَمَا لَيْ اَلآ مَنْهَبٍ اَلْحَتْقِيَّ مَنْهَبٍ (M, IA, Sh), by AlKumait (Sh), Nor have I, save the family of Ahmâd, a partisan; nor have I, save the way of truth, a way (J), which is also related with the nom., while S says he was told by Y that a people of trustworthy Arabic say مَا لَيْ اَلآ اَحُورُ نَأَمُّرٍ, inflecting the 2nd as a subst. for the 1st by transposition, whence
(K) They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro (N), whence XI. 45. [63] (M) But he that He hath had mercy upon (shall be the one preserved), like IV. 156. (K); while, according to the Banū Tamim, [if preceded by a suppressible n., multiple or not, as
...it may be (R, IA, Sh) put in apposition (IA) [as] a subst. (R, Sh), whence

[by Jirān alʿAud, *Many a region that not a familiar friend was in, but the gazelles and but the tawny camels (N)], though they prefer the acc. (Sh), and is either tropically included in that suppressible n., as

"ما في الدار أحد إلا حماراً"...in which case S has two explanations of the subst., firstly that the disj. is made like the conj., because the subst. may be included in the ant., and secondly that the o.f. in "ما فيها إلا حمارا" is "لا أحد فيها إلا حمارا"...i.e.

"ما فيها شيء"...but that out of the aggregate of the suppressed multiple g. t. the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the o.f., and made a subst. for the [n.] mentioned, or not tropically included, in which case only the 2nd of S's explanations holds good, as "ما جارني زيد إلا عمر"...whence

...الحرب لا يبقى لجأ...جمها التحويل والبراح...
[by Sa'îd Ibn Malik, And war, vanity and gaiety last not because of the blazing thereof, but the hero very patient in hardships and the hardy steed (T),] and

[At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword (N)]; but, if not preceded by a suppressible n., it must be in the acc., as XI. 45. (R): (b) لَيْسَا، مَا خَلَالًا، لَا يَكُونُ، and (M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

by Labîd (M, Sh). Now surely every thing except God is vain; and every delight is inevitably fleeting (Jsh),

[The boon companions grow sated except me, for I am keen for all that my boon companion loves (Jsh)],

and the Prophet's saying ما أنهر الدم وذكر اسم الله عليه، لست ليس السين واللفظ Whatever makes the blood to flow, while the name of God is pronounced over it, eat ye what is slaughtered therewith, except the tooth and the nail, and لَيْسَا لَا يَكُونُ زِيدًا (Sh); and لَا يَكُونُ زِيدًا (M, IH), mostly (IH), after every sentence, as جَانُبِي
And not the dealing that thou hast discarded, nor the rage, has left of me aught save skin and bones, nor in the disj. (R): the sub. of خلا and and ag. of ليا and عدا, a pron. (R, IA), necessarily latent (IA, Sh),] relates [in ليا and عدا (R)] to بعض [pre. to the pron. of the g. t. (R), i.e. part of them not being Zaid (R, Sh), the excepted being their pred. (Sh); and in خلا and عدا to the inf. n. of the preceding v., i.e. their coming being destitute of Zaid (R): ما is infinitival (R, IA, Sh), and the pre. n. suppressed, i.e. at (the time of) their coming's being destitute of Zaid (R): no other form [from the الكور (IA)] than ليا is used (R, IA) in exc. (IA): (2) in the acc. [as an exc. (IA, Sh), which is excellent Arabic (Sh)], or [in apposition to the g. t. as (IA, Sh)] a [partial (Sh)] subst. [for it (IA, Sh)], which is preferable, [when excepted by ل (IH, IA, Sh), and conj. (R, IA, Sh),] after a non-aff. sentence, complete (M, IH,
IA, Sh), as ما فعلوا إلا كُلٍّ لِنَفْهُم IV. 69. They not have done it, save a few of them (M, IH, Sh) by the Seven except Ibn ‘Āmir (Sh), and (I)
read by Ibn ‘Āmir alone، لهم شهداء إلا أنفسهم XXIV. 6. Not having witnesses except themselves، ولا ينتفث منكم أحد الا إمراتك And let not one of you look back، except thy wife with the nom. and acc., and من رحمة ونعمة ولا الضالون XV. 56. And who despaireth of the mercy of Lord, save the erring ؟, agreed upon by the Seven Ubayy and AlA‘mash read كُلٍّ in II. 250., by sy. as though لم يطيعة were said, like AlFarazdaq’s واعظ زمنين يا ابن مروان لم يدع من المال إلا مستحث أو مجفف
And the biting of a time, O Ibn Marwān, that has of the cattle save such as are destroyed or have only nant surviving, as though لم يبق were said (I) excepted may be made a subst. for the pron. [of the] when] relating before exc. to the real or original ا ت احدا يقول ذلك إلا ما أحد ضربته إلا زيدا and ذاك أحد ما ضربته أحدا زيد، because i. q. ما ضربت احدا
so that the negation comprises this pron. as to the sense, and similarly; or to something else, when the negation comprises the op. of that pron., whence

[by Ḫaṭṭa b. Ṭābiʿa, In a night wherein we should not see one that would blab of us, save its stars (Jsh)]; the blabbing being denied in sense (R): (3) in the acc. or gen., when excepted by ʿadda, and [not preceded by ʿadda (IA),] and, [as IM says (IA),] حاشًا [511] (IA, Sh), which is not preceded by ʿadda, except rarely, as in the Apostle's saying أُسَامَة أَحْبَاء الْنَّاسِ إِلَى مَا حَاشَى بالْعَطَاء Usāma is the dearest of mankind unto me, except Fāṭima and

(IA), by AlAkhtal, I knew mankind, except Kuraish, to be below us; for verily we, we are the most excellent of them in nobleness (J): these words governing the acc. as vs., whose ag. is latent, the excepted being an obj.; and the gen. as prep. (Sh), whence

[Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household (J)] and...
We left in the low ground mares daughters of horses of the breed of [6], keeping to it, stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled woman and the young child (J): (4) in the gen., when excepted by خير and سوى (M, IH, IA, Sh) or سوا (M, IH, IA), because they are pre. to it (IA, Sh); and by حاشا (M, IH), mostly (IH): (5) the gen. or nom., when excepted by لسيا, as

by Imra al-Kais, Now many a day was there, that was from them, good, and especially a day at Dura Julul!, sometimes related with the acc. [89] (M): (6) infl. (M, IH, IA) according to the ops. (IH), [i. e.] as [required by what precedes ليا (IA)] before the entry of the exceptive (M, IA), [being] governed by what precedes ليا, which has no government (Sh), when what precedes ليا is at leisure for what is after it (IA), [i. e.] when the g. i. is suppressed, the sentence being non-aff. (IH, Sh), in order that it may import (IH) a correct sense (Jm), as
Mine uncle demands of me eighty she-camels, when I have not, O 'Afrá, save eight (R): this is the void exc. (R, IA, Sh); and does not occur in an aff. sentence (IA), unless the sense [of the void exc., generality of the g. t. (R),] be correct [in affirmation (R)], as (IH) I recited on all days, except on such a day, which mostly occurs in complements, like the adv., prep. and gen., and d. s. (R). The void exc. occurs in II. 42. And verily it is burdensome, except upon the lowly and weak. And God refuseth but that He should complete His light, because i. q. it and (ML). The excepted, when preceding the g. t., must follow the predicament; and, when preceding the predicament, must follow the g. t.; the saying...
Many a region that not anybody was in, and that not, so the Jinn, a human being was in being a poetic license and in the void exc. must follow its op. (R). The except assimilated to the obj. [19] is the 1st and the 2nd in one of its two constructions, because it comes as a comp. ment (M).

§ 89. "\(\text{غُيِّبُ} \) (Sh), in exc. (IH, ML),] is the same case as the \( \text{نَرِّي} \) excepted by \( \text{يُجُرِّب} \) (M, IH, IA, ML), as \( \text{فَسِّطوَ الْقَاعِدَنَّ مِنَ الْمُؤْمِنِينَ غَيْرِ أُولِيِّ الْأَصْرَر} \) IV. 97. The stayers at home of the believers, except hurt, [and the warrers in the cause of God] shall not equal, like IV. 69. [88] (ML) : \( \text{غِيِّبُ} \) being put into acc. in exc., according to some, by assimilation to [vague (R)] adv. (R, ML) of place (ML), by reason of vagueness (R); but, according to F, as a d. s., which prefers (ML). \( \text{فَسِّطوَ الْقَاعِدَنَّ مِنَ الْمُؤْمِنِينَ غَيْرِ أُولِيِّ الْأَصْرَر} \) i. q. \( \text{سَوَاءَ} \) and \( \text{سَوَاءُ} \) \( \text{غِيِّبُ} \) or \( \text{غِيِّبُ} \) according to different opinions, an ep. and exceptive, like (ML),] is, [according to S and the majority, always (ML)] in the acc. as an adv. (IH, IA, ML) of place (ML) except in poetic license: but, according to IM, like in [sense and (ML)] plasticity (IA, ML), being used the gen., as \( \text{سَوَاءَ} \) I have prayed my Lord that He make an enemy to have the mastery over my people of other
than themselves and
didst I know they are not as you are? for the
the blacks in the black bull or like the single
black hair in the white bull, sayings of the Prophet, and
nor do I mention the corruption, or anything of the

[by Mārrār Ibn Salāmat al-'Ijīlī, And he that is of them,
whenever they sit, pronounces not foul speech about us,
nor about others than us (J)]; and nom., as
nor does a thing come of them, or any of them.

[by Mūhammad Ibn 'Abd Allāh Ibn Muslim al-Madani,
And when a noble quality is sold and bought, another
than thou is its seller, and thou art the buyer (J),] and

... nor did any of them do it.

[by Al-Fīnd az-Zimmānī, Nor remained aught save outrage,
we dealt with them as they dealt with us (T)]; and acc.
otherwise than as an adv., as

... nor will any of them be called for.

(IA) With thee an expectant has a surety for desires:
but verily another than thou, he that expects from him is
hapless and...
precedes it, as being worthier of the preceding predicament (R). Doubling of the 
, and prefixion of ل to سى , and of the ل to ل , as in لَسیما آخ [88], says Th, are necessary; but others mention that the ل is sometimes single, and the س suppressed, as

(ML) Fulfil thou covenants and oaths, especially a covenant fulfilment whereof is one of the greatest approaches to God (Jsh). لَسیما , and سیما or سیما with suppression of the ل , and sometimes ما are said (R). لَسی , i. q. مثل , is sub. of ل , [the pred. being suppressed (R)] : and the ل. after it is in the gen., [preferably (ML),] by prefixion [of ل to it (R)], ل. being red.; or nom., as enunc. of a suppressed [inch. (R) pron. (ML), ل. being (R, ML) a conjunct (ML), i. q. الذی (R), or an indet., qualified by the [nominal (R)] prop., [i. e. لَم مثل ل تمثل شى , هو يوم ل] or ل تمثل الذی هو يوم ل ل. تمثل ل. ل. تمثل ل. لمثل , so that the Fatha of ل is inflectional, because it is pre. (ML)]; or acc., as a sp., when indet. (R, ML), like the sp. after مثل , as لَو ل جننا بمثله مددًا XVIII.109. Even though We brought the like thereof as a help, لم restraining [سی (DM)] from prefixion, and the Fatha being uninflectional, as in ل ل (ML).
We will work righteous work, not what we were wont to work; or det. approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning difference (M, R) of its gen. from its qualified (R), and dissimilarity (M), in substance or quality (M, R): (2) an exceptive (M, IH, ML), occurring in all the positions of ʿaṣ, except prefixed to the prop. (R). When pre. [to an uninfl. (ML), (e. g.) to ʿân or ʿân (R)], it may be uninfl. upon Fath, as

[by Abū Kais Ibn Rifaʿa al-Anṣārī, Not aught but that a female pigeon uttered a sound in branches of a tree growing in stony ground withheld drinking from her (Jsh), and

(R), by Al-Hārith Ibn Ḥillīza al-Yashkūrī (EM), where, however, it may be in the acc., because a disj. exc. (R), But I sometimes seek against care, when hurrying quickens the tarrier, the aid (EM), and

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(ML) Betake thyself to Kais, when another than he refuses. Thou wilt find him an ocean pouring forth his bounty (Jsh). [or مید, a n. (ML)] always جی� and its conj. [in sense, thou not as an ep. (ML)], but only in disj. exc.; and is [unit because pre. to أی, or (R)] in the acc. (R, ML), because in disj. exc. (R), whence the tradition ذیل the Arabs (DM),] because I am of Kuraish and had a foster-mother sought for me among the Banū Ibn Bakr and

Purposely have I done that, because I fear, if I put that thou shouldst wail (ML). لِی is [(1) orig. (2) exceptive (R, ML): (2) i. q. غیر, being, with what for it (ML),] an ep. (M, IH, ML) when an appos. (ML) of an [expressed (R)] indet. pl. (IH, ML), as ذُنیهما.
XXI. 22. If there had been in them gods other than God, assuredly they would have gone to ruin (M, ML), or its like, as

 وإن بَلََغت بَلَدة فَرَق بَلَدة تَلْبَى بِها الأصوات إلا بِغَاياها (R, ML), by Dhu-r-Rumma, She was made to kneel down, and threw a breast upon ground wherein few were sounds other than her most piteous cry (Jsh), and

لا كان غيري سليمى النهر غيرة رفع الحواشي إلا الصرا من الذكر (ML), by Labid, Had another than I, Sulaimâ, other than the trenchant sword of steel, been present in the time, the befalling of disasters would have altered him (Jsh), whence

وكل اخ مفارقة اخوة وعمر ابيك إلا القرضاوي (M), by Abu Ishâk al-Khidrî, And every brother, his brother is a forsoaker of him, by the life of thy father, other than the two stars Farkadân (Jsh), unrestricted, [the restricted being the total genus, or a part of it known in number (R),] exc. being then impossible, as XXI. 22. (IH): اَللاً may be used as an ep. (R, BS, ML), according to S, even when exc. would be correct, which most of the moderns hold on the strength of

وكل أخ الأخ ومالك الهالكون إلا العالمون and the Prophet's saying
Mankind, all of them, are perishing, other than the wise; and the wise, all of them, are perishing, other than the workers; and the workers, all of them are perishing, other than the sincere; and the sincere are in great jeopardy (R); [but,] according to IH (ML), only when exc. is impossible (BS, ML), as in XXI. 22., exc. from the indet. being allowable only when it is a num., or is qualified by a definitive ep., or is in non-affirmation (BS): and the inflection that it would require, were it not orig. a p., is put upon what is after it (R): (3) a con., i. q. the in associating in letter and sense, as لَّا يَكُونُ النَّاسُ عَلَيْكُمُ حَجَّةٍ إِلَّاٰ الَّذِينَ ظَلَّمُوا مِنْهُمِ. II. 145. That men and they which have done wrongfully of them may not have an allegation against you and لَّا يَخُفُّوْنَ الَّذِينَ ظَلَّمُوا إِلَّا مِنْ ظَلَّمٍ ثُمَّ بَدَلَ حُسْنًا بِعَذْبٍ XXVII. 10. 11. The Apostles and he that hath done wrongfully, then substituted good after evil, shall not fear before Me, according to Akh, Fr, and AU: (4) red., as حَرَاجِبِيَّهُ الأنْ [454], according to As and IJ, and

أَرْيَ الْكَهْفَ الإِلَّا مَنْ جَعَلْنَاهُ بَيْنَاهُ ⋆ ⋆ ⋆ وَمَا صَاحِبُ الْحَجَابِاتِ الإِلَّا مُعْتَدُيٌّ [I see time to be a water-wheel in relation to its people: nor is the fellow of wants aught but tormented (Jsh)],
according to IM. That which is in 

\[ \text{لا تنصروه فقد نصرة} \] 

is not this \[ \text{لا} \]; but is two words, the cond. \[ ان\] and neg. \[ ل\] (ML). What follows does not govern what precedes \[ ل\]; nor does what precedes it govern what follows the excepted, unless it be a g. t. or appos. of the excepted (R).

\[ \text{§ 91.} \] The subst., [when impossible according to the letter (IH) of the g. t. (Jm),] is made to accord with the place, as [ما رايت من، (IH), ما جارني من أحد إلا زيد (M),] [لا أحد فيها إلا عمرو (M, IH), where the acc. as an exc., being liable to be confounded with the disallowed subst. for the letter, scarcely ever occurs, as in مهما وخروتا لا إنيس بها إلا الصوائم والأصابع واليوما.

Vast deserts, and wide lands in which the winds blow fitfully, wherein is no familiar friend, but the screech-owls and the male owls and the owl and

\[ \text{أمرككم أمري بمنام اللري ولا أمر للممسي إلا مضيا} \]

I commanded you my command at the bend of Al Liwā: but the disobeyed has no command save a wasted one (R),

\[ 
\text{ما زيد شيا إلا شي لا يعبه} \]

\[ 
\text{For [this (R)]} \]

is not made red. after affirmation: nor are \[ لا \] and \[ ل\] supplied op. after it, since they govern because of negation,
and the negation is broken by َلاِّ ۚ لَيْسَ ۖ زَيْدُ شَيْئًا ۖ لَا شِيْءًا (R) [اَلاِّ يَعِبَ بِهَا] governs because of the quality of v., so that the breach of negation has no effect (IH). And you say ۖ لَيْسَ زَيْدُ شَيْئًا ۖ لَا شِيْءًا ۖ لَا يَعِبَ بِهَا, as says Tarafa

ابْنُي لَبِينِى لَسْتُم بِهِ َلاِّ ۚ يَدًا لِيُسِتْ لَهَا عَضْدٌ

O sons of Lubainā, ye are not a hand, save a hand that
has no arm (N)]; but ۖ مَا زَيْدُ شَيْئًا ۖ لَا شِيْءًا ۖ لَا يَعِبَ بِهَا.

§ 92. If you make the excepted precede the ep. of
the g. t., you either, disregarding the ep., make the
excepted a subst., which is S's choice; or, treating its
precedence before the ep. as i. q. its precedence before
the qualified, govern it in the acc.: e. g.

ۚ مَا اَتَيْنِي اَحَدُ ۖلَا وَقُرْطَةٌ بِهِ ۖ لَا اَبْكُ خَيْرٌ مِّنْ زَيْدٍ
and ۖ مَرَتْ بِهِ ۖ اَلَا اَمْرُ خَيْرٌ مِّنْ زَيْدٍ ۖ لَا اَبْكُ 
(M).

§ 92. ۖ لَا, when repeated, is (1) corrob. [of the 1st,
having then no effect upon what it is prefixed to (IA)],
which occurs with a con., [as

ۚ هَلْ الْدُّهْرُ ۖ اَلَا لِيْلَةٌ وَنَهَارُهَا ۖ وَۖ لَا طَلْعَوُ الشَّمْسِ ۖ ثُمَّ غَيَّبَهَا
orig. (IA), by Abū Dhu’aib alHudhali,
Is time aught but a night and its day, and but the
rising of the sun then its setting? (J)] ; or subst., [as

ماَ كُ مِنْ شَنْجَكَ اللَّاهُ عَلَيْهِ رَسُومٌ وَالْرَّمَةُ

orig. إِلَّا عَلَيْهِ رَسُومٌ وَرَمَةٌ (IA), Thou hast not from
ty thy camel aught but his work, but his slow pace and but
his quick pace (J); or synd. expl., as ماَ أَتِيَ إِلَّا أَخَذَكَ اللَّاهُ زِيدًا

when Zaid is the brother (R)] : (2) not corrob., [exc. being intended by it, as by the one preceding, which
would not be understood if it were dropped (IA), in
which case exc. of each n. from its immediate predecessor
is (a) possible :—here, whether they be not nums., as ماَ جَارِيٌ وَعَلِيٌّ

فِي الْمَكْبُورِ إِلَّا قَرِيشًا إِلَّا هَاشَمًا إِلَّا عَقِيلاً

لَعَلَّ عُشَرَةٌ إِلَّا تِسْعَةٌ إِلَّا ثُمَانِيَةٌ إِلَّا أَرْبَعَةٌ

وَتَحْتَالَةً إِلَّا ثُلُثَةٌ إِلَّا أَرْبَعَةٌ

, or nums., as ماَ لَعَلَّ عُشَرَةٌ إِلَّا تِسْعَةٌ إِلَّا ثُمَانِيَةٌ إِلَّا أَرْبَعَةٌ

in the aff. every odd (excepted) is in the
acc., because after an aff. (sentence), and every even one a subst. or in the acc., because after a complete non-aff.;
so that every odd is denied, excluded, and every even affirmed, included : and in the non-aff. every odd (excepted)
is a subst. or in the acc., because after a complete non-aff., and every even one in the acc., because after an
aff.; so that every odd is affirmed, included, and every even denied, excluded : (b) impossible :—here, if they be

nums., as ماَ لَعَلَّ عُشَرَةٌ إِلَّا ثُلُثَةٌ إِلَّا أَرْبَعَةٌ

, both excs. are
from the 1st g. t.: and, if they be not *numbs.*, the g. t. is
(a) single (R),] in which case, when the *exc.* is not void,
if the excepted *ns.* precede the g. t., they are all in the
acc., [whether the sentence be *aff.* or *non-aff.*, as ما قام
زايدا إلا عمرا إلا بكرَا القوم (IA)]; and, if they
follow [the g. t. (R), and the sentence be *aff.*, they are
all in the acc., as قام القوم إلا زيدا إلا عمرا إلا بكرَا, while,
if it be *non-aff.* (IA), one of them, [whether next to the
g. t. or not (R),] is a *subst.*, [which is preferable (IA),] or
in the acc., [which is rare (IA),] the rest being in the acc.,
[as ما جاءني أحد إلا زيد إلا عمرا إلا بكرَا; and, if the g. t.
come between them, those that precede it are
in the acc., and one of those that follow is a *subst.* or in
the acc., the rest being in the acc., as ما جاءني إلا زيد إلا عمرا إلا بكرَا (R): and, when the
*exc.* is void, one of them, whichever you please, is gov-
erned by the *op.*, while the rest are in the acc. (R,IA), as
ما جاءني إلا زيد إلا عمرا إلا بكرَا: the excepted *ns.* in all
these divisions being excluded from a single multiple,
expressed in the non-void, supplied in the void: (b) more
than single, in which case, if the sentence be *non-aff.,
the 2nd excepted is in the acc., as ما أكل أحد إلا الحبيز
لا زيدا, because, the negation being broken by the 1st
*/", it is an *exc.* from an *aff.*, i. e. *Every one has eaten*
bread only, except Zaid, for he has not eaten it only, but has eaten another thing also; while the 1st excepted, if its g. t. be not mentioned, is governed by the op., as you see, and, if it be mentioned, is a subst. or in the acc., as َما َأَكَلَ َأَحَدًا َشَيْئًا َالْخَبْرُ َلاَ َزَيدًا: and, if the sentence be aff., in which case both g. ts. must be mentioned, as َلاَ َزَيدًا َأَكَلَ َالْقُرُومُ ِجَمِيعًا َالْمُلْعَابُ َلاَ َالْحَبُّ, the 1st excepted is in the acc.; while the 2nd is a subst. or in the acc., because after a non-aff., the affirmation being broken by [the 1st] َلَّا, i.e. The people have not eaten bread, except Zaid (B).

§ 94. In َما َمَرَّتُ ِبَهْدًا َلاَ َزَيدًا َخَيْرًا َمَتَّة I have not passed by any one, but Zaid is better than he what follows َلَّا is an inch. prop., occurring as an ep. to َأَحَدًا; and َلَّا is inop. in letter, conveying its import in sense, making Zaid better than all of them that you have passed by (M). According to Akh [and F (IA), however], َلَّا does not intervene between the qualified and ep. (IA, ML); and F says that َما َمَرَّتُ ِبَهْدًا َلاَ ِقَائِمًا is not allowable, but َلاَ ِقَائِمًا (ML), as a d. s. (DM).

§ 95. َلَّا, orig. prefixed to the n., is sometimes followed in the void [exc.] by a v. (1) aor., an enunc., as َما َالنَّاسُ َلاَ يَعُبرُ و Mankind are not aught but passing
away; or d. s., as مَا ٌجاَوْنِي زِيدَ اَلا يَضْخُكَ, which may be a d. s., the s. s. being general: (2) pret., conjoined with ٌقُدَ, as مَا ٌجاَوْنِي مِنْهُمْ رِجْلَ اَلا يَقْومُ وَيَقْعُدُ; or preceded by a neg. pret., as مَا النَّاسُ اَلا ٌقُدَ عِبَرَ وَكَانَ اَلْجَبَّرُ مِنْ بَنِي اَدْمِ اَلا اَتَاهُمْ مِنْ قَبْلِ ٌكُفُوٍ. words of the Prophet The devil hath not despaired of the sons of Adam, but he hath assailed them on the side of women. As the neg. p. together with َلا imports the sense of the prot. and apod., i. e. inseparability of the 2nd from the 1st, what precedes and what follows َلا may be both prets., as مَا زُرْتِي اَلا َكُرَمَتْ, or both aors., as مَا اَورَتْي اَلا ٌيَزُرْنِي; and the pret. after َلا may be denuded of َوَ, though it is a d. s. And َلا اَيَّهَا and َلا تَسْأَلُونَ syn. with it are sometimes prefixed to the pret., when they are preceded by adjuration, as نَشْدُكَ اللَّهُ اَلا َفْعَلْتَ I adjure thee by God only that thou do and ‘Umar’s saying in his epistle to Abu Mūsā عَرَضْ عَلَيْكَ لَمْ تَضْرِبْنَ كَانَ كِبْرًا سُوْطًا I conjure thee only that thou beat thy scribe with a whip; i. e. I require not of thee aught save thy doing, َفْعَلْتُ, i. q. the inf. n., being made a pret. v. to denote intensiveness in requiring, like َرَحْمَةُ اللَّهِ God
have mercy upon thee! The exceptive لَاّ لَا occurs only after negation, expressed or supplied; and only in the void [exc.], as ذُرِّبَ كُلُّ لَا جَمعٍ XXXVI. 2. Nor are all of them aught but gathered together (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) لَا and preceded by ليس (R, ML)], as ليس غَير [201] جَاَنِيَ زَيْدٍ (R) and ليس غَير (M, R, ML) he, i. e. the comer, is not any but (he) (R) and ليس غَير and [according to Akh (R)] ليس غيَر (R, ML): by making it i. q. خَصُصَّا، لا سِبْعًا (2), by making it i. q. أَحبُ زَيْدًا, لا وَلا اِنْ رَكَّبْ أَوْ رَكَّبْ أَوْ عَلَى الفَرْسِ, i. e. أَحبُ زَيْدًا أَوْ رَكَّبْ أَوْ عَلَى الفَرْسِ, i. e. I love Zaid, and (particularize him with increase of love) particularly when riding, or upon the horse, or when he is riding, or if he ride; or the intrans. إِخْتَصَاصًا, i. e. and (he is particularized by the excess of my love) particularly when riding, as the saying mentioned by Akh أَيْنَ كَانَا كَرِيمًا, وَلا سِبْعًا, أَيْنَ كَانَا كَرِيمًا should be rendered, i. e. Verily such a one is generous, and (is particularized by increase of generosity) particularly if thou come to him in the state of his sitting. The , may occur before لَا سِبْعًا, when you make it i. q. the inf. n., or not; but oftener occurs (R).
§ 97. The op. in the cats. of كَانَ and انَّ being assimilated to the trans. v., what it governs is assimilated to the ag. and obj. (M). The pred. of كَانَ &c. is like the enunc. [in that it may be det. or indet., a single term or a prop., and precede or follow the sub., and must precede the sub. when it is an adv. and the sub. indet., as كَانَ في الدار رجل, and contain the pron. when it is a prop. or deriv. or an adv., &c. (R)] : but, when det., [really or virtually (Jm), sometimes] precedes (IH) the sub. (Jm); though not when the inflection is absent, and there is no [distinctive] context. The pret. may be pred. of كَانَ, وبَاتُ كَانُوا, بَاتُ , طُلِّلُ, أضْلُى, أميِّى, أسْيِّى, أسْبَعُ اعْثَدُوا الله XXXIII. 15. And assuredly they had covenanted with God, XII. 26. [419], [by Zuhair, And he brooded over a lurking purpose; and he neither displayed it, nor set about it (EM)], and أمستَ خَلَّاءٌ لَهُ [452]; but not of مَا زَالُ, صَارَ, and its syns. [454], مَدَامُ, and لَيْسَ (R).

§ 98. The op. (M,IH) كَانَ (R,IA,Sh) is suppressed (M,IH,IA,Sh), (1) allowably (R,Sh), with its sub., [its pred. remaining (IA,Sh), (a) often (IA),] after [the cond. (Sh)] انَّ and لَ (R,IA,Sh), (a) if انَّ be followed by a n., while its apod. is the ﬁollowed by a single n. (R),
Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be) evil (Sh), and the murder committed by cutting with a sword is not to be avenged by cutting with a sword (Sh), and Man will be slain with what he has slain with: if (what he has slain with be) a sword, (what he is slain with will be) a sword, and if (what he has slain with be) a dagger, (what he is slain with will be) a dagger (M,R); (b) if its sub. be the pron. of what is known (R), whence

(M,R,IA), by AnNu‘mān Ibn AlMundhir (M), That has been said, whether (it be) truth, or whether (it be) falsehood. Then what is thy protesting against a saying when it is said? (Jsh), and إِذْ نَفَّسَ الْخَيْرَ وَلَوْ أَصَعَّا (M,R) Repel thou mischief, even though it, i. e. the repelling, be a finger, i. e. little (R): (b) anomalously (IA), after لَدَّنِسْ, as

مَثِيلُ ذَلِكَ لَا حَا وَأَنَّ كَذِباً

(IA), من قَوْلٍ إِذَا قَبْلًا (M,R,IA), From the time that (she was) dry of milk until the time of her being followed by her
little one, the being red. (J): (2) necessarily (IH, Sh), its sub. and pred. remaining (IA,Sh), after [the infinitival (IA)] 
when [the causative p. is prefixed to 
the cause precedes the caused, the prep. is suppressed, and (Sh)]  
is put (R,IA,Sh) as a subst. for (R,IA), as in 
(M,IH,Sh), i.e.  
(M,IH),  
(M), whence
(M,R,IA,Sh), by Al‘Abbās Ibn Mīrās (Sh) as Sulamī,  
Abū Khurāsha, because thou wast possessor of a host, thou  
vauntedst thyself against me. Vaunt not thyself against  
me because of that; for verily my people, the year of death  
has not devoured them (J); while the KK say that the  
is syn. with the cond.  
and a subst. for the suppressed v., which I think to be not far from right,  
because the sense is if thou be possessor of a number,  
I am not alone, and because the occurs in this verse  
and in
(M,IH,Sh), the condition p. (R), If thou abide, and if thou be journeying away, God  
keeps what thou comest to in thy journey and what thou  
leavest behind (Jsh). The suppression of  
substit-
tution of م for it, and retention of its sub. and pred. have been heard only when its sub. is a pron. of the 2nd pers. (IA). They say [also] الناس مجزرون بعمالهم إن خير, i.e. كن فني عمالي خير, suppressing and its pred.: and a poet [AshShamardal alKa‘bi (Jsh)] says

اللهض عليكم للهفه م خائف

بيغبي جوجه جيه ليس مجبر

[My lamenting over thee is because of a lament from a fearer that seeks thy covenant of protection when a protector is not (for him) (Jsh)], i.e. ليس لة (ML).

§ 99. The generic neg. َِّ, a division of the ps. annulling inchoation, governs like إن, putting the inch. into the acc. as its sub., and the enunc. into the nom. as its pred., there being no difference in this government between the single and repeated [ َِّ ] (IA). Its sub., when pre., [as غلّام يّ رجل حاضر (IA)], or quasi-pre., [i.e. connected with what follows it by government or syndesis (IA), being followed by some complement of it (R, Sh), (a) a reg. of it (R), governed in the nom. or acc. by it, as خيرًا مكّرة and حسنًا وجهة ممتوم, or in the gen. by an op. dependent upon it, as خيراً ميّ]
(Sh), or (6) coupled to it, provided that the two together be a name for one thing (R), as (R, IA),] is [infl. and (Sh) literally (IA)] in the acc. (R, IA, Sh). When aporetic, [i.e. neither pre. nor quasi-pre. (R, IA, Sh),] it is uninfl., [because implying the sense of (R),] upon what it would be made acc. with (IH, IA, Sh), if it were infl., Fath or its subst. the or Kasra (Sh), its place, however, being the acc. governed by (IA):— upon Fath, when a sing. [or broken pl., as and (Sh)]; upon the when a du. or perf. pl. masc., [as and (Sh)]; and upon Kasr, [as many say (IA),] or Fath, [as some allow (IA), which is preferable to Kasr (Sh),] when a [perf. fem. (IA)] pl. (IA, Sh) with the aug. 1 and 2, as

إن الشباب الذي مَجِدَ عَرَائِبَة فَيْيِنْدَ رِلا بَذَارِ الشَّيْبِ (Sh), by Salamit Ibn Jandal asSa’di, Verily youth, the results whereof are glory, in it do we enjoy things; but hoariness has no enjoyments (J). The prep., when prefixed to the generic neg. ٧, prevents the denied after it from being uninfl., as ٨٠ كُنتُي بِلا مَال ٩٠ شَيْئًا; Fath, as ٩٠ بِلا مَال ٩٠ شَيْئًا, being rare (R). The [interrog. (IA)] Hamza, when prefixed (IH, IA) to the generic neg.
(IA), [making] لَآ (ML), denotes (1) interrogation [as to negation, as

"لا إِصْطَارِ لِلْبَيْنِ إِمَّا لَهَا جَلِدُ إِذَا الآلِي النَّفَى لَأَنَا بإِثمِي (IA, ML), by AlMajnun, Will Laid have no patience, or will she have fortitude, when I meet what my likes have met? (Jsh)]; (2) wish (IH, IA, ML), as

لا عمر رُيْل مستطاع رجوعة فيراب ما انت بِالغفلات

"May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred? (Jsh)]; (3) rebuke [and disapproval (ML)], as

لا عمر ولي مستطاع رجوعة فيراب ما إذا كن بِالعفلات (IA, ML) Is there no refraining from evil for him whose youth has receded, and announced hoariness after which will be decrepitude? (Jsh) and

لا طلبع لا فسْرْسُ ماده لا تجْهَرُ كم عَدْلَ التَّظَافِر (by Haṣṣan Ibn Thābit alAnṣārī, Is there no spearining (581) among you, are there no horsemen charging, but (a dif. Exc.) your belching round the ovens? (FA, Jsh))

in which three divisions لَآ is prefixed only to the nominal prop. [574], and governs like the generic neg. لَآ (ML); the government [of لَآ in the sub. (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also of the rest of its predicaments, [when rebuke or interrogation as to negation is intended, and (IA),] according
to Mz, [Mb, Jz, IH (R), and IM (IA),] even when wish is intended (R, IA). As for the saying

َلاَّ رَجِلًا جِزَاةُ اللَّهِ خِيرًا \* يَدُّلُّ عَلَىِّ مَحْصُولَةِ تَبْيِيضٍ

[May there not be, or (Will ye) not (show me), a man (God recompense him with good!), that will direct me to a female extractor of ore, that will pass the night? (Jsh)], Y says that ُرِجَّمٌ is pronounced with Tanwin by poetic license; while Khl says that ُرِجَّمٌ is an excitative p., and the v. suppressed [574] (R). The pred. is mentioned after the sub of ُرِجَّمٌ, governed in the nom. [36, 547] (IA).

§ 100. Two conditions are requisite for making it govern thus (Sh): (1) its sub. and pred. must be indet. (IA, Sh); (2) it must not be separated from its sub. (IA), [so that] the sub. must be prepos., and the pred. postpos. (Sh). It does not govern the det. (R, IA), nor the [sub.] separated from it (R). If prefixed to a det. or prepos. enunc., it must be made inop. and repeated, as 

لاً مَعْدُودًا لا تَرَيّهْنَا فِي الْدَّارِ وَلَا عَمْرَ

XXXVII. 46. No intoxication shall be therein, nor shall they be made drunken thereby (Sh). The saying [of Abd Allah Ibn AzZabir alAsadi (AAz)]

أَرَى الْحَاجَاتَ عِنْدَ أَبِي خَيْبَسٍ وَنَكِدُ وَلَا أَمْيَةٌ بِالْبَلاذَرَ

(R, Sh) I see the wants near Abu Khubaib have become severe, and there is no (one like) Umayya in the countries (AAz) and the saying of the poet
There is no (one like) Al Haitham to-night for the riding-beasts; and no youth save a son of a Khaibarī (N) and Abū Sufyān's saying There will be no (tribe like) Kuraish after to-day (Sh) are explainable by supplying [114] (R, Sh), being often suppressed, like [28] (K on III. 85.): [and] is like (M). It may be made inop. even when the denied is an unseparated indet. And, when made inop., necessarily, as with the det. and separated, or allowably, as with the unseparated indet., it must be repeated in a case of choice [104] (R):

§ 101. You say لَا أُبْ لَكْ, as says Nabār Ibn Tausi'a al Yashkuri

أَبِي أَسْلَامَ لَا أُبِّ لِي سَوَاءٌ * أَذَا افْتَحَّتَوا بِقَيْسٍ أَوْ تَمَيمَ My father is Allāmā; I have no father other than it, when they boast themselves of Kāṣ or Ta'mīm, لَا غَلَامِي, لَا نَاصِرِي لَكْ (M). The du., perf. pl. masc., لَكْ, and لَكْ, when followed immediately by the prop. لَكْ, are also, though rarely, treated as pre., by eliding the لَكْ of the du. and pl. and expressing the لَا in أُبْ لَكْ and لَا أُبْ لَكْ لَا نَاصِرِي لَكْ لَا غَلَامِي لَكْ; so that (R)
(328)

(M), and [R] are said (M, R), anomalously (M). Ka'b says

فَقَلَتْ خلَّا سَبْيِلِي لا إِبَأً كَمْ ِّ نَكَلَ ما قَدَرَ الْرَحْمَيْنِ مُفْعُوَلَ

Then said I, Leave ye my path—your father (is) not (existing)!—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really pre. as regards the sense: and (R) the [expressed (R) prophetic (M)] لَّا is red.; corrob. (M, R, BS) of the supplied ل [111] (R), like the 2nd تَمْثَلُ المُنْخَرَةِ [53] (M, R), according to the opinion that the 1st is pre. to the expressed عَدْيٍ (R); not dependent upon anything (BS); interpolated (M, BS) between the pre. and post. ns., as in

يَا يُوسُفِ الْحَرَّبِ الَّتِيِّ رَضِيَ أَرَاحْتُ فَأَسْتَراَحْوَا

[504] (BS), by Sa'd Ibn Malik, Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful! (T, Jsh), to corroborate the prefixion, since they do not say لا رَثْبِي عَلَيْهَا or لا أَبَأَ فِيهَا or مُجِبَّرِي مِنْهَا, and to satisfy the claim of the denied to be indet. by means of the semblance of separation (M), their object in separating the pre. and post. ns. by the ل being to govern this pre. det. in the acc., since they do not say لَّا عَلّمَيْنِ لِشَخْصِيْهِ or لَّا أَبَأَ لِرَجُلِ (R). The denied in this dial. is infl., and in the 1st uninf. (M). This ل is counted,
inasmuch as it removes the semblance of prefixion; and not counted, inasmuch as the sub. of ِغ is inf. only when pre. or quasi-pre. (BS). The proof that it is pre. [114] is the saying:

وَقَدْ مَاتْ شَماَلُ وَمَاتْ شَمَرُ ِغَوَّدَأَ كَبَرَهُ لا إِبَةَ يَحْلَدَ

And Shammākh has died, and Muzarrid has died: and what noble—thy father (is) not existing!—is made to abide for ever?, the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] pre., because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of ِغَوَّدَأَ كَبَرَهُ لا إِبَةَ لُكَ and إِبَةَ لُكَ are equal, the 1st prop. meaning Thy father (is) not (existing), and the 2nd Thou hast no father (R). When you interpose [the non-att. adv. or prep. and gen. (R)], as ِغَوَّدَأَ بُهَا لُكَ [and إِبَةَ بُهَا لُكَ (M)], suppression [of the ِغ (R) or expression of the ِغ (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say ِغَوَّدَأَ ِغَوَّدَأَ ظُلِيمِي طَرُيفِي لُكَ, the ِغَوَّدَأَ must be retained (M, R) in the ep. and qualified (M).

§ 102. According to S (IA), ِغ and its [aprotthetic (IA)] sub. are in the position of a nom. by inchoation (IA, Sh). The place of ِغ and its sub. may be observed
before and after the passage of the **pred.**, so that the **ep.** and coupled **n.** may be in the **nom.** (ML). The [1st (IH)] **ep.** of the [aprophic (IA)] **uninf.** [**[sub.** of لَ (IA)], when arophic and following it immediately, is **uninf.** [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the **uninf. sub.**, (2) the prefixion of the **neg.** to it in sense, لَ being i. q. طَٰرِيف لَ, and (3) its proximity to لَ (R)], or [oftener (R) **infl.** (IH),] in the **nom.**, [according to the place (R, IA) of لَ and its **sub.** (IA),] or acc., [according to the place of the **sub.** of لَ (R, IA),] as لَ رَّجُل طَٰرِيف لَ or لَ طَٰرِيف لَ or طَٰرِيف لَ لَ لَ. Otherwise, [i. e. when aphrophic, but separated from the qualified, whether the qualified be arophic or not, or when **pre.** or **quasi-pre.**, whether the qualified be arophic or not, and whether it be separated from the **ep.** or not (IA),] the **ep.** must be (IH, IA) **infl.** (IH), in the **nom.** or acc. (IA, Jm), as لَ رَّجُل صَاحِب لَ, طَٰرِيف لَ لَ رَّجُل نِيَّهَا طَٰرِيف لَ لَ غَلَام لَ رَّجُل نِيَّهَا صَاحِب لَ بَرْ نِيَّهَا (IA); the **ep.** of the **pre.** or **quasi-pre. sub.** of لَ being allowed to be in the **nom.** by agreement with the place, because this لَ is assimilated to اٰ لَ [523] (R). An additional **ep.** must be **infl.** (M). If you repeat the denied [without separating the **sub.** and that repeated, and then qualify the 2nd (R)], the 2nd
may be inf., [in the nom. or acc. (R),] or uninf., as لمَّا بْنِ (M, R) or without Tanwīn (M), while the ep. must be inf. (R).

§ 103. When an aprothetic indet. is coupled to the sub. of ٍ، and ٍ is not repeated (IA), the coupled is like the [separated (IA)] ep., [i.e. in the nom. or acc. (IA),] but not uninf. (M, IA) upon Fath (IA), as

فَلَأَبْ وَابنَا مثَلِ مُروانٍ وَابنِه
إِذَا هُوَ بِالسَّجِّدِ ارتَنَىَ وَتَازَّرَا

(M), by AlFarazdaḵ, where رابِي is also allowable, And there are no father and son like Marwān and his son ʿAbd AlMalik, when he, i.e. Marwān, invests himself with glory and girds himself therewith (N). Akh transmits لَّا رَجُلٌ وَأَمْرَةٌ, orig. لَّا وَأَمْرَةٌ [105], لَّا being suppressed (IA, ML), and the uninflectedness remaining (ML).

§ 104. The denied may be in the nom. when repeated, as لمَّا رَتََسَُ وَلَا قُسُوقٌ II. 193. There shall be no lewd conversation and no transgression and II. 255 [105]; and, if separated from َلَّا or det., must be in the nom. and repeated, as لَّا زِيدَ نَيِّيْهَا وَلَا عِمْرُ and لَّا نَيْيَهَا رَجُلٌ وَلَا أَمْرَةٌ (M).

§ 105. When [a con. and aprothetic indet. are put after َلَّا and its (aprothetic) sub., and (IA)] لَّا is repeated
[as well as its (aprobotic) sub. (Sh)], as لَا حُوَّلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. There is no strength nor might save by means of God, the 1st sub. is (a) uninfl. upon Fath, and the 2nd (a) uninfl. upon Fath, as لَا لِغَوْيِّ فِي هَا رِبَّ أَنتَ تُأْتِهِمُ as LII. 23. (Sh), so read by Ibn Kathir and the two Basris, There shall not be any vain discourse therein, nor any occasion of sinning (B)]; (b) in the nom., as

هَذَا لِمَمْعَرَّمُ الصَّغَارِ عِيدَتُهُ لَا أَمَّ لِي إِنِّي كَانَ ذَٰلِكَ لَا أَبُّ

[by Damra, This, by your life, is ignominy itself. I shall have no mother, if that take place, and no father (J)]; (c) in the acc., as

لا نَسِبُ الْيَوْمِ وَلا خَلَةٌ وَإِتَّبَعَ النَّصِيرُ عَلَى الْرَّافِعِ

[by Anas Ibn 'Abbás Ibn Mirdās, There is no kinship to-day, and no friendship. The hole has become too wide for the patcher (J)]; (b) in the nom., and the 2nd (a) uninfl. upon Fath, as

فَلَا لَغَوْيِّ وَلَا تُأْتِهِمُ عِيدَتُهُ وَمَا فَتَرِتْهُ بِهَا أبْدًا مَّقِيمٌ

[by Umayya Ibn Abi-Salt, And there shall be no vain speech, and no imputing of sin, in it. And what they have spoken of what they desire shall be always abiding (J)]; (b) in the nom. (IA, Sh), as لَا بُخُّ فِي هَا رِبَّ أَنتَ خَلَةٌ IL 255. Wherein shall be no trafficking and no friendship (Sh). If the ant. be [not aprototic, and therefore] in the acc., the coupled may be uninfl. or in the nom. or acc., as
When not prothetic, the coupled must be in the nom. or acc., whether be repeated or not, as (IA). If det., the coupled must be in the nom. (R, IA) in every case, as (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] There is no (fear) for thee, i.e. (M, IH); but only when the pred. is present, as the pred. is suppressed only when the sub. is present (R).

§ 107. The neg. (Sh) and in the dial. of AlHijaz, [in the dial. of AlAliya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and IJ, which opinion is preferred by IM, who asserts that S's language contains an indication of it (IA)], and [in the dial. of all (Sh), according to the majority, a division of the ps. annulling inchoation (IA),] are assimilated to in governing the sub. in the nom., and the pred. in the acc., as XII. 31. This is not a human being [and LVIII. 2. They are not their mothers and

47
(IA) Its sons are surrounding their father, enraged in the breasts, while they are not really its offspring (J),

(Sh) Comfort thee; for not a thing upon the earth is lasting, nor any stronghold keeping from what God has decreed (J),

(IA, Sh) *He is not master over any one, save over the weakest of idiots* (J) and

[Man is not dead because of the expiry of his life, but because of his being wronged and forsaken (J)] and Sa'îd Ibn Jubair's reading

VII. 193. *They which ye invoke beside God are not servants like you* (IA), and XXXVIII. 2.[109]. َمَا َغَيْبَ َالَّذِيْنَ تَدْعُونَ مِنْ دُونِ اللَّهِ ُعِبَادًا َامْسَأَلُكِمَ}
whether its sub. and pred. be both indet., as

\[Q\text{. } \text{335}\] And not any one of you should have been withholding Us from him; or both det., as LVIII. 2.; or the sub. det. and pred. indet., as XII. 31. The Hijazis do not allow it to be made op. in such as

\[\text{Bani Ghudana, ye are not gold, nor pure silver; but ye are pottery (Jsh),}\]

\[\text{III. 138. And Muhammad is not aught save an Apostle, the prov.}\]

\[\text{He that returns from doing evil is not an ill-doer, or}\]

\[\text{sometimes}\]

\[\text{after} \text{ occurs not restringent, anomalously, F citing}\]

\[\text{Bani Ghudana, ma in' an 'tm dhba la 'rifa 'al\text{g}\], and, according to Y, ma may be made op. notwithstanding the breach of its negation by 'lla \text{ma 'mla\text{n}a 'al\text{g}\], and S relates that in AlFarazdak's saying}\]

\[\text{Fasibhun \text{ta} 'adun al\text{l}la\text{h} dawlatihim an 'tm 'tibish wa 'n ma 'msilam b\text{k}r}\]

\[\text{And they have become in such a state that God has restored their fortune, since they are Kuraysh, and since not a human being is like them some people put m\text{\'}il\text{m} into the}\]
acc. (R). The Banū Tamīm do not make ُما govern at all (IA), even though the four conditions be fulfilled (Sh)], as [ما زِيد قَامُهُ [being in the nom. by inchoation, and ُما هَذَا قَامُهُ] its enunc. (IA); and according to their dial. ُما هَذَا قَامُهُ are read. And ُلا governs upon the conditions mentioned for ُما, except the 1st, ُلا not being made red. after ُلا (Sh)]. The sub. and pred. must be indet., as [and

نصرتك إذ لا صاحب غير خاذل
فربنت حصننا بالكاة خصينة

(IA) I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness (J)]]: but, [as some assert (IA),] it sometimes governs a det. [sub. (Sh), as

وَحَلَت سوادَ الأَلْبَّ لا أَنَا بِغَيْبٍ
سواهَا لا يَعِن حَبَّها مُتَرَّاخِيَ

by AnNāṣibīha (IA) alJa'dī, And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love (J), whence

انكرتها بعد أعواها مضنيها لها
لاأدار دارا ولا البَيْرَان جبرًا

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I knew it not after years that passed for it: the home was not a home, nor the neighbours, and AlMutanaabbi's saying

إذا الجود لم يزرع خلاقاً مي الآذى
 فلا الحمد مكسباً ولا المال باتيا

(Sh) When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining (W)]. The Banū Tamīm make it inop. (IA, Sh), and require it to be repeated. And governs upon the conditions mentioned [for ما ], except the 1st, conjunction of its sub. with ان being forbidden. It governs a det. sub. and indet. pred., as VII. 193. read by Sa'īd Ibn Jubair; or two indets., as ان احد خير و مي احد إلا بالعانية. Not any one is better than any one save by means of health; or two dets., as ان ذلك نافعك ولا ضارك That is not profitable to thee, nor injurious to thee.

§ 108. In the reading [of Ibn Mas'ūd (K)], may be Hijazi or Tamīmi (Sh, ML). The ب is prefixed after ما restrained by ان، as

أعمرك ما ان أبو مالك * براة ولا يضعف تواة
By thy life, Abū Mālik is not frail, nor feeble in his powers; and to the prepos. enunc. of ما is, as

لا أنك يا حسيب خلقت حوا ولا بالصر أنى ولا التلفيق.

If it were the case that thou, O Husain, hadst been created generous. But thou art not the generous, nor the worthy (R). When the pred. of ما [whether governed in the acc., or gen. by the red. ب (R),] is followed by a con. importing affirmation, [i.e. لَكِن بَلْ (R, IA), because they denote affirmation after negation (R),] the nom. [of the n. after it (IA)] is necessary (IH, IA), as بل قدْعَم, مَا زَيَدْ قَانُمَا لَكِنْ قَانُم; as enunc. of a suppress-ed inch., i.e. بل هو للقصْمَ, لَكِنْ حَوْرَةٌ فَأَقاَمُ; but, when the con. does not import affirmation, like the و etc., the nom. and acc. are allowable, the acc. being preferred, as مَا زَيَدْ قَانُمَا وَلا قَانُمَا, i.e. وَلا هو للقصْمَ (IA); and a denied coupled to the pred. of ما governed in the gen. by the ب may be in the gen., as مَا زَيَدْ بَقَاكُمْ وَلا قَانُمْ, or acc. by agreement with the place, as مَعَارِضَ إِنَا بِشَرْحٍ فَأَسِجْعُ فَلسَنَا بِالجَبَالٍ وَلا الْحَدِيدَا [by ‘Ukba Ibn AlHārith alAsadi, Mu‘awiyah, verily we are human beings; therefore forgive thou kindly. For we are not mountains, nor iron (Jsh)], or nom., i.e. وَلا هُوَ قَاعَد (R).
is the [Hijazi (J)] neg. \( \ddot{\text{r}} \) augmented by the \( \ddot{\text{t}} \) of feminization pronounced with Fath (IA). The \( \ddot{\text{t}} \) [in \( \ddot{\text{a}} \)] is [an aug. (Sh),] for feminization of the word [\( \ddot{\text{r}} \), as in رَبِّتُ (R)], or [corroboration and (Sh)] intensification of the negation, [as in عَالَمَةُ (R)].

\( \ddot{\text{a}} \) governs [pre. to an indec., as حِينَ (R) \( \ddot{\text{l}} \) XXXVIII. 2. When (the time was) not a time of escape (R); and sometimes اِن (R, Sh) and \( \ddot{\text{a}} \) (R) and سَاعَةُ, as

[by Abū Zubaid 公社ایر , They sought our reconciliation, when (the time was) not a time of reconciliation; and we answered that (the time was) not a time of the remaining of reconciliation (Jsh), orig. اِن (R) صُلِّي, what its pred. is pre. to being suppressed, but assumed to be expressed, so that its pred. is uninfl., like ثَبْلُ, but, being like نُزَالَ in measure, upon Kasr, and pronounced with Tanwin by poetic license, and

[by Muhammad Ibn Isā 公社ایر , The oppressors repented, when (the hour was) not an hour of repentance. And oppression, the pasture of the seeker thereof is unwholesome (J)]: and its sub. and pred. are not combined,
the suppressed being mostly its _sub.,_ and the mentioned its _pred._, as XXXVIII. 2., [i. e. (K)]; but sometimes the converse, as in the reading _وَلَاتُ الْحَيْبِ_ حَيْبِ _مَنَاصِٰٖٓ_ (Sh). As for _لَاتُ هَذَا_ is metaphorically used to denote time, as

[by Shabib Ibn Ju'aiil atTaghlabi (SM),] _Nawâr_ longed for me, _when_ (the time was) not a time that she should have longed for me: and _what_ Nawâr had concealed became manifest; and is _pre._ to the verbal _prop._, though sometimes cut off from prefixion, as

*In the track of the camels-litters is thine eye glancing? Yea, (the time is) not a time (that it should glance): verily thy heart is meddlesome, i. e._ _لَاتُ هَذَا_ (R).
THE GENITIVES.

§ 110. The \( n. \) is governed in the gen. only by reason of prefixion, which is the requirer of the gen., as the quality of ag. and quality of obj. are the requirers of the nom. and acc. The op. here is not the requirer, as likewise was the case there; being the prep. or its sense in عَلَامَةُ زِيدٍ مُرَتِّبَةِ بَرَيْدٍ (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the op. of the nom. is the \( v. \), not the quality of ag., because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the op. of the post. \( n. \) be a supplied ل or مَلِي [or فِي (IA)]; or be the pre. \( n. \) (R, IA), which is the better opinion (R). The gens. are of three kinds, gen. governed by the p. [498], gen. governed by prothesis, and gen. governed by vicinity to a gen. [130.A.]. I have not mentioned the gen. by apposition, because apposition is not the op., which is the op. of the ant. in the case of any other than the subst., and a suppressed op. in the cat. of the subst.; so that the gen. in the cat. of the appos. is reducible to the gen. governed by the p. and gen. governed by prothesis. Prothesis is making a \( n. \) to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwîn or of what stands in the place of its Tanwîn. For this reason the
pre. n. must be denuded of Tanwin in عَلَامُ زَيدُ, and of the in تَبَسَّطُ يَدًا إِلَيْهِهِ CXI. 1. Perish the two hands of Abu Lahab! and لَا مِرْسَلُ الْقَلُّ LIV. 27. Verily We will send the she-camel, because the نَ of the du. and pl. analogous to it stands in the place of the Tanwin of the sing.

§ 111. Prothesis is pure and impure. The impure is where the pre. is an ep., and the post. a reg. of that ep.; which occurs in three cats., the act. part., as ضَارِبُ زَيدُ; pass. part., as مُخْصَصُ الوَجْهُ; and assimilate ep., as حَسُنَ. By this prothesis the pre. n. does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the o. f. being ضَارِبُ زَيدًا; and lit., because it imports a lit. matter, lightening. The pure is where both matters are absent, as عَلَامُ زَيدُ: or one of them, as ضَرُبُ زَيدُ, the pre. not being an ep.; and ضَارِبُ زَيدُ أَمْسِى, the post. not being a reg. of the ep. [345]. It is named pure, i. e. free from the admixture of separation; and id., because it imports an id. matter, determination of the pre., if the post. be det. [114], as عَلَامُ زَيدُ; and particularization of it, if the post. be indet., as عَلَامُ اِمْرَأَةٍ. Id. prothesis is
renderable by (1) فی when the post. is an adv. to the pre. n., as XXXIX. 32. [66] and II. 226. A waiting of four months; (2) مین when the post. is a whole to the pre. n., and predicable of it, as هذا خاتم حديد, since the iron is a whole, and the signet-ring a part of it, and the خاتم حديد may be said; (3) the ل, in all other cases, as عُلم عمر و يد زيد (Sh). The [pre. (R, IA)] n. [sometimes (R, IA)] gains (R, IA, ML) from the post. n. (R, IA) by prothesis (1) determination: (2) particularization, i.e. what does not reach the degree of determination, عُلم رجل being more particular than عُلم, but not actually specific, like عُلم زيد and عُلم عمر and ضارب يد and ضارب عمر and ضارب زيد, when you mean the present or future; the gen. being lighter than the acc., since there is no Tanwin or ال with it: that this prothesis does not import determination is proved by هذَا بِالْكعبة ضارب زيد and إضماربو زيد.

V. 96. A sacrifice reaching the Ka'ba, تاني عطفة XXII.

9. Bending his side and  
فُنِتِى بِه حَوْش الفُؤاد مبطنًا * سهدا إذا ما نام ليل الهوجل
by Abū Kabir [alHudhali, And she brought him forth sharp of wit, lank-bellied, wakeful when the night of the sluggard slumbers (T)], and
by Jarîr, [O many an emulator of us, if he had been seeking you, would have met with remoteness from fairness from you and hopelessness! (Jsh)]; whereas, if the qual. be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]:

(4) removal of inelegance or irregularity, as مرت بالرجل تصنير الوحجة, since, if the sentence is inelegant, the ep. being literally destitute of the pron. of the qualified; and, if in the acc., an irregularity results through your making the intrans. to act like the trans. qual. (ML): (5) feminization, provided that the pre. n. can be dispensed with (R, IA, ML), the same sense being understood (IA), as

طول الليل اسرعت في نقصين
نقص كلي اور نقص بعضى

[by AlAghlab al'Ijil, The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me (Jsh)],

واما حب الديار شغفه كليه * ولكن حب من سكن الديارا

And not the love of the dwellings has reached the peri-cardium of my heart, but the love of him that has inhabited the dwellings (R, ML), where it acquires feminization and pluralization (R), and
(ML), by AlA'shâ, And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood (SM, N), whence

They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled (J): (6) masculinization, subject to the preceding proviso, as ابى رحمة الله قريب من المستحدين VII. 54. Verily the mercy of God is nigh unto them that do good (IA, ML) and

The seeing of reflection what the matter will result in is a helper towards the shunning of laziness (J): (7) adverbialness, as آنها اكلها كل حبيب XIV. 30. That yieldeth its fruit at every season, [498], and

by AlMutansabbi, i.e. On what day glad(denedst thou me with a union, (whereafter) thou frighten-edst me not on three days with avoidance?: (8) infinitivity,
as XXVI. 228. [445]: (9) necessary priority: for which reason the *inch.* must precede in the enunc. in *العالم أيهم* صبيحة أي يوم سفره ?, and the obj. in *العالم أيهم* كأضلاً, and its gen. in *العالم أيهم* إن أضلاً, and the nom. is necessary in *علم أبي مي زيد*, according to him that inflects it (ML): (11) uninflectedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre.* *n.* to be denuded of determination: [so that, if it be synarthrous, its *ل* is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as "علَّم زيدنا الآخ" (12); while the *prons.* and vague *ns.* (262) may not be *pre.*, because it is impossible to make them *indet.* (R):] and the *like nums.* (IH), as "الخمسة الدواهم" (M) and "الألف الرجل" (R)], allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdaq says

"ما زال منذ عقدت يداة إزارة وسما وادرك خمسة الأشبار"

*He has not ceased since his two hands tied his waist-wraper, and he grew tall and reached the stature of the five spans (Jah)]; and Dhu-rRumma says
(M) But will the three stones that support the cooking pot, and the desolate abodes, return the salutation, or reveal the straying? (Jsh). But in lit. prothesis you say [مَرَتْ نِسَاءٌ (M),] يَزِيدُ الْحَسِيُّ الْوَجَةٌ (M),] [as the qiyyem al-ṣawlah XXII. 36. And the performers of prayer (M): but not زِيدٌ (Jsh), because the prothesis in it does not import lightness, as in the du. and pl. (M); while the ضَارِبُ الْرِّجْلِ is [allowable (IH), notwithstanding the want of lightening (R), only because (IH)] assimilated to [the preferable construction in (IH)] (M, IH); and

َوَاهَبٌ الْبَالِةُ الْحَجَاجِ وَعَبِدهَا. يَوْدًا يَرْجُى خَلَفَهَا أَطْفَالَهَا [by AlA'shà, The giver of the hundred, the white camels, and of their servant, they having newly brought forth, he driving behind them their little ones (Jsh), which, the sense being ضَارِبٌ عَبِدهَا (538), is of the cat. of ضَارِبٌ (262) (Jm),] is weak (IH). َلَّا may be prefixed to the pre. n. whose prothesis is impure, (1) if َلَّا be prefixed to the post. n. or what the post. n. is pre. to, as
§ 113. If the anarthrous or synarthrous [qual.] be followed immediately by a pron., the ٰٰ or Tanwin must be suppressed. Then the pron. after the anarthrous is in the position of the gen. by prothesis; and after the synarthrous is, says S, if the synarthrous be not a du. or pl. with the ٰٰ and ٰٰ, in the acc., as the ضَرَّبَة, like ضَرَّب زِيدَ; and, if it be a du. or pl. with the ٰٰ and ٰٰ, in the gen. or acc. (R).

§ 114. What is pre. to a det. with id. prothesis it made det. [by it (M)], except [in two cases, where it becomes not det., but particular (Sh),] (1) ns. of extreme vagueness, like ٰٰٰ خدٰٰصٰبٰ, ٰٰٰشٰبٰ, ٰٰٰعٰبٰرٰ (Sh): in deps. being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رَبٰٰ ربٰ مثلك في النَّاس غَبِيرٰ
O many a one like thee among women, simple! unless indeed the pre. be made notorious by the difference from the post. n., as I. 7. [498], [يُلْبِر] being made det. by the prothesis, because pre. to what has a single opp., i.e. المَنْعُمُ عَلَيْهِم (B)]; or by the similarity to it (M): (2) the pre. n. in a position requiring the indet., as when it occurs as a d. s., like جَاءَ زَيْدٌ وَحَدَةُ; or sp., like عَلَى عُمَّرٍ لا أَبَا لَزْبِ. the correct opinion being that it is pre., and the ل interpolated, as is proved by its dropping in

ابْنَ أَمْوَةٍ الَّذِي لا يَدُّ أَبِي مَلَاتِي لا أَبَاكَ تُخَفِّيفَي

What! with death, which it is inevitable that I should meet—thy father (is) not (existing)!—dost thou frighten me?: these sorts being all indet., i. q. وَقُصِّيَاً and مَنْفًرًا and أُحَدَّ أَمَّةً and لا أَبَا لَكُمُ لها (Sh). Some of the Arabs make أُحَدَّ أَمَّةً indet.: Ḥātim says

اِمْأَرِي إِنَّي رَبِّ وَحَدَّ أَمَّةً أَخْنُتُ فَلا فَتَّلُ عَلَيْهِ وَلَا أَسَر

O Ma‘āwīya, verily I, many an only son of his mother have I taken, and there has been no slaughter done upon him and no binding! (R).

§ 115. Ns. pre. with id. prothesis are (1) inseparable from prothesis, (a) advs., like قَدَامَ، أَمَامَ، تَنَصُّ، فُوقِ. 49
which are pre. in one state, not in another (M).

[with Kasr, oftener than Damm or Fath, of its (ML)]
denotes (1) [the place of (ML)] presence (D, ML), sensible,
as XXVII. 40. [498]; or id., as قَالَ الَّذِي عَنْدَهُ عِلْمٌ مِّنَ الكِتَابِ XXVII. 40. He that had knowledge of the Scriptures said: and of nearness in like manner, as عندُ سَرْدَةٍ المُنتَهِي

LI. 14. Near the lote-tree of the extreme limit and

والَّذِي عَنْدَهُ عِلْمُ المَصْطَفَبِيِّينَ الْاَخِيَارِ XXXVIII. 47. And verily they in Our sight are of the elect, the best: (2) the time of it, as الصبر عند الصدمة الأولى (ML) Patience is at the time of the first shock, a tradition (DM): (3) possession, as زيد عندى مال I have property: (4) judgment, as عندى مال أَفْضَلُ مِنْ عَمِرِ Zaid in my judgment is more excellent than ‘Amr: (5) bounty and beneficence, as فإنْ أَنتَ أَنْصَحْتَ عَشْرَةً نَيْنَ عَنْدِكَ XXVIII. 27. And if thou fulfill ten years, it shall be of thy bounty and beneficence. One should say من يَبْيِيْرُ فِيْرُ وَنَمَّ بَيْنَ زَيدٍ عَمِرٍ XVI. 68. From
between partly digested food and blood: for ٰبٰين، requiring participation, is prefixed only to two or more, as 
الٰمل بينهما The property is between them two and مٰذٰدٰمضٰنٰ بين الآخرةٰ The house is between the brothers; and بٰين ذٰلك IV. 142. is constructively Wavering between the two parties, as is revealed by the [next] words لا إلى ٰسٰلٰر ٰلا إلى ٰهٰسٰر not toward these, and not toward those; while in Imra al-Kais' saying

قَفَا نِبِّٰكُ مِن ذَكَرٰي حَبِيبٰ وَمنِّذٰلٰلٰنْبُسَقَطَ اللَّوٰى بٰين الدَّخول فَنُحَوَّلٰ

Tarry ye two: we will weep at the remembrance of a beloved and a place of alighting at the slope of the curved tract of sand amidst Ad Dakhul and Haumal الدَّخولٰ is a name applied to a number of places, and may therefore be followed by the فٰالٰم بٰين اللَّخوة فٰزٰبٰ The property is between the brothers and Zaid is said; and like it is ٰزجٰى سٰحابٰا ثُمٰ ٰيُؤُفٰ فينْهَةٰ XXIV. 43. (D) Driveth cloud along, then uniteth (the parts of) it (K, B). مع [with Fath of the ع, inf. (IA),] and مع in the dial. of Rabï'a [and Ghanm (ML), whence

فِيٰشي مَنِّكم وَهَوَانٰي مَعْمُومٰ * وَإِن كَانَتْ زِيارٰتِكم لِثَمَّا
(IA), by Jarîr, For mine apparel is from you, and my love is with you, even if my visiting you be rare (J), uninf. upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the acc. as an adv. preserves its Fathâ, saying مَعِ ابْنِكَ, and he that makes it uninf. upon quiescence pronounces with Kasr, saying مَعِ ابْنِكَ (IA), is a n., [as proved by the Tanwin in مَعِ and the prefixion of the prep. in the reading هُذَا ذَكَرِ مُعَی XXI. 24. This is an admonition from beside me: (1) pre., being then an adv. (ML)]: denoting (a) the place of companionship, [as XLVII. 37. And God is with you (ML)]; (b) its time (IA, ML), as جَنُّنَتْكَ مَعَ الْعَصْرِ I came to thee with the afternoon; (c) i. q. عند, [when governed in the gen. by مِن (DM),] as in the preceding reading: (2) aprothetic, being then pronounced with Tanwin, and a d. s., [as جَلَسْنَا مَعْنا We sat together (DM)]; and sometimes an adv. used as an enunc., as

[by Jandal Ibn `Amr, Come to yourselves, Banû Ḥazn, while our loves are together, and our ties are joined, not severed (T, Jsh)]: denoting i. q. جَمِيعًا, according to IM, as
[by Muhammad alMakhzumi, *I and Yahyâ were like two hands of one man, shooting together and being shot at together (Jsh)*]; and used for the pl., as it is for the du., as

\[\text{يذكرون ذا البث الحزيب بيثة}\
\text{إذا حننت الأولى سجعن لها معا}\]

[by Mutammim Ibn Nuwaira alYarbûlî, *They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together (Jsh)*] and

\[\text{وأنتى رجالي فبادروا معا} * \text{نئيعب قليبي بهم مستفرزا}\]

by AlKhansá (ML), *And it annihilated my men, so that they perished together, and my heart became disquieted because of them (Jsh).* Some *ns. inseparable from prothesis are pre. only to a prop., as ذاكَ حيثُ إذا. and إنا, حيثُ. *Ns. are inseparable from prothesis (1) in letter and sense, not being used aprothetically, as قصارى, سووى, لذى, عند م and حمادا, i. q. and كلا, غببة, كلا. and (2) in sense, not letter, as كل, بعض, كل, being allowed to be used aprothetically. Some *ns. inseparable from prothesis literally are pre. only to the pron., as لبيك* and رحَدك (IA).
You say did, but the gen. must be a pron. of the 2nd pers. The sayings

They called me. And O my crying when facial bags of peoples prayed for them! And my praying quieted them (ML),

Verily thou, if thou calledst me, when in my way was a far expanse of land containing a wide and deep inundation,

I would say to him that called me, and

[I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar! (N)] are anomalous (IA, ML). According to S, is a du., [governed in the acc. as an inf. n. by a v. (necessarily) suppressed (41) (IA), orig. ], i.e. I wait for thy service and compliance with thy command, and stir not from my place (R)]; and the dualization denotes (R, IA) repetition (R), multiplication (IA), i.e. with much waiting etc. (R), in which case it is coordinated with the du. (IA), not really a du. (J): then, the v. being
suppressed, the inf. n. is made a subst. for it, and, its augs. being elided, is reduced to the tril.; and afterwards, the prep. being suppressed, the inf. n. is pre. to the obj.: or it may be from لَبَ بالمَكاِيِ i. q. أَلْبَ, so that it is not curtailed of the augs. (R).

§ 116. اَيَّا, if an ep. or d. s., is inseparable from prothesis in letter and sense, as مَرَتْ بِرجلِ اَيَّا رجلِ and بَزِيدْ اَيَّا فتيَ I passed by a man, what a man! and by Zaid, what a youth!; but, if interrog. or cond. or conjunct, in sense not letter, as اَيَّا اِيِ رجلِ اَيِنِكْ or اَيَّا اِيِ رجلِ تَنْصَبْ أَضْرَبْ What man, or Who, is with thee?, اَيَّا اِيِ رجلِ تَنْصَبْ أَضْرَبْ Whichever man, or Whichever or Whomsoever, thou beatest, I will beat, and اَيَّا اِيِ يعْجِنَيَ اَيِهِمْ اَيِنِكْ or اَيَّا اِيِ يعْجِنَيَ اَيِهِمْ اَيِنِكْ He of them that, or He that, is with thee pleases me (I.A). The post. n. is not suppressed, except with a context indicative of it, as اَيَا ما تدعوا ناقة الأسماء الحسنَى XVII. 110. Whichever (name) ye call Him, He hath the goodliest names (R). The conjunct is, as IM mentions, pre. only to a det., as يعْجِنَيَ اَيِهِمْ قائمٌ; and the ep. and d. s. only to an indet., whence

[by 'Ubd al-Jāriḥī, Then I signed with imperceptible signing to Habtar, and he perceived it. Then to God be
ascribed the two eyes of Habtar, what a youth! (J): but the cond. and interrog. to the det. and indet., except the det. sing., to which they are not pre., unless the [cond. or] interrog. be repeated, whence

[Will ye not ask the people which of me and you on the morning we encountered in battle was better and nobler than his fellow? (J)]; or the parts be intended, as أَيُّ رَزَقٍ أَيُّ رَزَقٍ أَيُّ رَزَقٍ بِلِّيْلٍ وَأَيِّنا Which (of the parts) of Zaid is handsomer? (IA).

When pre. to the det., أَيُّ is pre. to two or more. Their saying اِئَيُّ وَأَيِّكُ [M(2)] كَانَ شَرَّا فَخَزَاهُ اللَّهُ Whichever of me and thee [be worse, God abase him! (M)] means اِئَيُّ [but, intending to show that what is meant is the speaker and person addressed, since the pron. in اِئَيُّ does not indicate it, they express the two prons.; so that أَيُّ must be repeated (158), from regard for the letter, not the sense (R),] بَيْنَّا وَبِينَكَ, [meaning اِئَيُّ (M)], as [says AlʿAbbās Ibn Mirdās (M)]

عِينَ مَا وَأَيِّكُ كَانَ شَرَّا فَقَدَتَ إِلَى الْمَقَامَةِ لَا يُراَهَا Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When pre. to the indet., it is pre. to the sing., du., and pl. (M, R).
is a n. applied to denote totality of the individuals of the indet., as every soul shall taste death; or det. pl., as and each of them shall come to Him on the day of resurrection singly: and of the parts of the det. sing., as all, or the whole, of Zaid is goodly. It occurs (1) as an ep. of an indet. or det., indicating its consummateness, and necessarily pre. to an explicit n. resembling it in letter and sense, as He fed us with a sheep, every sheep and [by AlAshhab anNahshali, And verily they whose bloods perished at Falj, they were the men, all of the men, O Umm Khālid (Jsh)]: (2) as a corrob. of a det., or, say Akh and the KK, limited indet. [138], in either case importing generality, and necessarily pre. to a pron. relating to the corroborated, as XV. 30. [88] and [by 'Abd Allah (Ibn 'Umar) Ibn 'Amr Ibn 'Uthmān al'Arjī, We abide a complete year, all of it, not meeting save upon a thoroughfare (Jsh)]; which [pron.], says IM, is sometimes superseded by the explicit n., as
[by Kuthayyir, How oft have I remembered thee! Would that I were recompensed for the remembrance of you, O most like of mankind, of all mankind, to the noon! (Jesh)]:

(3) not as an appos., being then pre. to the explicit n., as LXXIV. 41. Every soul is a pledge for what it hath wrought; or not pre. [literally (DM)], as XXV. 41. [62]. When pre. to the explicit n. or suppressed pron., it is governed by all the ops.: but, when pre. to an expressed pron., it is mostly governed only by inchoation, as XIX. 95.; an ex. of the rare [usage] being

[It moves, when their buckets move upon it; and each of them comes back from it, being filled (Jsh)]. The letter of كل is sing. masc., but its sense is according to what it is pre. to. If it be pre. to an indet., its sense must be observed; for which reason the pron. is sing. masc. in LIV. 52. and XVII. 14. [62], sing. fem. in LXXIV. 41. and III. 182., du. in AlFarazdak's saying

[And every two fellow-travellers of every journey, even if they be in such a case that their two peoples give one
another the spears, are brethren (DM), pl. masc. in كل جَزْب بِما لَدِيّهم نَفْخَرَن XXX. 31. Every sect rejoicing in what was with them and Labid's saying

وَكَلْ أَنَّاسٍ سُوُفَ تَدْخِلُ بِيْنَهُم مَّدَيْنَةٌ تَصَفُّرُ مِنْهَا الآِنَّامَل

[And all men, a great calamity, that the tips of the fingers will become yellow from, shall enter among them (Jsh)], and fem. in

وَكَلْ مُصِيَّبَاتٌ تُصِيبُ قَانُانَةَ

وَحْوَيْ فَرْقَةِ الَّذِينَ هَوَى الخَطَبِ

And all afflictions that befall, verily they, except the parting of the dear ones, are light in affair; so IM declares: but it appears to me that, when it is pre. to a sing., if relation of the predicament to every one be intended, the sing. is necessary, as كل رِجْلٌ يَشْبَعُ رَغْيف Every man, a round cake of bread satisfies him; and, if to the aggregate, the pl., as

جَادَتْ عَلَيْهِمْ كَلْ غَطِيَتْ ثَرَةٌ قَتَرْنُ كَلْ حُدُيثَةٍ كَالْجَهَرَهُمْ

by 'Antara, [That every cloud coming from the direction of the Kibla of the people of Al' Irāk has poured upon, so that they have left every hollow round and bright like the dirham (EM)], what is meant being that every single cloud has poured, and that the aggregate of the clouds has left: though the pron. is sometimes pluralized notwithstanding the predicament's being intended for every one, as
I seek refuge with Him that was able to create us from the evil of every large-humped she-camel abounding in hair (Jsh)]. If it be pre. to a det., its letter or sense may be observed, both being combined in ابْنِ كُلِّ مِنْ نَيْبِ السَّمَوَاءِ وَالأَرْضِ إِلاَّ أَنَّهُ الْرَحْمَـنُ عَبْدًا لَّهُ أَحْصاؤُهُ وَعَدُّهُمْ عَدًا وَكَلَّمَهُمْ عَلَّا XIX. 94. 95. Each of them that are in the heavens and the earth is not aught but coming to the Compassionate as a servant. Assuredly He hath comprehended them, and numbered them with numbering. And etc.: but the pron. does not relate to it from its enunc. except in the sing. masc., according to its letter, as XIX. 95.; [which Dm refutes by its relating from the enunc. in the pl., for in the Sahih of AlBukhari is كلٌّ مِنَ الْأُمَيَّةٍ يَدخُلُونَ الْجَنَّةَ إِلاَّ مِنْ أَبِي All my people shall enter Paradise, save him that hath refused (DM)]. And, if it be cut off from prothesis literally, the supplied is an indet. sing., in which case the sing. is necessary, as كلٌّ يُحَلُّ عَلَى هُمَا إِلَّا مَنْ شَاءَ XVII. 86. Every (one) doeth according to his own way, i.e. كلٌّ أَحَدٌ؛ or a det. pl., in which case the pl. is necessary, as وَكُلُّ كَانُوا طَالِبِينَ VIII. 56. And all (of them) were wrong-doers, i.e. كُلُّهْمُ كَرَّوْا مِنْهَا In such as كُلُّهْمُ مِنْ شَجَّرِهَا قَالُوا II. 23. As often as they are fed with
food from it from fruit they will say is governed in the acc. as an adv. by the v. that is a correl. in sense, like in the text, the adverbiaity coming to it from and are sing. in letter, du. in sense, pre. to a single det. word indicating two, really, as XVIII. 31., XVII. 24. [below], and ; or tropically, as

[by 'Abd Allah Ibn AzZiba'ra alKurashi (Jsh) asSahabi (Nw), Verily good and evil have a limit; and each of them is possessed of a direction and a bearing (J)]: and

[Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities (J)] is an extraordinary poetic license. Their letter may be observed in putting [the pron. relating to them (DM)] into the sing., as XVIII. 31. Each of the two gardens yielded its fruit; or their sense, which is rare: and both are combined in

[by AlFarazdaq, Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting (Jsh)]: but the letter must be observed in such as
(362)

كلنا غني عن أخيه حياته، فنحص إذا متنا أشد تغلانًا (ML), by 'Abd Allah Ibn Mu'awiya Ibn 'Abd Allah Ibn Ja'far Ibn Abl 'Tālib, Each of us two is independent of his brother during his life; and we, when we die, shall be more independent one of the other (SM, Jsh).

If pre. to the pron., are treated like the du., as جارني كننا, if pre. to the pron., are treated like the du., as جارني كننا, and so with كننا, مررت بكليهما, رايت بكليهما, كلاهما.

e.g. أما يبلغ عن كلا أكبر أحبهما أو كلاهما XVII. 24.

If one of them, or both of them, should attain to old age with thee, the ٍ being the sign of the nom.; but, if pre. to the explicit n., are with ٍ in every case, their inflection being then by means of vowels assumed in that ٍ, as XVIII. 31., the sign of the nom. being a Damma assumed upon the ٍ, not the ٍ itself (Sh).

§ 118. According to S, the prothesis of the أنعل of superiority is real, because in the state of prothesis it is (1) part of the post., the sense in this case being that its subject is pronounced superior in the meaning denoted by the inf. n. that it is derived from to every one of the remaining parts of the post.; for, زيد أطرف الناسي زيد in زيد أطرف الناسي زيد.

Zaid is the cleverest of mankind being pronounced superior in cleverness to every one of the remaining individuals of mankind, the sense is Zaid is the part of them exceeding in cleverness every one of the remainder; so
that the prothesis, being i. q. the ل, as in بعض القوم, is pure, as is proved by فتبارك الله أحسن الخلقين.

XXIII. 14. Wherefore blessed be God, the best of the makers! (2) pronounced superior to all the individuals of its species unrestrictedly, and afterwards prefixed to something for particularization, whether that thing include the likes of the one pronounced superior, as زيد أفضل الخيرة; or not, as زيد أفضل بغداد, i.e. the most excellent of the individuals of the species man, and peculiar to Baghdād: so that the prothesis, being for the sake of particularization, as in عالم زيد, is pure, i. q. the ل.

In the 1st sense أنمل, if pre. to the det., may not be pre. to the sing., since it could not then be part of the post. n., except when that sing. is one of the generic ns., whose sing. applies to the few and the many, as البرني أطيب. The النمر is the nicest of dates; so that you say زيد أفضل الرجال Zaid is the more excellent of the two men and the most excellent of the men: but, if pre. to the indet., it may be pre. to the sing., du., or pl., as الزيدوين أفضل الرجال and زيد أفضل رجال, i.e. the most excellent of (the divisions of this genus, when every division of it is) a man and two men and men; the subject of انمل and the post. n. agreeing in
number, though the post. n. may be made sing. when the subject of is du. or pl., as [II. 38. Nor be the first to disbelieve it (R).]

§ 119. The thing is pre. to another because of the least connection between them, as

[When the star of AlKharká appears a little before daybreak, Canopus, she scatters her thread among the neighbours, that they may help her to spin it (Jsh)!, the star being prefixed to her because of her diligence in her work when it rises, and

[by Huraith Ibn Annáb anNabhání atTá'í, When he says, Enough for me is the draught of camel’s milk, I say, I swear by God an oath, assuredly thou shalt make the contents of thy vessel independent of me, i. e. of my drinking it, all of it (Jsh), the vessel being pre. to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two ns. may be applied without restriction to signify one thing, one of them (1) contains an addition of import, in which case one may be pre. to the other, (a) by common consent, (a) not needing paraphrase,
vid. the general, other than  اسم حي and اسم، pre. to the particular, as عيب زيد All of the dirhams, Zaid’s self, يوم الأحد Mount Sinai, Sunday, كتاب الفصل The book Al-Mufassal, بلد بغداد The city of Baghdad, and the like, which are allowable because particularization accrues in that general from that particular; (b) needing paraphrase, vid. the named pre. to the name, like the name pre. to its cognomen, as سعيد كرز [below], and like دار هو and دار [122], and حي and حي [123], pre. to what is intended to be referred to: (b) with dissent, like the ep. pre. to the qualified and the converse [121]: (2) does not, like ليس and ليس (R). A n. resembling the post. n. in generality and particularity is not pre. [to that post. n., whether they be syns. (Jm)], like حبيس راس and ليث; [or co-equal in applicability, like الناطق الإنساني and الناطق (Jm)]: and سعيد كرز [5] and the like are paraphrased (IH), by saying that by the pre. n. is meant the person, and by the post. the word, i.e. The cognominate of this cognomen.

§ 121. The KK allow prefixion of the qualified to its ep., as مسجد الجامع The congregational mosque, and the converse, as جرد قطيفة A threadbare mantle, saying
that the prothesis here is to lighten the pre. by elision of the Tanwin, as in جرة تُطيُّفة or by suppression of the السجدٌ تُطيُّفة جرة and مسجد التجّامع. But the BB say (R), the qualified is not pre. to its ep., nor the ep. to its qualified: and مسجد التجّامع are paraphrased (M, IH) as صلاة الأولى The mosque of the congregational (time) and صلاة الأولى The prayer of the first (hour), [the post. n. being really the qualified of this gen., but suppressed, and replaced by its ep. (R)]; while [the eps. in (M)] إخلاق نباه جرة تُطيُّفة Worn-out clothes are treated like (M, R) خاتم فضة [and (M) خاتم فضة (R), because equivocal like them (M), the ep. being prefixed to its genus (R) for the sake of explanation (M, R), since جرة may be of the فضة or something else, as the خاتم may be of فضة or something else, so that the prothesis is i. q. صي (R), as AnNabigha [adhDhubyānī (SM)] makes the الطير an appos. to العائِداب for the sake of explaining, not of making the ep. precede the qualified, where he says

والمؤمنِين العائِداب الطير تمسجها
ربِّكِان مَكَّة بين الْهَيْلِ والسَّنَّرِ
[And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka stroke between the two reedy marshes AlGhil and Assanad! (SM).]

§ 122. The named is sometimes pre. to its name, as I met him once and one night, I passed by him one day, His house is in the direction of the right hand and in the direction of the left hand and we journeyed one morning. Says Anas Ibn Mudrika alKhath'amī.

I resolved upon a stay of a morning: for some particular matter is he that becomes a chief made a chief; and says AlKumait.

Towards you, possessors of the name of the family of the Prophet, thirsty longings from my heart and heart-strings have yearned (M). The paraphrase of سَيْعُ ِزُنُّ ِذَا ُذَّاتٍ ِذَا ُذَّاتٍ and their variations, when pre. to what is intended to be referred to, approximates to that mentioned [for جَيْهَتْ ِذَا ُذَّاتٍ ِذَا ُذَّاتٍ in § 120], since means in a (time) possessed
of this name, being ep. of a suppressed qualified; and so means in a (period) possessed of this name; and جنَّةٌ ذات يَوْمٍ and جَنَّةِ ذَا سَبِيلٍ وَاللَّهُ أَلْخَى and mean possessors, and The two possessors, of this name. [And see B on XVIII. 16. in § 64.]

§ 123. The paraphrase of هذا حي زيد is This is the living (person) of Zaid; so that, being like شخَصُ زَيْدٍ, it belongs to the cat. of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his ذات and عين, even though he be dead, as 

الآفة العالِمة بني زيد • رحى أبهم قبهم الصمّار

Now, God remove the sons of Ziyād far from good, and their father himself, with the removal of the ass far from good! and

يا تِرنّ ان أباك حي خويلٍ • قد كنت خائفًا على الأحمق

O Kurra, verily thy father Khūwailīd himself, I have been fearing him for begetting foolish offspring. Some GG hold حي to be red. in such positions: as they hold اسم to be red. in

إلى الحورَة • اسم السلام عليهما

ومن يبكي حولا كاملا فقد اعتنى
[by Labid, Until the end of the year: then peace be upon you too! And whoso weeps a complete year has become excusable (N)],

They called one another with the شيب [200] in a broken cistern, whose sides were of soft white stone and stones, and

لا ينعش الطرف إلا ما تطونه

[by Dhu-rRumma (M),] He lifts not the eye save so long as a caller summoning him by the ماء [200], addressed by the بعما, returns to him time after time; and in AshShammakh’s saying

[Whereat I have frightened the Kad, and wherefrom I have driven away the wolf, like the scarecrow (N)]. But the اسم السلم has a meaning, اسم السلم meaning The utterance indicative of, and The formula of, peace, i.e. سلام عليكم; and اسم الشيب اسم الهاء The cry of the ماء and The sound of مآء شيب: so that they belong to the cat. of مآء زيد [120]. And مقام اليناب meaning Thou art far from me, because he whose place is far is himself far (R).
§ 124. Only eight [ns.] are pre. to the prop., (1) ns. of
time, advs. or [other] ns., as XIX.
34. And peace was upon me on the day I was born and
And declare the day shall come upon them: S
asserts that the vague n. of time, if future, is like إذ
in peculiarity to the verbal prop., and, if past, is like ان
in prefixion to the two props.; and the reply to XL. 16. [1]
and [503] is that the day of resurrection, being certain to come to pass, is treated like the
past: (2) [202], distinguished by that from the
rest of the ns. of place: (3) i. q. علامة، allowably pre.
to the verbal prop. whose v. is plastic, when [the v. is]
affirmed or denied by ما، as

[after (Jsh) below] and

[by 'Amr Ibn Sha's alAsadi, Bear thou from me unto my people greeting, a message. They will be known by the sign that they have not been weak, nor weaponless (Jsh)]:
says S; but IJ asserts that it is pre. only to the single
term, the o.f. being بابية ما يقدموه, i.e.

as says the poet [Zaid Ibn 'Amr Ibn AsSa'ik (Jsh)]
[Now, who will convey from me unto Tamīm by what sign they are recognised? By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust, and badly wounded in the head, as though from the blood of their heads upon their toes were wine (Jsh)] : 

في وقت، اذهب بنى تسم في ذوء (4) صاحب سلامه Go thou in a (time) possessed of safety: (5) ود، plurality, allowable pre. to the verbal prop. whose v. is plastic, provided that the v. be affirmed, as لذمنا لدى سالمتمنا وذناكم فلا يف منكم للخلاف جنوح [We kept, since ye made peace with us, to concord with you. Wherefore let there not be from you an inclining to discord (Jsh)]. and

خليلية رقتا ريش اقضى لبانة معي العرصات المذكروت عهودا [My friend, gently, while I accomplish a want from the courts reminding of vows (DM)]. : قول (8) قول (7) and, as قول يا للرجال ينفع منا مسرعين الكهول والشبان [The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste (Jsh)] and
[And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me (Jsh)]. The post. prop. must not have a cop., the sayings

[And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine (Jsh)] and

[by AnNābigha alJa'dī, A year passed from the year that I was born in, and ten after that, and two other years (Jsh)] being extraordinary (ML).

§ 125. IM allows the pre. n. like the n., i.e. the inf. n. and act. part., to be separated in a case of choice from the post. n. by what the pre. n. governs in the acc., namely a direct obj., as in Ibn A'mir's reading وَقَذَّلَ رَبَّيْنِ لُكَثِّرُ مِنَ المُشْرِكِينَ قَتَلَ اُولَاهُمْ شَرَكَاهُمْ VI. 138. And in like manner was made specious unto many of the polytheists their associates' slaying their children and the reading فَلا تَحَصِّبُ الَّذِينَ مُخَالِفُ وَعَدَةِ رَسُولٍ XIV. 48. Then do not thou account God to be failing His Apostles in His promise; or adv., as in The leav-
ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the adv., as in the Prophet's saying in the tradition of Abu-dDardá: *Will ye leave for me my companion?* and separation by the oath also occurs in a case of choice; for Ks transmits [1,498]. In a case of necessity separation of the pre. and post. ns. by a word extraneous to the pre. n. occurs, as

[by Abú Ḥayya anNumairí, Like as writing is writ with the hand one day of a Jew, that makes some of his lines near to some, and makes some far from some (J)]; and by an ep. of the pre. n., as

[by Mu‘awiya Ibn Abi Sufyān, I escaped when the Murādī had wetted his sword from the blood of the son of Abù Tālib, the chief of the pebbly water-courses (J)] and

[by AlFarazdak, By God, if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath (J)]; and by a voc., as
[by Bujair, Agreement, Ka'b, with thy brother Bujair in becoming a Muslim will save thee from speeding perdition in this world and abiding eternally in Hell (J)] and

(IA) As though the hack, Abū 'Isām, of Zaid were an ass belaboured with the bridle (Jah). Separation of the pre. and post. ns. by the adv. [or prep. and gen. (R)] is allowable in poetry, as

لَمْ رَأْتُ سَاتِينَا صَفَتَتْ * مَعْيَةً منْ لَأَمِها

[by 'Amr Ibn Kāmi'a (M),] When she saw mount Sā'idh- amā, she shed tears. To God be ascribed the deed to-day of him that blames her! (M, R) and

هُمَا اخْرَا فِي الْحَرْبِ مِنْ لَا أَخَانِهَا

إِذَا خَافُ بَيْنَا نُورَهَا نُفَعَاهَا

(M), by 'Amra alKhath'amīya, They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them (T).

§ 126. The pre. n. is suppressed (M, R, IA, ML), as

LXXXIX. 23. And (the command of) thy Lord shall come (ML), when there is no fear of ambiguity (M, R), because of the existence of a context that indicates
it (IA), as "وَأَسْأَلَ الْفَرِيقَة" XII. 82. And ask thou (the people of) the city (M); and in poetry even with ambiguity, as [And have ye knowledge and skill in that of which the profit and advantage will be redounding to me? But I am better acquainted with my state than you, for verily I am skilled in what has baffled the physician (Ibn) Hidhyam (N)], i.e. "ابن películ" (M, R). Cases of that are (a) where a legal ordinance is referred to a concrete substantive, because requisition [or rather ordinance (DM)] attaches only to acts, as "حُرِّمَ عَلَيْكُمُ الْمُبَيَّة" V. 4. (The eating of) carrion has been made unlawful unto you and "وَأُحْلِلَ لَكُمُ الْأَنْعَام" XXII. 31. And (the profitable uses of) the beasts have been made lawful to you; (b) where requisition is attached to what is past, as "إِنَّهُمْ بِالْحَقِّ" V. 1. Fulfil (the requirement of) the compacts and "وَأَرْضَوُا بِعِيدِ اللَّهِ" XVI. 93. And fulfil (the requirement of) the covenant of God, they [i.e. the compacts and the covenant (DM)] being two sayings that are past, so that neither breach nor fulfilment is imaginable in them; (c) XII. 32. [502], since blame does not attach to concrete substantives, i.e. "فِي مَراوَدَتِكُمُ" and XII. 82.: and AlA'ishah says "إِذَا تَزَيَّنُوكُم بِعَيْنَكُمْ لِيَلَّةَ ارْمَدَا" * وَبِهِ كَمَا بَاتِ السَّلِيمُ مَسَهَّدا
[Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the man bitten by a serpent passes the night, rendered sleepless? (Jsh)], i.e. 

غَنْطَةٌ لَيْلَةٌ رَجُلٌ أَرْمَى; and the converse of it is the inf. n.'s acting as a subst. for the n. of time, as 

جَنَّةٌ طَلَّوْعُ الْخَمْسِ, i.e. 

رَقْتُ طَلَّوْعُهَا, though 

جَنَّةٌ مُقَدَّمٌ الْخَمْسِ is not a case of that, contrary to Z's opinion [65], but 

مُقَدَّمٌ is a n. denoting time of arrival (ML). The post. n. then takes its place in inflection (M, R, IA), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (IA): and sometimes [in something else (M), in gender (R)], as 

يُسَيْحُونَ مَنِمَرَ الْبَرِيفِ عَلَيْهِمَ

بَرِيدٌ يَصْفِقُ بِالْجَيْحِيِّ السَّلْسِلِ}[by Ḥassān (M) Ibn Thābit, They make him that has come to AlBarid unto them quaff (the water of) Baraddâ mixed with mellow wine (SM) and قُطَلَتْ السَّارِقَ فَانَضَلْت (The hand of) the thief was cut off, and it healed (R); and 

[reason (R),] as 

ركِمٌ مِّنْ قَرْبِهِ إِلَّا كَانَ فَنُجِّى بَالْمَالِ يَبْنَا بَيْتًا أو هُمْ كَانُوْن VII. 3. And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon! (M, R). When the sentence needs a pre. n. that can be 

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supplied with the 1st or 2nd of two terms, to supply it
with the 2nd is better, as \textsection 193. The
pilgrimage is \textit{(a pilgrimage of)} known months and \textsection 172.
[146] rather than \textit{(The months of)} the pilgrimage are
\textit{known months} and \textit{But (the possessor of)} piety is the one \&c., because in the former you supply when there is need
of supplying, and because suppression from the end of the
\textit{prop.} is better (ML).

\textsection 127. Sometimes, [according to S (R), the \textit{pre. n.}
is suppressed, but (M, IA)] the \textit{post. n.} is left (M, R, IA)
upon its inflection (M, R) in the \textit{gen.} (IA), provided that
the \textit{pre. n.} be coupled to its like (R, IA) \textit{pre. to some-	hing} (R), as

\begin{center}
\textbf{ما الحسن من تفسيرين أولاً وثانيَّةً} \\
\textbf{وَتَنَّارِيَ تَوَفَّيَ بِاللَّيْلِ نَارًا}
\end{center}

(M, IA), by Abū Dwād (M) allyṣīt, \textit{What! every man}
accountest thou to be a man perfect in the qualities
of manliness, and \textit{(every)} \textit{fire} that is kindled in the night to
be a \textit{fire} of hospitality? (Jsh); and sometimes when the
suppressed is not like the expressed, but opposed to it,
as in the reading

\begin{center}
\textbf{ترغبون عِرْضَيَّ الدُّنْيَا وَاللَّهُ يَرَبِّي الْآخِرَةَ}
\end{center}

VIII. 68. Ye desire the frail good of the present life; but
God desireth for you (the everlasting good) of the life to
come, i.e. \textit{باَّكِي الْآخِرَةِ} (IA).

\textsection 128. The \textit{post. n.} is suppressed (M, R, IA, ML),
often in the case of [ \textit{ذَئَبُ}] the \textit{ي} of the 1st \textit{pers.} when the
voc. is pre. to it [54], the finals [201], and after [116] [A], and after [96] (ML) as to be gone. That took place then and at that time, i.e. when (such a thing took place) (M), viz. VII. 3. (M, ML) Unto God belongeth the command before (everything) and after (it) and I did it the first (of everything). And to all (of them) gave We judgment and knowledge, and exalted some of them above some (of them) (M); and sometimes in other cases, as in the reading. And there shall be no fear (of anything) for them (ML). Then the pre. n., (1) if a n. pre. to the like of that suppressed [post. n.] be coupled to it, [whether the 1st pre. be one of the ados. mentioned (below), as Before (Zaid) and after Zaid, or not, as

(1) ά· ια· ια· ρ· ια [R], by AlFazrak, O people, who has seen a collection of clouds presenting itself in the horizon, wherewith I am gladdened, between the two stars named the two fore legs (of Leo) and the four stars named the forehead of Leo? (Jsh) and
(R), by AlA'Shà (M), \textit{But an after running (of a good galopper) or a former running of a good galoper, large in the fore and hind legs (R),} is without Tanwin; [but is not uninf., because the post. n. is like the remaining, being expounded by the 2nd (R), as

\begin{align*}
\text{سُقِىَ الأَرْضُ وَالْفَخْطَ سَهْلٌ وَرَحْنَهَا}
\end{align*}


(IA) \textit{The rain watered the lands, the smooth (of them) and the rough of them; so that the handles of the hopes of men were hung upon the seed-produce and the udder (J): as is sometimes the case even if a n. pre. to the like of the one suppressed be not coupled, as}

\begin{align*}
\text{وَمَنْ فَتَلَّ نَادَىٰ كَلْ مُؤْلِىٰ قَرْبَةٌ}
\end{align*}

\begin{align*}
\text{فَمَا عَطَلَتْ مُؤْلِىٰ عَلَىٰ العِراَفَةٌ}
\end{align*}


(IA) \textit{And before (that) every son of a paternal uncle summoned kindred to help him; and affections did not prove affectionate to him, a son of a paternal uncle, the 2nd \textit{موؤلیٰ} being a total subst. for the pron. governed in the gen. by \textit{على}, put before it for the sake of the metre (J, and the anomalous reading (IA): this [that IM mentions, vid. that the suppression is from the 1st, and that the 2nd is the one pre. to the mentioned (post. n.) (IA),]
being Mb's opinion (R, IA): whereas S's opinion is that the 1st is pre. to the explicit gen., and the 2nd really pre. to its pron., i.e. علاّ علاّة ساعة أضَرَّ أتى بتّامَة, but that then, the pron. being suppressed, the 2nd pre. is placed between the 1st pre. and the post., in order that the explicit [gen.-] may be like a compensation for the suppressed pron., as in [53] (R); and] it is better that the suppressed should be [from the] 2nd in such as [53] يَا زَيْدٌ زَيْدٌ آَلَلِّج and بيني ذِرَاعِي آَلَلِّج, contrary to Mb's opinion (ML): (2) if another n. pre. to the like of that suppressed [post. n.] be not coupled to it, (a) if it be an adv. containing the idea of relation, like قبل and بعد in time, and أمام and خلف in place; or assimilated to it in vagueness, like غير and حسب, is uninfl. upon Damm; (b) if it be not one of the advs. mentioned, must have Tanwin as a subst. for the post. n., vid. [109], as XXV. 41. [62] and XLIII. 31. (R). Two pre. ns. are suppressed, as XXXIII. 19. [1] and

[by AlAswad Ibn Ya'fur, And her limping overtook Al'Arāda's reserve of running, when she had made me to be (possessed of a distance of) a finger from Hazīma (Jsh),]

i.e. ذّا مساحة لإصبعٍ
LIII. 9, i.e. 

And he, i.e. the quantity of the distance of his nearness, was like a length of two bows, three being suppressed from the sub. of, and one from its pred.; so Z supplies the ellipse (ML), as F says that means [الحَمُّ] means (K).

§ 129. The n. pre. to the of the first pers., (1) if a sound sing. or broken pl., or a perf. pl. fem., or quasi-sound, has its final pronounced with Kasr, as غَلَامِي, غَلَامِي, ضَالِي, ضَالِي, and : غَلَامِي, غَلَامِي, (2) if defective, or a du. or perf. pl. masc. in the acc. or gen., has its incorporated into the of the 1st pers., as تَفَاسِمٍ nom., acc., and gen., (3) if a perf. pl. masc. in the nom., has the converted into : upon which the letter before the , if pronounced with Damm, has the Damma converted into Kasra, as زَيْدٌ; but, if with Fath, as in مَصِلَتُونَ, remains so, as مَصِلَتُونَ; (4) if a du. in the nom., has its I preserved, as غَلَامِي and غَلَامِي, according to all of the Arabs: (5) if abbreviated, is treated in the well-known dial. like the du. nom., as عُصْيَة and عُصْيَة; while Hudhail converts its! [into (J)], and incorporate it into the of the 1st pers., as عُصْيَة, whence .
(R) O `Abd Allah Ibn Az Zubair, long was it that thou disobeyedst, orig. عصبت, and long was it that thou modest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck (Jah). The three vowels [of inflection] are assumed in the n. pre. to the ي of the 1st pers., when not a du. or perf. pl. masc., nor defective or abbreviated, as مسلمانٍ, غلمٍ, and مسلمٌ, غلمٌ, and so that, these exs. and the like being inf. by means of vowels assumed upon the letter before the ي, which are prevent ed from appearing by the fact that the ي must be preceded by a vowel homogeneous with it, i.e. Kasra, you say زرَّر بعَلَمٍ, راِيت غلامٍ, جاَه غلامٍ; the sign of the nom., acc., and gen. being a Damma, Fatha, and Kasra.
assumed upon the letter before the ی, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the op. of the gen. being prefixed only after its establishment (Sh). The ی of the 1st pers. is pronounced with Fath with (1) the defective, like یَرِی; (2) the abbreviated, like یُعُصَای; (3) the du., like یُعَلِّمَی nom. and یَعَلَّمَی acc. and gen.; (4) the perf. pl. masc., like یُذَیتَ nom., acc., and gen.: and in other cases may be pronounced with Fath or made quiescent, as یُعَلِّمَی and یَعَلَّمَی (IA). The ی occurs quiescent with the ی in the reading of نُافی VI. 163. And my life and my death; and pronounced with Kasr with the ی before it in the dial. of the بَنُو یاربی, whence the reading of همّزاء ربّا یم بَصَریخی XIV. 27. Nor are ye my helpers, like

[He said to her, Hast thou any desire, O thou, for me? She said to him, Thou art not the favoured one (N)].

but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] ns.[16], when they are pre. to the ی, is the same as when they are not pre., i.e. the finals are elided; except یَنُ, which is pre. only to explicit generic substantives, though
is in the poem of Ka'b [Ibn Zuhair, We gave the Khazrajī a morning draught of sharpened swords, the authors whereof displayed the authors of their origin, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, "نًم" being treated like its sisters, "نًي" is said, the chaste form is "نًي" in the three cases (M). And Mb allows "لي" and 

(by restoring the ل of the v., i.e. the ء, making it ى, and incorporating the ى into the ى (Jm), citing ىأبأع by my father, &c. [25] (M, Jm); but its attributability to the [perf.] pl. [masc. here, as] in

[by Ziyād Ibn Wāsil, And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom! (Jsh),] rebuts that (M).

§ 130.A. The gen. [because (Sh)] of vicinity [to the gen. (Sh)] occurs (1) in the ep., [149] [seldom (ML),] as in the saying وهذا جحفر ضب خرب This is a deserted hole of a lizard [and

کلٰغتُ بَیْرُا فِی وَرانْعِی وَبَلاً كَبْیرُ اَنَسٰی فِی بَیَٰن مْرَمْلً
(ML), by Imra al-Kais, *As though mount Thabit in the beginnings of its rain were a chief of men wrapped in a striped mantle (EM)*: (2) in the corrob., [extraordinarily (ML)], as in

> يا صلِّ بلغ ذریة الزوجات كلِم
> إن ليس رصَّل إذا انحلت عري الذنـب

*O companion, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp (Jsh)!: (8) it is said, [in the coupled, as (Sh)] in V. 8.*

> When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of your heads, and your legs to the two ankles [in the reading (Sh)] with *ارجلكم* in the gen., [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in the coupled, because the con. [intervening between the two ns. (Sh)] prevents vicinity (Sh, ML), the gen. in the text being, as these hold, by coupling to *رُوحُسيِّ*, *wiping here being washing*, while the reading [of Naṣi, Ibn Amīr, Ḥafṣ, Kh, and Yaʿqūb (B)] with the acc. is a coupling not to *ايدينيِّ*, but to the place of the prep. and gen. [498], as in
[by Ru'ba, *Diverging from their right course, going astray, travelling now in high ground, and now depressed low ground (N)*].
§ 131. When the *ops.* have received their full complement of *regs.*, they have no means of access to others save by apposition (Sh). The *appos.* are the *ns.* that are not affected by inflection except in the way of apposition to others (M). The *appos.* are every second with the inflection of its *ant.* from one [identical (Jm)] consideration (IH), as جَارِيٌّ زَيد العَالِم. *The learned Zaid came to me,* the *nom.* in both زَيد and العَالِم arising from one identical consideration, the agency of زَيد, العَالِم, because the *coming* referred to Zaid in the speaker's intention is referred to زَيد with its *appos.*, not to زَيد unrestrictedly (Jm). The multiple *enunc.*., then, as LXXXV. 14—16. [31], the attributes in علمت زيدا العالما عائلا طبيعا I knew Zaid to be learned, intelligent, clever, the multiple *ds.* s., as *تَنْتَعِدْ مَنْ مَخْنُوتُ لا* XVII. 23. So that thou become impotent, being blamed, forsaken of God, and the excepted after the excepted, as جَارِيِّي القوم إلا زِيّدًا إلا عمرا The people came to me, except Zaid, except Amr, ought to be included in the definition of the *appos.*; whereas, if he had said "with the inflection of its *ant.* on account of the inflection of the first," that objection would not have applied (R). The *appos.* is the *n.*
sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the enunc. and d. s. of the acc.; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the appos., which shares with what precedes it in all its cases of inflection, as جاء ازید الكرم رايت زیدا الكرم (IA). The appos. are 5, corrob., ep., subst., synd. expl., and coupled (M, IA, Sh). The op. of the corrob., ep., and synd. expl. [below] is, S says, the op. of the ant.; and his opinion is most likely, because the [matter] referred to the ant. in the speaker's intention is referred to it with its appos., the coming في جآزي زید الطريف being in his intention referred not to Zaid unrestrictedly, but to Zaid restricted by being clever. The op. of the subst. is, (1) as Akh, Rim, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the prep. and gen. لبيتهم are a subst. for the prep. and gen. [لمن (K, B)], and the op. جعلنا not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the op. is the 1st [op.], not another supplied, because, the ant. being then like the dropped, the op. as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, St, Z, and IH hold, the op. of the ant., since, the ant.
being in the predicament of rejection, the op. of the first is as it were in contact with the second. The *synd. expl.* being in reality the subst., its predicament in what we have mentioned is that of the subst. And the op. of the coupled is, S says, the 1st [op.] through the medium of the p. (R).

§ 132. The *corrob.* is an *appos.* settling the matter of the *ant.* in respect of reference, [i.e. its being referred or referred to (R),] or of universal inclusion (IH, Sh) of its individuals by the reference (R), as جازَ زيد نفسه Zaid came himself and XV. 30. [88], since, if it were not for the *corrob.*, the hearer might allow the comer to be his news or his book, on the evidence of LXXXIX. 23. [126], and the doers of obeisance to be *most of them* (Sh). It is (1) *lit.*, vid. repetition of the 1st expression (IH, IA) itself, as لا إذا ذكبت الأرضي دك ذا LXXXIX. 22. *Surely, when the earth is brayed with braying, braying (IA):* you corroborate by repeating the expression or its *syn.,* as LXXXIX. 22. and نحياجا سبلا XXI. 32. *Roads, ways* (Sh): (2) *id.* (IH, IA), vid. restricted expressions, i.e. نفسه، ابتعد، [139] ابتعد، جمع [جميعهم], كلاهما، كلا، عينه، and ابتعد (IH), vid. (a) what removes the imagination that a n. is *pre.* to the corroborated, i.e. عيبى نفس and عينه، which must be *pre.* to a *pron.* agreeing with the corroborated, as جازَ زيد نفسه عينه، and هنالك نفسها or عيناتها，and، if the corroborated be *du.* or *pl.,* are pluralized upon the
paradigm or جار الزيدان انفسهما, أصل and أعينهم الزيدور انفسهم, and أعينهم or الهندان انفسهما, and أعينهم or الهندات انفسهن; (b) what removes the imagination that universal inclusion is not meant, i.e. كل and كلا, كلتا [137] (IA). When the du. is corroborated by نفس or عين, there are three dial. vars., the chasest the pl., below it the sing., and below the sing. the du. (Sh).

§ 133. The object of the corrob. is to dispel (1) the hearer's inattention: (2) his thought that the speaker is making a blunder: in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as زيد زيد
(a) the referred, as you say هذا باطل meaning imperfect, in which case also the expression must be repeated, as in the Prophet's saying لما امرأة نكحت بغير إذن وليها فتأكها باطل باطل باطل whatsoever woman is married without the leave of her guardian, her marriage is null, null, null; (b) the referred to, as you say تقطع الأمير اللى, meaning (The young man of) the governor (by his command) maimed the robber, in which case the referred
to must be repeated literally, as ضرب زيد زيد, i.e. Zaid, not He that stands in his place, beat, or ideally, by means of عين, نفس, and their variations; (c) the reference of the v. to all the individuals of the referred to, in which case this mistake is dispelled by the mention of أربعتهم, ثلاثتهم, كلاهما, [139] &c. and the like.

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the p., as إن ان زيدا كاتم [below]; or prop., as فان مع العسر يسرا اين مع العسر يسرا

XCIV. 5. 6. Then verily with the difficulty shall be ease, verily with the difficulty shall be ease: which sort of corrob. is not included in IH's definition, because it settles the matter of the ant., but not in respect of reference or universal inclusion (R). The [lit. (R)] corroboration [by simple repetition (M)] is current in n., v., and p., [single term and (R)] prop. (M, R), explicit n. and pron. (M, &c. (R), as إن ان زيدا منطلق, ضربت ضربت زيدا, ضربت زيدا زيدا [below], جارني زيد جارني زيد, and مآ أكرمني الا أنت (M). The repeated is independent, i.e. what may be begun with and paused upon; and dependent,
i.e. what may not be. The dependent, (1) if unil., like the con. or necessarily attached to the beginning of words, like the preps., or end, like the attached prons., is not repeated alone, except in poetic license, as

\[504, 509\), by Muslim Ibn Ma'bad alAsadi, Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine (Jsh.),] and

\[509\] And other than an upright tent-peg and two other tent-peg and burnt stones, like, like what are made supports for the cooking-pot (DM, Jsh)]; but with its support, as

(2) if not unil., nor necessarily attached, may be repeated alone, as [below]; the better [construction] being to separate them, as. The independent is repeated without separation, as

\[Then where goest thou, whither is the hurrying with my she-mule? The overtakers have come to thee, have come to thee. Hold! hold! (Jsh)\] and

\[Then where goest thou, whither is the hurrying with my she-mule? The overtakers have come to thee, have come to thee. Hold! hold! (Jsh)\] and
[by Jamil, I will not, not reveal the love of Bathna. Verily she has taken against me bonds and covenants (Jsh)]; and with separation, as [\(\text{XI.}
\]

22. When they in the life to come, they [524] are disbelievers (B). The non-repl. p. is repeated only with what is attached to it (IA, Sh), as [\(\text{في الطار في إن زيدا إن زيدا قاتم}
\)] [above] nor [\(\text{في في الطار زيد}
\)] [above] nor [\(\text{إن إن زيدا قاتم}
\)] [above] nor [\(\text{الدار زيد}
\)].

but the repl. p. may be repeated alone, as [\(\text{نعم نعم}
\)] Yes, yes, [\(\text{لا لا}
\)] No, no, and [\(\text{أي أي}
\)] (IA). Repetition is good when you mention what requires two things, the 1st of which has a train; in which case the requirer is repeated after the completion of the train of the 1st, as [\(\text{لا تُحَسِّبُون}
\)] III. 185. Do not thou account them that rejoice at what they have committed, and love that they should be praised for what they have not done, and [below] do not thou account them [524] to be successful in escaping from chastisement, since the 1st obj. is long by reason of its conj. You either repeat the 1st expression itself, or strengthen it by one of the same measure and last letter, which is named all. seq., and has an apparent meaning, as [\(\text{هنئينا مريما}
\)] [42]; or no meaning at all, as [\(\text{حسي بسي}
\); or a far-fetched, not apparent, meaning,
as نبنت الشر، i.e. extracted it. There is sometimes a con. with the lit. corrob., as والله ثم III. 185. after لا تحسبنهم, By God! Again, by God! and not, contrary to the id. corrob. (R).

§ 135. The explicit n. is corroborated by its like, not by the pron.; and the pron. by its like and by the explicit n. The two prons. are both detached, as ما ضربنلإا هو زيد كام هو; or one attached, and the other detached, as and similarly and وردت يك أنت انطلقت أنت. The detached nom. pron. occurs as a [lit. (R)] corrob. of every attached [pron. (IA)], nom., acc., or gen. (R, IA); because of its strength and originality, since the nom. is before the acc. and gen. (R). The [attached (IA)] nom. pron. is not corroborated by (M, IA) the explicit n. [136] (M) or or (IA), except after being corroborated by the [detached (IA)] pron., [as زيد ذهب هو نفسه النساء حضرى, or or or or or or, the covert and prominent prons. being alike in that respect (M)]; but the acc. and gen. are corroborated unconditionally (M, IA), as رايتنا نصب and مزرت بنا نفسه.
§ 136. \( \text{ isi } \) are peculiar in making this distinction between the nom. pron. and its two companions; and in the case of any other [explicit corrob.] there is no distinction in allowability between the three of them, as جَآُوَّلْنِي كَلْهُم, الكتَابُ قَرْنِي كِلَّة [e. g. XXXIII. 51. (138)] (M).

§ 137. You corroborate by جَمِيع (IA), and جَمِيع, only (IH)] what has parts (IH, IA), separable sensibly or predicamentally (IH), some of which may occur in its place (IA), as اَكْرِمْتُ الْقَوْمَ كَلِهِم I honored the people, all of them and اشْتَريَتُ الْعَبْدَ كَلِهِ I bought the slave, all, or the whole, of him, [since part of him may be bought, and not the rest (R),] contrary to جَآُوُدُ كَلْهُ (IH). You corroborate by كَلَّا and the du. (D, IA), masc. and fem. (IA), in the position wherein one of the two may be alone in the act, in order that the sense of participation may be verified, as جَآَرُ الْرَجُلِي كَلَّا* The two men came, both of them, because جَآَرُ الْرَجُل may be said; but, where the act does not belong to one, corroboration of the du. by them is surplusage (D). One does not say اَخْتَصِمْ الزَّيدِي كَلَّا, because The two Zaidu are not separable with regard to the disputing together, since it is only between two or more (R). All of them [except
must be *pre.* to a *pron.* agreeing with the corroborated (IA): [and] and its variations (R, ML) are constructively *pre.* [see *جمع* in § 18.], according to Khl's opinion (R); [but] must be denuded of the *pron.* of the corroborated. The expressions of first corroboration need a *cop.,* which is only the expressed *pron.*: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM),] on II. 27. [72] that *جمع* is a *corrob.* of *ما,* whereas, if so, *جمع* would be said, and moreover, corroboration by *جمع* being rare, the Revelation should not be explained in accordance therewith, and it is correctly a *d. s.:* (2) the saying of Fr. and Z [and B] on the reading - لا فيها. XL. 51. *Verily we, all of us, are in it* that *كلا* is a *corrob.* [of the *sub. of* لان, *det.* (138) (K), i. q. *كلنا,* the Tanwin being a compensation for the *post. (pron.)* (K, B)]; whereas it is correctly a *subst.* And by the mention of "first" I guard against *اجمع* &c. [139]; for they corroborate only after *كل,* as XV. 30. [88] (ML). The Arabs use *pre.* to the *pron.* of the corroborated to indicate *universal inclusion,* like تَجَاء الْقَوْمِ عَامِتَهُم, *كل,* as *اجماعَ,* *اجماعَ,* *اجماعَ,* *اجماعَ,*
and, to strengthen the intention of universal inclusion: and are sometimes used not preceded by کل, &c. [139], which IM asserts to be rare, whence

\[ O \text{ would that I were a suckled boy, AdhDhalfa carrying me during a year entire! When I cried, she would kiss me four times: then should I continue to cry during the time, all of it; but some say is not so, because of its frequently occurring in the Kur\'ān, as } \text{XXXVIII. 83. Assuredly I will mislead them, all of them} (J). \text{ The } du. \text{ is corroborated by } کلا, عين, نفس, and } كلتا: \text{ and, according to the BB, by nothing else, so that you do not say } جآرُ الْقَبْيلَتَانِ, nor } جآرُ الْجِهَالِيَّي اجمعأي \text{ جمعأي}; \text{ but the KK allow that.}

\$188. \text{ According to the BB (IA), the } \text{indet. may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the } \text{indet. is a predicament, not predicated of, as } \text{فِنَّكَثَهَا بِأَظِلِّ الْعُلُو [133] and similarly LXXXIX. 22. [132] (R); and the corroborated}
must be det., 'A'isha's saying مَّا صَامَ رَسُولُ اللَّهِ صَلَّمُ شَهْراً كَلْلَهْ أَرْضَانُ The Apostle of God (God bless, etc.) fasted not a month, all of it, save Ramadān and

ُيَا لَيْتَ عَدَةً حَولُ كَلْلَهْ رَجْبُ

O would that a term of a year, all of it, were Rajb! being anomalous (Sh): but, according to the KK, [whose opinion IM prefers (IA),] the indet. may be corroborated, when [known in quantity (R),] limited, [like درهم and دينار], شهر, ليلة, يوم, &c. (132), not by نفسي and غير, which opinion of theirs is not improbable; so that, according to them, the corrob. and corroborated need not agree in determinateness and indeterminateness, contrary to the opinion of the BB (R),] whence [نَلْبَتُ الْغُرُوبٌ (117),] يَا لَيْتَنِي الْغُرُوبَ [137], and

قَلْتُ صَرِّبَ البِكَّةَ يوْمَا أَجْمَعَا (R, IA) The sheave of the pulley has creaked during a day, all of it (J). The corroborated is sometimes suppressed, most often in the conj., as جَارِيَةٌ الَّذِي صَرِّبَتْ نفسه, i.e. ضربتْ نفسه; less often in the ep., as جَارِيَةٌ تُقْومُ لَفْتَة ; and still less in the enunc., as لَفْتَةُ كُلَّهِ أَجْمَعِينَ أَعْلَبَتْ كُلَّهُ أَجْمَعِينَ; because of what you have learnt
[63], that suppression of the pron. from the conj. is better than from the ep. and enunc., and from the ep. is better than in the enunc. (R). Suppression of the corroborated [while its corrob. remains (ML)] is [allowed by S and Khl; but (ML)] disallowed by (R, ML) some (R), Akh and his followers (ML), because, suppression being for abridgment, and corroboration for prolongation, they are incompatible (R). Separation of the corroborated and corrob. occurs in XXXIII. 51. And that they should not grieve, and should be well pleased with what thou hast given them, all of them, [being a corrob. of the of (K, B), and Ibn Mas'ud reading اذن رضيين كلھن (K),] and أذن رضيين كلھن [137] (ML).

§ 139. ایبصع, اکتع, ایبصع, اکتع are all. seqs. to (M, IH), occurring only after it (M); so that they do not precede it, and the mention of them without is of weak authority (IH). If you intend to combine the expressions of id. corroboration, you put نفس اجتمع, اکتع first, then عین, then كل اجتمعون, then its sisters اجتمعون اکتعوز أکتعوز; but, if not, you may restrict yourself to whichever of them you please from نفس اجتمع [137]. The BB end with أبصع, without
mentioning, the Bdd end with, saying, and so Jz mentions; Z puts before, and IH follows him; and I do not know what is the right of it. It is commonly held that, when you intend to mention the sisters of اجمع, you must begin with اجمع, and then put its sisters, in this order اجمع اکتنع اصعب اربع; and there is no dispute that may not be put after any one of its sisters (R): but, IK says, you begin with whichever of them you please after [and اجمع (R), [and اجمع اصعب (M),] [and اجمع بصنع (R)] have been heard; and even جاژنی القوم اکتنوا [see in § 137.] (M, R). There is no dispute that, when you intend to mention كل، مني، نفس together, the order mentioned is necessary. IB says that جاژنی القوم كلهم اکتنون اصعبون اکتنوا is a corrob. of كلهم of القوم، and so on, each one of them being a corrob. of what is before it; but others say that all are corrobs. of the 1st corroborated, like the consecutive eps. (R).

§ 140. The ep. is the م., indicating one of the states of the substance as.long, نصیر, قائم, stand.
ing, sitting, honored, dishonored (M). IH says in the exposition of the M that the ep. is general, i.e. every expression containing the sense of qualificativity, whether it occur as an appos. or not, so that the enunc. and d. s. [74] in such as زیدنی کاَم and جارِنی زیدنی راَکبا are included in it; and particular, i.e. what contains the sense of qualificativity when it occurs as an appos., as جارِنی زیدنی فارِب and that (R) the [particular (R)] ep. is an appos. that indicates [the existence of (Jm)] a meaning in its ant. [or in the belonging thereof (145) (R)] unrestrictedly (IH). By "unrestrictedly" he intends to exclude the d. s. in such as ضرَبُت زیدا مِجرَدَا; مجرَدَا, though indicative of a meaning in زیدا, is not so unrestrictedly, but when he is restricted by the state of beating: whereas the d. s. is already excluded from the definition by "appos." (R). IM defines the ep. as the appos. supplementing its ant. by explaining one of its qualities, as I passed by a generous man, or of the qualities of what belongs to it, i.e. its connected, as I passed by a man whose father is generous (IA). The ep. [is added to distinguish between two participators in the name: and, it is said (M),] denotes particularisation (M, IH, IA, Sh) of
mentioning "it is" in the first line of $157$ 
(M, I) [1857] is deleted from the law as was the case with $156$ in (M, II) where the law as it is in (M) is not put in.

You intend to me what is the right order to begin with, and you begin. You begin.

what is the right order to begin with, and you begin. You begin.

§ 156] (M, II) where the law as it is in (M) is not put in.

You intend to me what is the right order to begin with, and you begin. You begin.

what is the right order to begin with, and you begin. You begin.
Thou art the man, all of the man and
This is the learned, the seriously learned
the genuinely learned, meaning I passed by
I passed by a man of evil, as
in good and a man of evil, as
said (M). The saying of many
I passed by this man that I passed by this man that
in error: IM says "ISB guides to the truth,
synd. expl. [148], as does IJ"; and so do Zj
IL). The majority of GG prescribe derivation
of the ep.; and therefore (R) S deems
as rendered by (M) of weak authority
that IH does not prescribe it (R). There is no dif-
tween its being deriv. and otherwise when its
is to denote the meaning [occurring (Jm) in
(Jm)], generally, [i.e. in all its usages, like
and (R) pre. to the generic substantive, which
ions have a qualified, expressed or supplied
and (R) مَالَ, [and like every con-
ing, and the Tā' is, because
56
its ant. (Sh), i.e. diminution of the homonymy existing (R) in indets. (M, R), as 

(The obligatory, or Incumbent upon him, shall be) [29] emancipation of a believing slave (Sh); and manifestation (M, IH, Sh) of it (Sh), i.e. removal of the homonymy existing (R) in indets. (M, R), whether proper names or not, as زيد العالم The learned Zaid and The excellent man (R). In 

غفرن بحميد الديين الذين يقيمون الصلاة ويتوبون الزكوة وهم بالآخرة هم يرثون
XXXI. 2. 3. Guidance and mercy for them that do good, who perform prayer, and give alms, and are assured of the life to come is an explanation of their doing good (B); and like it is

by Aus [Ibn Ḥajar, The sharp-witted, who thinks of thee the thought, as though he had seen and had heard (N)], which As, on being asked respecting the المعنى, is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) praise [and magnification (M) of its ant. (Sh), like the eps. applied to God (M), as التحم للرب العالميين I. 1. Praise be to God the Lord of the worlds (Sh)]; or [the opp. of that (M),] blame [and vilification (M) of it (Sh), as
FAستعذِ بِالله من الشيطان الرجيم

XVI. 100. Say thou, I seek protection by God from the accursed devil (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as

In the name of God the Compassionate, the Merciful and 

أعوذ بالله من الشيطان الرجيم

I seek protection etc.; or one that has a partner in it, as

The excellent, learned, or The profligate, abominable, Zaid came to me when the person addressed knows the comer Zaid before he is qualified, even though he have partners in this name (R): (2) corroborator [of it (Sh); but only when the qualified imports the meaning of that ep., expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh),

لا تستعينوا الهيئي الثاني فإنا هو الهي واحد

XI: 53. Take ye not unto yourselves two gods: He is only one God (R, Sh): if, however, that meaning so expressed in the ant. be universal inclusion and comprehension, the appos. is a corrobor., not an ep., as زيد زيد الرجل نسمه and the: but, if not, it is an ep. as in XVI. 53.: and, if the meaning of the appos. be that of the ant. exactly, by correspondence, the appos. is a corrobor. of repetition, as زيد زيد (R): (3)
commiseration (R, IA, Sh) for it, as 

O God, I am Thy poor servant (Sh).

§ 142. The ep. is (M, IA, Sh, ML) (1) generally (M) deriv. (IA, Sh, ML), i. e. derived from the inf. n. to indicate a meaning and its subject, like (IA) the act. or pass. part., or ep. assimilated (M, IA) to the act. part., or فعل of superiority (IA), as مررت برجل ضارب I passed by a man beating or مموم وجهة hand- some in face or خيير من عمر better than 'Amr (Sh): (2) renderable thereby (IA, Sh), as مررت برجل اسد I passed by a lion man, i. e. شيخ (Sh); like the dem., as مرت برجل اذه I passed by this Zaid, i. e. دو i. q. صاحب or conjunct, as مررت برجل نم مال I passed by a man possessed of property, i. e. بزيد صاحب مال, and دو قام by Zaid who stood, i. e. القائم; and the rel. n., as I passed by a Kurashi man, i. e. منتبس إلى قريشي. (IA). are renderable by and ممرسوب and عر by and صاحب by and and and or and [23] ذات سوار دو مال and [116] مررت برجل اذه I say: and you say مررت برجل اذه.
meaning َرجل; and similarly َرجل َكامل في الْرَجْلَة. Thou art the man, all of the man and َرجل َكِل الْرَجْلَة َفِي الْرَجْلَة. This is the learned, the seriously learned and the genuinely learned, meaning َرجل َمُرْتَب َفِي الْرَجْلَة َصَدِيق. I passed by a man, a man of good and a man of evil, as though you said َنَاسِد َصَالِم. The saying of many (M). The saying of many GG on َمرْتَب َهَذَا الْرَجْلَة I passed by this man that is an error: IM says “ISB guides to the truth, making it a synd. expl. [148], as does IJ” and so do Zj and Suh (ML). The majority of GG prescribe derivation as a condition of the ep.; and therefore (R) S deems َمرْتَب َهَذَا الْرَجْلَة [as rendered by َجَرِي (M)] of weak authority (M, R); but IH does not prescribe it (R). There is no difference between its being deriv. and otherwise when its application is to denote the meaning [occurring (Jm) in its ant. (R, Jm)], generally, [i.e. in all its usages, like the rel. n. and ذُو pre. to the generic substantive, which in all positions have a qualified, expressed or supplied (R),] as ذُو مَال َتَميِّز, [and like every conjunct containing ال, and the تسْتَر ذُو, because
is i. q. (القائم) (R)]; or particularly, [i.e. in some of its usages, like ما، which occurs as ep. of the indet. only, provided that you intend praise, and like the prim. generic substantive with respect to the dem. (147), and the dem., which occurs as ep. of the proper name and n. pre. to the pron. or proper name or dem., because the qualified is more particular or equal (148), and nowhere else (R),] as مَرَّتْ بِرجل أَيْ رجل هَذَا (IH). All the prim. [here] mentioned are regular, whether generally [applied to denote a meaning in the ant.], like the rel. n., َنَّذَا, synarthrous conjunct, and َذَرْوُ َنَّذَا; or particularly, like ما oppos. of the indet., the generic substantive oppos. of the dem., and dem. oppos. of what we have mentioned. There remain some prim. occurring as eps. that IH does not mention, (1) regular, vid. (a) كل [117], حي، and جد, apposs. of the generic substantive, and pre. to the like of their ant. in letter or sense, as جد الرجل َانْتَ الرجل كل الرجل َحقّ الرجل and جد الرجل َانْتَ الرجل كل الرجل the earnest man and the genuine man the commonest and best [idiom], and جد الرجل َانْتَ الرجل كل الرجل and جد الرجل َحقّ الرجل allowable with weak authority; and qualifying indets. also, as َانْتَ رجل كل رجل Thou art a man, every man and an earnest man and َحقّ رجل
a genuine man: means that in him are united the good qualities scattered among the whole of men, that others are as it were a jest, and that others are spurious, which [last] two are of the cat. of [121]; and Thou art the base, the very base and the really base and are also said in blame: (b) restricted to an indet., as جَآَنَى رِجَلٍ مَّا شَنِتْ مِنْ رِجَلٍ A man, (that is) what or a thing that, or A man, a thing that, thou hast willed as a man, has come to me: ُّما، which is either conjunct or an indet. qualified by the prop. after it, is in both cases enunc. of a suppressed inch., the prop. being ep. of the indet., i. e. شَنِتْ هوَ الَّذِى شَنِتْ or شَنِتْ مِنْ رِجَلٍ; or, if qualified by the prop. after it, may be ep. of the indet. before it: and in the sense of رِجَلٍ شَعَتْ مِنْ رِجَلٍ and رِجَالٍ كُفِّيْكَ مِنْ رِجَالٍ and رُجَالِي حُسَبْتُ مِنْ رُجَالِي A man, and Two men, and Men, sufficing [143] thee as a man, or two men, or men; and the prop. and gen. in all of that import that the mentioned is the particularized by praise from (among the divisions of this genus, when
they are assorted man by) man, and (two men by) two men, and (men by) men, as we said on أنْصَلَ رَجُلٌ and and رَجَالٌ [118], the like [prep. and gen.] often occurring after what praise and wonder are intended by, as للهُ دُنِى زَيْدُ مَنْ رَجُلٍ [84], and the meaning in all being one, vid. that he is the praised, and the wonder is at it, exclusively, out of the aggregate of this genus, when they are distributed and divided with this division: (c) the qualified repeated, and pre. to such جَمَارُ عَنْدِي رَجُلٍ رَجُلٌ صَادِقٌ and جَمَارُ سُوءُ عَنْدِي رَجُلٍ رَجُلٌ صَادِقٌ: they often prefix the qualified to the inf. n. of the ep., so that, جَمَارُ صَادِقٌ رَجُلٍ صَادِقٌ meaning جَمَارُ رَجُلٍ صَادِقٌ, it is as though you said عَنْدِي رَجُلٍ رَجُلٍ صَادِقٌ; and the 2nd لا مَاتَ مَا بَرَدَا [102]; or the 2nd may be a subst. for the 1st, as is said on XCVI. 15. 16. [153], except that the necessity of their agreeing in determinateness and indeterminateness makes its being an ep. more probable: (d) quantities, as عَنْدِي رَجَالٌ ثَلَاثَةٌ: Beside me are three men: the Prophet says الأنَـثـِى كَلِبٌ مَانِى لا تَجِدُ فِيهَا رَاحَةٍ وَاحِدةٍ Mankind are like an hundred camels, wherein thou wilt not find one high-bred camel; and you say عَنْدِي برَقِيْزَارُ I have
wheat two measures; and similarly with cubit, span, fathom, and other quantities indicating length, shortness, scarcity, plenty, and the like: (2) matter of hearsay, (a) common, frequent, vid. the inf. n. [143], mostly i. q. the act. part., as A man abstaining and just; sometimes i. q. the pass. part., as A man liked, i. e. (b) not common, vid. (a) a generic substantive notorious for some idea, qualifying another generic substantive, as 

A man: Mb says it is by supplying i.e. (like) a lion; and his rendering is strengthened by their saying I passed by a man (like) a lion in strength, i. e. يِشَابِهَ الاسْمُ شَهْيَة, so that is in the acc. as a sp. from the relation of مِثْلُ to the pron.

of the [man] mentioned, as in The pitcher is full of water, according to what we mentioned respecting [77]: and sometimes is said, which [الاسم] is a subst. according to S, but according to Khl may be an ep. as rendered by (like) the lion; and they say (like) a fire in redness: or
And (many) a night, from whose glooms the people say, Alike are the sound of eyes and their unsound; as though we had from it tents inaccessible from their height, whose tops were haircloths, and whose curtains were teak! i. e. whose tops were black, and whose curtains were thick: (b) the generic substantive
qualifying that generic substantive, the expression being repeated in the sense of "بَرْجُرِنْ،" i.e. *كَامِلَ في الإجولَة* consummate in manliness, and رَأْيَتْ "كَامِلَا" i.e. *perfect* (c) a generic substantive denoting what the thing is made of, and qualifying that thing, as S says such [constructions] as *أَكَامِلَ طَيِّبَ A clay signet-ring,*  *

*حَيْرَةَ A silk covering of a saddle, حَيْرَةَ جَلِّيَ A teak door* are disliked in poetry also; but qualification by these concrete substantives is held to be allowable, though bad, according to the sense, through the rendering (wrought of) *clay,* and, if comparison be intended, لَيْبِيْ صَفَتُهُ كَالْحَيْرَةَ بِسَرِّيْ صَفَتُهَا the phrase "by a saddle whose covering is (soft like) silk, (but is not silk): (d) [and in] their saying *بَرْجُرُ إِيَ اِتْحَبَّ عَسَرَةَ I passed by a man father of 10 and *brother to thee* and كَ لُكَ أَبُوكَ father to thee* (R).

§ 143. They [often (IM)] qualify by the *inf. n.* (M, IM), as *رَجْلُ عَلَدَ [142] and زَورُ visiting* and *كَفِيفَ [142] and شَرْعَكَ and مُصْبِحَ like thee, i.e. مَثَلُ and كَانَيْكَ and نُحْرَكَ*
(M); always sing. masc. (IM), as and
بِمَرَأَةِ and and and and بِرَجْلِي عَدَلَ (IA). [Thus 
اتا رَسُولٌ وَرَسُولٌ in XX. 49. Verily we are the two messengers 
being i. q. مَرْسَالٌ, is unavoidably dualized; but in ات ا رَسُولٌ 
ربِّ العالمين XXVI. 15. Verily we are the two messengers 
of the Lord of the worlds, being i. q. ات رَسَالَة, may be made 
uniform for the sing., du., and pl., as is done in qualifying by inf. ns., like صُرُومِ (K on XXVI. 15.). Qualification by the inf. n., [which is contrary to the o.f., 
because it indicates the meaning, not its subject (142) 
(IA),] is explained by suppression of a pre. n., [as some 
say, i. e. دُوَّر فَرْضٍ دُوَّرَ صُرُومً (R); or by putting عَدَلُ in the place of عَدَلٌ 
(IA); or [rather (R)] by hyperbole (R, IA), the name of the accident being unrestrictedly 
applied to the ag. and obj., as though from the frequency of the act they were embodied of it (R).

§ 144. The [enunciatory (IH)] prop. [containing truth or falsehood (M)] is used as an ep. for (1) the indet. 
(M, IH, IA) only (M, IA), not the det., because the prop. 
is [akin to the indet., as being (R)] renderable by the 
indet., [as ذَاهِبٌ ابْرَاهِمُ or قَامَ رِجَالٌ ذَاهِبٌ ابْرَاهِمُ,]
By God, assuredly I pass by the base fellow that reviles me; and go away, then say, He means me not (J) and the night that We draw forth the day from is a sign for you (IA), because its determination is [only] lit. (R); but that is not certain, since may be ds. s. (IA). It must have a pron. (IH, IA) relating to that indet. (Jm), to connect it with the qualified: but the pron. is sometimes suppressed. (R, IA), because indicated, as

[by Jarir, And I know not whether mutual distance have altered them, and length of time, or wealth (that) they have gotten (أصَبْرُ) , i.e. , and اصْبَرْنَاءُ يُوَّالاً لا تَجْزِئُ نَفَسٌ عَنْ نَفْسٍ شَيْئًا II. 45. And fear a day (wherein) a soul shall not make satisfaction for a soul at all, i.e. لا تَجْزِئُ نَفَيْنِ (IA). The cop. of the prop. used as an ep. is only the pron., mentioned, as XVII. 95. [1]: or supplied, in the nom., as [505], i.e. هُوَ إِلَّا [505], i.e. or ace.,
as [63], i.e. حمیتة, or gen., as II. 45, i.e. فية (ML). As some say, the prep. and gen. are suppressed all at once: but, as others say, [gradually, first (IA)] the prep. [alone (ML)], the pron. being then [put into the acc., and (ML)] attached to the v., [so that it becomes شهدنا فيها (66), i.e. تجزية (IA), as in شهدنا آلم (ML)]; and afterwards this [attached (IA)] pron. (IA, ML), when in the acc. (ML), so that it becomes تجزية (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The prop. occurring as an ep. must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisite prop. does not occur as an ep.; though it does as an enunc., contrary to the opinion of IAMb, as [26] (IA). Sometimes, however, the requisite [prop. apparently (IA)] occurs as an ep., by subaudition of a saying, which is [really (R)] the ep. (R, IA), the requisite prop. being its reg. (IA): the saying [of Al‘Ajjāz (J)]

حتى إذا جاء الطالم راختتاط
جاروا بتذوق هل رابع الذئب قطا

[Until, when the darkness of the night overspread the light of the day, and blended with the light, they brought to me watered milk, (whereof it is said,) Hast thou seen the wolf ever? (Jsh)] meaning (M, R, IA, ML)
§ 145. They qualify by (1) the state of the qualified, 

\[\text{[often (R), as: }]\]

\[\text{I passed by a goodly man, since the goodness is the state and quality of the man (Jm)]}; \] (2) the state of its (M, IH) connected (M), 

[i.e.] belonging, [i.e. by a relative ep. accruing to it]
because of its belonging (Jm),] as مَرَّتْ بِرَجُلٍ حُسْنِهِ غَلَامَةً.

I passed by a man whose young man was goodly (IH), since the man's being goodly as to the young man is a meaning in the man, even though it be relative (Jm). This connected, (1) if pronounced with Tanwin, agrees with the ant. in case, without dispute, as مَرَّتْ بِرَجُلٍ ضَارِبٍ إِبْتُرَةً زِيدًا  and the act. and past. parts. governing the direct obj. in the acc. are then not past [345]: (2) if pre., is (a) an assimilate ep., which must be pre. to its ag., as مَرَّتْ بِرَجُلٍ حُسْنِهِ الوجَة, since it has no obj.: (b) not an assimilate ep., (a) past, intrans., which is pre. to the ag., as مَرَّتْ بِرَجُلٍ قَاتِمُ الْخَلَّافِ [349]; and does not become det. because of its prefixion to its reg. [111]: and trans., which may not be pre. to the ag., because, if you prefix it to the ag. without mentioning the direct obj., as بِرَجُلٍ ضَارِبٍ الْخَلَّافِ, the ag. is liable to be mistaken for the obj., so that the act. part. is not known to be connected, while, if you mention the direct obj., it also is not allowable [345]; and, if pre. to the direct obj., must be followed by the ag. in the nom., as بِرَجُلٍ ضَارِبٍ غَلَامَةٍ عمَّرُ بَيْدَى ضَارِبٍ غَلَامَةٍ أَمْسِ, since, if we did not mention [the ag.], the act. part. would be unconnected; and becomes det. by reason of the prosthesis, because pre. to a n. not its reg.: (b) not past, which, according to S, may be made an ep. unrestrictedly
like the one pronounced with Tanwīn, whether it be present or future, as مَرْتُ بِرْجٍ ضَارِبَةٍ غَلُومًا زَيدَ الَّذِي; and whether it denote physical action, i.e. what is sensible, visible, like قَاتِلٌ and ضَارِبٌ, or other than physical action, like مَلْمَمٌ, عَارِفٌ, عَالِمٌ: but, as Y says, if present, must be in the acc. as a d. s., even though it be to an indet., whether it denote physical action or not, as مَرْتُ بِرْجٍ ضَارِبَةٍ عمرُ and, if future, must be in the nom., whether it denote physical action or not, as being with the subsequent nom. a nominal prop. ep. of the indet., as مَرْتُ بِرْجٍ ضَارِبَةٍ عمرُ while S agrees with him as to the allowability of the acc. in the 1st, and nom. in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda

And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the act. part., denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مُخَالَطَةٌ with the gen., while others cite حمَّيَّ العَرَاقِبِ الْعَصَر وَتَرْكَةُ، يَنْقُس عَالِ مُخَالَطَةٍ يُهِر.
They defended the hock-tendons from the encroaching of the horse Al'Asā, and left him having in him hard breathing that panting is pervading with the nom. of مَخَالَة, which Y might attribute to inchoation: and, as IIU says, if denoting physical action, must be in the nom. by inchoation, whether it be present or future; and, if denoting other than physical action, then, if present, must be in the acc. as a d. s., and, if future, must be in apposition with the ant.: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the act. part. govern like the v.: but, when you do not intend that, and make it a n., only the nom. is allowable in every case, as مَرَث الْجُلْف مُلْزَمَةٌ وَحَلَّ الْجُلْفْ مُلْزَمَةٌ. I passed by a man whose attendant was a man, i.e. صاحب: you treat مُلْزَمَةٌ like what is not derived from the v., as you treat صاحبة whose companion; and accordingly you say in the du. and pl. بَرْجُ مَلْزَمَةٍ الْزَيدَيِّيَّيْنِ, and مَلْزَمَةُ بَنُو قَلَابِي. The following [eps.] other than the act. part., pass. part., and assimilate ep., occur connected, (1) regularly, vid. the rel. n., as بَرْجُ مَلْزَمَةٍ حُمَارَةٍ by a man whose ass was Egyptian, because, being i. q. مُسْبِب, it governs with its government: (2) by hearsay, سَوَاء بَرْجُ سَوَاءٍ هُوَ وَالعَدَمُ سَوَاءٍ, badly, vid. (a) سَوَاء, as بَرْجُ سَوَاءٍ هُوَ وَالعَدَمُ سَوَاءٍ, and by a man such that he and non-existence, and
his father and his mother, were equal or alike, the chaste, well-known construction being to put سوار into the nom. [as a prepos. enunc. (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and B] that انْخَرَتْهُمُ السَّوَاء in the place of the nom. should be ag. of سوار in II. 5. Verily they that disbelieve, alike etc. [28] on the ground that سوار alone is in the nom. as pred. of ان, [as though مستَرَ عَلَٰى اَنْذَارك وعَدَّهُ were said (K, B), as you say مربع برجل ان زيدا مستَرَ اَبْرَاهِم وعَدَّهُ (K)]; and as I passed by a man whose dirham was complete, i. e. كامٍ, so that it requires one ag., contrary to the 1st, because, being i. q. مستَر, it is between two and upwards; (b) [حسب and رجل in] your saying برجل حسبك فضله and برجل رجل ابُرة. by a man whose bounty was sufficient for thee and whose father was a man, i.e. كام. perfect; (c) the quantities, as برجل عشرة غملانة by a man whose young men were 10 and by a serpent whose length was a cubit; (d) the generic substantive denoting what the thing is made of, as بِسَرْج خُزَ صَفْتَهُ by a saddle whose covering was silk and
by a letter whose seal was clay; (e) the generic substantive notorious for some idea, as by a man whose young man was a lion, i.e. bold; (f) bold
and in] your saying and by a man whose father was like thee and whose mother's father was a father of 10. These are all are among the prims. that occur as eps. not in accordance with analogy [142] (R).

§ 146. As the ep. agrees with the qualified in its inflection, so does it agrees with it in number, determinateness and indeterminateness, and gender: except when it is (1) [denotative of] the act of what is connected with the qualified, for it agrees with the qualified in inflection and determinateness and indeterminateness, but not in anything else; (2) an ep. wherein the masc. and fem. are alike, as [i.q. فاعل] and i.q. [مفعول] [269]; (3) a fem. applied to the masc., as [265] (M). [See also § 143 and § 356.] The ep. follows the qualified (IA, Sh, ML), as inflectionists say, in four out of ten things (Sh, ML), which is the case only in the proper ep. (ML); but really (Sh) in two out of five, viz. one of the three cases of (Sh)] inflection, and [one of (Sh)] determinateness and indeterminateness, [as [مَرَّتْ بِذَٰلِكَ الْكَرِيم] and (IA)]. In number and gender
its predicament is that of the v. [that would occupy its place in that sentence (Sh)]: and therefore, if it govern in the nom. a latent pron., it agrees with the qualified unrestricted, as al-hindari railingi hasna, or zidan railing, and al-hindari, hind amara hasna, and the zidaw railingi hasna, and arataki hasntan; so that it agrees in gender and number, as the v. would agree if you put a v. in the place of the ep., and said railing, amarati, amara hasanat, railingi hasna, and railing railingi hasna, and railing hasna, and railing railingi hasna, while, if it govern in the nom. an explicit n., it agrees in gender with that explicit n., but in number is sing.; so that it follows the course of the v. when governing an explicit n. in the nom. (IA), as [and maroba railing hasna amah (Sh)], like (IA, Sh) and abra hasna, whence ribna al-jinna min hiz darriyy al-falam ahla IV. 77. Our Lord, deliver us out of this city whose inhabitants are wrongdoers, and railing hasi abora, and railing hasi abora (Sh), and railing hasi abora, and maroba hasi abora, and railing, like hasi abora, hasi abora, (IA), not and akonni al-iraghis, save according to the dial. of
[21]; except that the Arabs, treating the broken pl. like the sing., allow as chaste مَرَتُ بِرْجُلٍ تَقْرُعُ عَلَيْهَا (Sh). The result, therefore, is that (IA) the [1st (145) (IH)] ep. [qualifying by the state of the qualified (R), (and) governing a pron. in the nom. (IA),] follows the qualified in [four out of ten things, one of the three cases of (R, IA)] inflection; and [one of (R, IA)] determinateness and indeterminateness, [though some of the KK allow the indet. to be qualified by the det. in what contains praise or blame, citing دُبُّ لِكِنّ هَمَّة لَمَّا أَذْلَى جَمَعَ مَالَّا CIV. 1. 2. Woe unto every slanderer, back-biter, who hath amassed wealth!, and Akh allows the qualified indet. to be qualified by the det., saying that نَّالْ عُنْثٌ عَلَى أَخْرَارَ يُقْرُمُونَ مَقَامُهُمَا (R) in V. 106. And if it be discovered that they have incurred a sin, then the testimony shall be the testimony of two others, that shall stand in their place, of them that it hath been incurred against, i. e. the heirs, the meetest for testimony, by reason of their kinship and their knowledge]; and [one of (R, IA)] the three numbers, [though] أَكْسَرُ بِرَمَةٍ إِعْشَارٍ A cooking-pot of pieces, and fragments, joined together, A worn out garment, and نَطْفَةٌ أَمْشَاجُ mixed semen are said, because the
cooking-pot is joined together from the pieces and fragments, and the garment made up of cuttings every one of which is worn out, and the semen compounded of things every one of which is mixed, and they are emboldened to that by the fact that انعال, being a pl. of paucity, is in the predicament of the sing., as نسبكم مما في بطنونه XVI. 68. We give you to drink of what is in their bellies, the pron. belonging to انعال, and, S says, is a sing., not a pl., though لحم خرديل a tattered shirt and منصود جوارم minced meat occur (R); and [one of (R, IA)] the two genders (IH, IA), except when it is an ep. wherein the masc. and fem. are alike, like i. q. فاعل نقول or فاعل نقول, or is a fem. ep. applied to the masc., like تعلم جم (Jm): while the [2nd (IH), connected (R, ML)] ep. [qualifying by the state of the belonging (R), (and) governing an explicit n. in the nom. (IA),] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the v. [governing an explicit n. in the nom. (IA)] in (IH, IA, ML) the [five (R, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the ag. be sing., du., or pl., it is sing. (R, IA), even if the qualified be different from that (IA), except that the ep. governing
a [broken (DM)] pl. in the nom. may in chaste [usage] be a sing. or broken [pl.] (ML); and, whether the ag. be masc. or fem., it agrees therewith (R, IA), even if the qualified be fem. or masc. (IA), or is masc. when the ag. is improperly fem. or proper but separated (R). Hence is good, [as is good; and also, because the ag. is an improper fem., as is good (R)]: and is weak,

[because it is equivalent to ; but less weak than , because the and in the v. are mostly ags., contrary to the and in the du. and pl. of the n., for they are ps. applied as signs of the du. and pl. (R)]: and is allowable (IH), because, when you break the n. resembling the v., it becomes literally excluded from its commensurability with, and affinity to, the v., because the v. is not broken; so that does not contain a semblance of combination of two ags., as does, because of its resemblance to , in which two ags. are apparently combined unless the be excluded from the quality of n. to that of p., or the explicit n. be made a subst. for the pron., or the v. be made an enunc. preceding the inch. (R): and the broken pl. is [pronounced by some to be (Sh)] pre-
ferable (Sh, ML) to the sing. (Sh, DM), which opinion I hold (Sh), as

by Zuhair, I came to him in the early morning, and found him to be such that his upbraiders were sitting beside him in the detached sand-heaps (DM)], this verse being adducible in evidence because this predicament holds good also in the enunc. and d. s. (ML); while the sound pl. is said only by him that says اِلْوَلَّٰدُ التَّسَخَّرْ (Sh). And, if you rightly considered, you would find the 1st ep. also to be like the v. in the five remaining ones, because its ag. is then the pron. covert in it relating to its qualified, and the v., when attributed to the pron., has the affixed to it in the du., the in the rational pl. masc., and the in the pl. fem., and is feminized in the sing. fem.; for which reason you say بِرْجَلِيْنِى بِرْجَلِ فَضَرِبْ بِأَمَادَّتِيْنِى بِأَمَارَةِ فَضَرِبْ بِإِلْبَرِيْنِى بِإِلْمَارِيْنِى بِبَنْسَةِ فَضَرِبْ بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى as you say بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى and بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى بِيِّضْرَبَيْنِى (R). In

LXXXVII. 1. Glorify thou the most high name of thy Lord, or the name of thy Lord the Most High اِنْامُ the most high may be ep. of the [pre. (DM)] or [post. (DM)] or [post. (DM)] or [post. (DM)] and زَلُّمُ the most high may be ep. of the [pre. (DM)] or [post. (DM)] or [post. (DM)] or [post. (DM)]
The clever young man of Zaid came to me the ep. belongs to the pre., not to the post., except by reason of indication, because the post. is put only for particularization, not for its own sake, whereas the post. in the text is intended by the predicament of the pre., i.e. the glorification (DM)]; and conversely in Every youth that is pious is fortunate the ep. belongs to the post., because the pre. is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. [117] نَعْرُون may be [in the nom. as (K)] ep. of كل (K, B), like

وُلَكْ خَلَيْلٌ غَيْرُ هَاضِمٍ نَسْمَةٍ # فَبَلَّاءُ وَالأَعْرَاضِ عَنْهُ جَدِيرٌ (K), by AshShammâkh, And every friend other than the breaker of his heart for the sake of his friend is worthy of being shunned and turned away from: AH says that صُلِّم in كل رجل صلِّم may be in the gen. as ep. of رجل, which is the more frequent, as [117] جَادَتْ عَلَيْهَا الْحَقّ; or nom. as ep. of كل (N): [and] in Ka‘b’s saying

وَقَالَ كُلُّ خَلَيْلٍ كَتَنَّ أَمْلَكَ * لَا إِلَهَيْنَكَ إِنِّي عَنْكَ مُشغولٌ

And said every friend that I was wont to hope for (the beneficence, or aid, of), i.e. مَعْوَنَتُهُ or أَمْلُ خَيْرَةٍ, because substances are not hoped for, Assuredly I will not divert thee (from thy plight, by lightening it to thee and com-
for ing thee; wherefore send for thyself) : verily, or because [520], I am so busied as to be distracted from thee and its two regs. are an ep. of خليل, or كل, so that their position is that of a gen. or nom.; but the 1st is better, because كل is prefixed only to import generality, the real subject being its gen. (BS). Therefore [90] is of weak authority (BS, ML), because كل is qualified; whereas its gen. ought to be qualified, because it is the intended (BS), and يأ الترديدي ought to be said, with the gen as ep. of أَلْحُ (DM). There is no harm in our mentioning some of the predicaments of the ep. neglected by [Z and] IH. The 1st is the union of eps. with separation of qualifieds. When the ep. is single, and has two regs., (1) if they agree in inflection, (a) if because of coupling, then, (a) if they agree in determinateness and indeterminateness, their eps. may be separated, as جأوْنِي زيد الطَّرِيف وعمر الطَّرِيف The clever Zaid and the clever 'Amr came to me; or united, as جأوْنِي زيد وعمر الطَّرِيفي The clever Zaid and 'Amr came to me, the masc. then prevailing over the fem., as رأيت رجلًا وأمَرأة طَرِيفي I saw a clever man and woman, and the rational over the irrational, as مرت بالزيدية وعرسها المقبليين I passed by the advancing two Zais and their horse, as likewise is the case in the enunc. and d. s., as الزيدية والحُمَارة مقبليون
The two Zaidas and the she-ass are advancing and Zaid and Hind and the he-ass came to me making haste; (b) if they differ in determinateness and indeterminateness, their eps. cannot be united, so that you do not say هنئة ناقة وقصيلة الزائدي nor رإعاية, because difference of the ep. and qualified in determinateness and indeterminateness is disallowed; and therefore they are either separated or united in an anacoluthic ep., as جاجني رجل وزيد الطريف. I man and Zaid (I mean) the two clever ones came to me: (b) if not because of coupling, as أعطيت زيدا أباه I gave Zaid his father, their eps. may not be united, but are separated or united in an anacoluthic ep., because the appos. is in the predicament of the ant. as to inflection, and one n. is not 1st obj. and 2nd: (2) if they differ in inflection, then, (a) if they differ in sense also, their eps. may not be united, so that they are either separated or united in an anacoluthic ep., because the appos. is in the predicament of the ant. as to inflection, and one n. [as appos. of the 2nd reg.] is not obj. of [itself as appos. of] the 1st; and, if separated, the ep. of each one of them should properly be beside it, as لقي زيد الطريف عمرا الطريف. The clever Zaid met the clever 'Amr, though they may be put together, as لقي زيد عمرا الطريف الطريف, the ep.
of the 2nd being beside it, and the ep. of the 1st after the ep. of the 2nd, because, when separation of the ep. and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the d. s. [74]:

(b) if they agree in sense, as

أُنْصَبَ زَيْدُ عُمْرَةَ عُمْرًا

Zaid fought with 'Amr, their state is similar according to the BB; while Hsh and Th allow their eps. to be united, from regard to the sense, since each of them is ag. and obj. in respect of the sense, except that Hsh, giving preponderance to the side of the ag., because it is the essential of the sentence, puts the ep. into the nom., as

أُنْصَبَ زَيْدُ عُمْرَةَ عُمْرًا

while Th makes the nom. and acc. equal, because of their equality in sense. If the op. [of the two reggs.] be not single, then, (1) if it be repeated for corroboration, the eps. may be united, as

قَامَ زَيْدُ وَقَامَ عُمْرُ عُمْرًا

(2) if it be not repeated for corroboration, then, (a) if the two ops. be of one sort, i.e. both [ns., vs., or ps.] governing the nom. or acc., or both ns. [or ps.] governing the gen., or both inchs. or enunca., (a) when one of them is coupled to the other, and the two reggs. share in one name, as when they are both ags., objs., enunca., or inchs., their eps. may be united, according to S and Khl, when the two [reggs.] agree in determinateness and indeterminateness, as

قَامَ زَيْدًا وَأَكْوَمَتْ بِكَرًا قَامَ زَيْدًا وَقَعَدَ عُمْرُ عُمْرًا
and whether be ep. of the two inches or two enuncs.; but Mb, Zj, and many of the moderns disallow that, except when the two ops. agree in sense together with the conditions mentioned, as جلست أخرك ونعت ابوب الكرامي. Thy generous brother and father sat; and Mb disallows such as هذى رجل رذلاب امرأة متكلم. because of the difference of the two dems. in nearness and remoteness, contrary to the opinion of S, who treats their enuncs. like the ags. of two different vs.: (b) when one of the two ops. is not coupled to the other, or the two regs. do not share in a particular name, or do not agree in determinateness and indeterminateness, their eps. may not be united; so that you do not say هنذة جارية أخرى ابنى إبراهيم. on the supposition that is ep. of ابنى إبراهيم and together, but ابنى إبراهيم by anacoluthon, because one of the two ops. [110] is not coupled to the other; nor جاويئ زيد ونذهب رجل كرمي, because one reg. is an inch. and the other an enunc.; nor جاويئ زيد ونذهب رجل كرمي, but use anacoluthon, because of the difference of the two regs. in determinateness and indeter-
minuteness: (c) some of the moderns hold anacoluthon to be unconditionally necessary upon difference of the two ops., because, the op. of the ep. and qualified being correctly one thing [131], the ep. would [otherwise] be a reg. of two ops.: (b) if the two ops. be not of one sort, as هذا لظلم زيد ضربت زيدا وانطلق عمرا قائم هم, the majority disallow union of the eps. of their regs., but some allow such as لظلم زيد الطبرني while, if the two ops. and the government differ, the majority hold anacoluthon of the common ep. to be necessary, except ْكس, who allows union of eps. upon approximation of sense, as ضربت زيدا والمهاي عمر الطبرني because Zaid and ْأمّر are insulted together (R). When two regs. of two ops. united in sense and government are qualified, the ep. is put in apposition with the qualified in the nom., acc., and gen., as ْذهب زيد وانطلق عمر الطبرني and مرت بزيد وجزت حديث زيدا وكلمت عمرا الطبرنيi.e. علی عمر الصالحی and but, if the sense or government of the two ops. differ, anacoluthon is necessary, as جاء زيد [الاقلی] or ْذهب عمر الطبرني with the acc. or nom. by subaudition of a v. or inch., i.e. ْهُم اعنى العاقلی or اعنى الطبرني and انطلق زيد وكلمت عمرا الطبرني, i.e. ْمرت بزيد, هم ْالاقلی or اعنى الطبرني and
Such as من الكتاب وأجازت خالدا الكاتبي (IA). However, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not. The 2nd is the separation of eps. with union of qualified. When the qualified is an aggregate having different eps., (1) if the eps. be on a par with it in number, apposition and anacoluthon to the nom. as enunc. or incho. of a suppressed incho. or enunc. are allowable, as مرت بثلاثة رجلا شاعر وكاتب وبرز، i.e., when you put the nom., منهم شاعر وكاتب or بعضهم شاعر وبعضهم كاتب وبرز or بعضهم ببرز. But, if the qualified and eps. differ in determinateness and indeterminateness, anacoluthon of the ep. to the nom. is better, if the d. s. have no meaning there, as بالرجلي قصير وطويل, while anacoluthon to the acc. also as a d. s. is allowable, if the d. s. have a meaning, as بالرجلي فضلا وباكيا; and in either case apposition as a subst. is not disallowed [154]: anacoluthon to the nom. is allowable in the pred. of the annulars of inchoation also, as

فلل جعلين ضيفي ضيف مقرب

واخر معزول في البيت جانب
Then make thou not my two guests to be such that (of them is) a guest brought near, and (of them is) another set apart from the tent, shunned, i.e. منهما ضيف مقرب، ومنهما آخر ألم، and

And their routed became, wherever we met, such that (of them were) a party let go free, and a party having the two hands tied behind the back, and a party slain upon the spot, i.e. (2) if the eps. be fewer [than it in number], only the nom. by anacoluthon is allowable, as رأيت ثلثة رجال كاتب وشاعر; though some allow qualification of some exclusively of others, citing as proof

كان حصولهم لما استقلت ثلثة أكلب يتضارداً.

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the non-sing. is qualified, the eps., if different, must be separated by coupling [539], as مرت بالرجلين الكريم ببرجال قوية كاتب وشاعر والبخيل; and, if the same, are put in the du. or pl., as مرت برجلين كريمين ببرجال كوماً (IA). If, however, the qualified be single, and the eps. numerous, as مرت برجل شاعر كاتب بزاز,
apposition is better; and anacoluthon is allowable, i.e. 

And the 3rd is anacoluthon of the *ep.* in the 

*nom.* or *acc* (R). When the qualified is known without 

the *ep.*, as *I passed by Imra al-Kais the poet, or (he is, or I particularize or mean, the poet*, apposition is allowable in the *ep.*, so that [in 

the *ex.* mentioned] it is governed in the *gen.*; and anaco-

luthon, with the *nom.* by subaudition of *هو*; and *acc.* 

by subaudition of a *أُنَّى*, which must be *أُنَّى* or *أُحِبَّ* in 

the *ep.* of manifestation, as in the *ex.* mentioned, 

*اذم* in the *ep.* of praise, as in the saying

*الحمد لله أهل الحمد*  

*Praise be to God: (I laud) the Worthy of praise,* and 

*اذم* in the *ep.* of blame, as CXI. 4. [57], read among 

the Seven [by ʿĀsim (B)] with the *acc.* by subaudition of 

*اذم*, and *nom.* by apposition or subaudition of *هي* (Sh). 

In such as *هدٍّ للمنتقيين الذين يعْلَى* II. 1. 2. *Guidance for 

the pious, who, or (I mean, or praise, or they are) those 

who* and *مرت بالرجل الذي فعل* the conjunct may be an 

*appos.*, or [in the *acc.* or *nom.*] by subaudition of *أُنَّى* 

or *اذم* or *هو* ; and, if an *appos.*, is an *ep.*, not a *subst.* 

except when the former is impossible, as in CIV. 1. 2, 

*الذين* [ *kim that being a subst. for كل (K, B).*] because 

the *indet.* is not qualified by the *det.* (ML). Allowability
of anacolouthon is dependent upon the following conditions:—(1) that the *ep.* should not denote *corroboration*, as in [141] and LXIX. 13. [488], because anacolouthon would be a disconnection of the thing from what it is connected with in meaning, the qualified in such cases being indicative of the meaning of the *ep.*: (2) that the hearer should know what the speaker knows of the qualifiability of the qualified by that *ep.*, because, if he do not know, the qualified is in need of that *ep.* to explain and specify it, and there is no anacolouthon with need; or that, when you qualify the qualified by an *ep.* that the person addressed does not know, that *ep.* should necessarily entail another *ep.*, in which case anacolouthon is allowable in that inseparable 2nd, as مرت بالرجل العالم I passed by the learned man: (he is, or I praise) the venerated, because learning for the most part necessarily entails veneration. The two conditions being combined, anacolouthon is allowable even in a 1st *ep.*, as CXI.

4. and [57]; and Zji, who prescribes repetition of the *ep.* as a condition of anacolouthon, is refuted by the text. If the *ep.* intended to be anacoluthic be *det.*, the qualified must not be a *dem.*, because the *dem.* is in need of its *ep.* to explain its substance: and, if it be *indet.*, it must be preceded by another explanatory *ep.*; and must not denote mere particularization also, because, should the *indet.* need a thousand *eps.* to particularize it, anacolouthon is not allowable, since there is no anacoluthon.
thon with need. Anacoluthon with the indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the، as 57; (2) allowable in the *det.*, as in the saying of Khirnik

\[ \text{Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the alighters in every place of battle—and (I praise) the clean, or pure, as to the places of tying of the waist-wrappers, i.e. continent, chaste; (3) sometimes found in the 1st ep. when the train of the qualified is long, as Zj says on} \]

\[ \text{172. But piety is (the piety of) the one that [126] believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding [507] love of it unto the needy of the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in freeing the necks, and performeth prayer, and} \]
giveth the poor-rate—and (they are) the fulfills of their covenant that is ep. of مسأة أم سأة [147]. The in the anacoluthic ep., acc. or nom., is parenthetic. The anacoluthic ep. may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), الدي being a vituperative acc., (I blame) him that (K, B), or nom., (he is) he that (B). When there are many eps. [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as مرت برزب الفقيه الشاعر الكاتب (IA). Every anacoluthic ep. is oftenest [denotative of] praise, blame, or commiseration, as "الحمد لله الحميد" [57], and sometimes بعمرو السكينى, مرت برزب الفاسق; and sometimes [of] defamation, as "برزب الناصب حقي". We have mentioned the state of these accs. and noms. in the voc., [saying, "The cat. of particularization is orig. vocation, being transferred from the cat. of vocation because of an id. participation between the two cats., since the voc. also is
particularized by the allocution from among its likes. The state of the exterior of أَيُّ as to Damm, and of its ep. as to inseparability of the nom., is like their state in vocation; but the aggregate of such as أَيُّ man in the cat. of particularization is in the place of the acc., because of its occurrence in the position of the d. s., i.e. مَخْمَصَا. PARTICULARIZED FROM AMONG MEN: and sometimes أَيُّ is replace'd by a n. in the acc. indicative of what is meant from the pron. mentioned, and either synarthrous or pre., seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the voc. is not synarthrous: but such as أَيُّ man is transferred from it decidedly: and the pre. admits of being transferred from the voc. and governed in the acc. by the supplied يّ, as in أَيُّ man, or of being governed in the acc. by a supplied v., like أَيُّ, أَيُّ, أَيُّ, أَيُّ أَيُّ أَيُّ, and, says he, transfer being contrary to the o. f., should rather be governed in the acc. in the same way as أَيُّ man. But it should rather be said that the whole are transferred from vocation, and governed in the acc. in the same way as the voc., in order that the cat. of particularization may be treated uniformly; but that they allow the acc. and prefix of the لّ in أَيُّ man because it is not really a voc., and because the voc.
p., combination of which with the ل is disliked, is not expressed in the cat. of particularization. And they say, if the particularization with the ل or prothesis be after the pron. of the 3rd pers., as مرت اب الفاسق, or explicit n., as الرحمن السماك (57), or if the particularized be indet., it is not of this cat.; but is an acc. of praise, as الرحمن السماك, or blame, as CXI. 4., or commiseration, as

لنا يوم ولكروتين يوم نتير البائس ولا نتير

We have a day, and the partridges have a day: they (I commiserate) the wretches they fly, and we fly not and (57), governed by a v. that is not expressed; i.e. أعني أترجم المد, أصح, or اخض in the whole, or أترجم, each in its own position. But, if the whole were said to be transferred from the voc., it would not be improbable, because the whole contain the sense of particularization, so that we should be treating this cat. uniformly"]. Y holds apposition to be necessary in commiseration, as an ep. where it is possible; and as a subst. where it is not, as مرت اب المسكيبي and راية البائس [147]: but Khl allows anacoluthon with the nom. or acc., as in praise and blame. If, however, the ep. do not imply any of the meanings mentioned, it may not be anacoluthic, as بثرى البزاز by Zaid the clothier; except after بل and لكن, for
what is after them may be an anacoluthic nominative, whether the meanings mentioned be intended or not, and whether the coupled be an ep. or not, because, being personal denoting digression and emendation, they notify disconnection, as

I passed by a man standing: nay, (he was) sitting and I saw [108, 545], or

These conditions of the anacoluthic ep. are respected only when apposition as an ep. is also allowable; not when it is not allowable, as in some of the ess. mentioned in the union of eps. with separation of qualifieds (R). The ep., when anacoluthic, is governed in the nominative or accusative by subaudition of an inch. or v., as

عَنُّ الكَرِيمَ or هو الكَرِيمَ, which, says IM, must be understood, and may not be expressed [29, 57]: and this is right when the ep. denotes praise, as

مررت بِزَيدِ الكَرِيمَ; or blame, as

مررت بِعُمَرِ الطَّعِيمَ; or commiseration, as مُرَت بِخَالِنْ السَّكِيِّي: but, when the ep. denotes particularization, subaudition is not necessary, as مُرَت بِزَيدِ الخَيِّاطَ, where, if you will, you express [the inch. or v.], saying عَنُّ هو الخَيِّاطَ; but خَيِّاطَ غَيْرِ [498] may be ep. of [the det. (K)], [though it does not become det., even if pre. to det. (K), by treating the conjunct as indis. since something known is not intended by it (B).] like
In (B)] 144. And make thou for them a dry path in the sea, which may be pl. of يَبِيس like صَاحِب, the sing. being qualified by it [for corroboration (K) (and) for intensification (B)], like

κανὲν οὐκ ῥῆλθε ἡμῖν ζωὴ. *حوَّلْبُ غَزِّرًا وَمَعٌّ جَيَارًا* (K, B), by AlKuţāmi, As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut (N), where he makes it, because of the excess of its hunger, like a hungry multitude (K).

§ 147. The pron. is not qualified, [because the prons. of the 1st and 2nd pers. are the most det. of dets., and the original ep. of dets. denotes manifestation (140), and manifestation of the manifest is production of the existing; while the ep. importing praise or blame is not used, because the original ep. is disallowed: and because the pron. of the 3rd pers., its exponent being mostly lit., becomes manifest by its means; or because it is made to accord with the prons. of the 1st and 2nd pers., as being homogeneous with them (R)]: nor does it qualify (M, IH), because the qualified, being among the dets. [146], ought to be more particular or equal [148]; whereas there is none more particular than the pron., nor any equal to it (R). The proper name does not
qualify, [because it is applied to denote only the individual substance, not an idea in a substance (R)]: but is qualified by the [two (R)] vague [ns. (262)], by the synarthrous, and by the pre. [to the det. (M), (vid.) to the proper name, to one of the two vague ns., or to the synarthrous, not by the pre. to the pron. (262), because it is more det. than the proper name (R), as مَرْتُ بَتْيُدْ ُيْيِرْدَيْلْ ُكِرْم (142) هَذَا by the generous Zaid, and بَتْيُدْ ُيْيِرْدَيْلْ ُكِرْم by Zaid, the companion of 'Amr or صَدِيقٌ عُمْرو thy friend or رَاكِبِ الأَدْهَمِ the rider of the black. The vague is qualified by the synarthrous, substantive or ep., its qualified by the generic substantive (142) being what it is singular in, exclusively of the rest of the ns., as أَيْبَرْ ذَاكُ الرِّجْل See thou that man and those people, (51) يَأَيِيْها الرِّجْل (51), and (M). The det. is qualified by only the synarthrous and the conjunct (148). The only conjuncts that occur as ep. are such as have the ل in their beginning, like انْتَيْنَ, انْتَيْنَ, etc., because of their resemblance literally to the assimilate ep. in being of 3 letters and upwards, contrary to ما and مَّا; while the conjunct انْيُ does not occur as an ep., because, it being mostly cond. and interrog., seldom conjunct, that most frequent (usage) is observed; and the تَلْبَيْنَ qualities, even though it be of 2 letters,
only because of its resemblance to the 

(142) and I know no decisive ex. of the conjunct's occurrence qualified, though Zj says that II. 

172. (146) is ep. of ; and apparently it is enabled by the conj. to dispense with the ep. (R)]. The synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the n. pre. to its like (M, R). The n. pre. to the det. is qualified by what the proper name is qualified by (M). If we make the pre. n. qualified [146], we say that the pre. to the pron. is qualified by each of the 2 vague ns., by the synarthrous, and by the pre. to the pron., to the proper name, to each of the two vague ns., or to the synarthrous; the pre. to the proper name by each of the two vague ns., by the synarthrous, and by the pre. to the proper name, to each of the two vague ns., or to the synarthrous; the pre. to the dem. by each of the two vague ns., by the synarthrous, and by the pre. to one of these three; and the pre. to the synarthrous and to the conjunct by the synarthrous and by the pre. to it. All of this is according to the opinion of S, with which the majority concur [262] (R). The ep. of the dem. [148] and of in vocation must be made det. by the generic and Z's saying on the reading of Ibn 'Abla xxxviii. 64. Verily that is true, the wrangling of the
inm' tes of the fire, with تَحْمَلُونَ [155] in the acc. [as a subst. for ذُلكُ (B)], that it is an ep. of the dem. [ذُلكُ]

Verily that wrangling &c. is true, because dems. are qualifiable by generic substantives (K)], is a mistake; [and, says Shm, entails separation of the dem. and its ep. by the pred., which is not allowable (DM)]. Some ns. must be (1) qualified, whence (a) the gen. of رَبُّ [505], when explicit, [as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and 1Kh (DM)]; (b) أَيُّهُ [78]; (c) جَارِؤُوا الْجَمَاعَةَ in vocation [51]; (d) the subsidiary enunc. or pred., d. s. [74], and ep., as زَيْدٌ رَجُلٌ صَالِمٌ Zaid is a good man, [وَذَلِكَ رَجُلٌ صَالِمٌ Zaid came to me, being a good man (K, B on XXXIX. 29.),] and I passed by Zaid, the good man, whence بلِ ائتمَ قومٍ تفتؤونَ XXVII.

48. But ye are a people that shall be tried. لَكُنُّ غَرَّبَنَا للناسِ في هذا القرآنِ مِمَّا كُلُّ مَثِلٍ لَّهُم مِّثْلُ كُلُّ مَثِلٍ كُرَأْنَا عَرَبياَ XXXIX. 28. 29. And assuredly We have propounded for men in this Kur'ān of every parable—per-adventure they will become admonished—being an Arabic Kur'ān, [where قُرْآنًا عَرَبيًا is a d. s. to هَذَا (B),] and
and hence F disproves the dependence of the *adv.* [مَنُّ (DM) in *اوری* ۵۰۵] upon *رب* رَفَدَ الْغُر (Jeh)]:

[by Kais Ibn AlMulawwih, the Majnun of Laila al-AMIriya, *What!* is that intercessor of Laila's nobler than Laila herself to me, so that she seeks by means of him dignity in my sight? *Nay, have I been a man such that I obey her not?*, where كُنْت لا *أطيعها* (Jeh):]

is *ep.* of the *pred.* of كُنْت (Jeh):

and hence F disproves the dependence of the *adv.* [مَنُّ (DM) in *اوری* ۵۰۵] upon *رب* رَفَدَ الْغُر (Jeh):

[explicit (DM)] *gen.* of *رب* be devoid of *ep.,* [the predicament of the coupled being that of the *ant.* (538) (DM)]; saying that in *فِیا رَبَّ يَوْمَ الْغُر* [505] the *ep.* of the 2nd is suppressed, indicated by the *ep.* of the 1st, which is not feasible here: (2) not qualified, whence (a) the *ags.* of *نَّمَّ and *بَّنِس* ۴۸۲; (b) the *ns.* far-gone in resemblance to the *p.* [159], except the *indet.* ۴۸۴ and ۴۸۸, which are qualified, as *مَرَّت بِهِ مَعْجِب* ۱۸۲ and *بِي مَعْجِب* لَک ۱۸۰, while Akh coordinates اَی with them, as *مَرَّت بِهِ مَعْجِب* لَک ۱۸۴, which is strong in analogy, because اَی is *infl.,* [and the *infl.* is not far-gone in resemblance to the *p.* (DM)]; whence the *pron.* (ML). Ka, however, allows qualification of the *pron.* of the 3rd *pers.* (R.,,,ML) in such as
III. 4. *There is no God but He, the Mighty, the Wise* (R, DM), [i.e.] if the ep. denote something else than manifestation [156], as XXXIV. 47. [523] and *الله إلا هو* the compassionate, the Merciful, construing عالم عن* to be ep. of the pron. latent in the compassionate, the Merciful, يَقْدِفُ (ML); but the majority attribute the like to the subst. (R, DM): and others than F and IS, [as IM says in the Tashil, but, as IHSh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the ags. of and on the authority of

[by Zuhair, praising Sinān Ibn Abī Ḥāritha al-Murrī, *Most excellent is the Murri youth, thou, when they are present in the years of dearth at the fire of the kindler!* (Jsh) and بَسَّ الرَّفَد المَرْفَوْنَ XI. 101. (DM) *Most evil is the holpen help, (their help)!* (473) (K, B)]; but F and IS [or rather the majority (DM)] attribute it to the subst.: and Z and AB [and B] say on *زَمَّ أَهْلُكُنَا قَبْلَهُمْ مِنْ قَرْنِهِمْ هَمْ يَحْسُنُ آنَاٰ وَرَكْبِيْا* XIX. 75. *And how many a gener-
tion have We destroyed before them, that were goodlier in household stuff and look! that the prop. [هَمْ أَحْسَيْنِ (K, B, DM)] is [in the place of the acc. as (K)] ep. of كُمْ; but correctly it is ep. of كُمْ, [because كُمْ is far-gone in resemblance to the p. (DM),] the pron. being pluralized by syllepsis, like the ep. of جَمِيع in XXXVI. 32. [525]. Some ns. may be qualified (1) in one place exclusively, not in another, like (a) the op. qual. [act. or pass. part. (DM)] and inf. n., which are qualified not before, but after government; (b) the conjunct, which is qualified not before, but after completion of the conj.: (2) universally, which is the prevalent case. And the saying of some on

اَزْمَعَتْ يَا سَا مَبِينَتَا مِنْ نَوَالِكُمْ َوَلَا تَرَى طَارِدًا لِلنَّحْرِ كَالِبِيّسَ

by AlHuṣai'a, [i.e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālik al-ʿAbsi, surnamed Abū Mulaiqa (Nw),] I decided upon plain despair, (I despaired) of your bounty: and thou wilt not see a driver away of the free like despair (Jsh)] that يَبَّأَسْتُ a mistake; the correct view being that its dependence is upon يَبَّأَسْتُ suppressed, because the [op.] inf. n. is not qualified before its reg. comes, [and, if يَبَّأَسْتُ were made dependent upon يَا سَا, the inf. n. يَا سَا would be qualified by مَبِينَتَا before its government (DM)]: and AB [as also B] says on
V. 2. Nor [people (K)] repairing to the Sacred House seeking recompense that [the prop. (B)] يَبِينُونَ, because [اَمْبِينْ] is not ep. of اَمْبِينَ, the act. part., when qualified, does not govern in a case of choice, but that it is [in the position of (B)] a d. s. to [the (pron.) covert in (B)] which is a weak saying, the right view being that qualification after government is allowable (ML).

§ 148. According to the majority of GG (Sh), the [det. (Jm)] qualified is more [particular (M, IH), i.e. (Jm) det. (Sh, Jm), than the ep. (M, Sh, Jm), as مَرْتُ بَلْيَدِ الْفَاضِلْ, the proper name being more det. than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مَرْتُ بَلْيَدِ الْفَاضِلْ, both being synarthrous: but not less than it, as مَرْتُ بَلْيَدِ جَلْ مَلْحِبْكُ; so that مَرْتُ بَلْيَدِ جَلْ مَلْحِبْكُ is a subst. according to them, not an ep., because the n. pre. to the pron. ranks with the pron. or proper name [262], either of which is more det. than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in dets. or in dets.; but that such of the five dets., i.e. the prons., proper names, vague ns., synarthrous, and n. pre. to one of them, as are qualifiable are
not qualified by such of them as are qualifying unless the qualified be more particular, i.e. more det., than its ep., or like it in determination: and accordingly their saying "The qualified is more particular or equal" is peculiar to the det. If, then, you find the more particular in any opinion [262] to be an appos. to the less particular, it is a subst. according to the holder of that opinion, not an ep.; so that the dem. in ٓبِرَأِي ٓهَدَا is a subst. according to IS, an ep. according to others. The ep. may not be more particular than the qualified, because wisdom requires that the speaker should begin with what is more particular: then, if the person addressed be satisfied with it, no ep. is needed; but, if not, such an ep. as will increase the person addressed in knowledge is added to it (R). Therefore the synarthrous is not qualified (M, IH) by the vague n., nor by the n. pre. to the anarthrous [det.], because they are both more particular than it (M); [nor] by anything except its like [or the conjunct (R, Jm), which also is like the synarthrous, because of their equality in determination, as ٖالٓرِجْلِ الَّذِي كَانَ ٓعِنْدَكَ ٓجَآرٓنٓي ٖالأَرِجْلِ الفَاعِلُ (Jm),] or the n. pre. to its like [without a medium, ٖجَآرٓنٓي ٖالأَرِجْلِ صَاحِبُ ٖالْفَرْسِي (Jm)], or with one, as ٖجَآرٓنٓي ٖالأَرِجْلِ صَاحِبُ لِجَٰمِ ٖالْفَرْسِي (Jm)]. The cat. of ٓهَدَا [147], however, [which ought to be qualifying by each of the two vague ns., by the synarthrous, and by the pre. to one of the three (R),] is qualified by only the synarthrous
[and the conjunct, as] 

because of the vagueness: [for the dem., being vague in substance, cannot be individuated by means of another vague n. like itself; and the determination of the pre. is by means of the post.], whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another det., and that the vague n. would then acquire its borrowed determination from: so that the choice is restricted to the synarthrous; with which the conjunct is made to accord, because it with its conj. is i. q. the synarthrous, being i. q. the particle: and also because the conjunct that occurs as an ep. (147) has a ل, even if it be red. (599), except the تا (R): some, however, say that the synarthrous is a synd. expl. (142) (R, Jm) to the dem. (R), and some that it is a subst. for the dem. (Jm): and, for the same reason, [vid. that the ep. of the vague is meant to explain the nature of the substance demonstrated (R)], is of weak authority, [because white is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but is good (IH), because, learned
being peculiar to one species of animal, it is as though you said (R).

§ 149. The property of the ép. is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with. In that case (M), [i. e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the ép. (M, IA), (1) if not qualified by an adv. or prop. (R), as

沃尔دهم قارةٌ عليهما مسرودتان قضاهما دارد أو صنع السوابغ تبع

XXXVII. 47. And beside them will be (Houris) confining the eye to their spouses, large-eyed (M, R, ML), i. e. 

حور قارئة [الخ] (ML),

وعليهما مسرودتان قضاهما داروا صنع السوابغ تبع

[by Abū Dhu’aib, And upon them were two (coats of mail) perforated in their rings, that David or the cunning workman of the ample (coats of mail), Tubba', had wrought (AAz)], and

رباه شمآء لا يأوى لقلتها إلا السحاب والآوب والسبل

[by AlMutanakhkhil alHudhaf, A frequent climber of a lofty (crag), to the summit whereof not aught resorts, except the clouds and except the bees and the rain, i. e. 

قلعة (N)], which is a vast cat. (M), whence 

الله التحديد أبي أعمال سايانك

XXXIV. 10. [And We softened
for him iron, (We commanded him,) saying, Work thou ample (coats of mail) (B)], i. e. ١٨٣. Wherefore let them laugh with little (laughing), and let them weep with much (weeping), i. e. ١٨٣. Wherefore let them laugh (with it, i. e. laughing, in the state of its being) little, and let them weep (with it, i. e. weeping, in the state of its being) much (DM),] ١٨٤. And that is the religion of the orthodox (faith,) i. e. ١٨٤. And assuredly the abode of the last (hour or life) is better, i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e. ١٨٤. And the grain of the reaped (plant), i. e.
qualified, as likewise are the adv. and prep. [and gen.], because constructively a prop. according to the soundest [opinion]; and only upon condition that it be part of a preceding gen. governed by في or (R), as ما منهم ما حتى رأيته في حال كذا وكذا There was not of them two (one) that died until I saw him in such and such a state heard by S [from one of the trustworthy Arabs, i.e. واحد مات (M)],

[If thou saidst, There is not among her people (one) that excels her in nobility and stamp of beauty, thou wouldst not do wrong (AAz), i.e. وما في قومها أحد د rnn ذلك VII. 167. And of them are (men) below that [quality (K), i.e. وما متانا إلا له (K, B)]، وما منا إلا له مقام معلوم XXXVII. 164. Nor is there of us any saves (an angel) that hath a known station, i.e.ملك لله لله، وما الدهر إلا ترتابا منهما ﷺ وما ماتا واخرى ابنتي العيش اكدح [by Tamim Ibn 'Akit, And fortune is not aught but two times: and of them is (a time) that I die (in), and another that I seek livelihood (in), toiling (N)], i.e. تارة 62
There is not for thee near me any portion saw an arrow and a stone, and saw a bow large in the handle, strong in the string, that has done excellently in the two hands (of a man) that has been of the most skilful shooters of mankind, meaning himself (N, Jsh), i.e. ٌبَلِّى جَعْلُ (M), whence

لا يَحْتَالُ اللٰٓٓؤْيِ جَانِبَةٌ (N), By God, my night is not (a night) whose fellow, meaning himself, has slept; nor does his side mingle with softness, i.e. ِبَلِّى تَامُ (Jsh), and

I am (M,R, ML), by Suḥaim (ML) Ibn Wathīl arRiyālī, I am
son (of a man) that displayed great (affairs), and went to ascend mountain-roads: when I lay down the turban, ye know me (Jsh), i.e. [ML], as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka‘b’s saying

Nor is Su‘ād on the morning, or at the time, of the departure, when they have journeyed, aught but like [1] (a gazelle) having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed is ep. of a suppressed for, though many GG say that the qualified is not suppressed unless the ep. be peculiar to its genus, as I saw a writing (man) and I rode a neighing (horse), while and are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the ep. to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i.e. where the qualified is suppressed notwithstanding that the ep. is not peculiar to it, but the previous mention of iron notifies it (BS).
There is a dispute as to the [n.] supplied with the prop. in such as Өَنَّا طَعَى ۢرَمُّما أَقَامُ. Of us was (a party, or he) that journeyed, and of us was (a party, or he) that abode, our school [the BB (DM)] supplying a qualified, i.e. فَرِيقٌ, and the KK a conjunct, i.e. مَنْ أُنْيَى or مَنْ بَني; but what we supply is more conformable with analogy, because the attachment of the conjunct to its conj. is stronger than that of the qualified to its p., on account of their inseparability: and like it are مَا مِنْهَا مَاتْ حَتَى احْدَى, we supplying مَنْ أَنْتَ أَلَٰهُ الْكِتَابِ إِلَّا لَيْبَطُّئُنِهِ IV. 157. And not (one) [550] of the people of Scripture is aught but (a man, or he) that shall assuredly believe in him, i.e. إِلَّا إِنَّهُ إِنْسَانٌ or إِنَّهُ إِنْسَانٌ مَنْ, though Fr transmits from some of their [the KK's (DM)] ancients that the juratory prop. is not a conj., which he refutes by وَأَنْ يَنْتَكِمُ لَمَنْ لَيْبَطُّئُنِهِ IV. 74. And verily of you are they that, (I swear by God,) will assuredly hold back, [i.e. لمَّا أَقَسَمُ بِاللهِ لَيْبَطُّئُنِهِ, the oath and its correl. being the conj. of مَنْ (K, B)]. Inflectionists say on ۢرَدَاداً مِنْهَا رَغَدَا II. 33. And eat ye two of it with plentiful (eating) that ۢرَدَاداً is ep. of a suppressed inf. n., like which are أَذَكِرُ رَبَّكُ كَثِيراً III. 136. And remember
thou thy Lord with much (remembrance) and اَنْبَذَّرْتُ ٱلۡغُرُوبَ [498], i.e. ذَكَرْنَا كَثۡرًا and ۡعَلَى رَـۡكِٰٰٓۡثٌ. The opinion of S and critical judges, however, is said to be on the contrary that the acc. is a d. s. to the [acc. (DM)] pron. of the inf. n. of the v., the o. f. being وَاشۡتَعِلَ the ۡعَلَى وَاشۡتَعِلَ الاِسۡتۡعَمَال, i.e. وَاشۡتَعِلَ الاِسۡتۡعَمَال and وَاشۡتَعِلَ الاِسۡتۡعَمَال, as proved by the saying ۡسَبِىٰ عَلَیۡهِ ۡطُرۡوُّلٞ It, i.e. journeying, was journeyed upon him long, [the pro-ag. being the pron. of the inf. n., and a d. s. to it (DM),] not ۡطُرۡوُّلٞ, which, if it were an ep. of the inf. n., would be allowable, [it being known that, when the pro-ag. is made to be the inf. n. (438), then upon its suppression its ep. is pro-ag. (DM)]; and by the fact that the qualified is not suppressed except when the ep. is peculiar to its genus, as ۡرَآيَتُ ۡطُرِّوَلْ, not ۡرَآيَتُ ۡطُرِّوَلْ [above], not ۡرَآيَتُ ۡطُرِّوَلْ, because writing is peculiar to the genus man, not tallness. But in my judgment what they [i.e. S and the critical judges (DM)] adduce as argument requires consideration, (1) because the preventive of the nom. [of ۡسَبِىٰ عَلَیۡهِ ۡطُرۡوُّلٞ (DM)] may be [not its quality of d. s., as they argue, since it is an adv., as will be seen, but] dislike of the combination of two irregularities, suppression of the qualified and making the ep. to become an obj. [i.e. pro-ag. (DM)] by extension [66]; for which reason they say
by suppression of نِّى نَى by extension, but disallow نَخُلُتُ اللَّدَرُ because attachment of entering to abstractions is a trope, and ellipse of the prep. is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i.e. put the nom. (DM),] in the ep. of times, saying

A long time was journeyed upon him, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the time, say طُويلاً with the acc., [not with the nom. (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial obj.,] the ep. of times [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as سَبْرُ عَلَى طَوْيَلًا and حَدِيثًا قَلِيلًا and كَثِيرًا and تَذَاوِيرًا (M), whence

[Now Al'Ašmá said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair, حَدِيثًا being in the acc. as an adv. (T)], i.e. زَمَانًا حَدِيثًا in recent (time); though he allows plasticity in the two words مُلِيّ and قَرَبُ Short exclusively, as مُلِيّ and قَرَبُ, or مُلِيّ and قَرَبُ سَبْرًا على الْفَرْسِ مِلَى مِنَ الْدُّهْرِ and
the acc. being preferable or necessary only in order that it may be more indicative of its qualified, which is the adv. governed in the acc. (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the ep. to the genus of the qualified (DM)], as is proved by XXXIV. 10., i.e. دُوُّرَ عَلا لَصَائِرٍ [above]. And another objection to their saying [that &c. are ds. s. (DM)] is the occurrence of such as [40], i.e. أَشْتَمِلَ الْصِّمَامُ; [so that is ep. of a suppressed inf. n., not a d. s. (DM),] the quality of d. s. being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as The smooth place intermixed with sand, The wide water-course, wherein are fine pebbles, The horseman, The companion, The camel-rider, The pigeon, and The wolf (M). [Thus is like The good act in being [one of the prevalent eps., which are (B)] treated like the substantive, as says AlHutai’a

كيف الوجهة وما تنفِك صالحة
من آل لام بطلرب الغيب تأتيني
(K, B on II. 23. in § 514.) How shall satire be, when a benefit from the family of Lām ceases not in absence (the being pleonastically interpolated, because the absent is as it were behind the back) to be coming to me? (N); and is made from as being renderable by the جواب in the جوابی: XXXIV. 12. And bowls like huge watering-troughs, [like

\[\text{جوابی} \text{شینیری} \text{تفهق} \] (K), by AlA'śa, A bowl like the huge watering-trough of the 'Irākī chief, that is full to overflowing, returns at evening to the family of AlMuhallik (N),] is one of the prevalent eps, like The beast: and

\[\text{ذّاب} \text{الخ} \text{ومختلنا} \text{على} \text{ذّاب} \text{الواج ودرس} \] LIV. 13. And We carried him upon a possessor of planks and nails [meaning vessel (K)] is an ep [for the سفينة (B)] that occupies the place of the qualified (K, B), like those in

\[
\text{مفتّشی صهوة} \text{الحصان} \text{وكأي} \text{عِيّضي مسرودة} \text{من حديث}.
\]

[My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron (N)], meaning coat of mail, and

\[
\text{واني لاستوني حقوقي جاهدا} \text{ولو في عوربي النازيب بكرع}.
\]

[And verily I discharge mine obligations in full, diligently, even though my camels be so emaciated that their
forms are seen in the eyes of the jumpers with slender shanks (N), meaning locusts (K). The ep. is likewise suppressed (R, IA, ML), because known (R), when indicated (IA), as

أَلَا إِبَاهَا الْطَيْرُ اِلْمِرْبَةٌ بِالضُّحَیٍ

عَلَى خَالِی لَمْ يَشْقَّ عَلَی لَحْمٍ

[by the Hudbalt (K, B on II. 4.), bewailing Khālid Ibn Zuhair (N),] Now, O ye birds, biding in the early forenoon upon Khālid, assuredly ye have lighted upon flesh, (what flesh!), i.e. (R); but seldom (IA), whence

قالَوا اِلْيَلَّةَ جِنُّدَتْ بِالْحَقِّ II. 66. They said, Now hast thou uttered the (plain or manifest) truth, i.e. (IA, ML) (IA) [or] الوَاضِمَ, otherwise its sense [vid. that before "now" he was false (DM)] would be unbelief (ML), يا نُوحُ إِنَّهُ لَمَّا لَيْسَ مِنَ اِهْلِكَ XI. 48. O Noah, verily he [Noah's son Canaan (K, B), or, as is said, Yām (K), who was drowned in the Flood,] is not of thy family (that are to be saved), i.e. مَنَّاهُ كُلَّ سَفِينَةٍ عُصِبًا (IA) (الْناجِينُ) XVIII. 78. Seizing every (sound) vessel by force, i.e. صالحة, as proved by the fact that it is so read [by Ubayy and 'Abd Allāh (K)], and that the rendering it unsound [conducive to its not being seized (DM)], not excluding it from being a vessel, contains no material sense [when the
ep. is not supplied (DM)], XLVI. 24. Destroying everything (that it hath been made to prevail over), i.e. *ما تَفْتَرِ مِمَّا شَيْءٌ سَلُطَتْ عَلَيْهِ* انتَفْعَلَهَا LI. 42. Leaving not aught that it came upon, *وَمَا نَرِّيهمْ مِنْ أَيَّةِ الْأَلْلَهِ أَكْبَرُ مِنْ اِخْتِلَافِهَا* XLIII. 47. And We show them not any miracle, but it is greater than its fellow (preceding) and

[by Al‘Ablās Ibn Mirdās asSulami, *And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught (valuable), nor refused (Jsh)*]

[by ʿImrān Ibn Ḥittān asSadūsī, *And this our life has not freshness and beauty, nor is this our abode a (long) abode (Jsh)], i.e. *هَيَا الْمَأَسِّبَةِ وَهَيَا الطَّالِبَةِ* and *وَقَدْ كُنتُمْ فِي الْحَرَبِ ذَٰلِكَ نَ ثَرَوٍ فَلَمْ يَعطِ شَيْئًا وَلَمْ يَمْنِع* to avert the contradiction in them, *فَلْيَا أَهْلُ الْكِتَابِ فَسْتَمَّ عَلَى شَيْءٍ* V. 72. Say thou, O people of Scripture, ye are not conforming to aught (profitable), i.e. *أَنْ نَظُرَ فَنَافِعْ* and *لَا طَنَا* XLV. 31. *We think not save a (weak) thought,* i.e. *مَعِينًا* (ML). The ep., if suitable for the op. to be in contact with it, may be prepos., the qualified being made
a subst. for it, as [121]: but, if not, is not prepos., except by poetic license; and is meant to be understood as postpos., as اين رجلا اين ضرب رجلا for Verily a man that beat thee is in the house.

When the indet. is qualified by a single term and an adv. or prop., the single term is put first, and the other last, prevalently, as وَهَذَا ذَكَرُ مَبَارَكَ الْعَلَٰمَاتَا XXI. 51. And this Kur'ān is a blessed admonition that We have sent down; but not necessarily, as وَهَذَا كَتَابُ مَبَارَكَ الْعَلَٰمَاتَا VI. 72.

And this is a Scripture that We have sent down, blessed, V. 59. God will bring a people in their stead that He loveth, and that love Him, lowly, and

[by AnNābiqha adh-Dhubyānī, Leave thou me to a grief; O Umaima, wearisome, and a night that I endure, slow of stars (Jsh), اعَمِمَةُ يَا اميمة ناصب * ولِل آكِسِةَ بِطَيِّ الكواكبُ]
the curtailed, i.e. pronounced with Fath of the ش, as in
كُلِّينِي آَلَه, so that there are two pronunciations in the
uncurtailed voc., Damm and Fath of the ش (R on cur-
tailment)]. The ep. must be repeated after لا and
اِمَا, like the d. s. [74], as انَّهَا بِقَرْرَةٍ لا فَرْضٍ وَلا بَكْرٍ. II. 63.

*Verily she is a cow not old nor young* [547] and
لَقَبُتْ رَجُلاً اِمَا عَالَماً وَاِمَا جَاهِلَا I met a man either learned or igno-
rant. The post. n. is sometimes qualified literally, while
the ep. belongs to the pre., when there is no ambiguity,
which is called the gen. by vicinity [130. A.], because
of the attachment existing between the pre. and post. ns.,
so that what is ep. of the 1st in sense is made ep. of the
2nd in letter; like as the post. is prefixed in letter to
what the pre. ought to be prefixed to, as هذَا جُحُرُ صَبْبٍ
and حَبِّ رَمَّانِي This is my lizard-hole and my pomegra-
nate-stone, when what is yours is the hole and stone, not
the lizard and pomegranate: but Khl, prescribing agree-
ment of the pre. and post. ns. in number and gender as
a condition of the gen. by vicinity, allows only هذَا
جُحُرًا فَسْبَ خَرْبَابِي These are two deserted holes of a lizard,
not خَرْبَابِي, contrary to the opinion of S, who cites
فَئَامُ رُحْيَةٍ بْطِلِى وَأَدِ هَمُوْزُ النَّابِ لَيْسُ لَكُمْ بَشَىٰ.
Then be ye ware of a serpent of a bottom of a valley, sharp as to the fang, that is of no good to you with the gen. of هُمْز (R)

§ 150. The subst. is an appos. [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the ant., exclusively of the latter (IH): i. e., reference to the ant. is not initially intended by the reference of what is referred to it; but the reference to it is subsidiary [151] to reference to the appos., whether what is referred be an attribute or not, as مَا قَامَ أَحَدٌ ﺻَدًٰرِبْتُ زِبْدًا أَخَذَهُ I beat Zaid, thy brother, came to me and جَأَوْتُ زِبْدًا أَخَذَهُ. Zaid, thy brother. If it be said that this definition does not include the subst. after ﺻَدًٰرِبْتُ زِبْدًا أَخَذَهُ [88], as ﻛْبَرَاهُ ﺻَدًٰرِبْتُ زِبْدًا ﺻَدًٰرِبْتُ زِبْدًا أَخَذَهُ [88], Not one stood except Zaid, Zaid being a subst. for Zaid, though the not standing referred to the latter is not intended to be referred to Zaid, we say that what is referred to the ant. here is standing, which is referred to it negatively, and to the appos. affirmatively (Jm). The subst. is the appos. intended by the predicament without a medium (IM, Sh). It is (1) the subst. of the whole [for the whole (M, IA, Sh), i. e. a subst. that is the whole of the ant. (Jm), which is the subst. corresponding with the ant., co-equal with it in sense (IA), as أُهِدْنَا ﺑِرَاطُ ﻛَبَرَاهُ ﻛَبَرَاهُ ﺻَدًٰرِبْتُ زِبْدًا أَخَذَهُ I. 5. 6. Direct Thou us to the straight way, the way of them that (M, Sh), the 2nd way
being the 1st way itself (Sh)]: (2) the subst. of the part [for the whole (M, IA, Sh), i.e. a subst. that is part of the ant. (Jm), as رأيت قومك أكثرهم I saw thy people, most of them and two thirds of them (M), whence وَلَّتُهُ عَلَى النَّاس حِجُّ الْبَيْتِ مِنِ اسْتَطَاعَ الْيَدُ سَبِيلًا III. 91. And men owe unto God the pilgrimage of the House, he (of them) (154) that is able to find a way to it, the able to find being part, not the whole, of men (Sh)]: (3) the subst. of implication (M, IH, IA, Sh), as يَسْأَلُونَك عَنْ الْمَلِكَة II. 214. They will ask thee about the Sacred Month, fighting in it, fighting not being the month itself, nor part of it, but concerned with it, because occurring in it (Sh); which is the subst. indicative of a meaning in its ant., as أَعْجَبْنِي زِيدٌ عَلَمًا Zaid, his knowledge pleased me (IA): (4) the subst. of blunder (M, IH), i.e. the subst. whose utterance is caused by the blunder in the mention of the ant., the subst. itself not being the blunder (R), [vid.] the subst. distinct from the ant. (IA), which is of three kinds (R), (a) the subst. of digression (IA, Sh) and the subst. of (IA) afterthought (R, IA), as in the Prophet’s saying إن الرجل ليُصَلِّى الصَّلَاة مَا كَتَبَ لَه يَنْصَفَهَا ثلثاً ربعها إلى العشر Verily the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth (Sh), where you mention the ant. inten-
tionally and purposely, but afterwards make believe that you are blundering, because the 2nd is extraneous [to the 1st], which is often the resource of poets for the sake of intensiveness and variety, its condition being that it should ascend from the lower to the higher, as

\[ \text{Hind is a star, a full moon,} \]

where, though you did intend to mention the star, you as it were tax yourself with blundering, and make known that you at first intended only to compare her to the full moon (R); (b) the subst. of (IA, Sh) sheer veritable (R) blunder (R, IA, Sh) and forgetfulness [below] (IA), as when you intend to say \[ \text{جَانِي} \text{ حَمَار} \], but your tongue then runs ahead of you to \[ \text{رَجِل} \], and afterwards you amend the blunder, and say \[ \text{جَانِي} \text{ رَجِل} \] (R); (c) the subst. of (Sh) forgetfulness (R, Sh), where you intend the mention of what is a blunder, and your tongue does not run ahead of you to the mention of it, but you forget the intended, and afterwards amend it by mentioning the intended (R), as

\[ \text{زَيد} \text{ عمرو} \] when at first you intend to mention Zaid, but afterwards, the wrongness of your intention becoming plain, you mention 'Amr. The best construction is to couple these three by \[ \text{بُل} \] (Sh). The subst. of [pure (R)] blunder (M, R, ML) or of forgetfulness (R, ML) does not occur in what proceeds from consideration and intelligence (M, R); and therefore (R), as some of the ancients assert (ML), is not [allowable (ML)] in poetry
(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The subst. is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [ns.] may be imported by the aggregate of the two: S says after his mentioning the exs. of the subst. "he means رَأَيْتُ أَكْثَرَ قُومَكُ وَنَفُّلُ قُومَكَ [150] and نَفُّلُ قُومَكَ, but doubles the n. for corroboration."

Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the corrob. and ep. in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say زَيْدُ رَأَيْتُ عَلَّامَةَ رَجُلًا صَالِحًا Zaid, I saw his young man, a good man; whereas, if you were to disregard the 1st, [i.e. عَلَّامَةَ] your sentence would not be correct [27] (M). The GG differ about the ant. Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the subst., not the ant.; whereas it is plainly not so, except in the subst. of blunder [156]. There is no gainsaying that the ant. is not in the predicament of rejection literally in the partial subst. and subst. of implication, because the pron. must relate to it [154]; and in the total subst. also, when the ant. is an indispensable pron., as مُرفِعُ النَّذِي مُرَتَّبُ
§ 152. What indicates that the subst. is independent by itself is that it is in the predicament of repetition of the op., as is proved by the occurrence of that [repetition] clearly in VII. 73. To them that were accounted feeble, to them that believed of them and لجعلنا مس يكلف بالرحمة ليصوبوه سقفا من فضة XLIII. 32. We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver [131].

§ 153. The subst. and ant. need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a subst. for
the other, as a straight way, the way of God and a lying forelock (M). They are [in the case of all four subsists. (R)] (1) both det., [as I. 5. 6. (150) (Sh)]: (2) both indet., [as ٖلَّا لِلضَّيْقِينَ مَفَازًا حَدَايَّنَ] LXXVIII. 31. 32. Verily for the pious is a place of escape, gardens of fruit-trees (Sh)]: (3) different one from the other (IH, Sh), the subst. being det. and the ant. indet., [as XLII. 52. 53. (Sh)]; or the converse (R, Sh), as XCVI. 15. 16. and (Sh) Drive ye two her not hard, and drive her gently: verily with to-day is its brother to-morrow, غَدُو, like فُلُس, being the o.f. of غَدُو (N). But an indet. made a subst. for a det. ought to be qualified, as XCVI. 15. 16. (M, III), in order that the intended may not be more deficient than the non-intended in every respect (Jm). That holds good, however, not unrestrictedly, but in the case of the total subst.: and F says, which is the truth, that qualification of the indet. made a subst. for the det. may be omitted when the subst. imports what is not in the ant., as بَيْنَ الْقَرْنِينَ الْمَقْدِسِي طُرُقٍ XX. 12. In the sanctified valley, a valley whose sanctification is two-fold, when طُرُقٍ is not held to be the name of the valley, but is like
and from folding, because the valley being twice sanctified, is as it were folded by the sanctification, and as

Verily we found the Banû Jilân, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i.e. لَا ذِي تُولٍ وَلَا ذِي تَصُرٍ, and

فَأَرَابَكِ خِيرَ مِنَّكِ إِلَّا لَيْدَوَّنِي التَّصُمُّم وَالصَّهِيلَ

Then no, by thy father, a (man) [156] better than thee, verily the whinnying and neighing annoy me; but not if the indet. import only what the 1st imports, because it would be a making vague after expounding, as بِزَيْدٍ رَجُل، in which there is no material sense (R).

§ 154. The subst. and ant. are both explicit ns., both prons., or different one from the other (III, Sh); but an explicit n. is not made a total subst. for a pron., except of the 3rd pers., as ضَرْبَتِه زِيَا I beat him, Zaid (IH). The explicit n. is made a subst. for the explicit n. (R, IA, Sh), unrestrictedly, as previously exemplified (IA): the pron. is made a subst. for the pron., [as لَقَبَتُهُمْ إِيَاهُم I met them, them, when اخْرَتْكُم الزَّيَدُونَ and اخْرَتْكُم precede, and The Zaid
are thy brothers, as in

whereas the GG adduce such as I beat him, him, which is a lit. corroboration, because both prons. relate to one thing (R): the pron. is made a subst. for the explicit n. (M, R, Sh), as Thy brother, I met Zaid, him, on the assumption that Zaid is Thy brother, which also, if related to زيداً, would be a lit. corroboration, because it would be like رأيت زيداً زيداً (R): and the explicit n. is made a subst. for the pron. (M, R, IA, Sh), (1) of the 3rd pers. (M, IA, Sh), unrestrictedly (IA, Sh), as وما إنسانية إلا الشيطان إين أذكرها XVIII.

62. Nor did any but the Devil make me to forget it, that I should mention it, اني أذكرها being a subst. of implication for the إن in إنسانية; and similarly وَأَرْنِهِ مَا يَقُولُ XIX.

83. And We shall inherit it, what he saith and

[by AlFarazidak, In a state such that, if it had been the case that حاتم had been among the people, notwithstanding the munificence of him, حاتم, he would have been niggardly of the water, حاتم being a subst. for the 8 of جودة (BS)], except that these are total subs. (Sh): (2)
of the 1st or 2nd pers., if the subst. be (a) a partial subst. or a subst. of implication [or blunder (R), unrestrictedly (Sh)], as

أَعْدَيْنِي بِالسَّجْنِ وَالنَّادِرِ وَرَجَلي فِرْجَلي شَهْنَةُ السَّمَاسِ

[by Al'Udail Ibn AlFarkh {al'Ijli (ID)}, He threatened me, my leg, with the gaol and fetters: well, my leg is thick in the soles (Jsh), رَجَلي فِرْجَلي being a partial subst. for the فينِي in (IA, Sh),] and

ذَرْيَتِي إِنْ أُمْرَكِ لَيْ يَقْطَعَهَا وَمَا الفِيئِي حَلَي مُفَاعَا

[by 'Adî Ibn Zaid al'Ibâd, Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost (J), حَلَيُ الفِيئِي being a subst. of implication for the فينِي in (IA, Sh); (b) a total subst. denoting comprehension {and universal inclusion (IA)}, as

تَكُونُ لَنَا عِبَادًا لأَلْوَانِنا وَاخْرَنا

V. 114. That shall be to us a festival, to our first and our last (IA, Sh), أولِنا being a subst. for the pron. governed in the gen. by the لِ, i. e. لا (IA)]: but not if it be a total subst. (R, IA, Sh) not denoting comprehension, as [رَأَيتَكَ [قَصِّت زِيدَ (Sh)] and (Sh)] زِيدًا (IA, Sh), though Akh and the KK allow that on the authority of

بِكَمْ تَرْيِيْكَ كَفِي النَّاسِ كُلَّ مَعْمَلَةٍ * وَأَمْ نَهْجُ الْهُدْيَةِ مِنْ كُلِّ ضَلْلَا
By you, Kuraish, have we been made safe from every strait, and has he that was far astray betaken himself to the high road of right direction (Sh). The partial subst. and subst. of implication, [when explicit ns. (R),] must have a [cop., which is only the (ML)] pron. (R, ML) relating to the ant., in order that their dependence upon the 1st, and their not being the subst. of blunder, may be known; but the pron. may be omitted when the dependence of the 2nd upon the 1st is notorious, as لَقَدْ كَانَ فِي حَوْلِ تُوْيِنَةٍ تُقُضَى لِبَلَائِفٍ وَيْسَمْ سَلَمُ. LXXXV. 4. 5. Cursed were [577] the fellows of the trench, of the fire (in it), because it is notorious that they filled the trench with fire (R): [thus the pron. is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i. e. لَيْسَمُ نُعْمَ, LXXXV. 4. 5., i. e. فِيَةٌ, and AlA'ishà's saying

[Assuredly there were in a year, in a sojourn that I sojourned (in it), an accomplishment of wants, and (that) a loather should loathe (418. A.) (Jsh)], i. e. تُوْيِنَةٍ فِيَةٌ, the ظ of تُوْيِنَةٍ, an unrestricted obj., being the pron. of تُوْيِنَةٍ, because the prop. is ep. of تُوْيِنَةٍ and the ظ the cop. of the ep. [144], and the supplied pron being a cop. for the subst. [of implication (DM)] حَوْلٍ to the ant. And therefore in such as مَرَّ بَيْثَةٍ زَبْدٌ وَعَمَرٌ, I passed by three,
(of whom were) Zaid and 'Amr, [i.e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying [as an enunc. (DM)] is necessary; because, if it were in apposition, it would be a partial subst. without a pron. (ML): but the subst. is sometimes said to be correct, being supplied as a cop. (DM). The KK say that the ل may supply the place of the pron., as مَطْرُ النا السهِلِّ والدِجِّ, i.e. Our land (by suppression of the pre. n.) was rained upon, its plain and its mountain. But some subs., importing the sense of the expressions of universal inclusion [137], are sometimes treated as corrobs., as ضْرَبُ زيد ظهره وطُنُّهَ Zaid was beaten, his back and his belly or يَدَهُ ورَجَلَهُ his arm and his leg, orig. partial subs., and afterwards, the sense of كُلَّهُ being imported from the coupled and ant. together, allowed to be put into the nom. as subs. or corrobs.; and similarly زُعُرونا وفرعُنا or مَطْرُنا سهِلنا وحِبِّنا our seed produce and our udder, i.e. beasts, and مَطْرُ تَومَك ليلهم ونهارهم (The times of) thy people were rained in, their night and their day, orig. subs. of implication, and then treated as corrobs., because, the sense being Our places, or possessions, were rained upon, and Their times were rained in, all of them, they may be put into the nom. as corrobs.;
and, since they are treated like اجمع [137], the pron. may be suppressed from them; so that ضرب زيد الأظهر مطرنا السهل واللحيل, اليد والرجل [599] or البطن or مطر تومك الليل والنهر, الزرع والضرع are said (R).

The total subst. does not need a cop. only because it is the ant. itself in sense, as the prop. that is the inch. itself does not need a cop. [in addition to the prop. itself (DM)] to that [inch.] (ML). The [interrog. (IA)] Hamza must be prefixed to the subst. for the interrog. n., [to explain that it is a subst. for an interrog. (R), as من ذا النعما تفعل أخيراً, Am علی What doest thou, good or evil?, and من تأتينا Shura and What wilt thou come to us, to-morrow or the day after to morrow? (IA)]. The v. is made a subst. for the v., [like the n. for the n. (IA), when the 2nd is preponderant in plainness over the 1st (R),] as 68. 69. And whose doeth that, he shall meet with a requital of sin, doubled shall be for him the punishment, [being a subst. for ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ
Verily incumbent upon me, (by) [655] God, is that thou shouldst swear allegiance, shouldst be seized unwillingly, or come obediently, the v. (J) being a subst. [of implication (J)] for [the v. (J), [a subst. of a single term for a single term (J),] and therefore governed in the subj. (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a corrob., not a subst., as

If thou help, aid, I will help thee, of which I know not any instance. The detail of a mentioned [aggregate], if co-extensive with the numbers in the mentioned, may be in apposition [as a subst.] or in the nom. by anacoluthon, as

قد كان لكم إيه في تنبيه التقتا فتنة تقاتل في سبيل الله وآخرى كفرة III. 11. Verily there was for you a sign in two hosts that encountered on the day of Badr, (whereof one was) a host fighting in the cause of God, and another unbelieving, i.e. منهم فتنة [where [as likewise [كفرة (K)] is also read with the gen. as a subst. for فتنتي (K, B),] and كندت الله [42], where [is related with the nom. and gen.; but, if not co-extensive, must be in the nom., as مرت برجال رجل فاضل وأخر كريم and sometimes the co-extensive occurs in 65
the acc. by subaudition of وَلَا تَقُولُوا لَمَّا تَقُصُّ، as in the ep. [146], [III. 11. being read with the acc. as a particularization or as a d. s. to the pron. in التَّقْنَى (K, B)]. When the apposs. are combined, the ep. is put first, then the corrob., then the subst., then the coupled; but IK puts the corrob. before the ep. (R). As regards suppression of the ant., it is said that in وَلَا تَقُولُوا لَمَّا تَقُصُّ the السِّتْنَتْمُ الكُتْبُ XVI. 117. And say ye not because of what your tongues describe, the lie and كَمَا أَرْسَلْنَا فِيْكُمْ II. 146. Like what We have sent among you, an Apostle of yourselves is a subst. for the suppressed obj. of تَقُصُّ, i.e. لَمَّا تَقُصُّ, and similarly رَسُولاً مِنْهُمُ [for the suppressed obj. of أَرْسَلْنَا (DM)] upon the ground that كَمَا is a conjunct n.; and that in لَنَّ أَنْثَى رَبَّنَا إِلَّآ إِلاَّ اللَّهُ XXXVII. 84. No god (is in existence) but God is a subst. for the pron. of the suppressed pred. [37] (ML).

§ 155. Syndesis is of 2 kinds, serial [157] and espl. (IA). The synd. expl. is an appos., [not an ep. (IH, Sh); prim. (IA, KN), not renderable (by a deriv.) (KN); resembling the ep. in (IA)] manifesting its ant. (IH, IA, Sh) in the case of dete. (J), and particularizing (Sh, KN, J) it (Sh, J) in the case of indete. (J), and in lacking independence (IA), as
(IH, IA, Sh, KN) Abu Hafs Ḥumāya ʿUmar swore by God, not any thinness of the hoof, nor gall upon the foot has affected her (J), being a synd. expl. [to Ḥumāya (J)], because it is manifestatory of Ḥumāya (IA), and or كَفْرَةُ عَلَى مَساَكِينَ V. 96. Or an expiation, food of poor persons (Sh). "Prim." excludes the ep., because it is deriv. or renderable thereby: and what follows excludes the corrob. and coupled, because they do not manifest their ant.; and the prim. subst., because it is independent [151, 152, 156] (IA). The synd. expl. must be a prim.: and the saying of Z [and B] that مَلِكُ النَّاسِ الْالْدَامِ CXIV. 2. 3. The King of men, the God of men, are synd. expls. [to الْرَّبُّ النَّاسِ CXIV. 1. The Lord of men (K, B)] is a mistake, they being correctly eps., [because مَلِكُ and الْالِجمَدَ are deriv. (DM)]; but it is sometimes replied that they are treated as prims., since they are used without being applied to a qualified, and eps. are applied to them, as الْحَمَّامُ One God and A great king (ML). The synd. expl., [being like the ep. (IA, KN) in importing manifestation and particularization of its ant. (KN),] agrees with the ant., [like the ep. (IA, KN),] in [case (IA, Sh),] determinateness or indeterminateness [156], gender, and number (IA, Sh, KN).
The *synd. expl.* and its *ant.*, as many *GG* hold, may not be *indets.*; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, ṣadīqī مَنَّ أَ صَدِيدٍ XIV. 19. *And he shall be given to drink of water, ichor (IA, KN) and یَرَنَّ مِنْ شَجَرَة مُبَارَكَةٍ زَيْتونَةٍ* XXIV. 35. *It is kindled from a blessed tree, an olive-tree (IA), while F says on V. 96. that طَلَّامُ مَعَهُمْ may be a *synd. expl.* or a *subst.* (KN). The [147] is not a *synd. expl.*, because the *synd. expl.* resembles the *ep.*; and therefore, as the *ep.* of the *dem.* is only what contains [the generic (DM)] ُّلُسُود, so likewise is its *synd. expl.*: and for this reason IJ does not allow بَلْي بَعْلُي in Ibn Masʿūd's reading ِرَهۤذَا بَعْلُي ُشَيْخَهُ XI. 75. [75] to be a *synd. expl.*, but holds that it must be (1) an *enunc.* [to هَذَا (DM)], ُشَيْخَهُ being a 2nd *enunc.*, an *enunc.* to a suppressed [ُهُوُو (K, B)], or a *subst.* for بَعْلُي; (2) a *subst.* [for هَذَا (DM)], ُشَيْخَهُ being the *enunc.*: as likewise ISB and IM do not allow the *synd. expl.* to be an *oppos.* to the *pron.* [156], because that is disallowed in the *ep.* [147]. But S allows [51] as a *synd. expl.*, [notwithstanding that it may not be an *ep.* (DM)]; while Zd, following him, allows ُمْرَتْ بِهِذِيْنِ الْطَّرِبِ and the *quar.* as a *synd. expl.*, and also as a *subst.*; but not
as an ep., because the ep. of the dem. is only its match in letter, [whereas ِهِدْنُي is a du., and ٰضَرَّ عَلَى ٰطَوْرِيل ِعَلَّغ 2 sings. one of which is an appos. to the other (DM)]. S, Mب, and Zج also declare the ep. to be disallowed in this [last ex.], as is required by analogy: but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that یَا ِهِدْنُي ِطَوْرِيل َوِقِصِر ِطَوْرِيل ِعَلَّغ may be ep. of the dem., though not its match in letter (DM).

§ 156. The synd. expl. is literally distinguishable from the subst. in the like of

أَنَّى أَبِي الْكَارِكِ الْبَكْرِيِّ بِشَرٍّ عَلَى الْطَيِّبِ تِرْجِبٍ وُقَعَّا

[below] (IH), by AlMarrār alAsadī, I am the son of the leaver of the Bakrī, Bishr, to be such that the birds were over him, watching him for the purpose of lighting upon him (J). IH says, I say “in the like of” only to indicate that the difference occurs in other cats. also, as in یَا اَلْحَارِثِ ِالْحَارِثِ O our brother, AlHārith, where ِالْحَارِثِ may not be held to be a subst., because یَا الْحَارِثِ is not allowable [52]; and similarly in ِزَيدَا ِبِنَ ِعَلَّامَ ِزَيدَ ِبِنَ O young man, Zaid, where, if ِبِنَ were held to be a subst. Damm would be necessary [49] (R). Every n. that may be a synd. expl. [importing manifestation or particularization (KN)] may be a [total (Sh, KN)] subst. [importing repetition and corroboration of the meaning of the sentence,
because with it the *op.* is meant to be understood as repeated (KN), as ُضرِبت إِبَأ عبد الله زِيدا] (IA), except (1) [when it may not occupy the place of the *ant.* (Sh, KN),] (a) [when the *appos.* is anarthrous, and the *ant.* synarthrous with a synarthrous *ep. pre.* to it (IA),] as in أَنَا الْفَضِلِ الرَّجُل زِيدَ [above], بِشَر, not being a *subst.*, because أَنَا أَبِي [IA] is not allowable [112] (IA, Sh, KN): (b) when the *appos.* is [synarthrous or] an [anarthrous] *infl.* a prothetic *det.*, and the *ant.* is a *voc.*, [whether *infl.*] as in يَا عَلِيّ بِعِمَرُ [IA] Ya‘mor, بِعِمَر would then be *uninfl.* upon Damm, since it would be so if ل were expressed with it [48] (IA); [or *uninfl.*] as في زِيدُ الْحَارِثُ O Zaid, AlHārith, الْحَارِثُ not being a *subst.*, since الْحَارِثُ would not be allowable [52], and أَنْى وَأَسْطَارُ الْعُقُ [49], the 2nd and 3rd *نَصِر* not being *substs.*, because أَنْى *نَصِر* and أَنْى *نَصِر* are not allowable (Sh): (c) as in أَيَا أَخوينَا عبد شِمْسِي وَنَفَذُهَا أَعْنَادُكَا بِاللَّهِ أنْ تَكُنْ حَرِيْبَا [by Tālib Ibn Abl Tālib, *O our two brothers, Abd Shams and Naufal, I bid you seek protection by God* (from
this,) that ye should produce war (Jsh)], not being a subst., because a عبّد شمسى أبى عبد المغ would not be allowable, since an anarthrous n. coupled to the voc. must be given what it would be entitled to if it were a voc. [49]; and, if مّعى نُذْفِلّى were a voc., يَا نُرَفِلّى would be said (KN): (2) when its mention is necessary, as in Hind, Zaid her brother stood, أئذ أخوها not being a subst., because, the subst. belonging as it were to another prop. [below], the enunciative prop. would then be devoid of a cop. [27]. But يَا سعید كرّر, when a voc., is pronounced with Dam without Tanwin; whereas the apothetic synd. expl. in apposition with an uninfl. [voc.] may be put into the nom. or acc., but not pronounced with Dam without Tanwin: and similarly the synd. expl. is disallowed when the 1st is more manifest than the 2nd; while the learned say on ٍامّنا بِبِرّ الْعَالَمِيِّن َۢرَبِّ مُوسى وهرون VII. 118. 119. We believe in the Lord of the worlds, the Lord of Moses and Aaron, that it is a synd. expl. [below] only because, Pharoah having laid claim to lordship, if they had restricted themselves to saying بِبِرّ الْعَالَمِيِّن, that would not have been a plain confession of belief in the True Lord (Sh). The synd. expl.
and the subst. differ in 8 matters:—(1) the synd. expl. is neither a pron. nor an appos. to a pron. [155], because it in prims. is like the ep. in the deriv.: Ks indeed allows the pron. to be qualified by an ep. of praise, as in II. 158. [147], XXXIV. 47. [523], and their saying اللهم صل على الرزق الرحيم O God, bless Thou the pitiful, merciful him [160], or blame, as in مربت بيت الخبيث or commiseration, as in

قد أصبح في قريتي كونسا فلا تلمس إن ينام البائسا

[They (i.e. the doe-gazelles) have entered upon the time of morning in Karkard (the name of a place), hiding in their coverts; wherefore upbraid thou not the wretched him (i.e. the hunter) for that he should sleep (Jsh)]; and Z says on جعل الله الكعبة البيت الحرام V. 98. God hath made the Ka'ba, the Sacred House that البيت الحرام is a synd. expl. by way of praise, as in the ep., not by way of manifestation; so that, according to this [language of Z (DM)], the like of that [occurrence after the pron. (DM)] is not disallowed in the synd. expl. [denoting praise, blame, or commiseration (DM)], according to the saying of Ks: whereas the subst. is an appos. to a pron. by common consent, as XIX. 83. and XVIII. 62. [154]; and is allowed by the GG to be a pron. in apposition with a pron. or with an explicit n.: (2) the synd. expl. does not disagree with its ant. in determinateness and indeterminateness [below]; while Z's
saying that III. 91. *The station of Abraham* is a *synd. expl.* to 
아이트 بيانات Manifest signs is an 
إِنَّا أَعْطَلْنَاهُ وَاحِدَةً أُنَّ تُقُومُوا 
XXXIV. 45. *I exhort you only to one practice, 
that ye should rise up that i.e. قَيَامَكُم (DM) 
is a *synd. expl.* to واحدة whereas the allowability of 
that in the subst. is not disputed, as XLII. 52. 53. and 
XCVI. 15. 16. [153]: (3) it is not a prop., contrary to the 
subst., as XLI. 43. [1], XXI. 3. [1] 
عَرْفَتْ زيدا أبو مي I knew Zaid, whose father he was [80] according 
to the soundest saying, and 

لَقَدْ آتَهُنَّ إِمَامًا عَمَّرَ بِكِتَابُهُ 
اتِبَاءِ يَوْمُ الْبِيْنِ امْنَسَبُ تَصِيرُ 

[A assuredly Umm 'Amr distracted me with a word, "Art 
thou patient on the day of separation from me, or art thou 
not patient?" (Jsh), where, however, what is meant is the 
expression, which is equivalent to the single term (DM)]: 
(4) it is not an appos. to a prop., contrary to the subst., as 
إِتِبَاءِ المرسلين أتِبَاءُ مِنْ إِلَّا يَسَالُكُمْ أَجْرًا 
XXXVI. 19. 20. 
*Follow ye the Apostles, follow ye him that asketh you not 
for a recompense, 
امَّدِكَمْ بَأَنْتُمْ أَمْدَدُكَمْ بِالْعَلَمِ وَبِتَنِينِ 
XXVI. 132. 133. That hath provided you with what ye
know, that hath provided you with cattle and children, and

(5) it is not a v. in apposition with a v., contrary to the subst., as XXV. 68. 69. [154]: (6) it is not in the letter of the 1st; whereas that is allowable in the subst., provided that there be with the 2nd an addition of explanation, as in Ya'qub's reading جائزة كل امة تدعى إلى كتابها XLV. 27. And thou shalt see every people kneeling, every people summoned to its record with the 2nd كل in the acc., since the mention of the cause of the kneeling is attached to it, and in

[by Waddāk Ibn Thumail al-Māzinī, Gently, Banū Shaibān, (restrain ye) some of your threatening: ye shall meet to-
morrow my steeds at Safawan: ye shall meet coursers that shy not from the fray, whenever they career in the morning in the contracted strait place of fighting; that illustrious mailed warriors of the family of Mazin, lions of spearing at every spearing, shall be upon: ye shall meet them, and know, notwithstanding that the hand of calamity has wrought evil among them, how goodly their bearing is! (T): but this difference is only according to IT's opinion that the synd. expl. is not of the letter of the 1st, in which IM and his son follow him, their argument being that the thing does not explain itself: (7) it is not meant to be understood as occupying the place of the 1st, contrary to the subst., for which reason the subst. is disallowed and the synd. expl. obligatory in such as (a) [above]; (b) [49], contrary to [above]; (c) [above]; (d) [above]; (e) [because, the of superiority being part of what it is pre. to (118), the subst. would import that Zaid was one of women (DM)]; (f) [because the subst. would import that the ep. of in vocation was made det. by prothesis (147) (DM)]; (g) [otherwise would be pre. to a det. sing. without its condition, vid. intention of the parts or repetition
otherwise would be prep. to a separated multiple without poetic license (117) (DM): (8) it is not constructively part of another prop., contrary to the subst., for which reason the subst. is disallowed and the synd. expl. obligatory in such as (a) [above]; (b) [otherwise the prop. of the cp. would be devoid of a pron. relating to the qualified (144) (DM)]; (c) [62] (ML). To me, however, no clear difference between the total subst. and the synd. expl. is yet apparent: nay, I hold the synd. expl. to be nothing but the subst., as appears to be the language of S, since he does not mention the synd. expl. [131]. The differences between them are said to be (1) that the subst. is the one intended by the predicament, exclusively of its ant., contrary to the synd. expl.; for the expl. is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total subst. to be the 2nd only, nor in the rest of the substs. except the subst. of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three substs. is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language
of chaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of] c. is not conclusive, because the subst. is mostly a prim., so that, if you suppressed the 1st, the 2nd would be independent, nor need an ant. before it in sense, while, if it be not a prim., as in لَيْثُ الصَّاهِبُ،[153] the qualified is supplied, i. e. رَجُلُ خَيْرٍ مَنْفَكَ; contrary to the ep., since, if you suppressed the 1st in جَارُونَيْ زَيْدٍ الَّذينِ[131], the 2nd would need a supplied ant., because the qual. must have a qualified, for which reason the 2nd is said to be a subst. in الطَّيْرُ الْمَعَانِدُ[121, 149], and an ep. in الطَّيْرُ الْمَعَانِدُ; and contrary to the corrob., since, even if it be a prim., still the fact that its meaning would be intelligible from its ant., if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the subst. is not [indicative of] a meaning in the ant., so that it should need the ant., as the qual. does, nor is its meaning intelligible from the ant., as that of the corrob. is, it may be regarded as literally independent, i. e. suitable for occupying the place of the ant., as يا زيد أخها يَا زيد أَنْجُعُ أَلْحَانَهُمُ زَيْدٍ O Zaid, brother and يا أَخَانَا زَيْدٍ O our brother, Zaid both uninfl., [while, the synd. expl. being, as I hold, the subst., the predicament of the subst. applies uniformly to it, as يا عَالِمُ زَيْدٍ يَا ذَا الْمَالِ بَكُرُ O philosopher, Zaid and O possessor of pro-
perty, Bakr with Damm in both (R on the app. of the voc.)]; or, since its inflection is through apposition with the 1st, it may be regarded as not independent, as 

\[\text{يا عَلَمُ بَشَرَ} \]

or inf. with the two cases, 

\[\text{يا أَطْنَا زَيْدًا} \]

with the acc., and similarly 

\[\text{أَنَا أَبَيْنِ النَّارِكَ} \]

coupled may for the same cause be held to be independent, as 

\[49,538\] ; or not independent, as 

\[\text{يَا زَيْدُ وَعَمَّرَ} \]

or 

\[\text{يَا زَيْدُ وَالنُّبَارَةَ} \]

O Zaid and AlHarith, while 

\[\text{عَمَّرَ} \]

is not allowable, as 

\[\text{يا عَلَمُ بَشَرَ} \]

or is in the subst., only because the con. is like the voc. p., and the coupled is suitable for the latter to be in contact with it [52]: (2) that the subst. is in the predicament of repetition of the op. [152]: but, even if we admit that where the op. is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name synd. expl., while admitting it in the subst.: (3) that agreement of the subst. and ant. in determinateness and indeterminateness is unnecessary [153], contrary to the synd. expl. [155]; but the reply is that the disagreement is allowed in the [subst.] named synd. expl. also [above] (R). Such as VII. 118. 119. admits of the total subst. and of the synd. expl. [above]; and like it are 

\[\text{نَبِىُ الْهَيْكُ وَالَّهُ إِبْرَاهِيمُ وَاسْمِعُ إِبْرَاهِيمُ وَاسْمِعُ} \]

II. 127. We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac
and خَلَفْنَا مَّعَهُمُ الْعَلَّةُ. XXVII. 52. Then etc. [450], that We destroyed them as read [by the KK and Yaʿkūb (B)] with Fath of the Hamza (ML). In أَعْجَبْنِي مَنْ زَيَّدَ عَلَّمَهُ (Something) of (the qualities of) Zaid, his knowledge, pleased me, the 2nd is as it were a synd. expl., the o. f. being ضَرُّتْ مِنْ أَرْصَافِ زَيَّدِ عَلَّمَةٌ; and similarly in كَسَرَتْ مِنْ زَيَّدِ يَدُهُ I broke (a limb) of Zaid, his arm, i. e. عَضْوًا مِّنْهَا يَدُهُ: the ant. being suppressed, and its place occupied by the synd. expl.; as the g. t. is suppressed, and its place occupied by the excepted in [88] (R).

§ 157. The coupled is an appos., [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together with its ant., [as جَاءَنِي زَيْدٌ وَعَمِّرٌ Zaid and ʿAmr came to me (538) (Jm). The coupled by َبَلْ, أَمِّ, اَمَّا, أَوْ, َلَكُنَّ is [said to be (Jm)] excluded by "together with its ant.", because the intended by the reference with them is one of the coupled and ant. (R, Jm): but it is replied that the ant.'s being intended by the reference means that it is not mentioned in order to be subsidiary to mention of the appos., while the appos.'s being intended by the reference means that it is not like a branch of the ant. with-
out independence; and there is no doubt that the coupled by these six ps. and the ant. are together intended by the reference in this sense (Jm)]. One of the 10 ps. [538] intervenes between it and its ant. (IH). IH says, I have not contented myself in the definition with saying "The coupled is an appos. between which and its ant. one of the 10 ps. intervenes" because some eps. are coupled to others, as

إلى الملك القرم وأبي الهمام، ولئية الكتيبة في المنسجم

[I drive my riding-beast towards the monarch august and the son of the hero and the lion of the squadron in the place of conflict (Jsh)] and

يا لهف زيارة للحارث الصابيم فالتام فا لائم

[540] (R), by Ibn Zayyāba [at Taimī (T)], O the grief of Zayyāba for AlHārith making a raid (upon my people) in the morning, then taking booty, then returning (safe) / (T, Jsh).

§ 158. When the attached nom. pron., [prominent or latent (Jm),] is coupled to, it is (IH, LA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [pron., often (IA), قال لقد كنتم آتكم وما أباكم في ضلال مبين as XXI. 55. He said, Assuredly ye have been, ye and your fathers, in manifest error (IA, Sh), because, the attached nom. prom. being like part of what it is attached to, literally, as
being inseparably attached (160), and ideally, as being an ag., which is like part of the v. (20), if it were coupled to without a corrob., some of the letters of the word would be as it were coupled to; while the coupling may not be to this corrob., because, the coupled being in the predicament of the ant. (538), this coupled also would be a corrob. of the attached, which is absurd (R): (2) separated (IH, IA, Sh) from what is coupled to it (Jm) by something else than the pron., like the direct obj., [adv., prep. and gen.,] and neg. ل (IA), as جنات عدن يدخلنها ومن صلم XIII. 23. Gardens of abiding that they shall enter, and they that are righteous (IA, Sh) and ما أشركنا رلا ياونا VI. 149. We should not have been polytheists, nor our fathers (IA): in which case the corrob. may be omitted, as ذربت اليوم وزيد (IH), whether the separative be before the con., as

[And I alight not, but she that I love visits my lodging, or her false apparition (T)], or after it, as VI. 149.; but is sometimes put, as تكيفوا فيها هم والفارون XXVI. 94. And they shall be hurled down in it, they and the misguided and ما عبدنا من دونه من شيء، نحن ولا ياونا XVI. 37. We should not have worshipped besides Him anything, we, nor our fathers: the two matters being equal; and omission being allowable only because length
of the sentence sometimes enables one to dispense with what is necessary, and *ad forti or*, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R): and the latent [attached] *nom. pron.* is like the [prominent] attached in that [need of separation], as يَا أَزْدَلَ اسْكُنَّ أَنْتَ وَزَوْجُكَ الْجَنَّةَ II. 33. *O Adam, dwell thou, thou* [165] *and thy wife, in the garden* (IA): (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S (IA)] *I passed by a man such that equal, or alike, were he and non-existence,* the *(IA, Sh)* being coupled to the *pron.* latent in *سواء* *(IA, Sh)* relating to *رجل,* and the sayings of the Prophet *كنتِ واَيْبُ بَكْرُ يَفْعَلَ وَأَبُو بَكْرُ وَعُمَرُ* *I and Abu Bakr and 'Umar were and did* (Sh); and in poetry often, as

*قلتَ إِذْ أَقَلْتُ وَزُهْرِهِ تَهْادِيَ كَنْعَاجُ الفَلَا تَعْسَفُ رَمَلَ* (IA), by 'Umar Ibn Abi Rabia, I said, when she and fair-faced women approached. They walk with an elegant swinging of the body in their gait (orig. تَهْادِي), like the wild cows of the deserts when they have wandered at random in a tract of sand (J): but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached *nom. pron.* does not need
separation, as Zaid, not any one has stood, but he and 'Amr; and similarly the attached or detached acc. pron., as Zaid, I beat him and 'Amr and I have not honoured any one, but thee and 'Amr (IA). When the gen. pron. is coupled to, the genitival op. is repeated (IH, IA, Sh), as XLI. 10. And said to it and to the earth, VI. 64. Say thou, God delivereth you from them and from every trouble, and XXIII. 22. [498] (Sh), because, the gen. pron. being more strongly attached to its op. than the attached ag., since the ag., if not an attached pron., may be detached, whereas the gen., whether a pron. or explicit n., is not detached from its op. [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word; for which reason also, when you couple the pron. to the gen., only repetition of the op. is allowable, as I passed by Zaid and by thee and The property is between Zaid and thee: and, there being no detached pron. for the gen., so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached nom., nothing remains but repetition of the 1st op., whether it be a n., as The property is between me and Zaid; or a p. (R), as
I passed by thee and by Zaid (IH, IA), not بَيْنَكَ وَزَيدَ (IA): but the nominal op. is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in بَيْنَكَ وَبِيْنَكَ زَيدَ, since, it being impossible that there should be two betweens here, one with reference to Zaid alone, and another with reference to the person addressed alone, because the quality of between is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in جَارَى عَلَى زَيدَ, when you mean one young man common to the two, it is not allowable, though it would be if a context existed indicative of the intended. After repetition of the op. it is better to say that the gen. is coupled to the gen. than to say that the op. and gen. are coupled to the op. and gen., because in البَيْنَى زَيدَ, since the 2nd pre. has no meaning, coupling of the pre. to the pre. is impossible, because the sense would be vitiated; while in بنِتَ زَيدَ, although the 2nd بَيْنَى can have a meaning, still, since we know it to be imported for the same object as the 2nd بَيْنَى, the gen. must be judged to be coupled to the gen. here, as in the case of بَيْنِى: and, this being established, we may say that the coupled is governed in
the gen., notwithstanding the repetition of the op., by what it was governed in the gen. by before its repetition, i. e. by the 1st op., because the existence of the 2nd is for a lit. matter, while, as regards the sense, it is like the non-existent, as S says on ُلا ُلَبِّيٓدُ َاِبْنُ ُلَبِّيٓدُ that its gen. is governed by prothesis, not by the expressed ل [101, 504]; but it is better to attribute its being governed in the gen. to the repeated op., since it is not less [op.] than the red. ps., as in ُكَفَى ُلَبِّيٓدُ [503], which are not made inop. notwithstanding their redundancy (R). This [repetition of the op., which is necessary {in a case of choice (R)}, according to {the majority of (IA)} the {BB (R, J)} GG (R, IA),] is, however, not necessary [in a case of necessity, according to them, as ُنَا لَيْتُمُ الْخُ [below]; nor in a case of choice (R), according to the KK (R, IA) and Y, Akh, Ktb, and Shl (J), which opinion is adopted by IM (IA)], on the evidence of Ḥamza’s reading ﷺ ُاتَقْوَا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْرَّحْمَانُ IV. 1. *And fear ye God, by Whom and the ties of kindred ye ask one of another,* [orig. تَسَاءَلُونَ, read by ʻĀsim, Ḥamza, and Ks (B)] with rejection of the 2nd َتَسَاءَلُونَ, and (K, B) by Ḥamza (B)] with the gen. (R, IA, Sh) of ُالْرَّحْمَانُ (IA, Sh), which Ḥamza appears to have founded upon the KK’s opinion, because he was a Kūfī (R), and of Ktb’s citation ﷺ ُما فِيهَا غَيْرَ ِدُوْسَع Not another than he and his horse is in it (Sh),
and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

[And to-day thou hast become such that thou satirizest us and revilest us: wherefore go thou away, for there is not any wonder at thee and the days (J)] cited by S (IA).
NOTES.

Misprints due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Ed. means edition, vol. volume, ch. chapter, p. page, pp. pages, col. column, l. line, ll. lines, l. l. last line, ibid. ibidem (in the same place), cf. confer (compare), dele obliterate, b. born, a. ascended the throne, r. reigned, d. died, k. killed.

P. II, l. 6. The op. [whether it be lit. or id. (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in Injury Zaid came is an op., since the meaning of quality of ag., for which the nom. is made a sign [19], is constituted by it in Injury [110] (Jm).

P. X, l. 16. "if not" means "if thou depart not, but abide with us" (FD).

P. XII, l. 20. Insert "(I)" after "really-existing"—l. 22. Insert "(I, ML)" after "p."

P. XIII, l. 16. Read "al'Ilit"—l. 22. After "Aus" insert "alMuzani."

P. XIV, l. 6. By he means the Bani Kurai Ibn 'Auf, who had slandered him to AnNu'man (ABk); he restores to [291], and then pluralizes it (T).


P. XVI, l. 3. By the brother of one Zaid addressing Khālid Ibn 'Abd Allāh [alBajalt alKasrit, governor of the 2 Irāks, k. 125 or 126 (IKhn)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khālid ordered his hand to be cut off, whereupon Zaid's brother composed these verses, and sent them to Khālid (Jsh) — l. 4. The Jsh renders by . Thou hast taken a step in blind-
being doubly trans., one would expect; but perhaps
is understood.

P. XIX, l. 8. Cited by some as evidence of that (I) — l. 12. Since
the o. f. is (DM).

P. XX, ll. 21—22. The restriction that the prop. should be capable
of being dispensed with, excludes the conj. prop., the enunciatior prop.,
the prop. imitative of a saying, and the like (ML).

P. XXI, l. 20. Read "Even".

P. XXII, l. 11. Read "[565, 639]" — l. 16. 'Abîd (Nw, IKhn, Dh,
KF, Is, FA). See p. 60 of the Notes to the Ibîd. Read "'Abîd".

P. XXIV, ll. 8—11. Read "Evil is the similitude of the people who
have treated the signs of God as lies, (the similitude of these), or Evil
is the similitude of the people, (the similitude of) those who have treated
the signs of God as lies, not that the full phrase is Evil". Z in § 475
suggests 2 alternative constructions in LXII 5: — (1) the pre. n. متعلق
is suppressed before رذان، in which case السا is in the place of a
nom., as occupying the place of the suppressed pre. n. [126]; (2) the
particularized by blame متعلق is suppressed at the end of the sentence,
in which case السا is in the place of a gen. as being sp. of المعلوم: and
both of these constructions, in which the ag. is متعلق, and the
particularized is either متعلق or the suppressed متعلق, are here approved by IHsh, who mentions a 3rd construction
بَسْ ثمَّ متعلق متعلق المعلوم, which he disapproves, because it involves
suppression of the ag. [21]. The 2 first constructions apply equally to
AlJaḥdârî's reading of VII. 176., which should therefore be translated
Evil is the similitude of the people, (the similitude of) those who have treat-
ed Our signs as lies, or Evil is the similitude of the people who have treated
Our signs as lies, (their similitude): and in the ordinary reading also
there are 2 constructions [475], in which the ag. is a latent pron. [160, 469], or is the sp., and is the particularized, so that the translation should be 'Evi! is it as a similitude, (the similitude of) the people who etc, or 'Evil is it, i. e. the genus possessors of a similitude, as (possessors of) a similitude, the people who etc: but here the homogeneity of the ag. and particularized is demonstrated from the homogeneity of the sp. and particularized, because the sp. is homogeneous with the ag. [469]. The translations in § 475 should be corrected accordingly — l. 14. Read "XVI. 32. [45]" — l. 20. It was said to him "O Apostle of God, there is not in the valley any water, that we may alight by." Then the Apostle of God (God bless him and give him peace!) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aalām, that he that went down into the well with the arrow of the Apostle of God was Nājiya Ibn Jundub [alAaslāmI (AGh)], the driver of the sacrificial camels of the Apostle of God (SR). See Muir's Life of Malomst, Ed. I, Vol. IV, p. 27. The girl was addressing Nājiya — l. 21. The Anṣār are [the 2 tribes of (IAth)] AlAaṣ and AlKhaṣraṣ (SR, IKb, ID, IAth).

P. XXV, l. 16—17. Read "that the BB do not allow [the pre. n. in] رأَيْهَا رَأْيِهَا to be" — l. 18. Because putting it in the nom. involves (1) preparing حَكَّا or إِكْلِتُ صَنَٰعَةً to government together with cutting it off therefrom; and (2) making the weaker op. govern, vid., inchoation, because it is id., while it is possible to make the stronger op. govern, vid. حَكَّا or إِكْلِتُ صَنَٰعَةً, because it is لِتِ. (DM) — l. 20. Read "the BB and Hah" — l. 23. Read "and that the BB say".

P. XXVI, l. 11. Read "speech, the 1st, [i. e. contravention of the 2 conditions (Dm),] as in" — l. 14. The suppression of this pron. con-
duces to preparing to govern in the acc. as an obj., while it is cut off therefrom, and is governed in the nom. by inchoation, so that the 2 matters are combined (Dm) — l. 23. Read "and the 2nd, [i.e. contravention of one condition,] as in مِنكَا".

P. XXVII, l. 6. The version [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DM).

P. XXVIII, l. 5. The things that need a cop. are 11 in number, (1) the enunciative prop. [27]; (2) the epithetic prop. [144]; (3) the prop. that [conjunct] as. are conjoined with [177]; (4) the prop. d. s. [80]; (5) the prop. exp. of the [supplied] op. of the n. that the [expressed] op. is distracted from governing [62]; (6–7) the partial subst. and the subst. of implication [154]; (8) the reg. of the assimilate ep. [348]; (9) the correl. of the cond. n. governed in the nom. by inchoation [206]; (10) the 2 ops. in the cat. of contest [22]; (11) the expressions of first corroboration [137] (ML).

P. XXIX, l. 2. After "like" insert "دُعْيِي مِنْ تَمْرَانَى [below],"
— l. 5. At-Tirmīmāh Ibn Ḥakīm (SR, AGh) aṭ-Tāʾī (SR), great-grandson of Kais Ibn Jaḥdar aṭ-Tāʾī, who came to the Prophet (AGh) — l. 6. One of the Banū Asad Ibn Khuzayma, contemporary with Al-Huṣayn (Mb. 133). Read "Khāzim" — l. 16. Read "with the acc. (K) of the ṭāhir (D, N) as an"—l. 20–21. Read "the gen. (K) by means"—l. 22. After "and" insert "the saying of the people of Al-Hijāz مَنْ زُيدَ رأيت زُيدَا [183], and".

P. XXX, l. 1. The ʾinḥām seems required by the context (see Mb. 217, l. 15): but Flügel, Fleischer, and Redelob all give ʾinḥām (see the verse in l. 4, where the metre requires ʾilās)—l. 11. The Egyptian edition of the A adds to the legend on the ring-stone God
bless him, and give him peace!—l. 12. i.e. The Prophet's ring-stone
(Sn). This [sort, vid. imitation of a prop.,] is universal (A)—l. 18. An-
Nadr is Kuraish; and Fihr Ibn Malik is said to be Kuraish (SR)—l.
21. See p. I. 197 and Md. II. 13—l. 1. She was Dukhtanis, daugh-
ter of Laqit Ibn Zurara (Md).

P. XXXI, l. 11. Known as Al'akawak, a freedman, b. 160, d. 213
(IKhun)—l. 20. AlKhuzai, d. about 220 (FW). He composed this
verse when he entered the presence of 'Abd Allah Ibn Thahir alKhuzai
alMissat, governor of Khurasan, d. [228 or (IKhu)] 230 (ITB)—l. 25.

P. XXXII, l. 19. Ibn 'Abis (BS, FA, Jsh) alKiudt (AGh) as-
Sahta, according to ID and others (FA); not Ibn Hujr (BS, FA) al-
Kindt, as in the Book of the Six Poets (FA). 'Abis (ID, 1Ath, AGh,
BS, KF, Is): Anis (FA, Mr, FD, Jsh) with a n before the (FA). He
composed this ode when he received the news of the death of his father
'Anis, whose surname was Abu-lAswad (Jsh)—l. 20. Enallage is the
expression of one meaning now by the pron. of the 1st or 2nd pers.,
and now by the explicit n. or the pron. of the 3rd pers.; but Sk says that
enallage is either that expression or expressing by one of them what
ought to be expressed by another: thus the verse contains an enallage
according to the exposition of Sk, since the obvious meaning requires that
My night was long should be said; but not according to the ordinary exposition, since
has not
been previously mentioned. Enallage, then, appears to be of 6 kinds,
(1) from the 1st pers. to the 2nd, as 

in order that We may forgive thee; (3) from the 2nd to the 1st, which
does not occur in the Kur; (4) from the 2nd to the 3rd, as X. 23., orig.

with you; (5) from the 3rd to the 2nd, as
XIX. 91. And they have said "The Compassionate hath gotten offspring." Assuredly ye have done an abominable thing, orig. Assuredly they have done; (6) from the 3rd to the 1st, as [لَدْنَوْ جَارُوا] with [زَيَّنُوا] in all six, and [مَسْرَةٍ] and [زَيَّنُوا] XLI. 11. And He revealed unto each heaven its business. And We adorned (KIF).

P. XXXIV, l. 21. By Abu-Ṭamaḥān [Ḥanżala Ibn Asb Sharkī (AKh, IKhn)] al-Kain (Mh, FD), a Hamāst, [one of the heathen poets (IKhn),] praising the Banū Lām Ibn ‘Amr (FD) Ibn Ṭarīf, of Ṭayy (ID).

P. XXXVI, l. 1. [إِلَّا تُخَاطَبُونَ] murderous (IY, FD); [إِلَّا تُخَاطَبُونَ] speaking (BS).

P. XXXVII, l. 2. Al-Abṣī (ISk), a heathen poet (KA).

P. XXXVIII, l. 14. The ne seems to be red. [540].

P. XL, l. 1. [فاَطِقٌ] (FD, Jsh), which agrees with the explanation of the word given in the KIF.

P. XLI, l. 21. A heathen poet (P. II. 280, 294 and Md. II. 53, 64).

P. 2, l. 12. The expression "الَّا" is better than (1) the expression "the + and +", because in the case of بل + one does not say "the + and +", nor in that of بل + "the + and +" (Sh); (2) the expression "the +", because the + applies to the + of inception, and the + in the correl. of لَنَمْ [599] (MAd)—l. 19. Read "[177]."

P. 3, l. 2—7. See P. I. 223 and Md. I. 113—l. 9. Read "LXII."

P. 4, l. 6. "cp." here means "general cp." [140], i. a. adjective.

P. 6, l. 1. ‘Alī Ibn Al-Ḥusayn al-Ḥashimī al-Madani, the Follower, known as Zain Al-Abidīn, b. 33 or 50, d. 92 or 94 (Nw)—l. 3. Anf AnNāka is the cognomen of Ja‘far Ibn Kurai’, father of a clan of Sa’d (MKh)—l. 9. Ru‘ba Ibn Al-‘Ajjaj Ibn Ru‘ba al-Tamīmī (Jsh)—l. 10. مَرْضِيّ + in the MSS of the M: but (IY), as IY says (FA), properly مَرْضِيّ, i. e. Taṣīd Ibn Ḥuwān (IY, FA), father of a clan (IY) in Kuḍā‘a; or Taṣīd Ibn Jusham, who, says Rsh, is among the Anṣār (FA).
P. 7, l. 6. I. e. in the 2nd member, the 1st keeping to Fath or quiescence, as likewise is the case in such as \( \frac{\text{سِيِّدَة}}{\mu_{\text{س}}\text{ي}} \) when so inflected (Mkh) — l. 8. I. e. Fath of both members (Mkh) — l. 9. The 2nd member being always governed in the gen.; while the 1st is declined through the three cases of inflection, except that the Fatha does not appear, like the other vowels, in [the acc. of the 1st member of] such as \( \frac{\text{مُعْيِّنٌ كَرِب}}{\mu_{\text{م}}\text{عِي}} \) (Mkh) — l. 18. An instance of the coined is the [name] made to deviate, as \( \frac{\text{عُمْر}}{\text{ع}} \) [18], \( \frac{\text{زَحْل}}{\text{ز}} \) and \( \frac{\text{رَحْل}}{\text{ر}} \), because it is not made to deviate except in the state of determination (IY) — l. l. As having a counterpart in their language (IY).

P. 8, l. 1. By analogy \( \frac{\text{مُحَدَّب}}{\text{م}} \) [731], \( \frac{\text{مُرْهِب}}{\text{م}} \) [361], \( \frac{\text{مَكَارِق}}{\text{م}} \) [703, 712], and \( \frac{\text{مَظْهِر}}{\text{م}} \) [747] (IY) — l. 2. The transferred is more common (IY, R) — l. 8. (4) transferred from a prop. [verbal or nominal (Mkh)], like \( \frac{\text{جَنَّي}}{\text{ج}} \) and \( \frac{\text{زِيدِ}}{\text{ز}} \) تَأَمِّمٍ تَأَمِّمٍ; and this is one of the comp. proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashil that the use of the nominal [prop.] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The ag. of this [verbal prop.] is (1) explicit, as exemplified: (2) a pron., (a) prominent, as in \( \frac{\text{عَطُوَب}}{\text{ع}} \) [below]; (b) latent, as in \( \frac{\text{نَصْبَتُ أَكْرَوْلِي}}{\text{ن}} \) [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not uninfl. As for the [kind] transferred from the v. alone, it is infl. as a diptote, because of the quality of proper name and the measure of the v. [18], whether it be a pret., like \( \frac{\text{سَمِّر}}{\text{س}} \) or an aor., like \( \frac{\text{يُشَكِّر}}{\text{ي}} \) or an imp., like \( \frac{\text{أَصْمَت}}{\text{أ}} \) the name of a desert, because the traveller in it says to his companion \( \frac{\text{أَصْمَت}}{\text{أ}} \). Be silent from fright, the \( \frac{\text{م}}{\text{م}} \), says R, being pronounced with Kasr, though
the v. belongs to the conj. of لَصَبَرْ، because proper names are often changed upon transfer; and the Hamza being made دِيِّجٌ، because بعثت أطرًا may be regarded as an imp., or as a prop.; and Z cites it here as an imp.; but, if he had cited it among the comps., as a prop., it would have been allowable (IV)—l. 11. سلَّطَ is a town in AYaman, to which [the Salūkt (ZJ) swords and (IV) dogs are related (ZJ, IY)—l. 15. أبُو دحَبِيّل خواَلِد بِن خالِد الْهُدَّلِي, a heathen, then a Muslim, who died in the Khilāfa of ['Umar or (SM)] ‘Uthmān (FA)—l. 19. البَيْكَة was a sound to which his mother [Hind Bint Abī Sufyān alUmawiyta, sister of Mu‘awiya (Is.),] used to dandle him when he was a boy, saying

(IY) Assuredly I will wed Babba to a plump maid, honored, loved, that surpasses the people of the Ka‘ba, [i.e. the women of Kuraysh (ID),] in beauty (FA)—l. 20. alKuraishī alHāshimī, b. 2 years before the death of the Prophet, d. [88 (ITB) or] 84 (AGh)—l. 1. because the cognomen is more distinct and notorious than the name (R on the gena.).

P. 9, l. 5. بَنْ شَايّْان is the name of the place in which ‘Amr was buried (J)—l. 7. Or, if the 1st of them be a single word (R on the gena.)—l. 10. Dele the comma after بَرَزُ—l. 11. As a synd. expl. (R)—ll. 12—15. If both, or the 1st, of them be prothetic (R)—l. 16. As a synd. expl., because it is more notorious (R)—ll. 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R)—l. 1. There is no order between the surname and any thing else (A), whether name or cognomen (Sn).

P. 10, l. 6. AlKhīrīnī Bint Hifṣān alKāisiya, of the Banū Kāis Ibn Tha‘labā (Mb)—l. 13. مَكَّة belonged to Ghant; and, as they say, to the Banū Kīlab, which is not disapproved, because Ḥabība Bint Ṣiyāh
alGhanawiyah bore the Banu Ja'far Ibn Kilab, so that perhaps he may have passed to the Banu Ja'far Ibn Kilab from Ghanif (Mb).

P. 12, l. 7. Read "Ash Shanfarah [alAṣdī (T)] says".

P. 13, l. 2. Cited by IA while by Ḍamra Ibn Ḍamra, [of the Banu Nahshal, a heathen (ID)]; and by IA as by AnNamir Ibn Taullab [alUkhl, a convert (A Gh, Nw)], about the Banu Sa'd, who were his maternal uncles, and had made a raid upon his camels (IY)—l. 5. 

m a misguided man of Tanīḥ (ID, IY, AAz), which is a clan of AlYanarn (AAz): دُحِّثُ (Dw of AlFarasdaq)—l. 6. By 'Amr Ibn Aḥmar Ibn Al'Amarrad (ID) alBāhil (SR): by AlTirimmāh (IY): by AlFarasdaq (AAz, Dw)—l. 9. After "بَيْنَ " insert "and "سَحْر " [18, 64]", and after "morning" insert "and a little before daybreak this day"—l. 11.

B ead ُعُرْفَة —l. 14. Read "reading of Ibn 'Amir"—l. 18. When they are used to express their measured, and when what is peculiar to indecis., like ُكَلِ [117] and ُرَبِ [505], is not prefixed to them (R)—l. 19—20.

Thus they qualify the measure by the det. [178]; put a n., [vid. ُمُقَهَة which is read by IY and R in the 2nd ex. instead of ُمُقَهَة,] into the acc. as a d. a. to it [78]; and refuse triptote declension to it whenever the quality of proper name is combined in it with another cause [18].

When, however, any of these [measures] is made indecis. by prefixion of ُكَلِ، ُرَبِ، the totalistic ُمُقَهَة, or any other sign of indeterminateness, it is triptote, as ُمُقَهَة The state of every ُمُقَهَة is such and such; though, if it be upon the measure of the ultimate pla., or contain the j of feminization, it is diptote, when det. and indecis.: while, if the j may denote feminization and something else, as in ُمُقَهَة Every ُمُقَهَة has its j converted into ُمُقَهَة in the du., where ُمُقَهَة is common to such as ُمُقَهَة [18] and ُمُقَهَة, the 2 considerations 2α.
are allowable in it; so that, if you hold it to denote feminization, you
treat it as a diptote; and, if you hold it to denote something else,
you treat it as a triptote, because it is made inadet. by the prefix of

\( \text{(R)} \).

P. 14, l. 1. If these measures be accompanied by their measured, as in

\( \text{ذرن} \) إِمْلِ \( \text{ذرن} \) إِمْلِ, the majority do not
treat them as proper names, so that \( \text{ذرن} \) إِمْلِ here is declined as a triptote;

and, by analogy to this, you should say \( \text{ذرن} \) طَلْحَةٌ فَتْلَةٌ The measure of

\( \text{ذرن} \) إِمْلِ with Tanwin in the measure, since it does not contain
the quality of proper name; but the Tanwin is suppressed from it, in
order that it may correspond with its measured in divestment of Tanwin,
not because of diptote declension [609]. Z, however, holds this kind
also to be a proper name; and this is the truth, so that you say

\( \text{ذرن} \) إِمْلِ The measure of \( \text{ذرن} \) إِمْلِ with suppression of the
Tanwin. H says that this opinion is adopted by Z only because the
measure [when it is accompanied by the measured] is treated like 

\( \text{حاسُم} \) [7] when you apply it to one of the lions: for you treat it like a proper
name, as when it is a proper name for the genus, as in

\( \text{حاسُم} \) حِيْدَرٌ مَّسْرِيٌّ The lion is better than the fox; and similarly therefore the measure
here is treated like the genus, i.e. what is not accompanied by the mea-
sured, as in

\( \text{حاسُم} \) حِيْدَرْ حِنَّةٌ كَذَا The predicament of \( \text{حاسُم} \) is such and such.

But this analogy that he mentions requires consideration, because the
like of this measure, when it is not accompanied by the measured, means
the measured, [since \( \text{حاسُم} \) in the last ex. means every expression etc., as
explained below]; and, when it is accompanied by the measured, means
the measure, since \( \text{حاسُم} \) إِمْلِ means \( \text{حاسُم} \) إِمْلِ is this
measure: so that it in the 2 states is not like 

\( \text{حاسُم} \) \( \text{حاسُم} \) in its 2 states, vid,
being a genus and being one of its individuals, since 

in the 2 states has one meaning, [vid. The lion]. And we should rather say that this opinion is adopted by Z only because this measure is transferred [4] from one meaning to another, vid. the measure, or is coined for it, as the 1st is transferred from one meaning to another, vid. the measured, or is coined for it: for e. g. is applied in lexicology to denote the excede

d of another in doing, being from [351], like from [351], and is afterwards used to signify every expression whose first [letter] is an ang. Hamza pronounced with Fath, and whose second is a quiescent followed by an a pronounced with Fath followed by a l; and some mea

ures are coined, as in which is the inf. n. of the quad. [332], is such and such, for has no meaning in lexicology. But, though Z treats the like of this as a proper name, he pronounces such as in [The conjg. of] 

is upon the measure of with Tanwin, which is the Tanwin of correspondence [608] according to him, not the Tanwin of triptote declension. And the kind [of measure] that is a met. for its measured, while the sense of the latter is regarded, is, according to S; in the same predicament in respect of triptote and diptote declension as the measured, as [216], where is declined as a diptote because its measured is ; and as , i. e. while Ms says that does not contain the quality of proper name, nor the sense of qualification; for in such cases he looks to the sense of the met., not of the measured expressed by the met., [holding that e. g. means the word, not the ep. silly]; so that he declines such as and as diptotes, because they contain the cause of the prevention of triptote declension [18]; but de-
clines such as [ُدُِرُن فنل] ملَّ، i.e., ملَّ، and as ٌخ، i.e., ٌخ، as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the met. for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the لٌ to ٌخ and ٌخ, and by their declining ٌخ as a diptote. If, however, you mean the measures to be measures of the v., their predicament in vowel, quiescence, and divestment of the Tanwin is that of their measured, whether the measured accompany them or not, as ٌخ挥 (The measure) is an imp., ابِل آمِر. The predicament of ٌخ is such and such, and ٌخ is a verb [above], in order to notify that they are meant to denote the v., which has no share in declension triptote or diptote; but, notwithstanding this, they are proper names, because they are qualified by the det., as ٌخع إلَّا هَمْسَة مَعْسَرة أَمْر لَلْمَتَخاطِبِ. The whose ٌخ، Henaz is pronounced with Kasr is an imp. of the 2nd pers. sing. masc. (B)—l. 2. Read "ٌخى!"—l. 12. 'Abd Allah Ibn AzZurair is one of the 4 'Abd Allâhs, vid. (1) 'Abd Allâh Ibn Umar alKuraishi al'Adawi alMadant asSaâhib, d. 73; (2) 'Abd Allâh Ibn 'Abbas Ibn 'Abd AlMu'talib alHashimi asSaâhib alMakki, d. 68 or 69 or 70 or 73; (3) 'Abd Allâh Ibn AzZurair Ibn Al'Awwâm alKuraishi alAsadî alMakki alMadant asSaâhib, k. 72 or 73; (4) 'Abd Allâh Ibn 'Amr Ibn Al'As alKuraishi asSahmi asSaâhib, d. 55 or 63 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH "Then Ibn Mas'ûd?": he said "He is not one of them", because, says Bkh, his death in 32 or 33 proceeded, while they lived long, so that their knowledge was needed, and, when they agreed upon thing, it is said "This is the saying of the 'Abd Allâhs" or "their act." And the rest of the Companions named 'Abd Allâh, who are about 220, are coordinated with Ibn Mas'ûd in this. But, as for the
( 13a )

saying of Jh in his Siḥāb, that Ḥun Māṣ’ūd is one of the Ḥaḍ al-Ḥaṣ, it is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—l. 14. [Suwaid] Ibn Kurā’ al-Ukhāt, and [Jābir (KF)] Ibn Ra’lān al-Taṣ’īl as-Simūst (Y) the poet (KF)—l. 1. A prose saying, not a verse.

P. 15, l. 5. A man of Kirā, contemporary with AnNu’mān Ibn Al-Mundhir (Y). He used to supply [the people with (MKh)] food in Tiḥāmā: but a breeze [blew, and (Y)] cast the dust into his bowls; so he reviled it, and was then struck by a thunder-bolt (Y, MKh) that killed him: upon which one of his people said:

وَأَنَّكَ خَوَالِدَةُ قُبُوكَ عَلَيْهِمْ

And verily Khwālid, weep thou (fem.) over him, the slain of the breeze in the Tiḥāmā country (Y)—l. 8. Read “and other common [names] of prevalent application,” in accordance with the text of the M as given in the Y (p. 47). Dēle “[10]”—l. 12. They assert that the Ḥyades follow the Pléiades, asking them in marriage: and the Pléiades are so called because of the multitude of their stars, which are 7 or thereabouts (Y)—l. 21. The preventer: they say that it prevents the Ḥyades from reaching the Pléiades, being between them (Y).

P. 16, l. 13. Ad-Dāṣūqtī explains IHāb’s calling it red. [599] by interpreting “red.” to mean “neither conjunct nor determinative” (see vol. II, p. 676)—l. 17. Or “like [common ns., as (Y)] ﺃَرْجَاءٍ, etc”—l. 20.

About a man of Ṭayy called Zāqd, of the children of ‘Urwa Ibn Zāqd al-Khālī, who had killed a man of the Banū Asad called Zāqd (MB)—l. 1. In this verse and 28, in the next are cxa. of the red. ﺍَلْـ العالم ﺍَلْـ 主, according to IHāb [599]; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations; whereas, according to Z’s theory, “the mother of the ‘Amr” and “the Yāzd” should be read.

P. 17, l. 2. By her captive he means himself (Y)—l. 3. Ar-Rāmmāh [Ibn Yāzd, or (T)] Ibn Aḥrad, al-Murrā, known as Ibn Mayyāda, d. in the Khilāfā of Al-Māṣūr, praising [the Khilāfā (ITB)]
Al-Walid Ibn Yasid (SM) al-Umawi ad-Darazi, d. 90 or 92, a. 125, k. 128 (ITB)—l. 12. Hajib was [the brother of (SR, I Ath, Is)] Lakr Ibn Zurara (AAz) ad-Darimi (SR). He was the chief of the Banu Tamim (Is), who came with him to the Apostle in the year 9 (I Ath)—l. 15. Very rare in usage, although not altogether forbidden by analogy (I Y)—l. 20. [Anarthrous] dat. proper names occur in the form of the du. and pl.; but only in the case of places, such as mountains and plots of ground, one of which does not separate from another, like (1) بني نجاشي, which are 2 opposite mountains; (2) جبل, which are 2 opposite mountains, like جبل تامن (3) جبل, which is a name for known plots of ground; (4) جبل, which is like جبل. These names may be divested of the art only because one of the 2 mountains, for example, is not isolated from the other; so that they may be like one thing named by the du., e.g. a person named جبل, contrary to 2 persons each named جبل (R).

P. 18, l. 4. By Ru'ba, who was of the Banu Sa'd Ibn Zaid Manan Ibn Tamim (I Y)—l. 5. And, in the tradition of Zaid Ibn Thabit,

These are the Muhammads at the door (M), vid. Muhammad Ibn Abi Bakr [Abd Allah a-Siddiq, d. 10, k. 39 (Nw)]; Muhammad Ibn Haqib [al-Kuraish al-Jumah al-Kafi, d. 74 or 86 (Nw)]; Muhammad Ibn Talha Ibn 'Ubad Allah [al-Kuraish al-Taim al-Madant, called As-Sajjad, k. 35 at the battle of the Camel (Nw)]; and Muhammad Ibn Ja'far Ibn Abi Talib (I Y); k. 17, as some say (I Ath); and

The Talha of the Talhas (M), vid. Talha Ibn 'Abd Allah Ibn Khalaf al-Khuza'i, [d. in the civil war of Ibn AzZubair (IKhn),] said to have been so called because there were among his ancestors a multitude of men named Talha (I Y); and تهذب (M), vid. [Abd Allah or] 'Ubad Allah Ibn Kais ar-Rukayyat, so called because he married a number of women all named Bukayya; but sometimes is said, with تهذب in the nom. as a syn. exp., as though
it were a cognomen for him, like عَدَد [5] (IY)—l. 6. They are anarthrous to notify that the [proper name] expressed by the met. is so likewise, as مَعْلُومُ یُحِرُّ (IY)—l. 8. The art. is prefixed because the brutes are below the degree of human beings in determination, since the quality of proper name in them is only by assimilation to human beings [7] (IY)—l. 9. هِم means Thing (AAz, KF). هِم or هِنَّ (R, KF). If you make هِم or هِنَّ indet., it is a met. for indets., as هِم is for dets. and proper names; but, if you prefix, it is a met. for pre. dets., [as in رَفَضُ اللَّهُ below]. It is mostly used for things disapproved and affictions. The poet [Imra alKais (FA, Jah)] says

[And her saying "O man, woe to thee! Thou hast joined evil to evil" did throw me into doubt (FA, Jah)]. يا هَنَّا means O man, [but is mostly used upon an occasion of rudeness and coarseness (FA)]; and هَنَّا is not used except in the voc. (IY). يا هَنَّا is for the voc. whose name is not expressed: you say in the masc. يا هَنَّ and هَنِئ and هَنَّب, and in the fem. يا هَنَّت (KF, MAR) and هَنَّت and هَنَّت; and sometimes their finals are followed by what follows the finals of the lamedta [55], although it is not lamented, as يا هَنَّ mostly with Damma of the s and sometimes with Kasr, as in the lamented. This s is added in a case of choice in continuity and pause, notwithstanding that it is orig. the s of silence [615], as the poet says يا مَرْحَبًا [لَّهُ] [616] in a case of necessity (R). And another poet says
Thou camest, while in thy two legs was what was in them, and thy thing [i.e. vulva (KF)] did appear from the waist-cloth, meaning ٥٥٤٦٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ (IV) —l. 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, l. 9. ٢٤٥٤٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ is read by Warsh (Sh); and ٣٤٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ read by HB, through alliteration of the ٠ to the ٠; and ٢٤٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ by Ibn Abi ‘Abla [Shimr Ibn Yakṣān (IAth, Dh) al‘Ukail, d. 152 (IAth)], through alliteration of the ٠ to the ٠ (K).

P. 23, l. 8. By Ru’ba [Ibn al‘Ajjāb Ibn Ru’ba atTamīm (Jsh)], praising ‘Adī Ibn Ḥātim atTāt (FA, Jsh) alKaffi (NW), the eminent Companion (FA), d. 67 or 68 or 69 (AGh)—l. 9. For “does not” read “has not done”, like V. 71. [419].

P. 24, l. 5. By Ru’ba (FA)—l. 9—11. This saying is much older than ‘Alī (see P. II. 320, Md. II. 71, Tr. I. 754, MDh. III. 186, IAth. I. 246)—l. 13. As for the saying of AlFarazdak ٢٤٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ [231], he combines in it the substitute and original by poetic license, as the Rājīs does in ٢٤٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ (56) (D).

P. 26, l. 3. Read “Ka’b, Khath‘am, Zubaid, Kināna, and others” —l. 15. Ḥumaid Ibn Thaur Ibn Ḥāzin [alHilāl (Is)], who was present at Ḥunain with the unbelievers (FA), and lived till the Khilāfa of ‘Uthmān (Is)—l. 21. AZ says that MD recited this verse to him as by a man of the Banū Ḏabba, who had perished more than 100 years before (FA).

P. 27, l. 22. Ja’far, ‘Arīn, and ‘Abīd were the children of Thalaba Ibn Yarba’ (FA).

P. 28, l. 1. Read “(J), and ٢٤٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤٥٥٤ [236], though” —l. 18. For “And” read “When [80]”.

P. 30, l. 14. That resemblance to the v. which is regarded in the
prevention of triptote declension is the n.'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the v. contains a subordination to the n. in letter, vid. its derivation from the inf. n. [391]; and a subordination in sense, vid. its need of the n., because it needs an ag. [20], which is only a n.: and the resemblance of the n. to the v. does not become so complete that the n. is made to accord with the v. in the predicament, [vid. refusal of the Tanwîn indicative of perfect declinability (Sn),] except when the n. contains the 2 subordinations, like the v., as أحمد [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the v., and the other to the sense, vid. determination (A). "Subordination" of the thing means its being subordinate to another; but A has used it here to mean sometimes being subordinate, and sometimes cause of being subordinate (Sn)—l. 15. Since it resembles the v. in subordination, the sign of the gen. [404] and the Tanwîn [609] are withheld from it, as they are withhold from the v. (Y)—l. 18. Dele the comma after "(IA, Sh)"—l. 23. The ج is [the ج of] the correl. of the preceding oath [600] in XCV. 1. [506] and the following verses (Sh). Read "Assuredly We".

P. 31, ll. 6—8. By ASAmb (AB)—l. 15. Before "(ML)" insert "[137]".

P. 32, l. 3. The ج of feminization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the گ [266], so that the n. made fem. by the ج [really (Sn)] contains [2 subordinations (Sn)], a subordination with respect to [the letter, vid. (Sn)] feminization [by addition of the ج (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of feminization (A)—ll. 7—8. Whether the n. be indet. like زگری and مصخرة or det., like رضوی [the proper name of a mountain (Sn) of Tihâma (Bk) between Makka and AlMadîna (Mk, MI)] and زگری: sing., as exemplified; or pl., as جخری and سدژ: a substantive, as exemplified; or an ep., like جخین.
and (A)—l. 9. The pl., when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic sings., and subordination of sense by reason of its indicating plurality (A)—l. 11. Read "(Sh), [which is called] the ultimate pl., vid. every".

P. 33, l. 5. ⓞCambium is anomalously declined as a diptote, by assimilation to ⓧ גורא, from regard to the sense of the pl. in it, as

[He sings to eight she-camels, being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion from the violence of their emotion at the singing (FA, Sn)]: but the well known declension is triptote (A)—l. 15. For "p." read "letter [497]"—l. 22. So that the cause is repeated (IV). They agree that [in the case of the ultimate pl.] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this pl. from the forms of sings.; and this opinion is preferable; and this [exclusion, together with the indication of multitude (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in ⓞ[256], which is pl. of ⓨמכות, or constructively, as in ⓨסָמַך, which, being on the measure of that repeated, i. e. ⓨסָמַך, is, as it were, a pl. of a pl.; and this is preferred by IH (A).

P. 34, l. 1. Or the abbreviated of coordination (IA, A)—l. 16. By Umayya Ibn Abi-Ṣalt ath-Thaʿaffi, but cited as by AnNābigha al-Jaʿdī (SR).

P. 35, l. 7 and l. l. For  read  ẓ.

P. 36, l. 1. For  read ġ.

P. 38, l. 3—4. One preventive of triptote declension is the combination of the quality of proper name with feminization by the  ġ,
(19A)

(i) literally, whether the name be (a) fem. in sense, as نَفْلَتْ; (b) not so, as مَتَّعْ: (2) constructively [264], as in the name fem. (a) at present, as رَفَعَ and بَقَعَ [264] when a name of a man. The cat. of حْذَام [193], if used as a name for a masc., is not uninf., but inf., declined (1) as a diptote, because of the quality of proper name and transfer from a fem., [or rather, feminization according to the o. f., because transfer itself is not one of the causes of diptote declension (Sn),] like other cats.: or (2) as a triptote, because حْذَام is fem. only on account of your meaning by it [in the state of its being a name for a fem. (Sn)] what [is signified by the fem. that (Sn)] it is made to deviate from, [vid. حْذَام (Sn)]; so that, when the deviation ceases [through its being made a name for a masc. (Sn)], the feminization ceases too. قَعَل is (1) made to deviate, (a) a proper name of a fem., like حْذَام; (b) an imp., like دَلْوَلْ; (c) an inf. n., like حُذَم; (d) a d. s., like بِذَرْنَيْم; (e) an ep. treated as a proper name, like حَقْيْنَيْم; (f) an ep. used only in the voc., like قدَسْيَم: the predicament of the 1st sort has been mentioned above: and, if any of the last 5 sorts be used as a name for a masc. [193, 194], it is like عَتْنَائِي, [i.e. diptote (Sn),] but is sometimes made like مُصْبِح, [i.e. triptote (Sn)]; while, if it be used as a name for a fem., it is like حَذَام, [i.e. uninf. according to the dial. of AlHijaz, inf. as a diptote according to the dial. of Tanfim, and, if it end in أ, then like كَرَاب (Um)]: (2) not made to deviate, (a) a concrete substantive, like حَذَام; (b) an inf. n., like حَذَام; (c) an ep., like جُرَدْان; (d) a generio substantive, like حَذَام and, if any of these be used as a name for a masc., it is declined as a triptote, except what is fem., like مُفْتَحِي (A).
P. 39, l. 7. By [‘Abd Allāh, or ‘Abd ArRahmān, Ibn Ismat‘i], of the Ansār of San‘ā, known as (ITB)] Wādi‘āl Yaman [from the comeliness of his face, d. 93 (ITB),] or Jarīr (BS) — l. 11. The names of tribes, lands, and words may be declined as triptotes, as meaning the ُحَيْثُ or مُنْتَلْمَة, and كُلِّمَة; or as dipototes, as meaning the ُبَيْلَة, ُبَقَة, ُكُلِّمَة: except when only one declension has been heard in them, like the triptote in ُحَيْثُ and ُتَعْيِذ from regard to the ُحَيْثُ, and in ُبَدِر and كُلِّمَة from regard to the مُنْتَلْمَة; and like the dipotope in مُجَيْس, when proper names, from regard to the ُبَيْلَة, and in دُمَشْق from regard to the ُبَقَة: and except when a preventive other than id. feminization is found to exist, in which case the name is dipotope in every state, like مُحْوَّل, ُبَيْلَة, ُتَجْلِب: so I remarks in the Tashil and its Commentary (MKh) — l. 17. K. 39 (ITB).

P. 40, l. 11. If used in our language as proper names of females, they are dipotope because of the quality of proper name and feminization (MAd) — l. 12. Like مُحْوَّل (MKh) — l. 20. Read “assertion of IIU, IKb, Jj, and Z”.

P. 41, l. 3. Jamīl Ibn ‘Abd Allāh Ibn Ma‘mar [al‘Udhri (T, Syt) alHunni (Dh)], the lover of Buthaina, [an Islāmi poet (Syt),] d. 82 (IKhn, Syt).

P. 42, l. 1. For ُبَعْث, كُلِّمَة, جَمْع, and ُبَعْث [139] (A) — l. l. For “at” read “a little before.”

P. 43, l. 3. For a 4th case see p. 789, l. — il. 11—13. There are 4 opinions about the cat. of أَحْمَر, [when it is intended to be made indet. (Sn)]: (1) that it is dipotope, because, when made indet., it resembles its state before it was used as a name, so that it is dipotope because of quasi-qualification, [or rather qualification according to the o. f. (Sn),] together with the measure of [the v. (Sn) ُأَخْلُص; and this is the opinion of S, and is correct : (2) that it is triptote, [because the qualifica-
tivity is removed by its use as a proper name, without returning after its being made indet. (Sn)]; and this is the opinion of Mb and of Akh in one of his 2 sayings, while in his book AlAusat [fi-uNaḥw (IKhn, Hkh)] he agrees with S: (3) that, if a red man be named ḍhlor, it is diptote after being made indet., whereas, if a black, or the like, be so named, it is triptote; and this is the opinion of Fr and IAmb: (4) that it may be diptote or triptote; and this is said by F in one of his books (A)—l. 14—20. The ex. of it in the non-det. is ًُأَبْهَم إِعْمَرُم countdown of the sound ًُأَبْهَم إِعْمَرُم, both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of ًُأَبْهَم إِعْمَرُم, and ًُأَبْهَم إِعْمَرُم, and (Sn)] there is no dispute [in the case of such as ًُأَبْهَم إِعْمَرُم (Sn)]; but IIU, Y, and Ks hold that such as ًُأَبْهَم إِعْمَرُم, a woman's name, ًُأَبْهَم إِعْمَرُم [dim. of ًُأَبْهَم إِعْمَرُم, a man's name (FA)], and ًُأَبْهَم إِعْمَرُم [a proper name (Sn)] are treated like the sound in the omission of their Tanwin, and in having an apparent Fatha in the gen., [the ًُأَبْهَم إِعْمَرُم being retained in the det. (Sn)], as ًُأَبْهَم إِعْمَرُم and ًُأَبْهَم إِعْمَرُم and ًُأَبْهَم إِعْمَرُم and ًُأَبْهَم إِعْمَرُم; and they cite as evidence [the verse of the Book (FA)]

[She did wonder at me and at Fu'a'īl, when she saw me worn with age, ]

which, according to Khl, S, and the majority, is attributable to poetic license, like

(A), by AlFarazdak, satirizing IAI, Then, if 'Abd Allah were a freed

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man, I should satirize him; but 'Abd Allāh is a freedman of freedmen, but pronounced with Fath and without Tanwin, because treated like the sound diptote (FA)—[608] and Sha'ab'ab is the name of a water in AlYanāmā belonging to the Banū Kusair (MI).

P. 44, l. 2. And as [609] and

(A), by Umayya Ibn Abī-Ṣalt athThaṣṣīf, And a little red man, named Kudār Ibn Sālih, like the arrow, meaning [509]. came to her, i.e. the she-camel of Sālih (peace be upon him!), with a sword, and said "Be thou hamstrung!" (FA)—l. 6. And as [609] ḍwādatr ḍāraṭr i

LXXVI. 15. 16. Plagons, plagons, [both pronounced with Tanwin by those who pronounce سلسل with Tanwin (B),] and [509] َتَذْرَنْ رَدًا َّلاَ سَوَا َّلاَ يُغْوَنَا وَيُعْوَنَا وَنَسِرَا LXXI. 22. 23. And do not ye leave Wadd, nor Suwā', nor Yaghūth and Ya'ūk and Naṣr, [which were the greatest of their idols (K),] يُغْوَنَا and يُعْوَنَا being (K, B) read by AlA'mash Ibn Mihrān (A) for conformity (K, B) to ِوُدَاّ and ِسَوَا and ِنَسِرَا (K)—l. 8. By the KK, Akh, and F (A, J)—l. 9. Whence the saying [of Al'Abbās Ibn Mirdās asSaḥābi (FA)]

يَا مَا كَانَ حَصَٰصُ وَلَا حَاسِبُ • يُقُولُ مَرْدَاسُ فِي مَتْجَمُّ [Nor were Hīṣn (the father of 'Uyaina) and Ḥabīs (the father of Al-Akra') went to surpass Mirdās in an assembly (FA)]; the saying [of Dausar Ibn Dahal alKurai'ī (FA)]

وَتَأْلَعْتُ مَا بَالَ دَوْسَرْ بَعْذًا • صَحِيَةُ ثَلَاثَةٌ عَنْ أَلِيَّةٍ وَعَنْ هَٰذِهُ [And many a woman was there saying "What is the case of Dausar away from us? His heart has recovered from Lailā (ِلَى being interpolated), and from Hind" (FA)]; the saying [of Al'Ākhtal (FA)]
P. 45, l. 1. The complement is the obj., except in the cat. of ُهَلْنِ [22, 440] (A).

P. 47, l. 11. Read "ag."—l. 14. The KK allow the ag. to precede, notwithstanding that its quality of ag. remains, relying upon the saying of AzZabbā
[What ails the camels, being slow in their pace? Stone do they carry, or iron? (FA), being governed in the nom. as ag. of the d. s. مَشْهَداً (Sn)]: but the BB explain this by the theory that مَشْهَداً is an isch. whose enunc. is suppressed, i.e. مَشْهَداً يَوْجَدُ or their walk being, or being found, slow; and it is said [by some of the BB (Sn)] to be a poetic license (A).

P. 48, l. 10. Of the Khārija of 'Adwān, says Akh (KAb)—l. 14. After إلَّهِ أَسْجَّن After "read" insert "with Fath of the س"—l. 16. After "read" insert "by Yaʿqūb".

P. 51, l. 1. Read مَشْهَداً—l. 8. Kais Ibn AlMulawwiḥ [alʿĀmiri (SM)], the Majūn of the Banū ʿĀmir [Ibn Saʿsaʿa (ITB)], the lover of Lailā [Bint Mahdī alʿĀmiriya arRabaʿīya (ITB)], d. [65 or 68 (ITB) or] about 80 (FW). Read "by the Majūn of the Banū ʿĀmir."


P. 54, l. 1. After "Thābit" insert "alAnṣārī, lamenting Muḥīm Ibn ʿAdī one of the nobles of Makka"—l. 11. Sinimmār was a Greek Architect, who built the great castle of AlKhawarmak for AnNuʿmān [Ibn Imra alKais (Md)], king of AlḤira, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—l. 17. Read "AlUṣḥūmūnī."


P. 59, l. 3. By Ziyād Ibn Sulaimān alAjam, [d. about 100 (FW),] lamenting AlMughṭra Ibn AlMuhallab (IKhn, FA) alAṣdī alʿAtakī, d. 82 (IKhn).

P. 62, l. 1. To an explicit n. properly fem. (A) : S cites ُنَالِذَةَ ُنَالَكْ (IA, A)—l. 4. And ُنَالِذَةَ ُنَالَكْ [613] (A)—l. 5. Contemporary with Imra al-Kais (1Ath. I. 380)—l. 10. The 2 genders ought to be allowable in every pl., [from the possibility of the 2 interpretations mentioned (Sn) in p. 63, ll. 1—2]. But [the BB say that (FA)] in the 2 sound pls. the preservation of the rhythm of the sing. necessitates the masc. in such as قَامَ الْرَّزِيدُينَ, and the fem. in such as ُنَالَكْ بِهِمْ. [because the sing. is then, as it were, mentioned, and with attribution to the sing. those genders would be necessary (Sn)]: while the KK dissent [from this opinion], allowing the 2 genders in both; and F [followed by IA] agrees with them in the 2nd, [i.e. the (sound) pl. fem. (FA)]; and they cite as evidence ُنَالَكْ بِهِمْ إِسْرَأِیَلَ X. 90. That the children of Israel believe in, LX. 12. [p. 59], and the saying

(FA) Then my daughters wept from their sorrow, and my wife, and the travellers to me; and afterwards they dispersed (FA).

P. 63, l. 7. Syt says that ُنَالَكْ is like ُنَالَتْ ُنَالَةْ (Sn), so that ُنَالَتْ or ُنَالَتْ is allowable [160, 474]—l. 12. Insert a comma after the 1st "genus".

P. 64, l. 17. By Kuthayyir Ibn ʿAbd Ar-Rahmān al-Khusaʿi, d. 105, lover of ʿAzza Bint Jamīl (IKbn) ad-Damriya. She died in Egypt in the days of ʿAbd Al-ʿAzīz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, l. 20. According to the ML, the 1st hemistic of this verse is

They have been made to refuse every water, so that they are lean: and, according to the SM and Jsh, the 1st hemistic given in the text belongs
to the preceding verse—l. 21. Or Ibn Juwain (Is, SM), alHudhail (SR,Is), a converted poet (Is, SM).

P. 66, l. 4. For "the" read "a"—l. 22. After ٍةٍ ٍةٍ put a colon instead of a comma.

P. 67, l. 7—8. Because َلا َل َل َل َل َل is not the reply to َلا َل َل َل َل َل, which is not really a question.

P. 72, l. 20. The reading of Ibn ‘Āmir (IY, B), ‘Āsim (IY), and Abū Bakr (B). Read "Wherein His perfection is".

P. 73, l. 3. By Nahshal Ibn Ḥarrî anNahshali (FA). Mālik Ibn Ḥarrî, [the brother of Nahshal (T),] was killed with ‘Alt at Ṣīfīn (T, Dh) in 37 (MDh, ITB)—l. 4. Some clansman (Jsh)—l. 2. After "or]" insert "Let Yazîd"—l. 10. The IY gives َل َل َل َل َل َل َل َل as supplied by the M, Let Yazîd be bewailed: (let) one etc (beware him).

P. 74, l. 10. Of Bal ‘Ambar (T), an Islâmi poet (FA)—l. 17. Originally said by Ḥâtîm aṣṣaTâtî when he had been slapped by a servant-maid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, l. 2. "Annexure" means "2 regn."—l. 3. B means that the v. understood before َلا َل َل َل َل َل must be one denoting actuality, like َلا َل َل َل َل َل [526]; not that it must be َلا َل َل َل َل َل itself, for IY allows َلا َل َل َل َل َل َل َل and َلا َل َل َل َل َل َل َل to be supplied—l. 4. See P. I. 21 and Md. I. 16—l. 20. In this version the text means Wherein men extol His perfection in the mornings and the evenins—l. 21. The version َلا َل َل َل َل َل َل َل َل is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAđ).

P. 79, l. 19—20. A clan of Aṣd (AGh, Dh) Shanû’a (AGh)—l. 21. Our lord ‘Umar was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Liḥbi man said “By God, the Commander of the Believers will not perform the pilgrimage after this year!”; so his speech came true, and ‘Umar died within the year (J). See AGh, IV. 73.
P. 80, l. 11. The *qual.* may not govern in the *nom.* an attached
*prom.*, except in 2 cases, (1) when the *qual.* is coupled to a preceding
*qual.* governing in the *nom.*, a sufficient substitute [for the *enunc.*], as

\[\text{Is Zaid standing, or is he going away? where}^{22}
\]

which is an *inck.*, because it is coupled to \(\text{ثُكَّمُ} \text{تُرَأَبُم} \text{أَم} \text{ذَاهِبُ}
\), contains a latent *prom.*

that supplies the place of the *enunc.* ; (2) when 2 *quals.* contest a *nom.*

\[\text{Is Zaid standing, or is he journeying? or}
\]

\[\text{Is he (Zaid) standing, or is Zaid journeying? where}^{22}
\]

according as you make the 1st or 2nd *[qual.]* govern [the explicit *n.

\(\text{ثُكَّمُ} \text{تُرَأَبُم} \text{أَم} \text{ذَاهِبُ}
\)], contains a latent *prom.* relating to *Zaid* that supplies the place of the

*enunc.* As for the prominent attached [*nom.*] *prom.*, it is not found

in *n.* [161, 163, 165] (MAd)—l. 17. For “ *ar*” read “ or ”.

P. 82, l. 4. This verse is mentioned as an ex., not as evidence, be-

cause *Abū Nuwās* and his contemporaries are not cited as authorities

(FA). Among the ancient poets are (1) *Munabbih Aṣur* Ibn Sa'd,

the progenitor of Bāhila, Ghant, and atTufāwa ; (2) 'Amr AlMustau-

ghir Ibn Rabī'a, who lived a long time, [320 years (IKb, ID)] ; (3)

*Zuhaïr Ibn Janāb alKalbī*, the author of \[\text{إِنْ زِيَّتْتُ حَدَّامٌ مَّلَعَ}
\] [194] ;

(4) *Jadhīma alAbrash* [Ibn Malik (IKb, AF)] ; (5) *Lujaim Ibn Sa'b* ;

(6) *Ibn Khidham*, a man of Tāyyi, mentioned by *Imra alKāis* in

\[\text{عَرْجَوا عَلَى مَلَعَ}^{527}
\]

(7) [Imra alKāis (SR, T), or 'Adī (SR),] *Al-

Muḥalhil* Ibn Rabī'a atTaghlabi, [the author of \(\text{زَوَّرَ يَهِبُ مَلَعَ}^{592}
\)] (ID,), who was the 1st to compose odes and celebrate battles, in com-

memorating the slaughter of his brother Kulaib. The first heathen

poets were in Rabī'a, *vid.* (1) AlMuḥalhil, the maternal uncle of

*Imra alKāis* Ibn Ḥujr alKindi ; (2—3) AlMuraqkūsh the elder,

'Amr Ibn Sa'd, and AlMuraqkūsh the younger, 'Amr Ibn Ḥarmala or

Rabī'a Ibn Sufyān, the elder being the paternal uncle of the younger,

while the younger was the paternal uncle of Ṭāhāfa Ibn Al'Abd ; (4)
Sā'd Ibn Mālik; (5) ‘Amr Tārafa Ibn Al‘Abd [al-Bakrī (EM)]; (6) ‘Amr Ibn Kāmia, [the tutor of Imra al-Kāis (NW)]; (7) Jarir (IKhm, SM) Al-Mutalammis [Ibn ‘Abd Al-Masih (IKhm, SM) aṣ-Ṣubīn (SM)], the maternal uncle of Tārafa; (8) [Maimūn (SR)] Al-‘Ashr [Ibn Kāis (SR)]; (9) [Zuhair (ID)] Al-Musayyab Ibn ‘Alas; (10) Al-Hāríth Ibn Ḥillīza [al-Yaṣhaqī (EM)]. Then poetry shifted to Kāis, whence (1—2) the 2 Nāḥiqas, [Ziyād Ibn ‘Amr Ibn Mu‘āwiya adh-Dhubyānī (SR), d. in the time of the Prophet before the Mission (SM), and Kāis Ibn ‘Abd Allāh al-‘Amīr al-Ja‘dir (AGh), d. 79 at the age of 120 or 160 or 200 years (ITB)]; (3—4) Zuhair Ibn Ali Sulmā [Rabī‘a al-Muzantī (EM)] and his son Ka‘b; (5) Labīd [Ibn Rabī‘a al-‘Amīr al-Ja‘fart (AGh) aṣ-Ṣāhībi, d. 40 (ITB) or 41 (Iṣth)]; (6) [Jarwal (FW, Is)] Al-Huṭair [Ibn Aus (FW, Is) al-‘Absī (Is), d. about 30 (FW) or in 59 (MAB)]; (7—8) [Ma‘kil (BS)] Ash-Submākī and his brother [Yazīd (AGh)] Al-Muzarrīdh, [sons of Dirār (ID, AGh) al-Ghassarīn adh-Dhubyānī ath-Thalābī (AGh), poets that reached Allāhūm (ID)]; (9) Khūsh Ibn Zuhair [al-‘Amīr (Is)]. And then it ultimately passed to Tamīm, whence Aus Ibn Ḥajar, who was the poet of Muḥār in heathenism, not surpassed by any of them, until An-Nāḥīqa and Zuhair arose, and eclipsed him, when he remained the poet of Tamīm in heathenism, his supremacy being uncontested; and who was the husband of Zuhair’s mother. UISh says in the TSh “Every tribe “claimed antiquity for its own poet, the Yamānīs for Imra al-Kāis, “the Banū Assad for ‘Abīd Ibn Al-Abbas, Ṭaghlib for Muḥālīlīh, Bakr “for ‘Amr Ibn Kāmīa and Al-Muraḵkish the elder, and Iyād for Abu “Dwād [Juwairiya Ibn al-Hajjaj al-‘Iyādī (Dbh)]; while some assert “that Al-‘Afwar al-Audī was more ancient than these, and was the “first who composed odes: and these poets, for whom antiquity in “poetry is claimed, were nearly contemporary, the most ancient of them “perhaps not being anterior to the Hijra by 100 years or thereabout.” Th, however, says “As states that the 1st poet of whose composition a “piece of poetry extending to 30 verses is recited was Muḥālīlīh, then “Dhu’Allīb Ibn Ka‘b, and then Dāmrah, a man of the Banū Kinās, and
"Al'Adhāt Ibn Kurār"; and that there were 400 years between these
"and Allāh; while IMRA ALKĀIS, [whose time was 40 years before
"the time of the Prophet, as IKb says in the TSH (EM),] was long
"after these" (Mr): [but this is improbable, because] MfS [followed
by Syt above] says that MUHĀLhil was the maternal uncle of IMRA
ALKĀIS, [whose mother was Fa'itma, the sister of Kulaib and MUHĀLhil
(KA)]; and that MUHĀLhil, ṬARAFA, 'Abīd Ibn ALABIṣ, 'AMR Ibn
KAM'Ta, and ALMUTALAMMIS were all contemporaries (Nw). IR says
in the 'Umda "The celebrated poets are innumerable; and each of
"them has a set who assert his superiority, and are bigoted about
"him; and they seldom agree upon one, except that the Prophet
"is related to have said of IMRA ALKĀIS that he was the best of
"the poets, and the leader of them into Hell-fire, meaning the poets
"of the heathen and idolaters. Critics say that the champions in hea-
"thenism [and Allāh] are 3, who resemble one another, (1) ZUHĀIR
"and [Hammām, or Humain (IKhn),] ALFA르ADAK [Ibn Ghālib
"atTamîmi, d. 110 or 111 or 112 or 114 (IKhn)]; (2) ANNABIGHA
"and [Ghiyāth (KF)] ALAṣHĪAL [Ibn Ghauth atTaghblat (KF)];
"(3) ALA'SHī and JAHR [Ibn 'Atiyya atTamîmi, d. 110 or 111
"(IKhn)]. IAKb says 'According to AU, the authors of the 7
"poems named the String of Pearls are IMRA ALKĀIS, ZUHĀIR, ANN-
"ABIGHA, ALA'SHī, LABĪD, 'AMR [Ibn Kultihm atTaghblat (EM)],
"and ṬARAFA; and, according to MD, he who asserts that in the
"7 poems named the String of Pearls there is one by any poet other
"than these has lied: these 2 authorities omit from the authors
"of the Mu'allakāt 'ANTARA [Ibn Mu'dwiya Ibn Shaddi al'Abīf
"(EM)] and ALHĀRITH IBN HILLIYA, and admit ALA'SHī and AN-
"NABIGHA.' Some hold that preeminence in poetry belongs to ALY-
"man because of (1) IMRA ALKĀIS in heathenism; (2) HASAN IBN
"ṬĀRĪT [aLAnṣār alKhazraj anNajjarīt, the poet of the Apostle of
"God, d. before 40 or in 40 or 50 or 54 (Isa)] in Allāh; (3) ALH-
"san Ibn Ḥāni [alHakami, known as Abū Nuwaṣ, d. 136 or 145, d.
"195 or 196 {or 197 (ITB)}] or 198 (IKhn) or 205 (ITB),] and his
"fellows in post-classical times: and by common consent the best poet of the dwellers in towns is Ḥaṣṣān ibn Thābit. IAl says that poetry ended with [Ghailān (IKhn)] Dhū-r-Rumām [Ibn 'Uqba (IKhn)] al-ʿAdawī (T), of the Banū ʿAdī ibn ʿAbd Manāṣ (IKb), d. 101 (ITB) or 117 (IKhn), and the Rajaz with Ruʿba ibn ʿAbd Allāh (IKhn) al-ʿAjjāj [Ibn Ruʿba al-Baṣrī at-Tamimi as-Saʿdī, d. 145 (IKhn)]: and AU says that al-ʿAjjāj was the first who lengthened the Rajaz, and made it into an ode; but other say that the first who lengthened the Rajaz was al-ʿAqlīlab [Ibn Jusham (AGh, Is)] al-ʿIjlī, who was ancient; while MIS and others assert that al-ʿAqlīlab was the first who composed in the Rajaz metre; but that," says IR, "I do not think to be correct, because he was only about the time of the Apostle; [being a heathen (ID), who reached ʿAlī (ID, AGh, Is), and was martyred at the battle of Nahawand (AGh, Is) in 21 (IATH, ITB),] while we find the Rajaz to be more ancient than that. And AU used "to say that poetry began with ʿImrā al-Lahsī, and ended with [Ibrāhīm Ibn ʿAlī al-Kurashi al-Fihrist al-Madānī, known as (SM)] Ibn Harma, [d. in the Khalifa of Ar-Rashid, or, as some say, b. 70, d. after 150 (SM)]. But a set say that the poets are of 3 kinds, heathen, ʿIlmī, and post-classical; and that the heathen is ʿImrā al-Lahsī, the ʿIlmī Dhū-r-Rumām, and the post-classical [ʿAbd Allāh (IKhn)] Ibn al-Muʿtaṣīm [Bī-lāh (ITB) al-Hašimi ʿal-ʿAbbāsī al-Baghḍādī (ITB)], b. 246 or 247 or 249 (FW, ITB), d. 296 (IKhn): while another set say that the 3 are Al-ʿAshūl, al-ʿAlaqlal, and Abū Nuwāṣ; and others say that the 3 are Muḥalhil, ʿUmar [Ibn ʿAbd Allāh (IKhn)] Ibn Abī Rabiʿa ʿAmr, or Ḥudhaifa, al-Kurashi al-Makhzūmī, b. 23, d. 93 (IKhn) or 101 (ITB), "and ʿAbbās ibn al-ʿAlāʾnāf ʿal-Hanafi al-Yamanī, d. 188 or 189 (ITB) or 192 (IKhn) or 193 (ITB). Among the post-classical poets, "however, there is none more celebrated than (1) Al-Ḥasan, known as Abū Nuwāṣ; (2-3) ʿAbū Tabbāṣ (IKhn) Ḥabīb [Ibn ʿAbī Taʾi, b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 233 (IKhn)], and [Al-Walid ibn ʿUbaid al-Taʾi (IKhn)] al-Buṭfi, "b. 200 or 201 or 202 or 205 or 206, d. 283 or 284 or 285 (IKhn).]
"who are said to have eclipsed in their time 500 poets, all of them "good; (4—5) ['Ali Ibn Al'Abbās, known as (IKhn)] Ibn ARRUMI, "[b. 221, d. 276 or 283 or 284, freedman of 'Ubaid Allāh Ibn 'Isā Ibn "Ja'far Ibn Al-Manṣūr (IKhn),] and Ibn AlMu'tazz, who follow them "in celebrity; (6) ABU-T TAYYIB Aḥmad Ibn AlHusain alJu'fi al- "Kandid alKūfī, known as (IKhn)] ALMUTANABB, [b. 303, k. 354 "(IKhn),] who filled the world [with his fame]." All of this is the "language of IR, who adds "The minor poets are (1) those whose poems "are many in themselves, but few in the hands of men, [the rest] "having passed away with the rhapsodists that remembered them, vid. "(a) TARAPA Ibn Al'Abd; (b) 'Abīd Ibn Al'ABRAS; (c) 'ALKAMA "[Ibn 'Abada, called (Ahl)] the champion; (d) 'ADĪ Ibn ZAID [al- "Ibādī (ID, Dh), related to the 'Ibād of AlHims, who were Christians "(Dh)]; (2) those whose poems are few in themselves, vid. (a) SALA- "MA Ibn JUNDAB; (b) HUSAIN Ibn ALHUMĀM alMurtī; (c) ALMUTA- "LAMMIS; (d) ALMUSAYYAB Ibn 'ALAS. AU is related to have said "that, by common consent, the best of the minor poets in heathenism "were 3, ALMUTALAMMIS, ALMUSAYYAB Ibn 'ALAS, and HUSAIN Ibn "ALHUMAM alMurtī: and that, as for the authors of a single ode, "they were (1) TARAPA; (2—4) 'ANTARA, ALHARITH Ibn HILLIZA, "and 'AMR Ibn KULTHUM, the authors of the celebrated Mu'allakas; "(5) 'AMR Ibn MA'DIKARIB [alMadhhij asZubaidī asSahābī, d. 21 "(Nw)]; (6) [Marthad (KF) AlAs'sar (ID, KF) or] AlAsh'ar Ibn "[ABĪ (ID, KF)] HUMRAN ALJU'FĪ; (7) SUWAID Ibn ABD KĀHIL "['U'TAF (ID)] ALYASHKURĪ; (8) ALASWAD Ibn YA'FUR: and that "IMRA ALKAIS was a minor poet. Among the poets vanquished, i. e. "who ceased not to be overcome, are (1) the NAHĪGA of the Banū "Ja'da, who was overcome by AUS Ibn MAGHRĪ [asSa'dī (SR, KF), "of the Banū Sa'd Ibn Zaid Manāt (ID), alKurāfī, a convert, who "lived till the days of Mu'āwiya (Is)], by LAILA [Bint 'Abd Allāh "(FW)] ALAKHYALĪYA, [d. 80—89 (FW)], and by others; (2) [AL- "HUSAIN (Is)] AZZIBRIKAN [Ibn Badr atTAMIMI asSa'dī (Is)], who "[lived till the Khilāfa of Mu'āwiya, and (Is)] was overcome by 'AMR
"Ibn [Sinan (AGh)] ALAHAM [atTamimi alMinqati (AGh)], by
"[ArRabi' (AGh, Is)] ALMUKHABBAL [Ibn Rabia (AGh, Is) atTam-
"imi (Is)] aSSa'Di, [d. in the Khilafa of 'Umra or 'Uthma'n (Is),]
"and by ALHUTAR'A; (3) as Y says, [Khidash (ID, T)] ALBATT
"[Ibn Bishr alMujashi'i (T), who contended in satire with Jarir,
"until AlFarazdaq arose and degraded him; (4) TAMIM IBN UBAYY
"IBN MUKBIL, who was overcome by Kais ANNAJASHI Ibn 'AMR (ID)
"alHARIHII (IKhu)]." IR says "Every ancient poet was modern in
"his time with reference to those who were before him; and IAl used
"to hold JARIR and ALFARAZDAQ to be post-classical with reference
"to the poetry of the heathens and converts, and used not to reckon
"as poetry anything but what was composed by the ancients: As says
"'I have sat by him for 10 years, and have not heard him cite an IsloMI
"verse as an authority'. This is the opinion of IAl and his school,
"like As and IAR—I mean that every one of them holds this opinion
"about his own contemporaries, and prefers those who were before
"them—and that is only because they need poetry as evidence, and
"have small confidence in what is composed by post-classical poets.
"But IKb says that God has not restricted poetry, science, and elo-
"quence to one time more than another, nor distinguished one people
"more than another; but has made that common, divided among His
"servants in every age: and he holds every ancient poet to have been
"modern in his own time." And IR adds "The classes of the poets
"are 4, ancient heathen, converted, IsloMI, and modern; and the
"moderns are arranged in classes, 1st, 2nd, and so forth, down to our
"own time. And IKb relates, on the authority of As, that every one
"that reached heathenism and AlIsloM is named a convert; but as-
"serts that he is not [properly named] a convert unless his entry into
"AlIsloM was after the death of the Prophet, and he had reached
"AlIsloM when he was old; while, according to me", says IR, "this
"is a mistake, because this name is applied to ANNASBIGA ALJADDI
"and LARD" (Mr. ch. XLIX). The converts among the poets are
those who composed poetry in heathenism, and afterwards reached
Allāh: and among them are (1) Ḥassān Ibn Thābit; (2) Labīb Ibn Rabī‘a; (3) the Nabigha of the Banū Ja‘da; (4) Abū Zūbiqād, al‐Mundhir aṣ‐Ṣā‘ī, who remained till the days of Mu‘āwiya (Is); (5) ‘Amr Ibn Sha‘ī’s [al‐Asadī (Agh)]; (6) Aẓzīriqān Ibn Badr; (7) ‘Amr Ibn Mādīkārīs; (8) Ka‘b Ibn Zuhār; (9) Ma‘n Ibn Aus Mr., ch. XX) al Muzant (Mb, SM).

P. 83, l. 21. Read “o. f.”

P. 86, l. 23. Delo “[above].”

P. 89, l. 17. Read “has made”—l. 22. Dhu·l Majāz is a market belonging to Hudhail (ZJ).

P. 91, l. 20. Before “A kind” insert “II. 265.”

P. 92, l. 1. Before “meaning” insert “XLVII. 22.”

P. 93, l. 19. The reading of Nāṣf, Ibn ‘A‘mir, and Ya‘kūb (B)—l. 20. Yā‐Sin was the father of Elias (K, B).

P. 96, l. 19. Ibn Malik an Numairī; or Ibn Ḥujr al‐Kindī, in whose Dw it is found. Hind was his sister (FA).

P. 101, l. 7. The prop. are 4, verbal, nominal, cond., and adverbial (MM, IY): this is F’s division (IY).

P. 102, l. 12. When it is not followed by an explicit n. governed in the nom. by it (see vol. II, p. 300, l. 11)—l. 21. ‘Abd Allah (FA, SM) al‐Hwāṣ Ibn Mu‘hammad (T, FA, SM) al‐Anṣārī (T, SM) al‐Anṣārī (SM), a poet of the Umayyad dynasty (FA), contemporary with Yasīd Ibn ‘Abd al‐Malik (Mdh. V. 448), r. 101—105 (Mdh, HH, TKh).

P. 104, l. 9. For “sayings” read “saying of IT”—l. 10. After “and” insert “the saying of IAT”—l. 18. Before “is” insert “[of the prop. to what it is an enunc. or prod. of (ML), i.e. the inc. actual or original (DM)].”

P. 105, l. 2. For “166” read “167”—l. 19. Because the denotes unrestricted union [539], so that the 2 or more n. with it are equivalent to a du. or pl. n. containing the pron. of the inc. (DM)—l. 19. Read “[whereas],” and for “DM” read “Dm.”

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(34A)

P. 107, l. 16. I. e. similarly in the case of the conj. prop., which likewise needs a cop. [177]—l. 20. Dele the comma after "Zaid"—l. 21. Put a comma after "Zaid".

P. 109, l. 12. Put a comma after "(M, IA)"—l. 1. Dele "[541]".

P. 110, l. 1. ِبُكَت I was (SR)—l. 12. The "king" was [the Kha-
lifa (ITB)] AlWâlid Ibn ʿAbd AlMalik (FA) alUmawi adDimashqî (ITB)—l. 13. Muḥarib is a tribe of Kûraish, Kâs ʿAILân, and ʿAbd AlKāis (FA)—l. 16. Kulaib is a tribe of Khusāʿa, Taghlib Ibn Wâ’il, Tamîm, AnNakhaʿ, and Hawāsīn (FA)—l. 19. Put a full stop—after Ănhū.

P. 111, l. 8. AY was the disciple of AḤf (Nw, IKhn, HH).

P. 112, l. 5. Ibn Zaid (SR, IAth) al Asadî (IAth), of the Banâ Asad Ibn Khuzaima (SR), b. 60, d. 126 (IAth)—l. 7. Read "These?"


P. 115, l. 10. ِهَذَا ُنَمَّ (TY, SM), ُنَمَّ being masc. (SM) : ِهَذَا (ML) —l. 21. Imrân Ibn Ḥittân [SabShaibânî (Mb, ID) asSadûf (ID, ITB) alKhârîj (ITB), one of the chiefs of the schismatics (ID), d. 89 (ITB),] was with Ghasîla wife of Shabîb alKhârîj (FD).

P. 117, l. 14. AzZafârî (SR), a heathen poet (FA)—l. 20—21. Because suppression at the end is easier than at the beginning (DM).

P. 118, l. 9. For "161" read "523".

P. 119, l. 3. Julqâlî is one of the mountains of AdDahnâ (MD)—l. 6. For "141" read "140"—l. 12. Before "[25]" insert "XLVII. 22."—l. 13. For "‘Amr" read "‘Umar"—l. 15.

Even though I have been tasked with what I have not been accustomed to (KA). The rendering "thy bidding is obeyed" suits this version; while "thy business is obedience" suits the version in the text—l. 1. Probably Wst.
P. 120, l. 5. Read ٍَٰٓٔ.

P. 122, l. 7. Or ٌَٰٓٔ[574]—I. 12. Abū 'Atā' Marzūk, or Aflah, Ibn Yāsir as-Sindī, freedman of the Banū Asad, d. in the last days of Al-Ma'mūr. The address is to the son of Yazīd Ibn 'Umar Ibn Hubaira [al-Faṣārī (ITB), governor of the 2 'Irāq, d. 87, k. 132 (Ikhn)], as is proved by the version

If Yazīd (had) not etc. (FA).

P. 123, l. 11. Abu-l 'Alā' Aḥmad Ibn 'Abd Allāh at-Tanukhī al-Ma'arrī, the lexicologist and poet, d. 363, d. 449 (Ikhn).

P. 124, l. 10 and l. 12. Read "ٍَٰٓٔ". Dieterici (p. 68) prints "ٍَٰٓٔ"; and so does Lane (p. 1813, col. 1): but R says "the ٌَٰٓٔ, even though it be i. q. ٌَٰٓٔٔ, is literally copulative, except in the concomitante obi. [68, 589]"; and IHsh lays down that this is not a case of concomitante obj. [69]. Accordingly, R speaks of "the nom. in what follows the ٌَٰٓٔ": while Fx, explaining the theory of the KK (see the Note on l. 14), says "ٌَٰٓٔ is in the nom. as an enunc., not as an appos.; for the inflection, which properly belongs to the ٌَٰٓٔ, because it is the enunc. in reality, is assigned to what follows it, because inflection of a p. is impossible": and the Editors of the IH print ٌَٰٓٔ, which is thus parsed in the MAIH, "The ٌَٰٓٔ is copulative, and ٌَٰٓٔ is in the nom., coupled to ٌَٰٓٔ ٌَٰٓٔ":—l. 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the ʻIdhā (IA); while the 1st is the opinion of the BB (R).

P. 125, l. 10. Al-Kūrashi al-Umawi as-Sahābī (AGh, NW). The poet is urging Muʿawiyah to make war upon 'Ali (N). See P, II. 346 and Md. II. 81.
P. 127, l. 17. Muhammad Ibn 'Abd Allah, the Elect, the Apostle of God, d. 11 (IKb)—l. 21. Reckoned by MIS in the 9th Class of Islamic Poets (SM).


P. 130, l. 9. The ف must be prefixed to the ensunc. of the iack after ما [598] (R, A)—l. 17 "conjunct " includes the conjunct ل also, as XXIV. 2. [62] (R)—l. 23. The ف prefixed to the correcl and qvasi-correl. is illative [540].

P. 131, l. 8. The ف is suppressed by Nasī' and Ibn 'Amir (B)—l. 14. When any of the annullers of inchoation is prefixed to the iack whose ensunc. is conjoined with the ف, then, (1) if the annuller be not لّي or لّن, it removes the ف by common consent of critical judges, [because the resemblance of the iack. to the condition is removed by the prefixtion of the annuller, since the coad. ل is not governed by what precedes it (206) (Sn)]; (2) if the annuller be أن or لّن, the ف may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixtion (517, 523) (Sn)]. That is distinctly declared by S in the case of لّن and لّي; and it is the truth, which is demonstrated by the Kur, as XLVI.

12. Verily they that say "Our Lord is God", and then are upright, upon them shall be no fear, nor shall they grieve, لّي الذين يغفرن بإياكَ أن بهبى لَهُم إ느냐زموهُم فإن خريف عليهِن ولهم جزائِهن

III. 20. Verily they that disbelieve in the signs of God, and slay the Prophets without justice, and slay those men that ordain equity, announce thou unto them a grievous chastisement, and VIII.

42. [518]: and an ex. of that with لّي is the saying.
[Then, by God, I have not quitted you, hating you; but what is decreed shall surely be (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefix of the ن after فَلَنَّا: but this is wonderful; because, according to his opinion, redundancy of the ن in the enunc. is allowable, even if the ئ. do not resemble the instrument of condition, as ذَٰلِكَ [540]; so that, when ن is prefixed to a ئ. resembling the instrument of condition, the presence of the ن in the pred. is better and easier than its presence in the enunc. of ذَٰلِكَ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (B)—l. 18. "our school" are the BB.

P. 132, l. 16. Words of the Prophet (T. 1, IKhN. 169).

P. 133, l. 10. Before "(IA)" insert "[498]."

P. 134, l. 9. By Abu-sh-Shaghib [ISK. (T)] al'Abst, about Kh. lid Ibn 'Abd Allah [al-Bajali (IkhN.)] al-Kasrit, [i. 125 or 126 (IkhN.),] when he was a prisoner in the hands of Yusuf Ibn 'Umar (T, IkhN.) aš-Tha¢ait, i. 125 or 126 (IkhN.).

P. 135, l. 10. Read "[167, 525]."

P. 136, l. 13. The Khalifa 'Umar Ibn 'Abd Al'Aziz al-Kuraishi al-Umawi, the Follower, i. [60 or (Tkh.)] 61, a. 99, d. 101 (Nw, Tkh).

P. 137, l. 3. I do not think that it is by Hātim at-Tā'i, and Jr says that it is by Abū Dhau'aib al-Hudhafī (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw.),] of AnNabat (FDw., FA), when he and Hātim and AnNabigha adh-Dhubayhī were assembled in the presence of a woman named Māwlya, courting her (FA)—l. 17. Dhul-Fākhr was the sword of Al'Āś Ibn Munabbih [of the Banū Sahn
(SR), who was killed [by 'Ali (SR)] on the day of Badr while an unbeliever; then it passed to the Prophet, and then to 'Ali (KF).

P. 139, l. 6. The [great-] grandfather of Tarafa Ibn Al'Abd (T).

P. 143, l. 20. "Corrob." here means "corrob. of its op." (see p. 147, l. 2).

P. 144, l. 2. For "it" read "is"; and after "corrobor," insert "as BD says,"—l. 30. Because the substitute and original may not be combined (A). What I think is that, if these inf. na. and their likes be not followed by what explains them and specifies what ag. or obj. they belong to, either by a prep. [504] or by prefixion of the inf. na. to it, their v. is not necessarily suppressed, but allowably [expressed], as سَفِكَ إِلَّهُ سَقِيَ; whereas, if their ag. or obj. be explained by prefixion, as in IV. 28. [41] and XLVIII. 4. [183], or by a prep., as in يَفُسَّأ لَكْ Mayst thou fall into distress and جَدَّعَ إِلَّا لَكْ [489, 504], the v. must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the v. being suppressed wherever that canon exists; and the union here is what we have mentioned, vid. that the ag. or obj. should be mentioned after the inf. na., either post. to it or with a prep., [such mention] not denoting explanation of mode, in order that such as وَقَدْ مَكَّنَّا مُرْحِمٍ XIV. 47. And they have plotted their plot may be excluded. And the suppression of the v. with this canon is necessary, because the property of the ag. and direct obj. is to be governed by, and attached to, the v.: whereas suppression of the v. is desirable in some places, either for explanation of the intended continuance and permanence by the suppression of what is applied to denote origination and novelty, i. e. the v., as in جَدَّعَ إِلَّا لَكْ We praise Thee and عَجِبَتْ مِنْكِ I wonder at thee; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in وَقَدْ مَكَّنَّا مُرْحِمٍ [115]: so that the inf. na. remains vague, no one knowing what ag. or
obj, it belongs to; and therefore whichever of the two is intended by
the speaker is mentioned after the inf. n., in order that the latter may
be particularised by it: and, when you have thus explained the ag. or
obj. after the inf. n. by prefixion [of the inf. n. to it] or by a prep., ex-
pression of the v. is inelegant; nay, is not allowable, because, if the v.
were expressed, the ag. or obj. would return to its place, being attached
to, and governed by, the v. (R). The fact is that the v. is necessarily
suppressed or expressed, as the case may be, because its expression or
suppression would alter the intended sense. Thus َسِقْيَا لَكَ means God
always send thee rain, the substitution of the inf. n. for the v. being
meant to convey the sense of continuance; while َسِقْيَا ِإِلَهًَّا means
God send thee much rain, the inf. n. being meant to corroborate the
v.: and you cannot express the v. in the 1st case without turning it
into the 2nd, nor suppress the v. in the 2nd without turning it into the
1st; for, when the GG say that َسِقْيَا لَكَ is equivalent to َسِقْيَا ِإِلَهًَّا,
they mean to exhibit the construction, not the sense, which is simply
َسِقْيَا ِإِلَهًَّا, as above.

P. 145, l. 7. Some read ُالْحَمْدُ لِلَّهِ I. 1. We praise God by subau-
dition of its v., upon the ground that it is one of the inf. ns. that the
Arabs govern in the acc. by understood v. in the sense of enunciations,
such as ُعَجِبْتُمْ ِكُلُّ ِكَافِرٍ, and the like. The sense is ُلَحْمُ ِإِلَهًَّا
for which reason َنَعْبُدُ ِإِبْلَيْكُمْ نَسْتَعْبِي. I. 4. Thee do We worship,
and from Thee do we seek help is said, because it is an explanation of
their praise of Him, as though "How do ye praise?" were said, and
then "Thee do we worship" were replied. And the determination in
it is like that in ُأَرْسِلْنَا ِمُعَارِكًا [78], vid. determination of genre, its
sense being indication of what every one knows, vid. what praise and
praising are from among the genera of acts; while the totality that
many people imagine is a misapprehension of theirs (K)—l. 18. The
A'asha of Hamdan (FA), i.e. 'Abd Ar-Rahman [Ibn Nisam Ibn Juhain Ibn 'Amr (ID)] Ibn Malik (ID, Mr.), k. 82 (MDh).

P. 146, l. 2. AdDahna or AdDahna is a place in the countries of the Banu Tamim (MI)---l. 3. Darin is a port in AlBahrain (MI)---l. 6. Zuraik is a clan (FA) in Tayyi, in the Ansar (IHb, Dh), and in Habsin (Dh)---l. 11. The rule of this kind is that a prop. or enunciatory, should be mentioned, implying an inf. n. from which advantages and objects are sought: so that, when those advantages and objects are mentioned under the forms of inf. ns. governed in the acc. as unrestricted obj., after that prop., their ws. must be suppressed, because, those objects being realised from the inf. n. implied [by the preceding prop.], what implies that inf. n., i.e. the preceding prop., may supply the place of what implies those objects, i.e. their ws. governing them in the acc.; and, since that may be the case, and those advantages are repeated, the mention of their ws. before them is deemed heavy. Thus is a [requisite] prop. implying making fast the bond, the object of which is either slaughtering or enslaving or granting grace or taking ransom; and this object is distributed by (B).

P. 147, l. 3. This is the phraseology of the moderns; while S names the [inf. n.] corrob. of itself the "particular corrob.," and the one corrob. of something else [below] the "general corrob." The n. governing the [inf. n.] corrob. of itself, or of something else, in the acc. is necessarily suppressed because the [preceding] prop. is like a substitute for it, as respects indication of it, and stands in its place, i.e. before the inf. n.: so that the inf. n. may not precede the prop.; though Zj says that it may intervene, as Zaid truly is thy brother. But I see no harm in hazarding the conjecture that the [preceding] prop. itself governs the inf. n., because it imports the sense of the n.; and in that case the inf. n. is not of this cat. (B)---l. 8. The inf. n. is named "corrob. of itself" because, being equiv-
lent to repetition of the prop., it is, as it were, the prop. itself (A)—l. 13. The oath is understood from [427, 652]; so that, when he says, it is corrob. of itself (IV)—l. 14. Apostrophising the house of ‘Ātika, daughter of ‘Abd Allah [Ibn Mu‘awiya (IKb)] Ibn Abi Sufyān al-Umawi (IKhn)—l. 16—18. Because what precedes it, vid. XXVII. 90. And thou shall see the mountains, deeming them to be solid, while they pass away with the passing away of the clouds, is God’s doing in reality (IV)—l. 1. Because what precedes it, vid. IV. 27. 28. Your mothers etc. have been forbidden unto you, is an ordinance that God has ordained, and a prescript that He has prescribed unto you (IV).

P. 149, l. 2. In ًاجدكتْ لَتَنفَى, however, which is used only with negation, the inf. n. is not corrob. of the v. mentioned after it, as some, [like Z and IH (MAR),] imagine: but is governed in the acc. by rejection of the ب [514], the sense being ًاجدكتْ مُنفَى What! with seriousness on thy part wilt thou not do? as As says; or as a d. s., What! being serious, wilt etc.? like [the inf. n. in] ًعلَّمْتُ جَدُّكَ? [78] (R)—l. 3
—4. But not containing anything capable of governing the inf. n. (A). This inf. n. is governed in the acc., (1) as most of the GG hold, by a v. supplied between the preceding prop. and the inf. n., and so completely indicated by the preceding prop. that it can be dispensed with, for which reason it must be suppressed; so that the o. f. is ُصرُتْ حَجَر He has a sound; (he produces sound) like an ass producing of sound, i.e. ُصرفت حمار, the simple substantive being put in place of the inf. n., as in ُكلما نَى He spoke a speech: (2) as appears from the language of S, by the saying ُصرُتْ, not by a v. supplied, because this nominal prop. is in the sense of the v. and ag., being i. q. ُصرفت;
and this is a strong opinion; but, according to it, the inf. n. is not of this cat., because its op. is expressed (R)—l. 7—8. The [lit.] ag. of the 2nd (Sn)—l. 14. Like لَهُ صُرَّتُ صَوْطَ حَاذَر, is the saying [of Abū Kabīr al-Hudhail (S, FA), describing his horse (FA)],

ما أين يسْرِ أَبضَأَلَا مَكْبُر

He is so lank-bellied that, when he lies on his side, not aught touches the ground save a shoulder of him and the side of the shank: (he is tightened) with the tightness of the sword-belt, i.e. يَعِظُونَ عَلَى الْمَصُولَ (FA), because what precedes مَكْبُر is equivalent to مُكْبَرَ. He has tightness; so says S (A)—l. 15. The inf. n.'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its v. is known; but the canon in this ex. and the like is the prefixion of the inf. n. to the ag. or obj. (R).

P. 150, l. 1. By AlA'ashā (S, II Y)—l. 14. Read نَسَبُهُن—from (KF)—l. 15. Suhail Ibn 'Abd Ar-Rahmān [az-Zuhri (Nw, IKhn)] married Ath-Thurayya (H, Nw, IKhn) Bint ['Alī Ibn (IKhn)] 'Abd Allāh [al-Kuraishīya (Nw)] al-Umawiyah (Nw, IKhn) al-'Afbīya (H) al-Makkiya (Nw)—l. 16. And أَعْلَمُ إلَهَهُ (M, R) or أَعْلَمُ (M). [The pre. ns. in] عَمَّرُ and أَعْلَمُ are governed in the acc. (1) as inf. ns., according to S:—(a) عَمَّرُ and أَعْلَمُ are mostly used in adjuration, so that their correl. is what contains the sense of requisition, like command and prohibition [and interrogation], as

أَعْلَمُ أَنَّ لَا تُسْمَى مَلَكَةٌ • •

[by Mutamām Ibn Nuwairā (at-Tamīm) (AGh)] al-Yarbūṭ, lamenting his brother Mālik, who was killed by Khālid Ibn Al-Walid (Jsh) in 11 (IAth), Then, I ask God to establish thee, make me not hear a reproach; nor reopen the wound of the heart, so that it feel pain, so being red.
but Jh mentions their use in the oath that contains no request, as I ask God to establish thee: I will not come to thee, and I ask God to prolong thy life: I have not done so: (b) IY says that they are not used except in the oath: but Jh says that sometimes occurs otherwise than in the oath: and he cites evidence, saying that the poet means I ask God to prolong thy life, and does not intend the oath; whereas we have already mentioned that adoration is intended: (c) the o. f., according to S, is I ask God to prolong thy life, the inf. n. being curtailed of the augs., and made to supply the place of the v., while pre. to the 1st obj.; and so, constructively, in the case of I ask thee, although the v. of is not used: (d) the meaning of is I give thee [long] life by asking God to make thee long-lived; and, when is made to imply the sense of request, it becomes trans. to the 2nd obj., i. e. : and similarly the meaning of , although it is not used, is I make thee stable by asking God: (2) not as inf. ns.: (a) the full phrase may be and by elision of the augs.; and in that case is trans. to 2 objs.: (b) the sense may be and , i. e. (I ask thee by the truth of) thy belief in the eternity of God and thine ascription of stability to God; and in that case they are governed in the acc. by suppression of the p. of the oath [655]; and are inf. ns. curtailed of the augs., and pre. to the ag.; while is the obj. of the 2 inf. ns.: (c) the sense of (By) thine Assessor, God with Kaar of the
may be (By the truth of) thine Assessor, i.e. Inseparable Companion knowing thy states, who is God, "Afe being a synd. expl. of [the pre. n. in] "Afe; and this interpretation is confirmed by their saying "Afe in the same sense, "Afe and "Afe being i.q. "Afe, like "Afe and "Afe [i.q. "Afe] (R)—l. 18. The op. supplied for "Afe and "Afe is a heteromorphic v., the full phrase being "Afe and "Afe [if l. 19] (R). And "Afe is said in the sense of "Afe, whenever "Afe "Afe (IY)—l. 19. I am pained about thee, i.e. "Afe I marvel at thee [187, 198, 200], i.e. "Afe I am disgusted at thee, i.e. "Afe, are instances of ejus. supplying the place of inf. ns.; so that vs. in their sense are supplied for all of them. And apparently, "Afe, "Afe, and "Afe belong to this cat., the a.f. of all of them being [from] "Afe [187], according to what Fr says [200]; and "Afe, and "Afe being made mete. for "Afe (R)—l. l. The rendering "Afe given here and elsewhere is meant to explain the sense, the v. "Afe being supplied to convey the sense of permanence and continuance produced by the suppression of the v.; not the construction, because it makes the inf. n. a direct obj.

P. 151, ll. 4—5. Being governed in the acc. by a v. whose expression is discarded (IY). "Afe means (Mayst thou be pelted) with (a peltling with) dust and stones l, like "Afe [40] (R)—ll. 6—7. AZ transmits "Afe in the sense of Disappointment be in store for thee l; and cites a verse by a man of
BalHujaim, vid. Abu Sidra [Suḥaim (K.F) alHujamī (S, K.F), addressing a wolf that had tried to seize his she-camel (Md)],

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of", [meaning "with shooting with arrows" (Md)]. By فَاهَا فَأْلَى لفَيْكَ فَأَلَيْنَى is The mouth of affliction, the pron. relating to جَعَلَهُ للهَ مَهْدَى [i.e. God afflict thee!] (IV), the sense being فَأَلَيْنَى فَأَلَيْنَى for Her mouth be (pressed) to thy mouth, i.e. فَأَلَيْهَا فَأَلَيْهَا, the ل being i. q. to ال: then, the prop. فَأَلْيَا لفَيْكَ being made to have the sense of the inf. n., i.e. فَأَلْيَا لفَيْكَ إِنَّا مُضِمِعُونَ إِلَى فِيكَ with a smiting of affliction, the sense of the inch. and enunc. is obliterated from it; and, since the prop. becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the lst term, is inf. with the inflection of the single term that it becomes in the sense of, vid. the inf. n., so that فَاهَا is said for فَاهَا, while the post. and the prep. and gen. are left as they were (R). Cf. vol. I, p. 258, l. l.—p. 259, l. 9.

P. 152, l. 3. And فَاها "I seek refuge with Thee" (M, R), as though he said عَظَّمْ إِنْ تَأْسَ، (IY), i.e. عَظَّمْ إِنْ تَأْسَ (IY, R), like [76, 79], i.e. عَظَّمْ إِنْ تَأْسَ (R)—l. 4. Before "What" insert "[82]"—l. 5. And أَنْفَعْتَا وَقَدْ سَارَ الرُّكَب [79, 82] (M), as though he said أَنْفَعْتَا (IY)—l. 7. The v. is indicative of its inf. n.; and therefore, as the inf. n. is expressed by a pron. when it has been previously mentioned, so is it expressed by a pron. when the v. has been previously
mentioned, as in their saying *Whoso lies, it will be bad for him,* i.e. *the lying will be,* and similarly in *عبد الله أَنَاَ كُلُّ مَعَكَ* (IV).

P. 155, l. 5. "They" are the kinsfolk of Jarīr (Jsh)—l. 7. Najrān is a district of AlYaman (MI)—l. 8. Hajar is a town in AlYaman (MI, Jsh)—l. 11. Describing a slave of the Banū 'Abs (Jsh)—l. 21. Read "لْمَكْرَمِ [658]."

P. 157, l. 14. Put a comma after "arRūḵayyāt"—l. 1. The "pursued" is the wild bull, and the "pursuers" are the dogs (AAz).

P. 158, l. 15. Contemporary with AlFarazdaq (Tr. II. 160, IAth. III. 411).

P. 160, ll. 8—10. IH says that the lamented [55] is not a voc.: but, according to Z, the voc. is every *У* that *У* and its sisters [554] are prefixed to; and the lamented, according to him, is a voc., as S also appears to say, as though, adds Jz, when you said *يا مَحْضِرَ O Muḥam-
mad!* you called him, and said to him "Come hither, for we are longing for thee"; and similarly the [n. denoting the person or thing] invoked to help or wondered at is a voc., into which the sense of calling to help or wondering is introduced (R).

P. 161, l. 14. Coupled to it, provided that the coupled together with the ant. be a name for one thing, as *O three-and-thirty,* or *thirty-three,* because the whole is a name for a specified number; nor is there any difference in the like of this num. between its being a proper name and not (R)—l. 16. Or [not a n., but] an epithetic prop. or adv., as

*فَتَرَداَمَا حُلَ في شَعُبٍ قَرِيبًا... أَلَّامَا لَا أَبَا لَكَ وَأَعْفَٰرَيَا* [by Jarīr, O slave that hast alighted in Shu'abū as a stranger, what art thou base (thou hast no father! ) and outlandish? (VF, Sm),] and
Shu'abah is a place (FA) in the regions of the Banu Fazara (MI)—l. 19. After "and" insert "(IA, Sh, KN) like"—l. 21. Insert "M," before "IA"—ibid. 'Abd Yaghuth [Ibn Salsa, or, as is said (SM), Ibn AlHarith (ID, IAth, SM),] Ibn Wakkas alHarithi, [of the Banu alHarith Ibn Kaul (SM), the chief of Madhij (ID, IAth),] a heathen poet of Kahtan (FA, SM)—l. 22. Al'Artd is [a well-known name for (Bk)] Makka and AlMadina (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, l. 8. It is uninf. because it occurs in the place of the [in such as {المرَّك} I call thee (Sn)], which in letter and sense resembles the p. [159], vid. the ك of allocation [560] (R, Sn)—l. 10. The Damma is supplied in (1) [the defective and abbreviated, as (R)] يَيِّنَى (R, A, Fk), with suppression of the Tanwin, [by common consent (Sn),] because of the supervision of uninfectness [608], and with retention of the م, as Khl says, since [in the absence of Tanwin] there is no motive for its elision [16] (YS, Sn); and as يَيِّنَى (R), and يَيِّدَوْسَى (A, Fk): (2) what is uninf. before being a voc. (R, Fk), as يَيِّدَوْسَى [49] and يَيِّدَوْسَى (R), [and] as يَيِّسَبُوْرَى and يَيِّدَوْسَى (Fk). But, if the pron. occur as a voc., يَيِّنَى is allowable, from regard to the explicit n., as

[by AlAhwas, O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry (FA, MAR), the adv. being pre. to the s. (MAR)]; or يَيِّنَى, from regard to its being an obj. (R)—l. 33. Khl and S prefer Damma; but IA, IU, Y, Jr, and Mb prefer the acc.: while IM and Am agree with the former in the case of the proper name, and with the latter in the case of the generic n. (A), because, the generic n. being the e. f. with respect to the proper name, and
inflection being the o. f. with respect to uninflectedness, the o. f. is
given to the o. f., and the deriv. to the deriv. (Sn).

P. 163, l. 1. 'Abd Allah Ibn Muḥammad (FA).

P. 164, ll. 6—7. This verse is said to be post-classical (FA).

P. 165, l. 16. And whether the appos. be aprotthetic or not (R)—l.
18. Before "O" insert "[156]"—l. 21. At the end insert "[156,
538]".

P. 167, l. 2. Before "O" insert "[156]"—l. 3. Khī, S, and Ms
prefer the nom., because it involves conformity of the vowel; and be-
cause, as S relates, it is more frequent: but Iī, IAI, Y, and Jr prefer
the acc., because the synarthrous does not follow the voc. p. [52],
and therefore should not be made conformable with what follows it; and
because they rely upon the apparent construction of XXXIV. 10.
[p. 168], since all the Readers, except Al'Araj, agree upon the acc:
while Mb says that, if 
be determinative, [as in the text (Sn)],
the acc. [is preferable (Sn)], because the det. resembles the pre. [111];
and, if [ be (Sn)] not [determinative, like that which is part of
the formation of the word, as in Elisha, and that which de-
notes allusion to the cp., as in ḏālīlār (11, 599) (Sn)], the nom. (A)
is preferable, because ḏālīl is then like the non-existent (Sn)—l. 9.
Read ibid. ḏālīl (Jsh): ḏālīl (ID. 106)—l.

[the Khalifa] 'Umar Ibn 'Abd Al'Azīz (Mb, FA)—l. 16. Ka'b Ibn
Māma aIyyādī, [who was proverbial for munificence (AF)]; and Aus
Ibn Ḥarátha Ibn Lām aTā't (Mb, FA), Su'dā being his mother (Mb),
the chief of Ṭayyi (ID), who died in heathenism (Is)—l. 21. Najr
Ibn Sayyār [allAIthī (IKhn)], the governor of Khurāsān (FA), d.
131 (IKhn).

P. 168, l. 11. A poet of the Banū Sadās Ibn Shaibān (ID)—l. 30.
An ex. of the appos. to an uninfl. [voc.] (MAd).
P. 169, l. 5. Read ٍة—l. 17. By alliteration to the Fatha of ُ، which is the only explanation given by IM in the Tashil; or by composition of the cp. with the qualified, the 2 being made one thing, like خمسة عشر ٌة [210], which is the only explanation given by Rs, following ُة; or by interpolation of ُة، and prefixion of ُة to سعيد [in A's ex. ُة يَا ُة دَرَة بَن سعيد], which explanation is transmitted in the Basit, together with the preceding ones (Sn)—l. 18. I. e. majority of the BB (MAd).

P. 170, l. 1. Talha Ibn 'Ubaid Allâh al-Kuraisi at-Taimi al-Makki al-Madani as-Sahabi, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, k. 38 (Nw)—l. 8. Read ُة.

P. 171, l. 5. The Khalifa Al-Mutaqid bi-llah, b. 242, a. 279, d. 289, the son of Talha al-Muwaffak, d. 278, who was the brother of the Khalifa Al-Mutamid 'ala-llah, b. 229, a. 256, d. 279 (ITB)—l. 7. The Kadi Abu-ll Husain Muhammad Ibn Ahmad Ibn 'Abd as-Samad Ibn Al-Muhtadî bi-llah, the preacher at the cathedral of Al-Mansur, b. 384, d. 464 (I'Ath). But the D (p. 200) and the Anthologie Grammaticale (p. 66) both have ُة—l. 8. The Khalifa Al-Muhtadî bi-llah, b. 218, a. 255, k. 256 (MDh). Read "Al-Muhtadî"—l. 9. ُة is not like ُة, and ُة in the voc.; and, as for the non-voc., there are 2 opinions, the better being disallowance, because with ُة and ُة the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of ُة is not frequent (R).

P. 172, l. 1. Put a comma after "whereas"—l. 3. For "the cp. read "qualification"—l. 4. See vol. II, p. 705—l. 8. Read "57, 147, 184"—l. 17. As ُة يَا أَيَا ٍة إِنْذَلَ أَلْحَمْ ُة XV.6. O thou that the admonition hath been revealed unto (A).
P. 173, l. 5. Read "49"—l. 9. Some make a distinction in the ep. of [the dem. in] يَا ُهُذَا ُرُجُلُ, saying that, if it be explanatory of the quiddity, as in يَا ُهُذَا ُرُجُلُ, it must be in the nom., because it is indispensable; but that, if not, it may be in the nom. or acc., as يَا ُهُذَا ُرُجُلُ (R)—l. 11. Before "or" insert "[155]"—l. 14. When the synarthrous det. is [meant to be (Jn)] made a voc., you say [e.g. يَا أَيَا ُهُذَا ُرُجُلُ (Jm)], or يَا أَيَا ُهُذَا ُرُجُلُ (IH).

P. 174, l. 1. With the diiq. Hamza, because the [expression] beginning with a conj. Hamza, whether it be a v. or anything else, when used as a name, must be pronounced with the diiq. Hamza (Sn). Read أَرْجُلُ.

P. 175, l. 1. Read أَرْجُلُ—l. 12. Put a comma after "(IA)"—l. 15. He means Taim Ibn 'Abd Manût, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Laja' [at Taimi alKhâriji (AAz)], an elegant Râjîa, who contended in satire with Jarir (I'D)]; and 'Adî [Ibn 'Abd Manût (AAz)] are their brethren (IY, AAz)—l. 16. أَيَا لَكِ is an imprecation upon them, whereby befalling is not meant, but inclement to a matter: one says أَيَا لَكِ يَا أَمَامُ إِنِّي لَمْ تَعْلَوْا كُلُّ ذَٰلِكَ وَذَٰلِكَ. May ye have no father if ye do not such and such! (AAz)—l. 18. AlKhasrajî (AGh) alHârîthi [al-Madâni (Nw)], k. 8 (AGh, Nw). Zaid Ibn Arqâm (IY, AAz) alAqārî alKhasrajî (AGh, Nw, IHjr), of the Banu Hârîth Ibn AlKhasrajî (AGh), alMadâni (Nw), a celebrated Companion (IHjr), d. [56 (Nw), 66 (IHjr), 67 (ITB), or (Nw, IHjr, ITB)] 68 (AGh, Nw, IHjr, ITB)—l. 20. I. e. dismount, and drive them (IY, AAz)—l. 21. Read "128".

P. 180, l. 20. Read "Ak Zaid", or ".

P. 181, l. 3. The lamented has the same [predicaments (A)] as the voc. [48, 554] (IM) : so that (1) it is pronounced with Damm in such as ُرُجُلُ; (2) it is put into the acc. in such as ُرُجُلُ.
when its Tanwin is necessary, it may be pronounced with دَاثم
or put into the acc., as

[by a man of the Banū Asad, Ah Fak'as (the father of a clan of Asad)
— and where, in respect of me, is Fak'as? What my camel, shall Ke-
ran was seize them? (Jsh), where, says IM, ِءَ عَصَى would be allowable
(FA)]. The lamented, however, is [not every voc., but (Sn)] only (1)
the proper name, [as شَعَبَ] (Sn): (2) its like, such as (a) the [n.
pre. to a det. (Sn)] with a prefixion that makes the lamented manifest,
[as شَعَبْ، (Sn).] as the proper name makes its denominate mani-
fest (A); (b) the anaarthrous [conjunct n.] conjoined with what speci-
ifies it, as ِءَ عَصَى حَجَّر (Sn)—l. 8. Not anaarthrous, since the p. of
lamentation and هُلْلَ are not combined [92] (Sn)—l. 9. Because in
the indet., as رَأَى، the vague, like the dem. [or the pron. or أَی
(Sn)], as هُلْلَ [or ِءَ عَصَى] (Sn), and the conjunct
not specified by its conj., as هُلْلَ، the object of the lamentation,
vid. to notify the greatness of the afflicted [person], is lost (A)—l. 14.
To the conj., as فُرَّنَ (A); and to the ِلَعَنْ, corrob. [132], as
ِءَ عَصَى عَمَرَ (Sn)—l. 10. Because the ep. and qualified are treated
as one thing (BS); and Y's opinion is confirmed by the saying of an
Arab, [when 2 Syrian bowls of his had been lost (Sn),] ِءَ عَصَى
اِحْمَاتِينِا
Ah my two Syrian bowls! (BS, A). There is no dispute,
says IKhs, as to the allowability of its affixion to the final of the ep.,
when the latter is أَيَنْ between 2 proper names, as ِءَ عَصَى بِنْ عَمَرًا
but, by analogy to what S and Khal say, it is not affixed to the [synd.
expl. and [id.] corrob.; while it is affixed to the final of the subst., be-
cause the latter stands in the place of the ant. [153, 154], as ِءَ عَصَى
Ah our young man, Zaid!; and to the synd. serial, as ذَيْدَةٌ Zaid and Amr! (Sn)—l. 1. 'Amr Ibn AzZubair was whipped to death by order of his brother 'Abd Allah (MDh, IAth) in 60 (IAth).

P. 183, l. 2. When the ن of the du. is preceded by ، conversion of the ب [of lamentation] into اب، as ذِيْدَةٌ اب، Zaid, the two Zaid's, is more frequent than its preservation, as ذَيْدَةٌ ذَيْدَةٌ، Zaid, in order that the du. may not be confounded with حذَل. But, when the ن is preceded by اب، the ب is preserved, as ذَيْدَةٌ ذَيْدَةٌ (R)—l. 1. Lamenting 'Umar Ibn 'Abd Al'Aziz (Mb, FA).

P. 184, l. 5. Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first; and would allow the indication of calling to escape with the pron. (A), since it is seldom a voc. (Sn): and because the dem. is orig. applied to denote what is pointed out to the person addressed, while there is an obvious inconsistence between the a. being pointed out and its being called, i.e., addressed; so that, when the dem. is excluded from that original sense, and is made to be addressed, an expressed sign indicative of its alteration is needed, which is the voc. p. (R)—l. 6. By "generic a." is meant that which was indet. before the call, whether it become det. by the call, as in ذَيْدَةٌ ذَيْدَةٌ (R, Jm): and whether it be apothetic, [as in these 2 exs.]; or pre., as in ذَيْدَةٌ ذَيْدَةٌ; or quasi-pre., as in ذَيْدَةٌ ذَيْدَةٌ; and whether by these 3 [last] exs. you mean one particular individual, or not. You do not suppress the voc. p. from the indet., because the premonitory p. [551] is dispensed with only when the [person] called is approaching you, attending to what you say; and this is only in the case of the det., because it is specifically intended: nor from the det. that becomes det. by means of the voc. p., since the latter is then a p. of determination, and the p. of determination is not suppressed from what becomes det. by means of
it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—Il. 19—20. All of these have passed into prose (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21 and P. II. 213, on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, Il. 16—17. Not in the W—l. 21. The fair conclusion is that the suppression is regular in the case of the generic n., because of its frequency in poetry and prose; but that it is restricted to hearsay in the case of the dem., since it occurs [unequivocally (Sn)] only in poetry, [the text Il. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(c) the word الله, [because the use of الله as a voc. is contrary to rule, on account of its containing الله (52), so that, if the voc. p. were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Sn)] distant voc. [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—l. 22. Accordingly, out of the dems., there remain the following, from which the p. may be suppressed:—(a) the proper name, [whether it be with a substitute for the voc. p., as in الله; or without a substitute, as in XII. 29. (Jm)]; (b) the [generic n.] pre. to a dem, whatever the latter be: (c) the conjuncts (R, Jm): (d) the word أبي, when it is qualified by the synarthrous, as in أبي الرجل; or by the [dem.] qualified by the synarthrous, as in أبي هذا الرجل (Jm)—l. 1. And أن أبوا إلاأبي إلله (Sn). XLIV. 17. Saying, Render unto Me, (O) servants of God (A), what is due unto Me from you (K).

P. 186, l. 1. إبأ إلله (Sn). LV. 31. [552] (A). The voc. p. ought not to be suppressed from أبي also, because it also is a generic n. that
becomes *det.* by means of the *call*; but, since what is intended by the *call* is its *ep.* [51], which is *det.* by means of the ُبُهِظ before the *call*, the suppression is allowable. For you see that the suppression is not allowable from ُبُهِظ unless ُبُهِظ be qualified by the *synarthrous*, as the suppression is not allowable from ُبُهِظ: so that it is proved that what is regarded in the suppression of the *soc.* *p.* from ُبُهِظ is its *ep.*, as in ُبُهِظ ُبُهِظ; or the *ep.* of its *ep.*, as in ُبُهِظ ُبُهِظ (R). But see vol. II, p. 675, l. 4—l. 6. Khuwailid Ibn Murra, *d.* in the time of ُبُهِظ (T AGB, Is)—l. 13. And for the *fem.* ُبُهِظ ُبُهِظ *woman* (A)—l. 15. And hence ُبُهِظ ُبُهِظ one, *i.e.* ُبُهِظ; *vid.* what is upon [the measure of] ُبُهِظ, which is peculiar to the *soc.*, is mostly used in reviling, and is confined to *hearsay* (R), though some allow it to be regular (A)—l. 21. None of the *ms.* peculiar to the *soc.* have been heard qualified (R)—l. 1. ُبُهِظ is regular (R, A), according to IU, who ascribes this opinion to S (A).

P. 187, II. 3—4. And ُبُهِظ [193, 497] (R, A)—l. 17. Particularisation [lexicologically (Sn)] is restriction of the predicament to some of the individuals of the class [first (Sn)] mentioned (A); and conventionally is making a predicament, that is attached to a *prom.*, to be peculiar to a *det.* explicit *ms.* posterior to the *prom.*, and governed by ُبُهِظ necessarily suppressed (Sn)—l. 21. Its resemblance to the *soc.* consists in its being sometimes *uninf.* upon ُبُهِظ, and sometimes governed in the *acc.* (Sn)—l. 23. And (4) [literally (Sn, MKh)] governed in the *acc.*, [not *uninf.* upon ُبُهِظ (IV,)] even when it is an aprothetic (IV, A, MKh) *det.* (Sn), as ُبُهِظ [Note on p. 190, l. 8], not ُبُهِظ (IV), except ُبُهِظ (MKh).

P. 188, l. 3. By one of the Ansar (Sh)—l. 17. *S* says that the *ms.*
most often included in this kind, [vid. the pre.,] are (a) بناء [bunā'] (b) معرّض [marṣ] pre.; (c) أهل البيت [ahl al-bayt] whence, as is said إِنَّا بِرَبِّي إِلَى نُذُهُبٍ [inan babbī illa 'in nūzhuh] XXXIII. 33. God desireth only to put away from you uncleanness, (I particularise) the people of the House (Sn)]; (d) أهل الرجس [ahl ar-rūṣ] (A)—l. 20. Of Ma'in of Ṭayyi, one of the rebels (T) against 'Alī—l. 1. The Khalifa 'Uthmān Ibn 'Affān al-Kuraishi al-Umawi al-Makki al-Madani, a. 24, l. 35 (Nw).

P. 189, l. 3. The version in the Sn is إن ماعشر الله [in ma'ūshar lillah] Verily we, the companies etc. (MAd)—l. 18. The position of إن ماعشر الله and إِن يَبْنِى إِيَّاهَا [in yābnī iyyahā] is disputed, the majority holding that they also are in the position of an acc. governed by أخص [aḥṣ] while Akh holds that they are voc., a man's calling himself not being disapproved, as in the saying of 'Umar: "All men are more versed in law than thou, O 'Umar (A)." See below, p. 437, l. 23—p. 439, l. 2.

P. 190, l. 8. Whence the saying [of Ru'ba (FA)]

(FA) By us, (we particularise) Tamim, the mist is cleared away [FA]—l. 19. Umayya Ibn Abī 'A'īd, an Islāmi [post] (DH), describing a hunter (N)—l. 1. Read "qualified, as in ألقَ الْمُكَارِكَ لَقَرْنَ اللَّهِ [allā mukārikā l-qrāni l-lāh] [157] (N).

P. 191, l. 2. These acc. [of particularisation] are like the acc. of magnifying and reviling, being governed by subaudition of [ذَكْرُ I mention (T)] أَفْيَ أَيْدَى [āfī a′idī] or أَفْيَ أَخْصَ [āfī aḥṣ] I mean, or أَفْيَ أَتْبَعُ I particularise. Thus particularisation is a sort of magnifying and reviling: but it is more peculiar than they, because it belongs to [only] the present, as the
speaker and the person addressed, whereas the rest of magnifying and reviling belongs to the present and the absent; and [because] this sort, vid. particularisation, is meant to particularise the [person] mentioned by the act, and to distinguish him from others by way of glorying and magnifying, whereas the rest of magnifying and reviling is not meant to particularise and distinguish [the person mentioned] from another qualified, but only to praise or blame, as in _above_, where you do not mean to distinguish the Praiseworthy from any other (IY). And, as that [n.] which is [denotative of the person] meant by what precedes it is governed as an acc. of blame, as in CXL 4., so that [n. which is denotative of the thing] to which something of what precedes it is compared in ugliness is governed as an acc. of blame, as in

(R), by AnNabigha adhDhubyi'ant, The Banu Kurai' of 'Auf, I aim not at (satirising) others than they: (I revile) the faces of apes, that seek whom they may abuse (ABk)—l. 12. Of Tayyi (Ahl)—l. 13. The saying

"O 'Alkama of good, our stay has been long (FA)" is extraordinary (A)
—l. 15. The saying

[As often as a caller of them calls "O Taim Allah", we say "O Malik", orig. (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [voc.] invoked to help when the [of the call for help (FA)] is not in it, as

(A), by AlAhwaq Ibn Shuraih alKilabi (FA), Laki has wished for me,
that he may kill me. O 'Amir, (my call is) for thee, the son of Ga'qua's Ibn Sa'd, where the use of a p. other than ی in calling the person invoked to help is anomalous [554] (Sn). Ga'qua's was the nephew of Sa'd, not his son—i.e., S allows the voc. made fem. with the ی to be curtailed a 2nd time, [if it remain tril. afterwards, provided that it be first curtailed (Sn)] according to the dial. of him that does not observe the elided [letter, but treats the remainder as a complete n., because the curtailment of ی into ی may then be regarded as a single curtailment of ی, not as a double curtailment of ی. whence

[by Anas Ibn Zurniture] alKinnânt (Isa) adDu'all (AGib), addressing Hâritha Ibn Badr [atTammi] (Isa) alGhâdînt, O Hâritha Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing (FA)], meaning ی [50], and

[by Zumall Ibn AlHârith, addressing Arât Ibn Subayya] alGhâtâسئ (Isa) alMurr (T, Isa), O Arât, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth (FA)], meaning ی (A). Hâritha Ibn Badr was drowned in 64; and Arât Ibn Subayya was born about 40 years before the [Apostolic] Mission [of Muḥam-mad], and lived till the Khilafa of 'Abd AlMalik Ibn Marwân (Isa).

P. 192, l. 2. When ی is the curtailed form of ی, it contains 2 anomalies, its not being a proper name, and its being a prothetic comp. (J) — l. 5. In being added together (IY, R, Jm), not in being of one sense. These 2 aug. are of 7 sorts, (1—3) the 3 aug. of the de. [228], perf. pl. masc. [234], and perf. pl. fem. [234]; (4) the 2 aug. of such as ی [385]; (5) the 2 s of relation and what 84
resembles them, as دَخِلَتْ [294]; (6) the 2 1 of feminization, as مَكَرَّرَتْ [263, 385, 683]; (7) the Hamza of co-ordination and the 1 before it, as عَلَى [385, 683] (R)—l. 6. When we hold اَمْسَى to be مِنْ from الْوُسْعَة beauty [683], as is the opinion of S (R, Jm).

P. 193, l. 1. The KK allow curtailment of the post., as

[by Zuhair Ibn Abi Sulma, when he heard that the Banu Sulaim intended to make a raid upon the Banu Ghatafan (FA, Ahi), among whom Zuhair had taken up his abode (Ahi), Take your share; O race of 'Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig. عَمْرَة (FA)]; but, according to the BB, this is extraordinary; and more extraordinary than it is suppression of the post. entirely, as

[by 'Adi Ibn Zaid, addressing 'Abd Hind alLakhmi, O 'Abd (Hind), wilt thou remember me an hour, in a cavalcade, or when hunting for game?] (FA), l. e. يَا عَبْدُ الْحَنِينِ: and we have previously mentioned that curtailment of the pre. also is extraordinary [Note on p. 191, l. 13] (A).

P. 194, l. 3. Read مَسَّلِحَة.

P. 195, l. 1. The mistress of Dhu-Rumma was Mayya, daughter of Mukhtil, or 'Asim, Ibn Taliba alMinkari (IKhn)—l. 11. Sim'al (AAz, Jsh), or Sam'an, the former being the better known, is a clan [of Tamim (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—l. 16. For “and” read “or”.

P. 196, l. 5. Suppression of the v. in cautioning is necessary because the time is too short to mention it (Jm)—l. 17. Since this...
pression is frequently used in cautioning, they make it a substitute for the expression of the v. (A)—l. 18. The o. f. is (Beware of the meeting of) thyself and evil, which is preferred by IM in the CT; or (Guard thou) thyself (from approaching evil), and evil (from approaching thee), which is adopted by many of the GG, among them Sf, [and is preferred by IU (A); or (Guard thyself (aloof from evil), and evil (aloof from thee), which is less elaborate (MKh)]: or the sentence contains a coupling of propa. (A, MKh), according to ITr and IKh, who hold that the 2nd [n.] is governed in the acc. by another v. understood (A), e. g. [Guard thyself, or (Keep) thyself (aloof) (MKh),] and (leave) evil (alone) (Sn, MKh), or and (beware of) evil. IA’s saying, then, إياك احذر ومن الشر. is to be read with the imp., [i. e. إياك احذر (Beware of the meeting) of thyself,] and is an indication of the 1st saying; not with the aor., [i. e. إياك احذر (I caution thee and evil,] because this necessarily implies that evil also is cautioned, unless the op. of the مَنْسَبُهُ be supplied, i. e. (I caution thee, and (leave thou) evil (alone), which involves a coupling of the originative to the enunciatory prop. [538] (MKh). Combination of the prons. of the ag. and obj. denoting one person [446] is allowable [in إياك احذر because one of them is detached, just as ٖما ضربت إياك احذر. Thou hast not beaten any save thyself and I have not beaten any save myself are allowable (R). IA supplies the op. after إياك احذر in order that the pron. may be detached [163], and thus the necessity for supplying مسنس may be avoided. Read إياك احذر—l. 19. Read “(Beware of the meeting of) thyself and evil”.

P. 198, ll. 16—17. This saying was addressed to a man named Kīram, of the Banū Māzin Ibu Al'Ambar Ibu 'Amr Ibu Tamīm (IY).
See P. II. 623 and Md. II. 194—l. 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the n. (A).

P. 199, l. 10. About ʻAbd al-Malik ibn Makhshūsh al-Murādī (Mh, Is), of Murād by birth; or al-Bajalt, the confederate of Murād (AGh)—l. 11. This verse was applied by ‘Alī to his murderer ʻAbd Ar-Rahmān [Ibn ‘Amr, known as (FA)] Ibn Muljam al-Murādī (Mh, IAth, IBd), of Himmār, but reckoned among Murād (AGh, NW).

P. 201, l. 8. Barza was the mother of ‘Umar [Ibn Al-Ash‘āth (KF)] Ibn Laja’ at-Taimi (KF, SM)—l. 9—16. The suppression is necessary here for the same reason as in cautioning (R)—l. 1. ʿIyad (Sh), in the ind., [i.e. ʿIyad ʿIyad] the [nominal] prop. being coupled to the corrl. of the condition [425] (MAd).

P. 202, l. 6. For “A coossed man” read “Coossed”. See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—l. 9. For “when” read “upon condition of being”.

P. 205, l. 13. Read “case, Thamād (We guided aright) [1, 593], We”—l. 15. Read “Khāsim”—l. 20. Addressing his she-camel (Ish)—l. 22. This Bilāl, the Kaṭīf of Al-Baṣra, was son of Abā Burda ʻĀmir, [the Follower (Nw), the Kaṭīf of Al-Kufa, d. 103 or 104 (Nw, IKhn) or 106 or 107 (IKhn)], and grandson of Abū Mūsā ʻAbd Allāh Ibn ʻAbd al-Ash‘ari (IV), the Companion (Nw, IKhn), the Kaṭīf of Al-Baṣra, and afterwards of Al-Kufa (IKhn), d. 42 or 44 [or 49 (AGh)] or 50 (AGh, NW) or 51 (Nw) or 52 or 58 (AGh)—l. 28. For “and a slaughterer stands” read “may a slaughterer stand”.

P. 207, l. 10. A heathen, who lived 300 years, 60 of them in Al-Islām; and, as is said, did not become a Muslim (Is). ArRabī Ibn ʻUdbi (IV. 781): Rubā‘i ʻIbn ʻAbd al-Dabī (Dh. 216).

P. 208, l. 13. See vol. II, pp. 615 and 623—l. 16. For “(Jm)” read “(R, Jm)”—ibid. Not ʾūd, ʿud, and ʾūd, since they govern the mvr., and their reg. is not supplied because of their weakness in government (R, Jm); but see vol. II, p. 534, l. 11.
P. 209, l. 8. The preceding n. may sometimes be in the nom. as ag. of an understood v. quasi-pass. of the one expressed, as ُلَنَفَعَ عَلَى
i.e. ُلا نُفَعَ عَلَى ُلا نُفَعَ عَلَى If valuable property (perish, if) I consume

l. (A)−l. 10. The 2nd مَبَنَة is red. [540] (Jsh)−l. 15. Read مَبَنَة.
P. 211, l. 9. يَجِيرَان is supplied (K, B, ML. II. 131).

P. 212, l. 2. Read "n."−l. 17. Like the في, because it does not unite the sing., contrary to the في (DM). See the Note on p. 105, l. 19.

P. 213, l. 12. "ب" is here supposed to be interrog. throughout [225] (DM)−l. 13. Some allow redundancy of من [after interrogation by means of "ب" (Dm)], as we have premised [499] (ML)−l. 16. Because the interrog. takes the 1st place (DM)−l. 22. For "the direct obj." read "the complement [19], like the [single] direct obj."

P. 214, l. 2. For "and" read "and, [it is said (IA),]"−l. 21. Lamenting Abu-l-Haidhâm 'Amir Ibn 'Umâra [alMurri (IAth)], the chief of the Arabs of Syria (N), d. 182 (IAth).

P. 215, l. 12. Read "last [138, 177], as ".

P. 217, l. 22. Read "126".

P. 218, l. 12−14. See vol. II, p. 584−l. 21. The vague n. of time is what indicates an unquantified time, like ُلَدَّت ُلَدَّت ُلَدَّت ُلَدَّت and the particular is what indicates a quantified [time], whether it be (1) known, which is the one made det. by (a) the quality of proper name, as in ُسَأَتُ ُسَأَتُ ُسَأَتُ ُسَأَتُ I fasted in Ramadân; (b) ُسَأَتُ ُسَأَتُ ُسَأَتُ ُسَأَتُ I journeyed to-day; (c) prothesis, as in ُسَأَتُ ُسَأَتُ ُسَأَتُ ُسَأَتُ I came in the time of winter: or (2) unknown, which is the indet., as in ُسَأَتُ ُسَأَتُ ُسَأَتُ ُسَأَتُ I journeyed a day or two days or a week or a long
time (A); but this last ex. does not indicate a quantified [time], and ought therefore to be included in the vague (Sn).

P. 219, l. 19. Read "properly".

P. 220, l. 21. For the s. does not require the adverbial obj. except after the completion of its sense; while there is no doubt that the sense of entry is not complete without the house: and, after the completion of its sense thereby, it requires the adverbial obj., as when you say I entered the house in the town belonging to such a people; so that what is after it appears to be a direct obj., not an adverbial obj. (Jm).

P. 222, l. 3. For "but" read "while they"—l. 4. The Khalifa Abū Bakr 'Abd Allāh Ibn Abī Kūfah 'Uthmān alKhurashī atTaimī, called AsṢiddīkī, a. 11, d. 13 (AGh)—l. 10. Umm Ma'bad 'Ātikā Bint Khalīd alKhuzā'īya alKabī'īya (AGh).


P. 224, l. 11. See p. 376.

P. 225, l. 3. Other substitutes for the adv. are [the indicators of (Sn)] (1) its quality, as جَلَّتْ طَرَيْقَةً مِّنَ الْدِّهْرِ شَرْقَ مَكَّةَ. I sat a long space of time on the eastern side of a place; (2) its number, as سُرَتْ عَشَرَينَ يُومًا. I journeyed in 20 days 30 stages; (3) its totality, as قُمِّيَتْ جَمِيعًا. I walked in the whole of the day the whole of the stage or stage; (4) its partiality, as قُمِّيَتْ نَصِيفًا. I walked in half of the day half of the stage or part of the day.
part of the stage (A)—l. 4. Read "the (pl. or time (Y, R))" or place (Y)"—l. 12. Two tribes of Kais Ibn 'Ailân (IY).

P. 226, l. 13. For "when" read "upon condition of being".

P. 227, l. 6—9. Read "is the (complementary (Sh)) n. (put into the acc. (M, IA)] after the (M, IA, Sh) i. q. (M, IA), [I. e.] indicative (MAd) of accompaniment, when [this, is] preceded"—l. 19. This 2nd case, which is allowed by Z, IH, and their commentators IV, R, and Jn [69], is disallowed by 1M, IHsh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a v. [70].

P. 228, l. 3. By Miskín adDarîmî (Akhb, IY, AAa)—l. 20. مَثْلُ الْحَيَاةِ with the double ل (Jah)—l. 1. Read "I".

P. 229, l. 18. ضَعِيفةٌ is in the nom. (YS, MAd), as coupled to (MAd). Read "ضَعِيفةٌ—l. 20. S says that such [a phrase] as "هَذَا لَكِ" is bad; and they say that by "bad" he means "forbidden" (Sh).

P. 231, l. 22. The v. includes the expressed, as exemplified; and the supplied, as [in full: Ma 'llâ, ... or 'llâ, ...], the op. being suppressed, as IM mentions in the Tashff (Sn),] i.e., مَضْعُوفًا (A), which is an explanation of the substance of the sense, not of the supplied v. (Sn).

P. 232, l. 2. The clause "and not like a part of it" is meant to exclude the ل (IA)—l. 11. By Yazíd Ibn AlHakam Ibn Abî l'As athTha'kaft (FA), who was contemporary with Yazíd Ibn AlMuhallab (IAth. V. 61), alAzdî [al'Ataki (KAb)], b. 53, k. 102 (IKhn).

P. 234, l. 10. The poet says ما إنذر، ويضبق [180] (M)—l. 15. And What (is) thy business with Zaid?, i.e. ما وَضَبَّا وَزَيدًا [69] (Sn).
P. 235, l. 2. For "make" read "made"—l. 3. The verse is meant to describe the good order of affairs before the murder of 'Uthmān (Su), مَال الْجَرِحَة. Thy saddle has inclined being a prov. for disorder of affairs and imbecility of judgment (T).

P. 236, l. 20. Read أَنفَضْ.

P. 238, l. 10. For the d. s. is renderable by جَاهِرَةً, زِيدًا رَكِيَّا في نِفْعٍ, Zaid came riding, i.e. in the state of riding, like the ade., اِنْفَضَ, زِيدًا رَكِيَّا in the same state of riding, like the ade., اِنْفَضَ, Zaid came to-day, i.e. on this day; and it particularly resembles the adv. of time, because the state does not remain, but passes into another state, as the time does not remain, and is succeeded by another [time] (IY)".

P. 239, l. 12. For "81" read "79, 81".

P. 241, l. 5. Ibn ArRaib atTamīn (Fa) alMasīnī (Tr), a robber (Bk), who was taken by Sa'id Ibn 'Uthmān Ibn 'Aflān to Khurāsān in 56 (Tr).

P. 244, l. 16. For "if God will, believing" read "since [592] God hath willed, safe".

P. 250, l. 9. And in the verse cited at p. 371, l. 18, is a d. s. to the [postpos.] obj. (Jsh).

P. 251, l. 1. I think the author to be Ka'is Ibn Dharihī (Mb) al-Kinānī (FW) alLaithī (ITB, SM), d. 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alHubāb alKa'bīya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of AlHusain Ibn 'Alī (FW, ITB, SM) alKurāshī (AGh) alHāshimī, b. 4 or 6 [or 7 (Is)], k. 61 (AGh, Is)—l. 7. فِرَاحًا with Fath of the ف (FA); and جَالِبًا with Kasr of the ج (Is, FA)—l. 8. AlAsadī alFak'ūnī (AGh, Nw), k. 21 (ITB)—l. 10. Ḥībāl was the son of Ṭulaiḥa (Sr, Is, FA).

P. 252, l. 15. طَلَعَ زَيدًا (IA).
P. 253, l. 2. Read مکْحُوحٍ— l. 19. الزامُتُ with Fath of the ج (Sh) — l. 21. For "is" read "is".

P. 254. By one of the companions of [Alf (MDh.),] the Commander of the Believers, [under the banners of Rabi’a (MDh.),] at Siffin (R).

P. 257, l. 20. رُسُقُ with Fath of the فُ و (J) (IV, AAz, Dw).

P. 258, l. 3. These are cases (2, b, a) and (2, b, b) of the red. لُلْ according to IHab (see vol. II., p. 678). Others, however, hold لُلْ here to be generic (see the Notes on p. 145, l. 7 and on p. 259, l. 17 and l. 19), explaining the determination, in the case of the inf. مِن, by the theories given below (see ll. 11—17); and, in the case of the non-inf. مِن, by the theory that the generic det. is like the indet. (see p. XXI and vol. II. p. 299)—l. 4. See P. I. 284 and Md. I. 142—l. 10. The جُود here is with Dam of the ج (R): جُودُ (M, IV, KF)—l. 12. Or rather مُعَلَّمٌ, as is said by IKhs [and others (J)], because the act. part. من ممَّا is ممَّا (Sn, J)—l. 16. ممَّا or ممَّا, while some say that ممَّا is an unrestricted obj. to the [v. (J)] mentioned, by suppression of a pre. [ن], l. e. ممَّا (Sn, J).

P. 259, l. 2. Read رُضِيعًا—l. 16. For "not an inf." read "a non-inf."—l. 17. The ج in the 2 مِن is red., [i. e. merely generic] as in 144 (R). Delete the brackets enclosing "multitude" (see the Note on p. 444, l. 10)—l. 19. The ج is red., as in "تَجِدُكُمْ أَلْفَ بَشَرٍ" (R).

P. 261, l. 14. and l. 17. After "but" insert "when ".

P. 262, l. 2. Ibn Ja'wana al-Fujfa [atTammt (MDh, ITB)] al-Ma'zint al-Khārij, [the last chief of the Ansārika (I'ath.),] who revolted in 98.
the time of Mus'ab Ibn AzZubair, when the latter was governor of Al'Irāk on behalf of his brother 'Abd Allāh in 66; was called Khalīfa for 20 years, as the historians say, [but really for 13 years (T)]; and was killed in [77 (I'ath, ITB) or] 78 or 79 (I'khn). [Or] AlFuja'ā was his mother, a woman of the Banū Shaibān (MDh)—l. 21. Read رَمِيَةُ أَلْقَمَةٍ—l. 1. Read "indic."

P. 264, l. 1. The eps. in 42, 82] and 42, 82] are act. parts. governed in the acc. as [corrob.] ds. s.; and S supplies the op. in them by vs. of their letters, i.e., ےاًتَهُمَّ فَتَّمَةَ and ےتَعْقُبُ فَتَّمَةَ; but some of the GG disallow this, and say that the s. does not govern the act. part. when the latter is a d. s. of the same letter as the v., for want of material sense, since it is known that one does not stand except when standing, nor sit except when sitting, because the v. already indicates it; so that, when any [apparent] instance of that occurs, it is to be interpreted by the inf. n.; and this is the opinion of Mb. What S supplies, however, is not impossible, because the d. s., like the inf. n. [39], sometimes occurs corrob., even though the v. already indicates what is indicated by the act. part., as IV. 81. [74] (IY on § 42).

P. 265, l. 11. [IY, R, IA, A]: ژ (Is) : ژ (T)—l. 12. Sālim Ibn Musāfī Ibn Yarbu' Dāra, the celebrated poet, who is said by AFI to have reached heathenism and AlIṣām, and was killed in the Khilāfa of 'Uthmān. But some say that Dāra was his mother (Is)—l. 20. The connected d. s. is the one that is applied to a word other than what it belongs to; and that governs in the nom. not the pron. of the a. s., but an extraneous n. combined with the pron. of the a. s. (DM).

P. 266, l. 13. Read ژِلَمُ—l. 14. Abū Muḥammad AlHajjāj Ibn Yusuf athThākafī, [governor of Al'Irāk (I'khn), d. 39 or 40 or 41 (ITB) or 42 (Tr),] d. 95 (I'khn, ITB).
P. 267, l. 19. After "rather" insert "what IM holds it to be, vid."

P. 268, l. 13. See p. 485—l. 15. By a post-classical poet (FA)—l. 19. The Fatḥa [in the former case is a Fatḥa of uninflectedness, on account of the corrob. An suppressed; and in the latter case (DM)] is a Fatḥa of inflection, as in [416] (ML)—l. 23. For "inception" read "inchoation [539]."

P. 269, l. 9. Read "adḌubaiṭ, the maternal uncle of AlAʾshā, or"—l. 11. The poet is describing a pearl-diver (ML)—l. 15. Read رَبِّي—l. 16. After "5." insert "[518]"—ll. 18—19. The same misquotation appears in ML II. 192.

P. 270, l. 4. After "better" insert "in order to secure the connection"—l. 15. So says An, perhaps because such a prop. as this is exactly in the sense of the single term, since ِجَاءَ فِي زِيدٍ رَبِّي أَعْتُبُ when riding; so that it is headed by the ḍ in order to intimate from the very first that the d. s. is a prop., although it conveys the sense of the single term (R).


P. 272, ll. 1—2. Because, although the ḍāl that we are discussing, [i.e. the d. s.,] and the ṭūl that the aor. indicates, [i.e. the present,] are different in reality, since أَضَرَّ بِنَا غَدًا يَرَبُّ in يَرَبُّ لِي ِكَبُ in I will beat Zaid to-morrow, when he is riding is a ṭūl in one of the 2 senses, but not in the other, because it is not in the time of the speaker, still the ḍāl and the future are contradictory in appearance, although the contradiction here is not real (R)—l. 4. The ṭūl is (1) disallowed in 7 cases, (a) the prop. headed by an aff. aor.: (b) the [nominal (Su)] prop. occurring after a con., as VII. 3. [126, 539]: (c) the [nominal or verbal (Su)] prop. corrob. of the purport of the [preceding] prop., as
II. 1. That is the [perfect (Sn)] Scripture [599], there being no doubt about it, [and] "He is the Truth and He is the Most Strong [95], as it being undoubted; because the corrob. is identical with the corroborated, so that, if it were conjoined with the, an apparent coupling of a thing to itself would ensue (Sn)]; (d) the pret. following [\(\text{رسوماً راً مسول إل} \text{ا كأناه يسنذئون} \text{XV. 11. Nor doth, [i.e. did, a historic present (K, B),] any Apostle come unto them but when they were wont to scoff at him, [because what follows is virtually a single term; but some hold that it may be conjoined with the, relying upon [\(\text{ربم أرضا} \text{هرب الم} \text{but when he was a refuge (474), which the others hold to be anomalous (Sn)}]; (e) the pret. followed by [\(\text{لا تشم عليه جان أو بطا} \text{ة}]\]

[Be thou for the friend a helper, when he deals unjustly or when he deals justly; and be not stingy to him, when he is lavish, or when he is niggardly (FA), because it is constructively a v. of condition (543), and the v. of condition is not conjoined with the, (Sn)]; (f) the aor. made neg. by [\(\text{لم} \text{ما لونا} \text{ныйنل بابل} \text{V. 87. And what aileth us when we believe not in God}?, [because, says Dm, the aor. made neg. by \(\text{نر} \text{or} \text{is renderable by the act. part. governed in the gen. by prefixion of} \text{غير}, to which the, is not prefixed; whereas the aor. made neg. by \(\text{ل} \text{كما لما تنصب الم} \text{LXL 5. Wherefore wes ye me, when ye do know that} \text{I am the Apostle of God unto you}?, [because, as is said, \(\text{نر} \text{weakens its resemblance to the act. part., since} \text{is not prefixed to the latter (Su)}]: so
IM mentions in the Tashil (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is

(b) the prop. devoid of the pron., as [J. Zayd came when the sun had not risen (Sn)]—l. 5.

Dele the comma after "neg."—l. 6. IM declares that in the Tashil (A)—l. 9. This is [reported to be (B)] the reading of Ibn 'Amir (IV, B)—l. 17–18. So says An (B): [but others say that] the aor. made neg. by لَمْ may be connected by (a) the و, as

[by 'Antara, And assuredly I do fear that I should die, while the war has not had (i.e. taken) a turn against the 2 sons of Dārum, vid. Husain and Harim (EM)]; (b) a pron. relating to the s. s., as

[by Zuhair, As though the flocks of scarlet wool, with which the camel-litters are ornamented, in every place that they have alighted in were berries of the plant called إِلَفَةُ, when they have not been crushed (EM), and لَمْ يُبْخَط لَمْ. LXXVI. 1. When he was not etc. (548) (K, B), as though were said (K)]; (c) both together, as وَلَمْ يُبْخَط لَمْ. VI. 93. Or hath said "It hath been revealed unto me", when not aught hath been revealed unto him. And similarly the aor. made neg. by لَمْ, as III. 136. [410, 411] (A); and XLIX. 14. [548], a d. s. to the pron. لَمْ. But in the preceding words لَمْ I have: not met him

P. 273, l. 1. After "as" insert "XII. 65. [below] and"—l. 13.

When the pret. follows لَمْ, it more often contents itself with the pron. without the و, and لَمْ [95], as I have: not met him.
but when he has honored me, because, 
this is renderable by 
but when honoring me: but it some-
times occurs with the, and 
and with the, alone, 

though without the, as has not 
been heard with it (R)—l. 1. By an Arab of the desert (FD).

P. 274, l. 14. For “shall” read “do”.

P. 275, l. 5. Before “(M)” insert “[79]”—l. 10. Read تاًميِّن.

P. 276, l. 19—20. By Hind Bint ‘Uthba (SR, FA) al-Kuraritiya al-
‘Abshamiya, d. in the Khilafa of ‘Umar or ‘Uthman (Ia).

P. 277, l. 10. There seems to be some doubt as to the opinion of S 
(see the Note on p. 264, l. 1., and note that Sf was one of his commen-
tators)—l. 13—14. Because the prop. is a quasi-compensation for the 
op. (Sn, MKh). For “(IA)” read “(IA, Jm)”.

P. 279, l. 1. Relation of an op. to its reg. (A)—l. 9. On 
see 
p. 717—l. 11. These are included in “what resembles the prop.” 
(R).

P. 280, l. 2. Read “[84, 86]”—l. 20. After “’Adf” insert “Ibn 
ArRas’as (who was his mother)”.

P. 281, l. 5. See the KM (p. 4)—l. 8. According to the correct 
opinion, is governed in the acc. by subaudition of 
or 
and is a d. s. to it, not an op. of it, because the truth 
is what Am and IM say, vid. that is a proper name, not used 
as an op., nor divested of , which is suppressed in the verse only 
by poetic license (ML)—l. 12. Read 
l. 13. D. 69. Most of the 
learned say “Yazid Ibn Rabta”, dropping “Ziyad” (IKhn). The 
poet is satirizing ‘Abbad Ibn Ziyad [Ibn ‘Ubaid, or Ibn Sumayya, or 
Ibn Abthi, or Ibn Ummihi, or (IKhn)] Ibn Abi Sufyan (FA, Jah), the
governor of Sijistan (IKb), d. 100. 'Ubaid and Sumayya were 2 slaves, given by the Kiswa of Persia to Abu-Ikhair Yazid Ibn Shurahbil, one of the kings of AlYaman, and by him to the physician AlHarith Ibn Kalada athThakafi, who married 'Ubaid to Sumayya. Now Abū Sufyān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband 'Ubaid (IKhn)—l. 14. Read "Mule (200), 'Abbād."—l. 19. One of the poets of Muḍar in heathenism and AlIslām (Is, SM).

P. 282, l. 1. Read "gave".

P. 283, l. 8. Read "because".

P. 284, l. 6. Of the Banū Murra Ibn 'Auf (SR, ID), who was killed by Abu-nNu'mān alMundhir Ibn alMundhir (ID).

P. 285, ll. 7—8. Read "\textit{Handsome of face for \textit{Handsome of face} is not of this kind, because it is from a relation, whereas our discourse is about the sp. from the single [n.]: and similarly the sp. in \textit{Full of water}} [142], \textit{Full of water} XVIII. 32. [85], and \textit{Handsome of face} is not of the kind put into the acc. from [a single n. complete by means of] the Tanwin, expressed or supplied, and the of dualization, as some think, but is from the relation, as in \textit{The vessel filled with water}; so that it is [put into the acc.] from the resemblance [of the completeness of the act. part., etc. each with its own.] to the completeness of the sentence [83]. Sometimes the n."—l. 15. Read "[48, 142]"—l. 22. R (vol. I, p. 192, l. 5) has "the post. [n.]", which expression does not apply to the ex. given in this line.

P. 290, l. 5. After "from" insert "[83]". On "belonging" see p. 802, l. 5—l. 6. In \textit{Zaid was nice as a, or as to, father the father} may be either Zaid or his father.
P. 291, l. 12. Put a comma after "exclusively" instead of a full stop.

P. 292, l. 1—2. This verse comes after the verse at vol. II, p. 538, l. 23—24, and before the verse at vol. II, p. 140, l. 18 (K. 399).

P. 294, l. 4. After "a." insert "[83]."—l. 5. AṣṢahābī (Nw)—l. 11. They assert that Hadīl was a young bird, who lived in the time of Noah, and was caught by a bird of prey; and that all the pigeons will bewail him till the day of resurrection (BS)—l. 15—16. ArRabī' Ibn Rabī' atTamīmī, known as AlMukhabbal as Sa'dī, one of the champion converted poets, d. in the Khilāfa of 'Umar or 'Uthmān (Is).

P. 295, l. 21. Dele the comma after "Whoso".

P. 296, l. 20. For "Inclusion" read "Exc. is difficult with respect to its intelligibility, because, if we say that Zāid in جَأَهُمْ نَزِيدَا لِلَّمَّ مِنْ أَمْثَلَ" The people came to me, except Zāid is not included in the people, this is contrary to the common consent [of the GG], because they are agreed that the conj. exc. is excluded [from the g. t.], and there is no exclusion except after inclusion; while, if we say that he is included in the people, and that جَا إِنَّى مِنْ أَمْثَلَ denotes exclusion of Zāid from them after the inclusion, the sense is Zāid came [to me] with the people, but Zāid did not come, and this is an obvious contradiction; but the cream of the discussion is that inclusion.

P. 297, l. 12. Because the meaning of exception is constituted by جَا إِنَّى مِنْ أَمْثَلَ I call [48] (R)—l. 13—14. IM says that it is the opinion of S, Mb, and Jj; and BD adopts it (A). The BB, however, say that the op. of the excepted is the preceding x., or sense of the x., by the intervention of جَا إِنَّى مِنْ أَمْثَلَ, because the excepted is a thing that logically depends upon the x., since it is a part of what
the v. is attributed to; and [because] it occurs after the completion of the sentence, so that it resembles the obj.: while IH says in the CM that its op. is the g. t. by the intervention of suspend., because, says he, there is sometimes no v. or sense of a v. here, as in

The people, except Zaid, are thy brothers; but the BB may say that contains the sense of the v., i.e. relates to thee by brotherhood; and, even if the prop. did not contain the sense of the v., it might still govern the excepted in the acc., since the prop. is not more deficient in resemblance to the v. that becomes complete as a sentence by means of its ag. than the single term that becomes complete by means of the and the Tanwin [84], and especially when the prop. is strengthened by the instrument of exc.; and the like of this is indicated by S in some passages of his Book, where he says "the excepted is governed by what precedes it, as [85]. All of this is in the conj. exc.; and, as for the disj., the opinion of S is that it also is governed in the acc. by what precedes suspend.; while what follows suspend. is, according to him, a single term, whether it be conj. or disj., so that suspend., although it is not a con., is like the copulative suspend. [545] in the occurrence of a single term after it, for which reason [the Hamza of] after it must be pronounced with Fath [518], as suspend., Zaid is rich, except that, or but, he is wretched: but the moderns, seeing that it is i. q. [523], say that it governs the acc. by itself, as governs subs. in the acc.; and that its pred. is mostly suppressed, as The people came to me, but an ass (did not come), i.e. , but is sometimes, say, they, expressed, as , meaning But the people of Jonah,
when they believed, we withdrew from them (K, B). According to the
soundest opinion, what follows ٖٚ, [even if it be not conj. (DM),] is
governed by it (ML).

P. 298, l. 15. Read „Khāzim’s“.

P. 299, l. 5. A Namiri poet (KF), whose name was ʻAmir Ibn Al-
Hārith (T, KF, FA) — ll. 9—18. The var. ٖٚ in this ex., being a
partial subst., ought to be included in the ant.; whereas the disj.
excepted is not included in the g. t.; and therefore S explains the subst.
as tropically an instance of case (2), where the excepted is conj.; or as
orig. an instance of case (6), where an inclusive g. t. can be supplied.

P. 300, l. 4. By Ḍirār Iba [Mālik (AGh)] AlAzwar (Tr, FA) al-
Asadī, d. in the Khulafa of Umar (AGh) — l. 19. ٖٚ and ٖٚ are
excepted from the latent ag. of ٜٖ (MAd).

P. 301, ll. 1—2. The exceptive prop. of these 4 is said to be (1)
in the position of an acc., as a d. s. [512]; (2) inceptive, [i. e. not
syntactically dependent upon what precedes it, although logically de-
pendent upon it (Sn),] having no position [1], which IU declares to
be correct (A) — l. 17. Nor is ٖٚ used in exception with any neg.
other than ٖٚ (A).

P. 302, l. 10. And ٖٚ X. 98. [574], the acc. being conj.,
because what is meant by the cities is their inhabitants [126]: (K, B)—
ll. 13—14. It is said that AlFarazdaq declared that he had composed
this verse in order to bother the GG (N). See vol. II., p. 456.

P. 303, l. 5. So ML. II. 257. Lane (p. 2145, col. 2) wrongly prints
— l. 13. Usāma Ibn Zaid alKalbī ٖٚ, the freedman of the
Apostle of God, d. 40 or 54 or 58 or 59 (Nw) — l. 14. Daughter of the
Apostle of God, d. 11 (AGh, Nw).

P. 306, l. 6. After the completion of the sentence by the ag. (IY).
And it has a special resemblance to the concomitate obj., because its qop. governs by intervention of a p. (M)—l. 15. Read "vagueness (R), which IBsh prefers; and from, [i. e. by (DM),] the completeness of the sentence, [because, when the sentence is complete, only a complement occurs after that (DM),] according to the Westerns, like the n. after 61 [38], according to them, which IU prefers; but, according”.

P. 307, l. 12. Addressing Yazid Ibn Ḥātim (FA, ITB) alʿAzīdī al-Muhallabī, governor of Egypt and afterwards of Africa, d. 170 (ITB)—l. 16. Shahl Ibn Shaibān, who was sent by the Banū Ḥanifa in the days of heathenism to help Bakr Ibn Wā'il in the war against the Banū Ṭaghib (11d).

P. 308, l. 11. Read "i. q. مَكْرُ [in measure and sense (ML)], is” —l. 12. For “(R)” read “(R, DM), e. g. مَكْرُ (DM)].”

P. 309, l. 1. Before 6n insert “The literally prothetic [115, 201] (ML)”.

P. 310, l. 15. The Prophet’s foster-mother was Ḥalīma Bint Abī Dhu’aib ‘Abd Allāh asSa’dīya (Nw, Is).

P. 311, l. 5. The pron. refers to the she-camel (Jsh)—l. 7. Read "(Jsh), the determination of ًلا صُوُف فَلَان being [merely] generic, and “—l. 11. I. e. “in this time” (DM)—l. 13. Read "فَلَان being ide- ally applicable to many, like the pl. (DM), whence”—l. 15. According to some (AAz), by [Abū ʿIshāq ‘Abd Allāh (Jsh)] Ibn ‘Amīr [Ibn Mu- jamma’ alʿAzādī (AAz)] alKhīdirīmt; or, [according to S (AAz),] by ‘Amr Ibn Ma’dīkārīb (AAz, Jsh); or, according to Sf, by a heathen (AAz)—l. 17. “unrestricted” qualifies "pl.” (p. 310, l. 1) and "its like” (p. 311, l. 3).

P. 313, l. 2. For “hath holpen” read "did help”—l. 17. From the same poem as the verse at p. 380 (N. 186)—l. 20. Zaid is not anything save a thing that is not reckoned or esteemed (Jm).
P. 314, l. 7. The Banû Lubainâ are a clan of the Banû Asad; and Lubainâ is said to be the name of the Devil's daughter (AAz)—l. 8. The *subst.* according to the letter of the *gen.* governed by this ب is impossible, because this ب is applied to denote corroboration of the non-affirmation of the *gen.* governed by it, as مأ زيد بقائم زائد is not standing, i.e. His standing is decidedly non-existent, while the إلآ coming after it annuls the non-affirmation (R)—l. 11. And is preferred by Mb (IY)—l. 13. Which is Ms's opinion (IY)—l. 18. After "which" insert "case".

P. 315, l. 2. For كنجدك by poetic license (J).

P. 318, l. 18. The "scribe" [AlHusain Ibn Abi-Hurr al'Ambarî (IKhn)] had written to 'Umar Ibn AlKhattab من أبى موسى From Abî Mūsâ (IY).

P. 319, l. 3. For "2" read "32"—ii. 5–10. From the ML. II. 346 and I. 231.

P. 321, l. 15. AllLakhtî (AAz), King of AlHeira (FA). Labid Ibn Rabî'a, having entered his presence, while he was eating with ArRabî' Ibn Ziyâd al'Abst, said

Gently (mayst thou avoid being cursed!), eat not with him. Verily his rump is blotted from leprosy; whereupon AnNu'mân stopped eating, [and ordered ArRabî' to be expelled from the country (AAz)]. Then ArRabî' said to him "Verily Labid is a liar"; but AnNu'mân replied قد قيل الله (IY, AAz, J)—l. 19. Read "(it) and "be")—l. 22. This is like a prov. among the Arabs (FA).

P. 322, l. 10. Addressing Abû Khurâshbâ Khufat Iba [Nadba or (AGh)] Nadba (Is, Jab), a celebrated [converted (Is)] poet, who lived till the time of 'Umar. Nadba was his mother, his father being 'Umair.
(77A)

Ibn AlHārith (AGh, Is) asSulamī (AGh)—ll. 12—13. If, as R holds, the f here be red. [540], then dele from "Vaunt" to "for", and read "Verily—l. 20. By the Hudhafi (AAz)—l. 22. After "p." insert "[589] without dispute."

P. 323, l. 5. Shamardal Ibn Shuraik alLaithi, an Islāmī poet, contemporary with Jarīr and AlFarazdaḵ (DM).

P. 324, l. 14. Because [f with its sub. is compounded after the manner of خَمْسَةٌ (547), and (DM)] Fatḥ is the vowel to which the comp. [208] is entitled (ML) on account of its heaviness (DM)—l. 16. Cited by IA in proof of Kasr, and by R in proof of Fatḥ—l. 17. One of the Banū Saʿd Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, ll. 1—2. While, according to S [and those who agree with him, the f that denotes wish is peculiar in 3 matters:—(1) it has no pred., expressed or supplied (37) (ML);] (2) concord [of the appos. (R)] with the place [of f and its sub. (ML)] is not allowable [102] (R, IA, ML); (3) it may not be made inop. [100] (IA, ML), even if it be repeated: the 1st because it is i. q. إنني I wish for, which has no pred.; and the 2 last because it is i. q. حلي Would that (ML), with which the 2 matters are disallowed (DM)—l. 3. By an Arab of the desert, says Az (FA)—l. 20—21. Satirizing Abū Ḫubais Abū Allāh Ibn Az-Zubair, and praising the Banū Umayya (IY).

P. 327, ll. 2. AlHaitham Ibn AlAshtar was a skillful driver of camels, and Ibn Khaibarī was a man celebrated for bravery (AAz)—l. 4. Abū Sufyān Ṣakhr Ibn Ḥarb alKursht alUmayrī [alMakki aṣṢaḥābī (Nw), one of the nobles of Kuraish (AGh)], d. 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)—ibid. After "saying" insert "on the day of the conquest of Makka"—l. 14. AtTaʿīm (IAth), one of the Banū Taim Allah (SR, IAth) Ibn Thalāba of Bakr Ibn Wāḍil (SR). He was the poet of AlMuhallab Ibn Abī Ṣufra Ṣalīm alAzdī alʿAtakī alBāṣrī, d. 82 or 83, and of his sons (1Khn).
P. 328, l. 9. Read "110"—l. 10. As the 2nd is corrob. of the 1st, so the expressed is corrob. of the supplied.

P. 329, l. 7. Read "(existing) !"—l. 16. Their saying He has no father is a sentence used as a met. for (1) praise, what is meant being negation of the counterpart of the praised by negation of his father; (2) blame, what is meant being that he is unknown in lineage: and both meanings are possible here, [i.e. in the verse cited at p. 328, l. 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, l. 2. Before "(M, R)" insert "[142]"—l. 17. The 3 denied [words] are read with Fath and with the nom. (K). See p. 803.

P. 332, l. 9. By Ɗamra Ibn Ɗamra, says AFI (FA); [or] by ʿAmr Ibn AlGhauth (AAz, Jsh) Ibn Ҭayyi (AAz) 驸f' (Jsh)—l. 13. Absūkh (Jsh); or, as is said (FA), by Abū ʿAmir grandfather of AlʿAbābās (AAz, FA) Ibn Mirdās (AAz)—l. 18. athThākāft, the celebrated poet, d. 8 or 9 (Is).

P. 333, l. 17. I.e. majority of GG.

P. 338, l. 3. This is the true version of [564] (Jsh). Read —l. 16. After or insert "by agreement with the letter"—l. 17. After "gen." insert "as a coupling of prop. to prop., the inād. being suppressed".

P. 339, l. 9. Fr says that it occurs with all ms. of time (R)—l. 20. Read "Iṣā".

P. 340, l. 2. The language of IHāh implies that indeterminateness of both its rghs. is not prescribed as a condition of its government (Fk); because he notices only 2 conditions, that both its rghs. should be ms. of time, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that
one of its 2 terms which is mentioned; and this is what A means by his saying "it governs [expressly (Sn)] only an indet.", which is therefore not inconsistent with the saying of IM on the reading with the acc. "the suppressed must be supplied det., because what is meant is nega-
tion of the particular time's being a time wherein they might escape, not "negation of the genus of time of escape" (YS) — l. 3. An anomalous reading of Ibn 'Umar (MAd)—l. 7. Read "denote time [175], as" — l. 9. Nawār Bint 'Amr Ibn Kulthūm was the mother of the poet, who had been taken prisoner (FA, SM) — l. 10. ُهَا is the pred. of ُلَت, the sub.
of which is suppressed (FA), i.e. ُليِسُ أَنْ أَدْخِلَنِ ْهُنَّ ُكَيْبَيْنِ (AAz, FA).

P. 343, l. 9. For "n," read "[n. or prop.]" — l. 21. 'Amir, or 'Uwaimir, Ibn Ḥulais, one of the Banū Sa'd Ibn Hudhayl, describing Ta'abbāta Sharrā, whose mother he had married (T).

P. 344, l. 6. Sd says "continuity comprises the [3] times, the past, present, and future: and sometimes the side of the past is regarded, so that the prothesis is made real, as in l. 3. [1]; and sometimes the side of the 2 last, so that the prothesis is made unreal, as in VI. 96. The sunderer of the bright gleam of the dawn, and the maker of the night to be a source of rest" (Su); where [سُكْنَت افْتُلَعْ جَعَل] is governed by جَعَل, because (B) what is meant is a making continuing through the different times (K, B), as you say ْاَللَّهُ ُقَيَّرَ عَالَّمٍ. God is mighty, knowing, not intending one time more than another (K).

P. 346, l. 18. Praising Yazīd Ibn AlMuḥallab (IY, AAz, FA).

P. 348, l. 15. See p. 539—l. 19. And ُهُبُسُ [201], ُتَرْبَ, and the Ḥāṣ (Sn)—l. l. By Ghailān Ibn Salīma athThāqaf [asSaḥābi (Nw)]; and attributed to Abū Mīhajjan [Mālik, or 'Amr, or 'Abd Allāh, Ibn Ḥabīb (Agh, Ia)] athThāqaf (AAz) asSaḥābi (FA). Ghailān when he became a Muslim, had 10 wives; and was commanded by the Apostle of God to choose 4 of them, and separate from the rest. He was a good poet; and died [in 23 (IAth)] at the end of the Khilāfa of 'Umar (Nw). The 2nd hemistich is
Pair, have I dowered because of divorce? (IY, AAz).

P. 349, l. 22. Some _as_ may not be _pre., like the _prom._ [112], the _dems., and the conjunct, _cond._, and _interrog._ _as_ other than _ذُو_ [because they resemble the _p., which is not _pre. (Sn)]; while some are always _pre._ (A).

P. 352, l. 20. Ḥazn is a clan of the Banū Minkār (ID).

P. 353, l. 2. About his friend Yahyā alJumāhī (Jah). By Muṭṭʿ Ibn Iyās alLaithī [alKīnāt, the poet, _d._ 169 (IAtl)], about his friend Yahyā Ibn Ziyād alḤarītī (Mb)—l. 13. Tumādir Bint ‘Amr asSulaimiya asṢahābitiya, mother of Al‘Abbās Ibn Mirdās asSulaimī, lamenting her 2 brothers and her husband (SM).

P. 354, l. 12. By an Arab of the desert, one of the Banū Asad (FA).

P. 355, l. 22. By ArRāʿi ‘Ubaid Ibn Ḥusain [anNumairī (AAz)], a champion Islāmī poet (FA)—l. l. Ḥubtar is the name of a man (FA).

P. 356, l. 5. Read بِفُصُّ _— ll. 20—21._ I. e. _let him become blind_ (MAR).

P. 357, l. 10. Making it _the whole of this genus_ (BS)—l. 13. Ibn [Rumaila or (IY)] Zumaila (IY, FA), an Islāmī poet (FA)—l. 14. Falj is a place in the regions of the Banū Māzin, on the road from Al-Baqra to Makka (Bk)—l. 21. AlUmawī al‘Arjī (IKhu), _d._ in the days of Hishām Ibn ‘Abd AlMalik (IAtl).

P. 358, l. 8. And to the expressed _prom., as XIX. 95._—l. 11. After “_prom._,” insert “[it is mostly _corrob., as XV. 30. (88); but, if it be excluded from corroboration (DM)],”

P. 359, l. 3. For “_was_” read “_is_”—ll. 18—19. _حَصَن_ [alone] means _cloud [coming] from the direction of the Kibla of Al‘Irāf (KF); and _ثَلَث_ means _plenteous, ample_ (Mb).
P. 360, l. 21. After "as" insert "II. 110. [498] and ".

P. 361, l. 1. For "it" read "them", because the pron. in relates to ُجَنُفُ (vol. II, p. 381, l. 7)—l. 3. After ُجَنُفُ insert "[181, 204, 571]"—l. 7. Because ُجَنُفُ is du. in sense, as in II. 63. [171] (A)—l. 8. Describing the day of Uḥud (SR). After "(Jah)" insert "asSahmi"—l. 17—18. Dualization of their caus. is a syllepsis or poetic license (D).

P. 362, l. 3. AlHāshimī, k. 130 (ITB).

P. 364, l. 7. في أَلْفَ أَرْبَعِينَ (IY, AAz, FA). The author is not named (Jah)—l. 8. Kharkā, the mistress of Dhu-r-Rumma, belonged to the Banu-Ibakkā Ibn ʿAmīr [Ibn Rabīʿa Ibn ʿAmīr (Ikūb, T)] Ibn ʿSaʿaʿa (IKhūn)—l. 14. This poet lived in the time of ʿUmar, and afterwards till the time of Muʿawiya (T).

P. 365, l. 3. يوم التَّمْسَسْ [below] (I).


P. 367, l. 9. All of these [advs.], except ُدَاتَ أَمَّمُ and ُدَاتَ أَمَّمُ, which are often plastic, are inseparable from adverbiality, except in the dia. of Khathʿām, who makes them plastic, as in the saying of the dia. of Khathʿām: [below] (R on the adverbial obj.)—l. 10. Al-Khathʿām alAklubi, k. with ʿAṭī (Is)—l. 11. See P. II. 450, M.d. II. 129, and p. 618 below—l. 12. What is meant is upon the stay of the possessor of this name [morning]; and its possessor is a morning, so that it is as though he said upon a stay of a morning (Y).

P. 369, l. 4. By Dhu-r-Rumma (IY, AAz).

P. 370, II. 8—9. The ُعُمُّ in these 2 exs., being used in the sense of time, is vague [64]—l. 22. This explanation is not practicable in (ML).
P. 372, l. 10. Read "ʿAmīr'a".

P. 373, l. 10. Abū Ḥayya AlḤaitham Ibn ArRabīʿ anNūmārī reached the days of Ḥishām Ibn ʿAbd AlMalik, [r. 105—125 (IKb)], and remained till the days of AlMaḥdī (IS), r. 158—169 (IKb)—l. 12. ʿ is i. q. the , (J)—l. 16. The Khalīfa Muʿāwiya Ibn Abī Sufyān Ṣakhr alKurashi alUmayy alṢaḥābi, a. 40 or 41, d. 59 or 60 (NW)—l. 17. The Khalīfa ʿAlī Ibn Abī Ṭālib ʿAbd Manāf alKurashi alḤashimī alMakkī alMaḍani alKūfī, a. 35, k. 40 (NW).

P. 374, l. 2. ʿṣr(FA, A, J): ʿṣr (IA)—l. 3. Buja'ir Ibn Zuhair [alMuzant (AGh)], brother of Ka'b the author of the Bānat Suʿād. Both the brothers were Companions (FA); and their father Zuhair died a year before the Mission (AGh). Ka'b died in the days of Muʿāwiya (IAth. II. 211 and BS. 6)—l. 11. Read ʿaṭīmū—l. 12—13. Read "Ṣāṭīdāmā"—l. 17. Lamenting her 2 sons (T, FA); but, as Z says (FA), by Durmā (M, FA) Bint ʿAb ḫaba (IY, AAz, FA), of the Banū Kais Ibn Thaʿlabā, lamenting her 2 brothers (IY).

P. 375, l. 3. By Aus Ibn Ḥajar (Md, AAz)—l. 7. See P. II. 51 and Md. I. 387.

P. 376, ll. 6—8. So also R (vol. I, p. 165)—l. 9. If, then, the post. be a prop., the suppression [of the prec. n.] is not allowable, because the prop. is not suitable for an ag. or obj., for example; and similarly if the post. be synchronous, and the prec. a voc. [52] (Sn)—l. 16. Praising the children of Jafna (Jsh)—l. 16. AlBarṭ is a stream, or, as is said, a place in [the land of (Bk)] Damascus; [and is not genuine. Arabic, but, as I think, orig. Greek (Jk)]: AlBarṭ is a valley: and Barādā is a stream at Damascus (AAz)—l. 18. Read "(R)"
—l. 19. Read ʿaṭīmū—l. 21. For "has" read "hath".

P. 377, l. 17. I. e. ʿaṭīmū (IY, IA)—l. 24. Read "post. [n. or prop.]".
P. 378, l. 4. Read "when"—l. 8. I. e. 'aṣāl bi kif šīt (M).

P. 379, ll. 18—20. The same explanation is given in the FA.

P. 380, l. 16. Read "post. [n. or prop.]"—l. 20. By Kalḥaba Ibn 'Abd Allah alYarbi' (FA)—l. 21. AlArāda was the name of Kalḥaba's mare (FA).

P. 382, l. 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—ll. 8—9. By a Rājīz of Ḥimyar (FA).

P. 384, l. 19. Dele the comma after "op.", and put a comma after "[149]".

P. 387, l. 10. Dele the comma between and III. 17. From i. q. (B).

P. 388, l. 15. Read "op."—l. 16. Including IHsh [110]—l. 19. After "mention" insert "[151]"—l. 23. Dele "to"—l. l. IY understands Z to hold the 1st opinion (see § 152).

P. 389, l. 2. The [better] opinion is the 1st (IY)—l. 2. The pl. is necessary with the pl., and preferable with the du. [233] (Fk, Sn).

P. 390, l. 1. Pluralized upon (IM, KN), and not being used as corrob. (A, Fk), nor (A, YS).

P. 392, l. 9. By Khīṭām alMujāshi't (FA).

P. 394, l. l. If you corroborate them by the pron., saying , it is more emphatic (IY).

P. 396, l. 18. Dm says "This is an obvious inadvertence, because the Kur has XXVI. 95. And the hosts of Iblis, all of them and XXXVIII. 83. [137], where is not put first"; but Shm replies that IHsh's saying "they corroborate only after " means "not before it, when they are combined with it", so that this is not incompatible with their being used to corroborate when alone (IJM)."
P. 397, l. 10. Read "but which, some say, is".

P. 398, l. 1. 'Ā'isha Bint Abi Bakr aṣ-Ṣiddīk, wife of the Apostle of God, d. 58 (Ikb, Ikh)—l. 4. Read ﷽—l. 5. Read "Rajab".

P. 399, l. 6. The "followers" are elsewhere stated in the ML to be F, IJ, and IM.

P. 400, l. 1. After "mentioning" read ﷽—l. 21. Dels the comma after "n."—l. 1. Put a comma after "substance".

P. 401, l. 10. Jm's theory (p. 416, l. 3—4, below) dispenses with this addition of R's.

P. 402, l. 14. ﷽ is in the ace. as an ep. [of the sub. of ﷽ in the preceding verse]; and the pred., vid. ﷽ has perished etc., comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 730 (where ﷽ is misplaced)—l. 15. Lamenting Fāḍila Ibn Kalada (Mb., N), one of the Banū Asad Ibn Khussaima (Mb).

P. 409, l. 15. See the Note on p. 285, l. 7—8.

P. 411, l. 18. The occurrence of the inf. n. as an ep., though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the inf. n. that has not an aug. ﷽ at its beginning (A).

P. 412, l. 1. Because the inf. n. is a [n. of] genus that indicates few and many by its form. Being frequently, however, used as an ep., it becomes annexed to the eps., and may then be dualised or pluralized, as

\[\text{شخبری علی لیلی عدوار قاتل}\

My witnesses against Laila are just, sufficient (IV)—l. l. Read ﷽.

P. 413, l. 3. By a man of the Banū Sallāk (FA)—l. 13. By AlHa-rith Ibn Kalada (S) athThākafi, the physician of the Arabs (AGh, Is), d. 13 (IATH. II. 321, AGh. III. 223).

P. 414, l. 9—10. But ISh says "It is Ks who holds that the suppressed must be the \( i \), i. e. that the prep. is first suppressed, and after-
wards the pron. [177]; and another [man (Dm)] who holds that the suppressed must be في...; while most of the GG, and among them S and Akh, hold that both matters are allowable" (ML)—l. 18. B. in heathenism, d. in the days of AlWalid Ibn Abd AlMalik (SM), r. 86—96 (1Kb).

P. 415, l. 20. "its connected" means "what has some connection with it" (Y)—l. 1. "its belonging" includes what has some relation to it, like the ب and و; and what is connected with what has that relation, as in قام رجل ضارب أبا أبوزيد A man whose father Zaid's father is beating has stood (MAJm).

P. 416, ll. 16—18. Because, when يُنتمي is the obj., the ag. is a pron. relating to ضارب, which is therefore a state of ضارب.

P. 417, l. 15. And they gased (Akh), which is required by the context.

P. 418, l. 4. This requires consideration, because, according to Y's opinion, only the acc. is allowable in it, since it denotes the present (MAR).

P. 424, l. 1. S and Mb (Sn, MA). Ad

P. 426, l. 6. The Egyptian edition (vol. II, p. 264) has كل And every, making a half-verse—ll. 10—11. The enunc. being [the preceding words] من أئذين فرتو أداهم كنروا شيعا (B), i. e. Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them (K).

P. 427, l. 13. For "ep." read "op."

P. 431, l. 22. Read...كلمت

P. 436, l. 8. with 2 Dammas (Sn). See Mb. 452.
P. 438, l. 15. This supplied َب is divested of the sense of "calling," otherwise the particularized would be really a voc., not transferred from the voc. (Sn).

P. 439, l. 9. Put a comma after "they" — l. 10. Put a comma after "wretches".

P. 440, l. 18. After "particularisation" insert "[140]".

P. 441, l. 8. 'Amr, or, as is said (SM), 'Umar, Ibn Shuyaim (T, FA, SM) at Taghlaki (IATH, SM), a champion poet, who praised AlWalah Ibn 'Abd AlMalik (SM).

P. 442, l. 15. ْلُفَّش is qualified by the dem. also [51, 599].

P. 443, l. 25. Read "Ibn Abi 'Abla".

P. 444, l. 11. ِلَجَّاء is a substantive [273], meaning the numerous multitude; and ُلَجَّاء is an ep. of it, meaning covering (the earth from their number) (IY on the d. a.)

P. 445, l. 1—2. I think, says Dm, that this verse comes after ْيُبْتَ لِي لِيُبْتُ [573] (DM). See T. 540 and IKhn. 14—l. 3. By Ibrahim Ibn Al'Abbas as Šalt, the celebrated poet, d. 243 (IKhn).

P. 447, l. 14. The Hamza of ِلَجَّاء is converted into ِأ, because the rhymes are all with ِأ and ُس (Jsh). See Mb. 341.

P. 451, l. 16. Tubba' was the name of the Kings of AlYaman (AAz, KF), but only when Himyar and Hadramaut belonged to them (KF) — l. 19. Malik Ibn 'Uwaimir (IY).


P. 454, l. 16. ِبَلِ ْمُضْحَآ أَلْبَيْر (Mb, IY, FA) — l. 19. (IY): ِبَلِ ْمُضْحَآ أَلْبَيْر (FA) — l. 1. A [converted (Is)] poet, who, [says ID (Is),], lived 40 years in heathenism, and 60 years in Al'slam (ID, Is) — 'ibid. Ibn Wuthail (Is, SM).
P. 469, l. 8. Read "ep."

P. 461, l. 7. This Khalid was the cousin of Abū Dhu‘aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that ٌ is curtailed, being constructively ۵; and that afterwards the ی is interpolated, without being reckoned [as the ی of feminization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the ی of feminization elided, but understood (A)—l. 1. By AlHuṭai’a (IY).

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

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

P. 469, l. 6—7. By AlAkhtal (Akh).

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

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

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

P. 473, l. 5. He satirized AlHajjāj (T)—l. 10. A heathen poet (FA).

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

P. 476, l. 11. Read "Sa‘īd".

P. 478, l. 17. Elmuf in lexicology is Reversion to the thing after departure from it (Sn)—l. 18. This appos. is named Elmuf because the speaker reverts to, and manifests, the ant. by means of it (Sn).
P. 479, l. 2. The Khalifa Abu Ḥafṣ Umar Ibn Al-Khaṭṭāb al-Ṣurahān al-ʿAdawi al-Madani, a. 13, l. 23 (Nw).

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


P. 486, l. 1. ʿAbū is governed in the acc. by an understood v. indicated by ʿāʾ rāʾ, as though he said ʿāʾ fāʾ rāʾ (T).

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

P. 492, l. 14. Maalama Ibn Dhuhl, Zayyāba being his mother (Jsh), one of the Banū Taim Allāh Ibn Thaʿlabā (IAth), a heathen poet—l. 15. Al-Ḥarīth Ibn Hammām ash-Shaibānī (T, Jsh).

P. 494, l. 17. Read "ʿUmar".